

Consciousness Is Immortal

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Abstract

This essay, by comparing a wide range of objective and subjective empirical data, substantiates a quantum model of the Everything that has neither beginning no end and consists of five worlds with different space symmetries.

It is shown that the structures of consciousness are arranged hierarchically and are formed by an imaginary bosonic matter, unknown to physics, of cyclically evolving worlds. Creatures of these worlds evolve with them, i.e., are immortal. The study of empirical data has shown that human consciousness is one of the temporary forms of consciousness of creatures of the eighth hierarchical level. The structure of human consciousness, being a fragment of such a creature, after the death of the biological body of a human being is reunited with the structure of consciousness of the creature and continues to function together with it.

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Introduction

The Institute for Consciousness Studies created by R. Bigelow (BICS) has announced a contest to raise public awareness on the topic “Survival of Human Consciousness” and to stimulate related research.

The contest essay topic: What is the best available evidence for the Survival of Human Consciousness after Permanent Bodily Death?

For the current state of orthodox science, the topic of the contest is so unusual that it is necessary to understand what the organizers of the contest want as a result and from what positions they proceeded when proposing it.

From the announcement of the contest it follows:

1. “...such research is not taken seriously by the current ‘scientific’ paradigm... It is probably time to end this close-minded approach.”

The contest announcement also states that BICS understands that *true* (or *veridical*) evidence includes a combination of a wide variety of forms: scientific, experiential, witnessed, and others, which *go beyond the evidence to support existing paradigms*.

2. “We are seeking hard evidence ‘beyond a reasonable doubt’ that takes us beyond religion or philosophy and provides a body of knowledge to be brought widely into the public arena that could be partially unifying in its impact on human awareness and culture.”

3. “BICS envisions the essays’ focus to be on scientific evidence as well as objective and subjective supported documentation as gathered.”

Hence, we can conclude that the organizers of the contest proceed from the fact that we need a new scientific paradigm, confirmed by irrefutable objective and subjective evidence and capable of reliably establishing the nature of consciousness and the possibility of its existence after bodily death.

These contest requirements dictate the following essay outline.

1. Identify the reason why the accepted scientific paradigm cannot explain the nature of consciousness and eliminate it.

2. Propose a new paradigm and present irrefutable scientific evidence of its adequacy to physical reality. This is a necessary condition for establishing the nature of consciousness.

3. On the basis of this paradigm, propose a model of consciousness that uses the “best,” i.e., irrefutable, evidence of its compliance with the totality of empirical information about consciousness, including its existence after death.

The difficulty in composing an essay is created by the conditions of the contest, which require both reliable scientific evidence and the comprehensibility of its presentation for nonprofessionals.

The incomprehension by science of the nature of human consciousness means that it lacks the necessary concepts and notions. Therefore, going beyond them is inevitable, and their comprehension is difficult even for professionals.

Today the situation is such that the basic information about the nature of the Everything¹ and consciousness is in the Eastern teachings and esoteric literature. It was obtained through the techniques of meditation and expressed through images available for the perception of people of their time. Science cannot use this information since the interpretation of these images within the accepted concepts and regularities is impossible.

Therefore, to understand the physical nature of consciousness, it is necessary to introduce new concepts that would make it possible to translate the images of ancient teachings into the language of fundamental physics—the physics of particles and fields. This is one of the main reasons, requiring the development of a new paradigm of the Everything with new physical regularities and concepts.

A scientific approach to the topic of the essay requires a definition within a new paradigm of the concepts of consciousness, life and death. This is necessary because the existing physical concepts of the "reduction of living matter to inert matter" and consciousness as a function of the brain are unable to explain the accumulated empirical data. Therefore, the key is to establish the origin and physical properties of the material structure of consciousness.

A paradigm shift is a process difficult for the scientific community. It begins with a comparison of the cognitive capabilities of the accepted and new paradigms. There is a need for irrefutable evidence of the adequacy of the new paradigm of the reality known to us, including consciousness. They cannot be presented in a popular way, i.e., within the framework of scientific concepts accepted by society but insufficient for this.

Therefore, in order to give a reliable answer to the question of the contest, one should use a scientific system of evidence in a form necessary for this and rely on the data not only of science but also of esotericism and religions. The essay will attempt to do this. Where possible, the presentation will be popular science.

1. Limitations of the accepted paradigm

The fundamental reason for the limited scope of the existing paradigm is a lack of understanding of the physics of the birth of the Universe. Each of us knows that he/she possesses properties inherited from parents and their ancestors. Therefore, the first thing to do is to find out the "parents and progenitors" of the Universe. This is a difficult task, since today science does not have necessary experimental data.

The accepted ideas about the almost simultaneous formation of the substance of the Universe and the subsequent Big Bang are not a reliably confirmed hypothesis. It gave rise to many problems in understanding the evolution of the Universe and, in particular, the mechanism of the accelerated expansion of the Universe. A certain mysterious substance called "dark energy" had to be introduced into the model of the evolution of the Universe. For it to be able to accelerate expansion as needed, it must account for approximately 70% of all matter. Of the remaining part, approximately 80% is "dark matter," the particles of which have not yet been

¹ The term *the Everything* in this essay means not only "everything that exists" in Nature but also its structure, construction. The term *the Cosmos* used in the essay means not only our Universe but also the worlds outside it.

discovered. This gives room for assumptions about what properties they should have to be detected by the available instruments. However, these hypotheses have not yet been verified.

It turns out that we know very little about the matter of the Universe at the fundamental level. This is clearly insufficient to solve the question of the origin of the Universe. However, no sufficiently substantiated alternative models of the Universe have been proposed thus far, and the accepted scientific paradigm retains its monopoly.

Nevertheless, part of the scientific community has an understanding of the need for a radical renewal of the paradigm. In 1996, a symposium of physicists and philosophers held in Boston discussed the issue of the expediency and direction of changing the picture of the world drawn by modern physics. In particular, in the ensuing discussion, Nobel Laureate S. Weinberg expressed the opinion that quantum field theory underlying fundamental physics should be replaced by a deeper and radically different one.

However, in subsequent years, theoretical physicists concentrated their efforts mainly on string theory, which does not change the picture of the Everything. At present, it is widely believed that nothing needs to be changed, fundamental physical laws have already been established, and everything incomprehensible today will be explained in the future.

The organizers of the contest do not agree with this, since in understanding the nature of consciousness, such an expectation has not yielded anything for decades.

It is appropriate to quote here the opinion of a representative of a more developed civilization. In recent decades, methods of regressive hypnosis and channeling have been developed. They make it possible to receive information interesting for science from representatives of civilizations that have advanced farther than earthlings in their development. The book by D. Cannon [1] presents a dialogue with the Soul that in one of its past lives was involved in the management of the energy supply of a highly developed civilization. In this dialogue, the Soul gives an assessment of the state of science on the Earth, with which I cannot but agree: The fault with science on this planet is that it is closed to any idea of something that is not observed on Earth. In other words, that which exist is only that which can be perceived through the instruments available at this time.... The scientific community is slow to change and is resistant to change because then truth must be rewritten. One can only clarify that it is not the truth that will have to be “rewritten” but its understanding.

For those who believe in the accepted concept of the Everything, this position cannot be an argument for revising the worldview. Yet for those who strive to understand the nature of consciousness and the forms of its existence, this assessment of the situation in our science supports their desire to go beyond the limits of today’s scientific concepts, to develop a deeper understanding of the Everything. It should make it possible to understand that we are not the only intelligent beings in the Universe, and receiving information about our current existence from representatives of other planetary civilizations is a reality, not a fantasy.

The topic of the contest implies that the understanding of “... the truth must be rewritten.”

2. Paradigm shift

2.1. Which truth to seek and where?

It is necessary to understand the main point: the real structure of the Everything and the laws of its change. How to build a new scientific concept of the Everything so that it cannot be refuted in the future? And so that it is able to answer questions that are beyond the power of the

accepted paradigm? These questions are many, but the problem of life, consciousness, and reason is the most important. We know very little about ourselves and our place in the Cosmos. Are we alone in it, and, if not alone, what place do we occupy in the world of Reason?

I have been working on the problem of creating a new concept of the Everything since 1995 and have presented my findings in monographs [2–6]. How did I come up with the idea to tackle this problem, the chances of solving which I estimated to be zero? Essentially, all the earlier attempts were unsuccessful.

In August 1985, during an evening walk at my dacha with my daughter, I saw in the dark sky and not high above the horizon an instantaneously emerged flying line of luminous balls the size of the visible disk of the Moon. After a dozen seconds, they began to disappear alternately at one point. The diameter of the balls was estimated at about ten meters. The glowing balls looked like huge ball lightnings, a book about which I was just reading. The physics of what I saw remained a mystery until 2016, when a ball lightning model was developed [4].

As a person engaged in thermonuclear research and understanding the complexity of the formation of such large plasma objects, I understood that I had come across an unknown natural source of energy. The impression of what I saw was so strong that the belief in the limitless possibilities of existing science was undermined. To understand the phenomenon that I had seen, I began to take interest in other anomalous phenomena. They were so numerous that it took me ten years to get acquainted with them and comprehend them. Among them were phenomena that were simply impossible to approach with the available scientific standards. I had to draw a painful conclusion: there exists a physical world about which physics does not know and, protecting its status quo, does not want to know.

It was necessary to decide on how to proceed further: to forget about everything or, with zero chances of success, to attempt at developing a new physical concept of the Everything in which the anomalous phenomena that had become known to me would not be outcasts. But then I myself will have to become an outcast in the scientific world.

2.2. The first step towards a quantum concept of the Everything

What does it mean to develop a new paradigm that could become an alternative to the accepted one and would change the perception of science and society about the world in which we live?

Such a concept must be scientifically proven, i.e., constructed consistently and so that it could not be refuted by empirical facts. If we speak about the program at most, then also by the facts that will appear in the future. Then it will have no competitive alternative. If one strives for such a final concept, then it must be *universal*, i.e., have no restrictions on the scope.

However, it is impossible to grasp the immensity: there will always be facts that have not yet been studied and that can be considered as a factor that casts doubt on the irrefutability of the evidence carried out. However, if the initial and resulting key positions of the concept correspond to reality, i.e., are confirmed by a wide range of empirical data, it is highly likely that the key positions will be preserved in the future.

Proof technique. Based on a small amount of empirical data on a natural phenomenon, it is possible to construct several physical interpretations of it. However, if you attract new data, the number of possible interpretations is rapidly reduced, and only one remains. This is how science gets reliable ideas about natural phenomena.

The problem of proving the truth of the concept of the Everything is much more complicated since it is necessary to unambiguously interpret a wide range of manifestations of inert and living matter at all hierarchical levels.

The unambiguity of the interpretation of a physical phenomenon yields its quantitative agreement with experimental data within the limits of their error. Therefore, empirically well studied phenomena, including anomalous ones, must be present in the evidence system.

Anomalous phenomena are the main source of information about the unknown worlds of the Cosmos. Therefore, the anomalous phenomena studied in detail are of particular value, but, unfortunately, they are few. The spectrum of poorly studied anomalous phenomena should be wide to make sure that all of them can be interpreted within the framework of a unified physical approach, i.e., avoid restrictions on the scope of its applicability.

Search technique. The main methodological problem of creating a universal concept is to “guess” its initial postulates, the consequences of which would be consistent not only with scientific data but also with other human experience.

The new concept of the Everything should become a *generalization* of the accepted paradigm so as not to conflict with the empirical facts confirming it. This means that the fundamental laws of the new concept should generalize the laws of the currently adopted paradigm. Natural phenomena abnormal for it, such as ball lightnings, tornadoes, living matter, consciousness, reason, poltergeists, UFOs, and many others, should become a source of empirical data for establishing general physical laws in the new concept. To achieve its authenticity, it is necessary to ensure that the models for a wide range of anomalous phenomena based on it give not only qualitative but also quantitative agreement with empirical data.

Thus, if we do not want to find ourselves in a situation with the current paradigm tomorrow, we need to develop and substantiate a universal concept of the Everything. At first glance, such a task becomes insoluble.

However, the requirement of universality only facilitates the search since it provides a criterion for selecting the initial postulates of the future concept. When searching for these postulates, it is necessary to use the method of the *maximum possible generalization* of the regularities established in the adopted paradigm.

The universal concept must be *monofundamentalist*; i.e., uniform fundamental laws must operate at all hierarchical levels of matter. It is necessary to get rid of the main contradiction of the accepted physical paradigm, when, in the microworld, matter is described by quantum laws, while the Universe, by classical ones. The universal concept must be quantum at all hierarchical levels since classical representations are a special case of the manifestation of quantum properties. This means that the Standard Model of the Universe cannot be integrated into the quantum concept of the Everything.

For the same reason, it is necessary to abandon the main methodological requirement of the accepted paradigm: to consider the existence of a phenomenon as proven if it can be reproduced in different laboratories. This change is necessary because many anomalous phenomena are poorly reproducible by virtue of their nature. For example, ball lightning, the existence of which has not been recognized by science for a long time. The phenomena of the microworld are poorly reproducible; therefore, in quantum mechanics they are characterized by the average values of many experiments. Macroobjects should also be approached in the same way since they can have quantum properties the nature of which we do not understand thus far.

A universal quantum concept should give this understanding. Otherwise, it will be impossible to understand the nature of life and consciousness: almost everything in our life is irreproducible.

2.3. Postulates of the universal concept of the Everything

The concept's postulates should determine the main point: the structure of the Everything, the nature of matter and the laws of its change, and the properties of space and time.

2.3.1. The Everything

In the Everything, the average values of all physical quantities should be zero. Otherwise, it will be necessary to explain how their nonzero values appeared, i.e., introduce the nonphysical essence of God the Creator, the hypothesis of whose existence science does not accept. In his absence, the Everything should not have a beginning either in space or in time, which means it should evolve cyclically. We can say that the God of the Everything is infinity.

The quantum nature of the Everything presupposes the existence of its basic and excited states. The basic quantum state of the Everything, called the *zero-vacuum*, is characterized by the absence of interaction between fragments of its space and the substances in them. Their properties are in a conserved state, and their energy is in a potential form. In ancient Oriental and esoteric teachings, the zero-vacuum figures as the Absolute, the Creative Emptiness, the Source, and under other names. In the new concept, the infinite geometric space is absolute and can only be three-dimensional [6].

The lack of interaction makes the zero-vacuum a global storage of memory—information about the physical properties of the spatial elements in it. Their potential energy appears in ancient Oriental teachings as *prana*, and stored information, as the *Akashic records*.

The zero-vacuum has the property of periodically passing into an excited state—the Cosmos, giving rise to its worlds. The Everything can be imagined as a foundation over which the Floors of the House rise. A particular world of the Cosmos corresponds to each of its Floors. You can go up and down the Floors by stairs, i.e., move from one world to another.

The Floors differ in the symmetry of their space. Since there are four symmetries, there is the same number of worlds in the Cosmos. There are also four worlds in the monistic Buddhist teachings of Kalachakra and Abhidharma (section 2.5). These are the worlds of *wind (air)*, *fire*, *water*, and *earth*.

2.3.2 Polarization

In the universal concept, the formation of the worlds of the Cosmos proceeds through the complication of spatial symmetry and the appearance of two physically different directions in each spatial dimension. As a result, spatial fragments generate physically different objects that interact with each other. This is similar to how a zero electric charge is polarized into positive and negative charges, which interact. Therefore, the process of the formation of nonzero physical quantities was called *polarization*, and the reverse process was called *depolarization*. Thus, space and physical quantities of the zero-vacuum are not polarized, and the worlds of the Cosmos are polarized.

The polarization of physical quantities is a fundamental process in the Cosmos that does not change their total value; i.e., everything that happens in the Cosmos is subject to the *laws of conservation*. This is one of the examples of generalizing the properties of the Universe, in

which only some physical quantities obey the conservation laws. In mechanics, these are energy, mass, momentum, and angular momentum.

Thus, the postulate of the polarization of physical quantities is a generalization of the well-known conservation laws. It follows from it that in the worlds of the Cosmos, just like in the zero-vacuum, the average values of all physical quantities are zero.

2.3.3. Complexity of physical quantities

Physics uses real, imaginary, and complex physical quantities, but there is no explanation why their mathematical statuses are different. Since all physical quantities are formed by a single mechanism, polarization, their status should be the same. Therefore, **it is postulated that all physical quantities are complex**, but their real or imaginary components are manifested in special cases. For real or imaginary quantities, the conservation law for two interacting systems has the form of $a + b = 0$. For example, Newton's second law follows from it, according to which when two objects interact, action is equal to reaction. For complex quantities, conservation law takes the form

$$|a + ib| = 0; a = \pm b. \quad (1)$$

Many anomalous phenomena cannot be explained by assuming, for example, space, mass, or spin as valid.

Each real and imaginary axis of the complex space has two directions. In d -dimensional complex space, the number of combinations of spatial dimensions is

$$k_d = 2^{(2^d)}; \quad k_{d+1} = k_d^2. \quad (2)$$

This number defines many different subspaces in which multiplets of quantum systems (particles, galaxies, people, etc.) are born. Quantum states are formed in 3-D spaces of the three worlds of the Cosmos; i.e., the largest value of $d = 9$. Here are some values of multiplet dimensions:

$$k_1 = 4; k_2 = 16; k_3 = 256; k_4 = 65536; k_5 = 4.295 \cdot 10^9; k_6 = 1.845 \cdot 10^{19}.$$

Here is the answer to E. Fermi's question about the origin of large numbers in physics.

Taking into account the complexity of space made it possible to achieve high accuracy in calculating physical quantities [4].

2.3.4. Predetermination of events

In physics, all processes obey universal laws; i.e., all changes (events) have a cause-and-effect relationship that predetermines any event. **The postulate of the predetermination of events** excludes such concepts as randomness, spontaneity, self-organization, or free will. In complex physical systems, the cause-and-effect relationship is difficult to trace. Therefore, the concept of the random nature of processes in the microworld appeared in physics, while in the macroworld it is reliably established that a cause-and-effect relationship takes place. Therefore, in the new concept, there is a predetermination of events at all hierarchical levels, starting from the fundamental one. At first glance, it contradicts our life experience. Therefore, we will dwell on this concept in more detail.

Deterministic interpretation of quantum mechanics. A. Einstein insisted on the need for a deterministic interpretation of quantum mechanics. Its most widespread probabilistic interpretation is now based on experiments with EPR pairs. It interprets these experiments on the basis of the accepted ideas about the impossibility of the superluminal velocity of the movement of matter and the transfer of information.

Such an interpretation is unsuitable for the monofundamentalist theory of the Everything, since at the micro- and macrolevels, matter must obey unified physical principles. Since the velocity of matter in the imaginary subspace of the physical vacuum can be superluminal, the objection to the deterministic interpretation of experiments with EPR pairs disappears [4, 6]. In the polarizing deterministic interpretation of quantum mechanics, the hidden parameters are the momenta of the particles being born. It lacks the paradoxes of the probabilistic interpretation of quantum mechanics [4].

In polarizing quantum mechanics, matter consists of corpuscles at all hierarchical levels. The observed wave properties of microparticles arise under the action of a wave field describing particles with zero inert mass. It is acquired by massive particles of physical vacuum, passing into the spherically symmetric space of the Universe. There is no preferred direction in it, and therefore the momentum of the particle and, hence, its mass are zero. In the space of the Universe, the inert mass of particles is compensated for by the mass of quasiparticles [6]. The particle–quasiparticle pairs that acquire zero inertial mass become quanta of the wave field. Therefore, it is incorrect to assume that microparticles are inherent in wave–particle duality since the wave properties are determined by the symmetry of space.

About free will. In ancient teachings, esotericism, and religions, the cause-and-effect pattern of events does not apply to all events. For example, some events are subject to the law of karma, while others are manifestations of free will. In addition, free will in human behavior is subject to certain “rules,” i.e., some unknown laws. These are the general physical laws that govern our behavior, but, due to the lack of understanding of the nature of consciousness, they have not been formulated.

In the book by D. Cannon [1], which tells about channeling sessions with a group of Souls, the dialogue ends with the following message contrary to free will: Each of you has his own destiny. There are no ‘accidents,’ as you call them, in the Universe. Everything has its own rhythm and meaning.

The idea of the predetermination of events is characteristic of religions with divine predestination, and it does not make the life of believers special. Some are destined to believe in God or free will, some are not. Whether someone will believe in divine predestination, or natural predestination, or not believe in anything at all does not depend on him/her.

Humans are characterized by behavior that maintains a comfortable mental balance, which is one of the forms of physical balance. At the fundamental physical level, such human behavior can be considered as a mechanism for the realization of the state of dynamic balance of human consciousness. The feeling of spiritual comfort means that a person is on the trajectory of events intended for him by fate. It is determined by physical laws, and therefore it cannot be changed, but deviations from it are inevitable under external influences. They disrupt the comfortable state of consciousness, producing human decisions that seek to return to the trajectory of fate.

The ability to make decisions and set goals is perceived by humans as a manifestation of free will, but at the fundamental level it is a mechanism for realizing the predestination of fate, carried out by the physical laws of the functioning of human consciousness.

About predicting the future. Foresight of the future is possible only if it is predetermined. As you know, the end date of World War II was predicted by several psychics. The possibility of foreseeing future events is confirmed by the phenomenon of the existence of prophets and soothsayers. This phenomenon cannot be explained by coincidence

2.3.5. Space absoluteness

Space is the primary substance in which the position of its fragments does not change. When the polarization of complex space occurs and motion arises, its complex velocity, according to (1), remains zero, and the real and imaginary components of the velocity arise simultaneously. Since we do not take into account the appearance of the imaginary speed, the idea of the relativity of speed arose.

As is shown in [5], one of the main results of the special theory of relativity—the Lorentz contraction of time—is a consequence of the complexity of absolute space. In Einstein’s theory, space and time are considered relative, i.e., not uniquely defined. But they form the absolute, i.e., unambiguously definite, space–time interval. There is no such paradox in the new paradigm since the speeds of light and body are absolute.

The principle of relativity, according to which all physical laws do not depend on the choice of the inertial coordinate system, adequately reflects the physics of phenomena because real motion occurs in the absolute complex space.

2.4. The Cosmos

2.4.1. Structure of the Cosmos

The four postulates formulated above should determine the physical properties of the worlds of the Cosmos.

The first to be born is the world in which rectilinear motion in any direction of nonrotating (scalar) particles is possible. This takes place in a space that has translational symmetry. In addition to translational movement, oscillatory movement is also possible. In this world, the movement of massless objects occurs at a speed that determines the speed of light in our world. This is due to the fact that quanta of light (electromagnetic field) have zero rest mass. This world constant is usually denoted by c .

This world, located on the lower Floor of the House, is called the *c-world*. In the Buddhist teachings of Kalachakra and Abhidharma, it corresponds to the world of “wind (air),” symbolizing the property of mobility.

On the second Floor, the space is axially symmetric. In it, a moving particle acquires rotation relative to the direction of motion. Rotation is possible only along discrete paths. The number of such paths determines an important physical quantity of a rotating particle: its integer *spin*, which we will denote by l . The distances between the paths are determined by the world constant—Planck’s constant h . The outer path of rotation is the boundary of the particle located on the second Floor of the House.

These spinning particles are called *bosons*. Their world is called the *hc-world*. The world of “*fire*” (the property of spreading) corresponds to it. For this essay, this world is of particular interest, since it is the birthplace of conscious living matter.

On the third Floor of the House, there is the world of objects with central symmetry. It has different forms that are realized in Plato’s figures: a tetrahedron, cube, icosahedron, and dodecahedron. The faces of these figures are equilateral polygons: a triangle, square, triangle, and pentagon, respectively. In this world, bosons generate a different kind of particles, whose spin is $\frac{1}{2}$ (Section 2.6.2). These particles are called *fermions*, and their world is called the *physical vacuum*. Its properties are radically different from those of Dirac’s physical vacuum. In esotericism, this is the world of “water” (the property of mobility).

The feature of the physical vacuum space is the presence in it of several axes of symmetry and a center of symmetry. Therefore, the physical vacuum is transitional from the *hc*-world to the world of universes, the space of which is spherically symmetric. The world of universes is located on the upper Floor of the four-story House of the Cosmos. This is the world of “earth” (the property of stability).

2.4.2. Universe and its particles

The transition from the third Floor to the fourth is possible, since the spaces of the physical vacuum and the Universe have a common center of symmetry, i.e., one common quantum state. It allows particles to move from one space to another and back.

Particles of the physical vacuum are formed by multiplets with zero spin and momentum. Such multiplets can pass into the spherically symmetric space of the Universe as one collective quantum state, i.e., are a superposition of quasiparticles. Therefore, quantum mechanics that studies them operates with average values.

This mechanism of matter formation means that the objects of the Universe have hidden protostructures, made of the matter of the physical vacuum and the *hc*-world, which determine the properties of the matter of these objects. Today physics, which is limited to the study of the Universe, does not consider this. Substance protostructures invisible to us are visualized by the Kirlian method. These include the so-called human “subtle bodies” that psychics are able to see.

As noted above, in the space of the Universe, the formation of a zero inert mass of a particle occurs through the generation of a quasiparticle with a complex mass, the real component of which compensates for the inert mass of the particle. Therefore, in the Universe, a particle acquires an imaginary gravitational mass. The real component of the complex mass generates the field of *inertia*, and the imaginary component generates the gravitational field [6]. According to (1), the moduli of the inert and gravitational mass are the same. This particle formation mechanism substantiates Einstein’s principle of equivalence.

Thus, gravity is determined by a vortex tensor field, the quantum of which—the mysterious graviton—is formed by a pair of rotating imaginary bosons with zero total rest mass.

In [4], a one-parameter quantum model of the formation and evolution of the Universe was constructed, describing its modern characteristics. In this model, universes are born in quartets with the polarization of the directions of space and time. Therefore, the universes differ in the signs of mass and charges; i.e., the universes cannot have both matter and antimatter at the same time, as the Big Bang model assumes. Consequently, the problem of the disappearance of the antimatter of the Universe, which is not solved in this model, does not exist in the polarization concept: the Universe initially consists only of matter, while antimatter forms the Antiuniverse.

The final act of the evolutionary cycle is the reverse transition of the worlds of the Universe into an unpolarized state of zero-vacuum. First, the world of “earth” disappears, then the worlds of “water,” “fire,” and “wind” do.

2.4.3. About space and time of the Cosmos

People who have experienced the exit of consciousness from the body are most impressed by the change in the properties of time: events of the present, past, and future can occur in any order. We are used to the fact that the future always follows the past. In the language of physics, this means that time is reversible in the out-of-body state, while in the Universe it is irreversible and has the “arrow of time.”

In those cases when a reversible process is observed, it takes place in a physical vacuum or the *hc*-world. The reversal of time can be illustrated by the experiment initiated by the astronaut E. Mitchell and carried out by the famous psychic U. Geller in the presence of several qualified scientists. Geller, holding a bean seed in his fist and concentrating, germinated it and then returned it to its original state in the same way [7].

According to [6], the difference in the properties of time is due to the fact that, in the *hc*-world and in the physical vacuum, space is complex, while in the Universe it is real.

In the complex space of the *hc*-world, where rotation occurs, according to (2), four quantum states are formed in each of the three dimensions. In the plane of rotation, their number is $4^2 = 16$. In the physical vacuum, the complex space consists of real and imaginary subspaces. Each of their three dimensions with direction polarization creates two quantum states; i.e., each of the subspaces creates eight quantum states. Therefore, 16 quantum states are realized in the physical vacuum, and in it the rotation is transformed into two independent vortices: one in the real and the other in the imaginary subspaces.

However, 16 quantum states cannot form in the real space of the Universe and its physical vacuum. Therefore, the formation of vortices is possible if space receives an additional dimension—a temporal one. This explains why the Universe has a four-dimensional space–time. Its existence was postulated by A. Einstein during the development of the special theory of relativity and was confirmed by numerous experiments in the microworld. This theory showed that the speed of movement of mass in the Universe is less than the speed of light.

The superluminal expansion of the Universe at the initial stage of its existence does not contradict the laws of physics either if the substance is born in the imaginary subspace of the physical vacuum.

Thus, outside the Universe, time is reversible, and one can speak of a sequence of events only in a separate polarization process. But any sequence of events is possible in different processes. Therefore, in an altered state, consciousness can appear both in the past and in the future. The development of new techniques of hypnosis has made it possible to obtain information that can be used to study the physics of worlds outside the Universe. But this information contains very little verifiable quantitative data and therefore cannot serve as an irrefutable scientific proof of the properties of worlds currently unknown to physics. From this standpoint, the most orderly and useful information is the information of R. Monroe [8–10], M. Newton [11, 12], and D. Cannon [1], which is used in this essay.

But the main empirical material that will be used for comparison with reality is quantitative experimental and observational data that cannot be interpreted on the basis of the laws of the Universe. This analysis was carried out in [4–6]. Some of its most important results are given below.

2.5. Evolution of the Everything

Is there any empirical confirmation that zero-vacuum and worlds unknown to physics exist?

Physics today does not have instruments for direct experimental study of worlds outside the Universe. We have only one “tool” suitable for this—our consciousness. The long-used methods of meditation allowed human consciousness to penetrate these worlds and study them. This resulted in a variety of ideas about the Universe and the “other world,” set forth in various

religious and esoteric teachings. Of particular interest are those in which the description of the evolution of the Everything and its worlds is supported by quantitative data about the duration of its stages.

2.5.1. Kalachakra cosmology

A number of such data are presented in the monistic Buddhist cosmology of Kalachakra, which is already a thousand years old. In [5], they were compared with the data of polarization cosmology, unexpectedly showing their good agreement.

Buddhism and the quantum concept of the Everything adhere to common positions in its key aspects. They proceed from the absence of the beginning and end of the Everything and the primacy of space. Time is considered as a characteristic of the rate of change of states in the worlds of the Cosmos, the evolution of which contains four main stages of equal duration.

In the cosmology of Kalachakra, there is the concept of the Absolute—"possessing the potential of Emptiness," which generates the worlds of "the elements," where there is a movement that is absent in the Absolute. Movement in these worlds occurs relative to the space of the Absolute and therefore is not relative but absolute. In the polarization concept, the concept of the Absolute corresponds to the zero-vacuum that generates the worlds of the Cosmos.

These ideas of Kalachakra cosmology persist in modern Buddhism. According to the Dalai Lama [13], in the cosmology of Buddhism there is a priority of space over its contents, and the world is formed of five primary elements: an all-encompassing element—space—and four basic primary elements—earth, water, fire, and air.

When the worlds disappear and the Period of Emptiness begins, there are only particles of space, from which all other particles of Nature are subsequently formed. In these particles of space lies the reason for the existence of the physical world. According to the Dalai Lama, it is necessary to understand how the Universe and all the physical bodies of living beings inhabiting it are born from these particles of space. It is the specific potentiality of the particles of space that causes all the diversity of the Universe with all its contents—stars, planets, and living beings [13].

"Particles of space" can be considered as localized potential vibrational and rotational excitations of a null vacuum, from which, when the directions of space are polarized, particles and fields of the Cosmos, space objects, and living beings are born. In Nature, at the fundamental level, there is nothing but an unlimited spectrum of these vibrational and rotational excitations, which form everything that exists by means of polarization mechanisms: first particles and from them macroobjects.

Each fragment of matter has an individual spectrum of excitations. It is information about an object at the fundamental level. At other hierarchical levels, this information is redundant for practical actions, and its other, more convenient specific forms are used. Therefore, there is no generally accepted definition of information.

2.5.2. Quantum cosmology and its comparison with the cosmologies of Buddhism and Hinduism

The cyclical nature of the Cosmos processes is determined by the change in the phase of quantum states by 2π . The four stages of the cycle are shifted relative to each other by $\frac{\pi}{2}$. The worlds of the Cosmos can be born and exist if their polarization and reverse depolarization processes are shifted in phase by $\frac{\pi}{2}$.

At the first stage, polarization processes take place. Then, the depolarization processes that compensate for them are switched on, and a quasi-stationary state of the Cosmos arises. At the next stage, the polarization processes stop, and the continuing depolarization processes lead to the disappearance of the Cosmos—its transition to a state of rest in a zero-vacuum. The fourth stage is the waiting time in the zero-vacuum of a new evolutionary cycle.

The four-phase cycle is inherent in all cyclic processes of the Everything. Therefore, after winter comes spring, then summer and fall, and after night comes morning, afternoon, and evening. Living organisms have similar four-phase cycles.

In [2], the formation times of multiplets of global fields with spins 1 and 2 were calculated. This made it possible to determine the cycle time of their polarization and depolarization and the time of the change in the field spectrum. In particular, it determines both the time of formation of the large-scale structure of the Universe and the time of the existence of the solar system and is equal to 9.32 billion years [2, 4]. The first half of the existence of the solar system with a duration of $T_C = 4.66$ billion years is currently nearing completion. The lifetime of the Universe is estimated at $2.89 \cdot 10^{14}$ years [2, 3].

According to the *Puranas*, the Universe is the creation of the god Brahma. He is the aspect of Divine Oneness, or God, responsible for the acts of regeneration and preservation of the material side of all things. As follows from the *Bhagavata Purana*, after the end of Brahma's life, the entire cosmos enters the body of Maha-Vishnu. The role of the destroyer of the Universe is assigned to the god Shiva, who preserves the experience of Brahma for his future incarnations. After a period of time equal to the life of Brahma, the cosmos appears again: countless universes emerge from the body of Maha-Vishnu, in each of which Brahma is born, and a new evolutionary cycle begins.

Brahma's life lasts $3.11 \cdot 10^{14}$ years, and his day is 4.32 billion years. Its duration is called *kalpa*. It serves as a unit of time in both Hindu and Buddhist cosmology and is close to the duration of the formation of the large-scale structure of the Universe and the "solar day," $T_C = 4.66$ billion years. Thus, the characteristic times of the polarization cosmological model and eastern cosmologies are comparable. According to [5], the time T_C more accurately than the *kalpa* corresponds to the data about our time.

Comparison with Kalachakra Cosmology. The comparison of polarization cosmology with the monistic Buddhist cosmology of Kalachakra made in [5] also gives consistent evolutionary periods.

In polarization cosmology, the evolutionary cycle of the quartet of universes is determined by the polarization of space–time.

A. Einstein in the special theory of relativity introduced the concept of a four-dimensional space–time that satisfies the relation:

$$r^2 + (ict)^2 = 0, \quad r^2 = x^2 + y^2 + z^2, \quad (3)$$

where c is the speed of light. This ratio characterizes the space–time of the Universe and its physical vacuum, in which changes occur synchronously, i.e., have the same timescale, T_C . In spherically symmetric space, there is only one selected dimension—the radius r , the value of which distinguishes the spheres from each other. In the physical vacuum, there are three different spatial dimensions: x , y , z , and $r^2 = x^2 + y^2 + z^2$. It follows from relation (3) that r and t have two signs; i.e., there are four possible polarization-born Universes with different space–time.

Time polarization in the $2T_C$ interval determines the process of formation of large-scale structures of the Universe and Antiuniverse, whose substance differs in charge signs. As was

already noted, matter and antimatter are not born in the same universe, as the accepted model of the Universe assumes.

After the completion of the formation of this pair of universes, two universes are born in a space with a different sign of coordinates (and mass). Therefore, the formation of a quartet of universes occurs over a time of $4T_C$.

The formation of universes is preceded by the formation of their physical vacuum, in which, unlike in the Universe, all three spatial dimensions are polarized. In the actual subspace of the physical vacuum of the universe, there are eight independent combinations of pairs of dimensions with different signs. Their formation occurs with the same time, $2T_C$, as the formation of the radial dimension of the space of the Universe, i.e., for $16T_C$. Therefore, the formation of a quartet of universes by a physical vacuum takes place for a time of $20T_C$, and the four-phase cycle of their evolution takes a time of $80T_C$.

In Kalachakra cosmology, the evolutionary cycle lasts one Great kalpa (mahakalpa, consisting of 80 kalpas) and is divided into four eons, each of which consists of 20 kalpas [14]:

1. “Eon of evolution,” the period when a universe begins to exist.
2. “Eon of evolution–duration,” when the universe is in a stable state.
3. “Eon of Extinction,” the period during which the universe collapses and fades.
4. “Eon of fading–duration,” when the universe remains in a state of Emptiness.

Each eon corresponds to one of the stages of the evolutionary cycle of the universes: the stages of polarization, equilibrium, depolarization, and a state of rest (in a zero-vacuum). In each eon, a 20-plet of space-time quantum states of the universes is realized; i.e., a complete evolutionary cycle lasts 80 kalpas. This corresponds to the full cycle of polarization cosmology.

We see that a thousand years ago Buddhism knew more about the structure of our world than the orthodox science knows now, limiting itself to studying only the Universe.

The Buddhist teachings of Kalachakra and Abhidharma say that the world is infinite, has always existed, and evolves cyclically. In each cycle, from the state of rest inherent in the Emptiness, the worlds of the “elements”—wind, fire, water, and earth—are sequentially born. When they finish their existence, they disappear in the reverse order.

The quantum concept of the Everything confirms this cosmological cycle and its development in time. It explains the differences in the properties of the worlds of “elements” by the different symmetry of their spaces.

– In the endless world of “wind,” only rectilinear motion of particles is possible, and fields propagate at the speed of light.

– In the world of “fire,” particles acquire rotations along discrete (quantum) paths, the distances between which are determined by Planck’s constant.

– In the world of “water,” space is centrally symmetric. This symmetry manifests itself in the figures of Plato: a tetrahedron, cube, dodecahedron, and icosahedron. In the world of “water,” only those rotating particles that fit into the edges of these figures are realized.

– The world of “earth” is the universes, whose space is spherically symmetric. There is gravity in it.

The demonstrated correlation between the Buddhist and polarization cosmologies of the Everything is an important result since the quantum concept of the Everything was confirmed by a subjective empirical method. This also means that subjective methods of cognition are capable of reflecting physical reality. They should be used primarily where objective methods are lacking, i.e., to cognize the physics of unknown worlds, and hence the physics of consciousness.

In Buddhism, for example, consciousness is considered immortal. As shown in this essay, this statement is consistent with the quantum concept of the Everything.

Unlike fermionic worlds of universes, bosonic *c*-worlds and *hc*-worlds complete a four-phase evolutionary cycle of the Everything, i.e., exist forever. If human consciousness is born in the bosonic world, i.e. is the vital function of a structure made of bosonic matter, it can be argued that human consciousness is eternal. Therefore, it is necessary to prove that bosonic creatures of a certain type are capable of endowing individuals of the human species with a bosonic structure of consciousness. It should have properties known to us from the life experience of people who are in both normal and altered states of consciousness.

To prove this connection between bosonic and human consciousness, it is necessary to study the laws and properties of the physical vacuum and the *hc*-world that gave birth to it. Without this, it is impossible to achieve an adequate understanding of the physical nature of immortal consciousness.

2.6. The world of physical vacuum

The world of the physical vacuum is the ancestral home for the universes. We have at our disposal a wide range of data obtained by objective methods on the micro- and macrostructures of the Universe. Everything that we do not understand in the world around us is empirical material for identifying the regularities and properties of the physical vacuum and the bosonic worlds of the Cosmos.

2.6.1. Formation of fundamental particles

Today it is not possible to determine the spectrum of fundamental particles and calculate their masses. This is due to the fact that the hypothetical Higgs mechanism of mass formation, used in elementary particle physics, is based on incorrect ideas about the properties of the physical vacuum. In particular, the Higgs mechanism requires such an equilibrium state of the physical vacuum that does not correspond to the nature of the Cosmos.

As already noted, every object of the Universe, including particles, has a protostructure of the physical vacuum, and it has a protostructure of the *hc*-world. The fields of these worlds form the spectrum and masses of particles, which are determined by the known mass of the fundamental particle of the Universe—the Planck particle. The polarization theory of the formation of fundamental particles [4] made it possible to calculate their masses with an accuracy of hundredths of a percent. This is a record accuracy of physical calculations, since the smallest mass—the mass of an electron—is less than the mass of a Planck particle by 22 orders of magnitude (!). The previous record was 13 orders of magnitude. This accuracy of the theory is one of the main results confirming the polarization concept of the Everything.

Note that the world-famous Higgs boson is not a “particle of God,” as it is sometimes called, but just one of the bosons of the spectrum of fundamental particles. Its calculated mass is consistent with its experimental value [4].

The masses of the proton and neutron, which form the atoms of the substance of the Universe, have also been calculated with high accuracy [2].

2.6.2. Formation of fermions and their fields

Formation of fermions. The change in the symmetry of space upon the transition from the *hc*-world to the physical vacuum leads to the formation of fermions from bosons [6].

The central symmetry of the physical vacuum is manifested through the figures of Plato. The border of Plato's figures is formed by faces, the shape of which makes the rotation of the boson surface impossible; i.e., the outer trajectory of rotation is deformed, turning into a fixed boundary of the polygon. The internal orbits of rotation are preserved; i.e., a physical system with spin 1 is separated from a particle with spin l . Since the edge of Plato's figure connects its two faces, the separated physical system is divided into two particles—two fermions with spin $\frac{1}{2}$. This mechanism of production of fermions in a physical vacuum is called *fermionization*, and the reverse process is called *bosonization*.

Fermion charges. Fermions are created in multiplets. Note that the boundary of the bosons with spin $l - 1$ formed in the physical vacuum is a circle inscribed in the face of the figure. The touch points are identical to each other. They create a new physical substance of the physical vacuum—*charges*. The icosahedron has three charges, which we will call *colors* (red, yellow, and blue). The dodecahedron has five charges called *flavors* (according to the number of flavors: sweet, salty, bitter, sour, and pungent). The cube spawns two *weak* charges.

The number of charge states N must correspond to the number of spin states of a quantum that transfers the interaction between charges. It is determined by the number of projections of the quantum spin l in space, equal to $N = 2l + 1$.

Thus, the color charges correspond to the quantum of the field with the spin $l = 1$; and the flavor charges, with the spin $l = 2$.

Physical vacuum fields. As shown above, in the physical vacuum only massless fields with spin $l = 1$ (they are called *vector* fields) and spin $l = 2$ (*tensor* fields) are possible, and quanta of bosons carrying a weak charge have a nonzero rest mass. They are called intermediate vector bosons, and their field is *weak*. Its two weak charges are formed not by rotation but by reflection from the plane, i.e. change the phase of the wave function by π . Therefore, the weak interaction changes the composition of the fermions.

Weak and strong (color) fields are known, while flavor charges and the fields that perform their interaction in quantum field theory are absent. These fields are called *flavor*, or *gravion* fields. These fields make it possible for a massive particle to rotate, which receives a flavoring charge that depends on the speed of its rotation.

Complex fields. For complex fields, the complex value is the field strength.

In an electromagnetic wave, the electric (E) and magnetic (H) fields form a complex field $E + iH$ satisfying condition (1): $E^2 = H^2$. The interaction of electric and magnetic fields leads to the formation of an imaginary *combined* field iEH . This is an electromagnetic field that implements the interaction between the electric field of the Universe and the magnetic field of the physical vacuum.

In the physical vacuum, N -plets of complex charges and their fields are formed. Their real and imaginary components form N^2 -plets of imaginary fields. Thus, in the physical vacuum, the number of imaginary fields totals $N(N + 1)$. For $N = 2, 3$, and 5 , their numbers are 6, 12, and 30, respectively. They correspond to the numbers of the edges of the tetrahedron, cube, and dodecahedron (or icosahedron); i.e., these three types of charges and fields are born in the centrally symmetric space of the physical vacuum.

According to [2, 4, 6], in addition to color and flavor fields, 24-plets of combined fields with spins 1 and 2 are formed in the physical vacuum, which are combinations of a quartet of

vector fields and a sextet of tensor fields (to the triplet of vector fields and quintet of tensor fields of the physical vacuum, singlet fields of the Universe are added). Therefore, in the 24-plet of combined fields, eight fields implement the interaction between the substance of the physical vacuum and the Universe. The combined fields determine the spectrum of fundamental particles of the physical vacuum, while the spins of the fields of the *hc*-world are the hierarchical level of the particles of this spectrum. Therefore, fundamental particles are generated by two worlds, the total dimensionality of the geometric space of which is six.

Resonant interaction and the hierarchy of matter. According to [4], a field quantum with zero rest mass is formed by a particle and its antiparticle with negative mass, which rotate in different quantum orbits. The number of free quantum orbits between these particles determines the quantum spin l . The energy of a field quantum is proportional to its spin and rotation frequency.

Particles of a quantum interact with the same particles of substance. For example, a photon is formed by a pair of leptons. As a result of interaction with a quantum, a particle of substance increases its spin and acquires a more distant external orbit. Since in this case one of the internal orbits of the particle turns out to be free, this state is unstable. Emitting the absorbed quantum, the particle returns to its original state.

Since their total spin is conserved during the resonant interaction of a massless quantum with a particle of substance, their energy is also conserved. Therefore, the field spin characterizes resonantly interacting substance. Different spin values form a hierarchy of resonantly interacting bosons. Its hierarchical levels are determined by the value of the field spin l , which implements the resonant interaction between particles.

A field quantum can be split into several quanta with the conservation of the total spin since the number of free orbits of quanta does not change in this case. A physical system will be hierarchically stable in which the hierarchical levels (abbreviated as *hierolevels*) of substance form a natural series $l = 1, 2, 3, 4...$

Since the size of a fermion grows exponentially with an increase in the spin of the boson that generates it, the hierarchical level of a fermion will be determined from the spin of the boson that formed it [2, 4].

2.6.3. Hierarchy of one-type particles

The physical vacuum fields participating in the formation of fundamental particles determine their spectrum, and the spins of the *hc*-world fields determine the hierarchical level of particles [2, 4]. With an increase in spin by one, the particle size increases by almost 3000 times and their mass decreases by approximately the same amount. Therefore, a hierarchy of one-type particles arises, whose levels are determined by the spin of the fields of the *hc*-world.

Today physics knows particles of the first hierarchical level. Particles of higher hierolevels are difficult to detect instrumentally due to their low mass, but they play a key role in the hierarchical structuring of substance [4]. The highest hierarchical level of physical vacuum particles is the sixth [6].

It turned out that neutrinos and neutrons, considered elementary particles, are in reality composite particles: the neutrino contains a lepton of the first and sixth hierolevels, and the neutron contains the particles of the first, second, and fifth hierolevels [2, 4, 6].

The properties of three generations of leptons and quarks are determined by spins 0, 1, and 2 of the physical vacuum fields [4].

The existence of a hierarchy of particles is important for understanding the hierarchical structure of both the Universe and the living matter of the Earth. For example, multicellular terrestrial organisms have five fermion hierolevels. The fifth hierolevel determines the number of main organs; the fourth, the number of types of tissue cells and their chromosomes; the third, the number of genes; the second, the number of nucleotides; and the first, the atomic component of the organism [2, 4].

2.6.4. Unifications of fundamental interactions

The problem of combining fundamental interactions is that it is impossible to combine three interactions between charges with gravitational interaction between gravitational masses.

To solve it, it is necessary to know the spectrum of fields in the centrally symmetric space of the physical vacuum. As shown above, it contains currently unknown graviton fields with spin 2, which carry out interactions between the flavor charges of particles and generate a gravitational field of the Universe. Therefore, gravitational attraction is one of the forms of attraction of taste charges. The graviton field serves as a kind of “glue” that makes it possible to unify the fundamental interactions between charges and gravitational masses. It was named *Hyperunification* [2, 4, 6]. Taking into account the spectrum of physical vacuum fields, it was possible to calculate the value of the fine structure constant with an error of one billionth. This is one of the main results confirming the quantum concept of the Everything.

2.6.5. Quantum state of matter

2.6.5.1. Quantum atomic substance

We will call inert substance a substance with a thermodynamic arrow of time. In the Universe, such matter is atomic matter. Macroobjects formed by it do not have quantum properties under ordinary conditions. However, they can acquire them when the space of their physical vacuum changes.

Quarks with a color charge are born in the imaginary subspace of the physical vacuum, and they form nucleons with zero color charge in its real subspace. From it, nucleons pass into the space of the Universe [4, 6]. The process of polarization of the color charge of quarks in a physical vacuum is reversible.

Thus, the quark substance of the physical vacuum has four quantum states: three in imaginary subspace with different color charges and one nucleon state with an unpolarized color charge in real subspace. When nucleons are formed in it, they receive five quantum states, differing in flavor charges. Therefore, in the physical vacuum, quarks have four quantum states, and in the atomic substance of the Universe, there are nine quantum states.

When a nucleon passes into a physical vacuum, an interspatial quark structure arises, whose four quantum states are localized in the physical vacuum, and five, in the Universe. Therefore, the atomic substance can acquire quantum properties if the space of its physical vacuum becomes complex. Four-ninth of the atoms of such a substance will have quantum properties. Since there is no gravity in a physical vacuum, in the quantum state the inert substance loses weight. If such a quantum state is realized in a part of the substance, its weight loss is correspondingly reduced. The effect of changing the substance weight was observed in a number of experiments.

This effect was studied by D. Hudson [15], who found that under certain physicochemical effects on samples of some chemical elements, they lost 44% in weight. In addition, the

substance acquired superconducting and healing properties, making it possible to cure the most serious diseases. In this state, it was not possible to determine the elemental composition of the substance by spectroscopic methods.

It was shown in [4] that a component of a substance located in the imaginary subspace of a physical vacuum possesses superconducting properties. Medicinal properties are also associated with it.

A newly formed atomic substance can have a similar healing property. In the imaginary space of the physical vacuum, the sign of the Coulomb force changes. Since the Coulomb barrier disappears and a Coulomb well appears, reactions occur between the atomic nuclei at any energy, and new nuclei are formed [4]. Some of their nucleons are localized in two worlds, and the nuclei acquire quantum properties.

Perhaps alchemists were able to obtain chemical compounds with quantum properties.

2.6.5.2. Quantum macroobjects and UFOs

A substance with quantum properties manifests itself in an unusual way. Ball lightning is an example of a quantum macroobject. It can travel upwind in the atmosphere and leave a trail of a substance that is not present in the atmosphere. As shown in [4], the unusual properties of ball lightning are due to the complexity of its space. A tornado and other examples of quantum macroobjects are considered in [6].

If a UFO is a quantum object of physical vacuum, then its inert mass in the space of the Universe is equal to zero, and it cannot interact with mass bodies from inert substance.

The existing idea that interstellar travel is impossible due to the limited speed of movement in the Universe cannot be applied to the worlds that give rise to the Universe. A web-like material structure of the Universe is formed in filamentous fragments of the imaginary space of its protostructure, in which interplanetary superluminal travel is possible [4, 6]. The flight mechanics of a spacecraft and the operation of its proposed power plant based on new physical principles are considered in [6].

Thus, there is no physical reason prohibiting spacecraft from other planets from visiting Earth. Therefore, science should look for contacts with intelligent life not in deep space but on the Earth. It is quite likely that the aliens demonstrate their presence here by regularly creating artistic pictograms on cereal fields. A possible physical mechanism for their creation is considered in [6].

2.6.6. Long-range actions

A manifestation of the nature of quantum systems is a special type of interaction: instantaneous and distance-independent interaction between them. Such long-range action has been detected, but today there is no physical explanation. It manifests itself both in an inert substance and in living organisms. Telepathy is one example of long-range action.

There are two types of long-range action.

Interactions between the spins of the protostructures of objects located in the hc-world change the values of their spins. This spin–spin interaction is independent of distance. It plays a particularly important role in the interaction of bosonic structures of consciousness. A force mechanism of quantum interaction operates in geometric space. Some psychics possess it. For example, the famous psychic U. Geller demonstrated in radio and television sessions a massive remote bending of spoons held by the participants in the sessions.

Another long-range action is realized in a physical vacuum when the equilibrium state of a quantum system changes. This triggers a corrective response, which restores balance if the disturbance was not too great. Otherwise, a transition of the quantum system to a new state of equilibrium occurs. An example of a distance-independent force is *polarization-reactive* force. It arises in a moving nonequilibrium quantum system and is realized through the formation of pairs of particles in it with zero total mass. Without this force, for example, it is impossible to explain the confinement of quarks in nucleons, the antigravitational effect that made the flights of Searl's discs possible [2, 4] or the rise of large masses by tornadoes [6].

2.7. Formation of the Universe and Solar System

2.7.1. Universe

The Universe and the Solar System are quantum physical macrosystems, whose properties are determined by their protostructures located in a physical vacuum and in the vortex world.

The main difference between the three-phase quantum model of the Universe [4] and the Big Bang model is in the origin of the substance in the Universe. As is commonly believed, it was born in the first moments of the existence of the Universe, giving rise to its subsequent "explosive" expansion. In the polarization quantum model of the Universe, there is a continuous creation of its substance with a known rate of formation of the mass of Planck particles. These particles form very rarefied dark matter and a limited amount of the baryonic substance [4, 6].

The first phase of the formation of the Universe ends when the rate of its expansion slows down to light. The expansion then proceeds at light speed and the large-scale structure of the universe is formed. At the third stage, the continuing increase in its mass leads to the formation of a radial polarization-reactive force. It is proportional to the rate of change in the mass of the Universe and the radial velocity of its substance and leads to an accelerated expansion of the Universe [4]. Therefore, the hypothesis of the existence of dark energy of unknown nature, designed to explain such an expansion of the Universe, is absent in the quantum model.

In the quantum model of structuring the Universe, the birth of its stellar and galactic clusters is performed by its protostructure and corresponds to the observed spectrum of these structures [4]. This also applies to the recently discovered Universe-scale hyperclusters, the existence of which cannot be explained within the Big Bang model, which today causes more and more doubts.

The formation of hierarchically arranged structures is the main process of structuring the Universe. In the imaginary space of the physical vacuum, where the sign of the Coulomb interaction changes, particles with the same charge sign are attracted, forming primary perturbations in the density of the Universe. A similar process takes place, for example, in clouds, in whose imaginary space of the physical vacuum, electric charges are separated, and an electric field is formed. It causes separation of charges and thunderstorm activity in the cloud.

As the hierolevel decreases, and the size of particles becomes smaller, the structuring of the substance occurs "from top to bottom" and continues until the substance of the first hierolevel is formed. In a physical vacuum, it is a quark matter.

The formation of the Solar System and its planets is also a process of hierarchical structuring, determined by the fields of the *hc*-world and physical vacuum [2, 4]. The quantum main parameters of its nine planets, including the radii of their orbits. It was also shown that the radiation power of the Sun is stationary and is determined by the rate of birth of its nucleon

substance. The long-standing problem of distribution of angular momentum between the Sun and the planets has also been solved. The quantum mechanism of the formation of the momentum leads to the fact that the relatively small mass of the planets receives almost the entire angular momentum.

2.7.2. Evolution of terrestrial life

As shown in [4], of all the planets of the Solar System, the spectrum of fields, suitable for an evolving life, participates only in the formation of the Earth. It determines the universal genetic code of terrestrial organisms [4, 6].

Fields on Earth change in a sequence that determines the scenario for the development of earthly life. According to the data of paleontology and geochronology, the evolution of life is divided into two eons: the Cenozoic (secret life) and the Phanerozoic (explicit life). It is shown in [4] that in the Cenozoic the development of prokaryotes and eukaryotes occurred with a change in the spectrum of the fields of the *hc*-world. In the Phanerozoic, higher eukaryotes developed, in the evolution of which the combined fields of the physical vacuum took part. As a result, complex multicellular organisms arose: plants, fungi, and animals. In [4], it was possible to determine the sequence and frequency of changes in the spectrum of earth fields. As a result, a good agreement was obtained with the periodization adopted in Phanerozoic geochronology.

This model of the evolution of earthly life is based on the fact that each spectrum of fields gives rise to the corresponding forms of living organisms. It also turned out that one of the combined fields is unsuitable for the existence of living organisms. Its appearance leads to global extinctions, the dates of which are consistent with the data of geochronology. This approach has made it possible to establish that global extinction is taking place in our time as well, which is confirmed by studies of biologists.

The polarization model of the evolution of earthly life has shown that the change in its forms obeys general physical laws. This is expectable since living organisms are hierarchical quantum systems.

2.7.3. Historical process

The evolution of humankind is one of the stages in the evolution of earthly life. Therefore, the events of the history of humankind correlate with the change in the spectrum of the earth fields. At the moments when the spectrum of global fields changes, important historical events take place. Established in [4], the correlation of political and economic events of recent times with a change in the spectrum of the earth fields showed that, with an accuracy of up to 24 hours, on April 27, 2008, humankind entered the second era of its evolution. In it, the population growth rate will continuously decrease [2, 4]. This epoch, like the first one, will last 4.3 million years, during which the population will double; i.e., overpopulation does not threaten humanity.

The end of the first epoch and the beginning of the second one is a time of changes occurring at the fastest rate in the history of humankind. The first landmark event of the new era was the 2008 global financial and economic crisis. It was the beginning of the process of global restructuring of the world order, proceeding through successive crises. This restructuring occurs at a time when the spectrum of fields corresponds to the lowest level of the spirituality in human society, which has become a consumer society. In the new era, its gradual revival will begin, which will end with the formation of “spiritual man.”

The quantum nature of the historical process means that changes in the spectrum of earth fields, controlling the consciousness of people, fulfil the predetermined course of historical events.

In [6], a model of the covid-19 pandemic is considered, reflecting the peculiarities of speciation of the SARS-CoV-2 coronavirus. Its unusual properties, including especially strong pathogenicity, are due to a radical change in the spectrum of global earth fields, which began at the end of October 2020 and ended at the end of July 2021. The formation of SARS-CoV-2 took place in three stages, which was reflected in the formation of pandemic waves. The field spectrum favorable for SARS-CoV-2 will change in mid-2026.

2.8. Conclusions

We have shown that quantum hierarchical structures of inert and living matter obey general physical laws. A much larger number of confirmations are given in [6].

In the quantum concept of the Everything, the Standard Model of elementary particles received a generalization that takes into account gravity and the complexity of space. Therefore, the array of empirical data described by this model is involved in substantiating the new concept of the Everything.

Quantum field theory, which underlies fundamental physics, was also generalized. The spectrum of the fields of the theory has radically expanded due to the physical fields of the worlds that gave birth to the Universe. It has been demonstrated that the new spectrum of fields makes it possible to study natural phenomena, the physics of which has not been explained.

A. Einstein's three principles, which have experimental confirmation—(1) the existence of the four-dimensional space-time of the Universe; (2) the principle of equivalence, which establishes the relationship between inert and gravitational mass; and (3) the determinism of quantum mechanics—have been substantiated. However, the accepted Standard Model of the Universe, based on Einstein's general theory of relativity, does not fit into the quantum concept of the Everything and is replaced by the quantum model of the formation, evolution, and structuring of the Universe [4].

Empirical confirmation of the quantum concept of the Everything was obtained at different hierarchical levels. Therefore, the fundamental laws of the unknown worlds of the Cosmos can be considered established. This allows us to take the next step in demonstrating the universality of the quantum concept of the Everything: to show its applicability for studying the phenomenon of consciousness.

Focusing on the proof of the belonging of human consciousness to the consciousness of creatures of the cyclically evolving bosonic *hc*-world of the Cosmos for further discussion, we will prove the existence of human consciousness not only after the death of a human biological body but also before its birth.

3. Consciousness

3.1. “Immaterial” matter

Numerous attempts by physicists and philosophers to understand the nature of consciousness have been unsuccessful. The philosopher D. Chalmers [19] came to the

conclusion that consciousness, as a natural phenomenon, does not obey the physical laws discovered by modern science. Moreover, it has no materialistic explanation by the method of reduction; i.e., consciousness cannot be explained on the basis of the properties of the known elementary particles. One cannot but agree with this: it is incorrect to consider consciousness as a function of the substance of the brain.

In ancient Oriental teachings and esotericism, consciousness appears as an immaterial substance capable of creating material objects, and the human structure, in addition to the biological body, has invisible “subtle bodies.” Six such “subtle bodies” appear in the Vedas, and esotericism names other numbers as well. In this concept of consciousness, the dilemma of philosophy is resolved in favor of the primacy of the ideal substance and not the material one, as is commonly believed in science.

The quantum concept of the Everything cannot accept a nonphysical concept of “immaterial substance.” It can be assumed that the concept of “immateriality” appeared to reflect the difference between the properties of matter in the structures of consciousness and the substance known to science. In this case, the structure of the matter of consciousness should not consist of a real fermionic substance but of an imaginary bosonic substance of the *hc*-world. This hypothesis made it possible to construct a model of the material structure of consciousness, which is consistent with a number of subjective empirical data [5, 6] and is presented below.

Since the interaction of two imaginary quantities gives a real value, the imaginary structure of consciousness cannot be formed by real substance. But we can say that the material structures of consciousness are primary. In this formulation, a synthesis of scientific and esoteric approaches is manifested.

As for the current hypothesis of “reduction of the living substance to the inert one,” it is unacceptable for the polarization concept of the Everything since living matter is primary.

In the new concept of the Everything, consciousness is a function of imaginary structures, i.e., those having an imaginary mass of bosonic structures, which we will call *psist*structures, and its hierarchical structures, *psibodies* [5, 6].

The six-level psiststructure of humans is consistent with the six “subtle bodies” presented by the Vedas and some models of consciousness in esotericism. This suggests that to study the physical nature of consciousness, one can use the data obtained by meditation from ancient teachings and esotericism. The main problem here is that subjective data often do not reflect reality. For this reason, in science, they cannot serve as evidence for the existence of natural phenomena and are not used. However, this approach leads to loss of valuable information about the real properties of the structures of consciousness, which does not contradict physical laws.

Next, we will look for empirical evidence that the six-level bosonic psiststructure has the properties of human consciousness. Then it can be considered proven that human consciousness is immortal.

3.2. World of Souls

3.2.1. Incarnation of Souls

To understand the nature of incarnation, it is necessary to have information about consciousness before its incarnation in the human body. Then it will be possible to answer the question of what happens to consciousness after the irreversible death of the biological body. We

will look for creatures of a higher hierarchical level than that of humans, whose consciousness is incarnated in humans. We will call the world of such creatures the world of Souls.

It is born in the *hc*-world, which generates a physical vacuum and the Universe. The Soul is incarnated into a Universe's animal organism of a certain level of development. This stage in the development of Souls is predetermined by physical laws. It is determined by the fact that the bosonic *hc*-world, in the process of its evolution, temporarily "incarnates" into the fermionic worlds of the physical vacuum and universes.

The evolution of the world of Souls ends when all its Souls complete their evolution. In esotericism, the transition to this equilibrium state of the world of Souls figures as the achievement of "Fullness".

Higher levels of hierarchically stable psistructures than those of humans have the following values: 7, 8, 10, 11, 12, 14 ... [5, 6]. These hierolevels are determined by the largest spins l of the psistructure fields. The higher the hierarchical level, the greater the number of its spin quantum states $\Omega(l)$ and the dimension of their spin space $D(l)$ are, which are related as [5, 6]:

$$D(l) = \frac{\Omega(l)}{16} = \frac{l(l+1)}{4}. \quad (4)$$

The numerical values of the formula (4) are presented in Table. 1. It shows that some of the boson spins fill the half-integer spin space. These spins are born in pairs.

Table 1. The dimensions of the spin spaces $D(l)$ [5, 6]

l	1	2	3	4	5	6	7	8	9	10	11	12	13
$\Omega(l)$	8	24	48	80	120	168	224	288	360	440	528	624	728
$D(l)$			3	5			14	18			33	39	
$D(l) + D(1)$	1	2			8	11			23	28			46
$D(l) + D(2)$	2	3			9	12			24	29			47
$D(l) + D(5)$	8	9			15	18			30	35			53

Humans have a six-level psistructure, while the hierarchical level of humanity, which determines their species and collective properties, is the seventh. It probably also forms the properties of groups of people: their national, social, political, and other group interests and relationships. Therefore, we can assume that the hierolevel of Souls is the eighth [6], and that of the world of Souls (population of Souls) is the tenth. Then the world of Souls is born by a creature of the 12th hierarchical level.

The dimensionality of the spin space of the Soul, the psistructure of which contains all eight hierarchical levels, is $D = 60$. The six-level psistructure of human consciousness has $D = 28$, and the seven-level psistructure of humanity has $D = 42$. Therefore, only a part of their quantum states can be realized in a 3-D geometric space, i.e., to be in a "manifested" state. This is one of the reasons why the quantum physics of the physical systems in it is not able to understand the nature of consciousness.

In each incarnation, only a fragment of the Soul of the sixth hierolevel—a *soul*—participates. Therefore, the Soul can be incarnated in two or more people living on the planet at the same time [6].

According to M. Newton [12], a fragment of the Soul is incarnated in the fetus of a pregnant woman after the third month of pregnancy. It is faced with the task of adapting to the consciousness of the fetus, the hierarchical level of the psistructure of consciousness of which is the fourth.

A biological body cannot exist without a bosonic psistructure. The destructive processes occurring in the body are compensated by the fermionization processes occurring in the psistructure. This mechanism enables the development and subsequent existence of the organism until the rate of destructive processes growing in it exceeds the rate of recovery processes. Then an irreversible state occurs—death.

At the moment of death, the six-level psistructure of consciousness is separated from the biobody so that their spaces cease to be physically connected. The psistructure finds itself in the space of the *hc*-world and is directed to the world of Souls. There it connects with its Soul, transmitting to it the information received during incarnation. It can be assumed that the common spectrum of resonant frequencies, preserved in the incarnated fragment of the Soul, allows them to find each other.

3.2.2. Levels of development of consciousness of Souls

M. Newton, in contrast to other hypnotherapists, describing the world of Souls on the basis of information received from his patients, gives some statistical data. They were compared with the results of the quantum model of consciousness.

Assessing the level of development of consciousness of the Souls of patients, M. Newton came to the conclusion that five levels of consciousness of Souls are incarnated on Earth and gave their percentage. The share of incarnated Souls of the fifth level of consciousness development is only 1%, and 70% of the Earth's population have the first, second, and third levels of consciousness development.

In addition, it followed from the reports of patients that there are two more levels of development of consciousness of Souls and the highest level, the presence of which they can only feel. Work [6] considers this as confirmation that Souls are subjects of the eighth hierarchical level.

The souls of the first three levels go through a cycle of obligatory incarnations. According to [6], only the seventh level is not incarnated. The shares of the rest of the incarnated levels in this model correspond to M. Newton's data, with the exception of the sixth level, the share of which is the same as that of the fifth level (1%).

In the quantum model, each of the seven levels of consciousness has seven sublevels. This is due to the fact that the imaginary fields of all seven levels of consciousness of Souls are formed by combinations of an imaginary field with one of the seven real fields, shaping seven quantum states of consciousness.

This organization of consciousness was reported to R. Monroe by an extraterrestrial creature during one of its out-of-body travels [9]. According to this information, the first seven sublevels are assigned to the consciousness of plants; the second seven, to animals; and the third seven, to humans. The next seven sublevels are assigned to Souls who reside both on Earth and in the world of Souls.

This information suggests that at the stage of completion of the development of the species Homo sapiens, humans will change so that their out-of-body existence will become possible.

3.2.3. Role of Reason

If there are many planets suitable for incarnation, the question arises about the mechanism of their formation. It cannot be random because of its too low probability. We do not expect the house to be built by itself. The reason of Souls also builds “houses for incarnations.” Therefore, information from hypnotherapists about the participation of the world of Souls in the preparation of planets for incarnations is of interest. This preparation includes the creation of natural and landscape conditions on a planet and the settlement of planets with evolving life, which in billions of years will create a species suitable for incarnation [1, 11, 12]. Since the process of evolution of life on a planet can be disrupted by external factors, it is necessary to correct these disruptions in time and quickly, accelerating the process of due mutations.

Since the development of earthly life is determined by the sequence of the formation of fields, someone had to choose the sequence of fields needed for the evolution of earthly life. On other planets it will be different, and their intelligent creatures will not resemble humans.

The polarization model of consciousness is not contradicted by the fact that Souls are capable of creating stellar systems. Clusters of stars, galaxies, and universes are created by higher intelligences. Reasonable entities of the *hc*-world participate in the creation of the structures of the physical vacuum. In other words, Reason is a manifestation of consciousness, its ability to create and vary the speed of the changes it makes. This does not contradict the polarization mechanism of change.

4. Human psistruures

We need to make sure that human consciousness as we know it is a fragment of the immortal consciousness of the Soul, evolving along with the *hc*-world. This problem was studied in detail in [6].

The bosonic psistructure of human consciousness interacts with its biological body through the fermionic psistructure, which consists of imaginary fermions and determines the morphology of the organism. As noted above, the interaction between the bosonic and fermionic psistruures occurs as a result of the processes of fermion production by bosons and the reverse process. They determine the mutual influence of the psyche and physiology of the organism.

Humans, like other multicellular organisms, are complex quantum macrostructures localized in three worlds. The human being is a three-level quantum system: his six-level psistructure of consciousness (soul) is located in the *hc*-world; the five-level fermionic psistructure is in a physical vacuum; and his biological body is in the Universe. All these three components of humans interact with each other, causing many vital manifestations that are now difficult to explain.

4.1. Fermionic psistructure of man

The hierarchy of the fermionic psistructure was studied in [2, 5, 6]. It was found that it consists of five levels and is associated with the biological body—the structure of the real

substance of the first hierolevel. In esotericism, in contrast to the data on six “subtle bodies,” information on five fermionic psibodies is absent.

Chinese medicine believes that in the depths of human tissues there are invisible channels (meridians) that have access to the surface of the biobody in the form of special points—acupuncture points. From outside, through these points, the vital *qi* energy penetrates all internal organs. The right and left sides of the body contain 12 meridians, each pair of right and left meridians being associated with a specific internal organ. If the inflow of *qi* to it is disturbed in some way, first a functional and then a pathological change in the organ will inevitably occur.

Ancient Indian sources provide information about a specific type of vital energy of “subtle bodies”—*prana*.² This energy is perceived by “subtle bodies,” concentrating in special funnel-shaped structures—chakras (in Sanskrit, “wheels”). The chakras transform the received *prana* and transfer energy to the biological body, its organs and systems, and their cells through invisible channels—*nadis*. It is estimated that the human being has slightly more than 360 chakras [17]. The number of *nadis* in different teachings varies. *Goraksha Paddhati* estimates it at 72 000. Indo-Tibetan medicine knows 64 000 invisible channels. The maximum estimate of the number of invisible channels is an order of magnitude higher.

Usually esoteric literature distinguishes seven main chakras, located along a line ascending from the bottom of the spine to the crown of the head. Each of these chakras is perceived by psychics as colored in one of seven colors of the optical spectrum. Some esoteric sources add six more colorless chakras to the seven main chakras: the chakra in the cerebellum (the so-called upper main chakra), the spleen chakra, and also two chakras on the palms of the hands and the soles of the feet.

According to esoteric sources, each of the seven main chakras is related to a specific nerve center, physiological and endocrine systems and is associated with important functions of the psyche and perception.

The acupuncture points of the meridians are small in size and are considered minor chakras. It was found that at the points of acupuncture, the electrical resistance of the skin decreases by an order of magnitude. This may be due to the movement of electric charges without resistance in the physical vacuum of their protostructures.

4.1.1. Does a fermionic psistructure exist?

In [6], measured by W. Hunt [18] frequency spectrum of chakra radiation was interpreted taking into account the interaction of bosonic and fermionic psibodies. According to this interpretation, the natural frequencies of fermionic psibodies are 1.5 times higher than the corresponding values of the natural frequencies of bosonic psibodies.

The existence of a fermionic psistructure is also evidenced by the data of R. Monroe, who described the two-stage process of returning a boson psibody (“body-2” in his terminology) from an out-of-body state [12]. Monroe discovered that his body-2, before joining with a biological body, ended up in an intermediate body with a diameter of about 8 m. Estimates show that this scale corresponds to the size of the fermionic psibody.

This intermediate body can be associated with a fermionic psistructure from the second, third, fourth, and fifth psibodies, which is separated from the biobody by an energy barrier.

² In the Vedas, *prana* is the original energy of Being—the primary reality that generates all that exists. In polarization cosmology, the concept of Being corresponds to zero-vacuum, and *prana* is its potential form of energy, which is manifested in polarization processes.

In the equilibrium state, the bosonic psistructure of human consciousness “visible” to psychics has a smaller diameter than the fermionic psistructure. The reason why psychics do not see the fermionic psistructure may be that they using the bosonic psistructure, which interacts with the fermionic component much weaker than with the bosonic one.

In [6], other empirical data are considered, confirming the existence of a fermionic psistructure. Its properties make it possible, in particular, to come closer to understanding the general physical nature of the phenomena of death, clinical death, and out-of-body experiences.

4.1.2. The nature of meridians and acupuncture points

The meridians and acupuncture points of man, like the chakras, are elements of human psistructure, through which it interacts with the structures of the biological body. Therefore, the symmetries of the spin space and the physical vacuum space determine the dimensions of the multiplets of meridians and acupuncture points.

According to [6], the chakras implement the interaction of the sixth bosonic psibody with the fifth one, and the meridians and acupuncture points implement its spin–spin interaction with the first hierolevel of the organism.

It is assumed that the bosonic psistructure of the seventh hierolevel forms meridians and acupuncture points through the fermionization channel $l = 7 \rightarrow 6 + 1$. Multiplets of projections of spins 6 and 7 determine the number of the pairs of quantum states, respectively, of the meridians (13-plet) and acupuncture points on the meridian (15-plet).

These quantum states of the spin space are realized in the physical vacuum space in different ways. The 15-plet of pairs corresponds to the 30-plet of the edges of the dodecahedron (or icosahedron), while the 13-plet of meridians is transformed into a singlet and 12-plet, corresponding to the number of faces of the dodecahedron (or vertices of the icosahedron). Therefore, the zero spin projection of the 13-plet in the physical vacuum does not create acupuncture points.

Thus, the quantum state of the meridian consists of a 30-plet of quantum states of acupuncture points, whose total number is 360. Esotericism considers them as minor chakras.

In the considered polarization model of invisible structures of the human biobody, the total number of large and minor chakras is 373. If they are all interconnected by threadlike quantum structures, the total number of connecting channels will be equal to the number of combinations, $C_{373}^2 = 69751$. These quantum structures can be associated with the nadi channels through which energy (prana) spreads. The resulting nadi number is close to the *Goraksha-Paddhati* estimate (72 000).

The considered structures of meridians and acupuncture points make it possible to determine the types of physical vacuum fields acting in them. As shown in [4], the evolution of terrestrial life in the Phanerozoic is conditioned by the fields of physical vacuum: the 12-plet of color, 30-plet of gravel, and 72-plet of combined fields. They also determine the universal genetic code of earthly life [6].

These multiplets of the fields of the physical vacuum and the *hc*-world should also participate in the formation of the invisible structure of the human biobody. It is natural to assume that 12 meridians differ in the vector fields of the 12-plet localized in them, 30-pets of meridian acupuncture points, in the tensor fields of the 30-plet, and 360 acupuncture points, in combinations of vector and tensor fields.

One can state that the polarization model of the interaction of psistruures and the human biobody is in quantitative agreement with the concepts of ancient Indian and Chinese teachings obtained through meditative practices. This can be viewed as an empirical confirmation of the model of human psistruures. It gives grounds to believe that this model can serve as a basis for the development of a physical theory of quantum interactions of psibodies with each other and with the biobody.

4.2. Bosonic psistruure of man

4.2.1. About the frequency spectrum of psibodies

Bosonic psistruure of man is created by Souls during their incarnation on the planet. In this case, a three-component psistruure of consciousness arises, including the Soul (the eighth hierolevel), the population (the seventh hierolevel), and the personality (the sixth hierolevel). This makes it possible for the consciousness of an individual to interact with the seventh and eighth hierolevels of Souls.

To make sure that a fragment of consciousness of the sixth hierolevel has the properties of human consciousness, it is necessary to build a six-level model of the bosonic psistruure and make sure that it corresponds to the available quantitative data of study on the phenomenon of consciousness.

To do this, you must first determine the natural frequencies of psibodies. This will make it possible to understand with which psibody of consciousness this or that manifestation is associated. The main instrumental method for studying consciousness is measuring the spectra of electromagnetic radiation and absorption.

To determine the frequency spectrum of bosonic and fermionic psibodies, the frequencies of electromagnetic radiation from the brain and chakras were used [6]. It was found that the spectrum of brain rhythms falls on the sixth psibody, but its frequencies are generated by the seventh—populational—hierarchical level. The radiation of the seven main chakras is generated by the sixth and fifth psibodies. Together with the frequency spectrum of the bosonic psibodies, the frequency spectrum of the five fermionic psibodies is also determined. This makes it possible to study the physics of the effect of various spectra of electromagnetic frequencies on the body.

As the hierarchical level of psibodies grows, their resonant frequencies decrease. This is in contradiction with the idea accepted in esotericism that the “subtler the body,” the greater its “vibration frequency” is.

4.2.2. Empirical confirmation of the frequency spectrum of bosonic and fermionic psibodies

4.2.2.1. The nature of color

Knowledge of the frequency spectrum of the psistruure made it possible to determine with which of them the sense organs interact. The sound spectrum is perceived by the fifth and sixth psibodies, and the optical spectrum, by the second bosonic psibody.

A connection has been established between optical frequency and color perception; the nature of which scientists have been trying to establish for four centuries. In [6], a simple and accurate dependence of the boundaries of color perception on the wavelength λ of the optical octave was obtained:

$$\lambda = \left(1 + \frac{2}{p}\right) \lambda_{min}, \quad \lambda_{max} = 2\lambda_{min}.$$

In it, p denotes the symmetry parameter of the radiation perceived by consciousness, the values of which determine the boundaries of color perception. It takes the values shown in Table. 2.

We see that the color spectrum is determined by the octave of perceived frequencies and does not depend on the value of the characteristic radiation wavelength λ_{min} . This property explains the possibility of alternative color vision at other frequencies, which takes place in an altered state of consciousness.

Table 2. Comparison of calculated and empirically determined wavelengths of color perception in the optical range

<i>Color</i>	<i>Intervals between symmetry p parameters</i>	<i>Estimated interval of wavelengths (nm)</i>	<i>Accepted interval of wavelengths (nm)</i>
red	2–3	760–633	760–635
orange	3–3.6	633–591	635–590
yellow	3.6–4.5	591–549	590–550
green	4.5–6	549–507	550–510
sky blue/blue-green	6–7	507–489	510–490
blue	7–13	489–380	490–380
violet	13– ∞	<380	<380

Yu. Pyt'ev empirically showed that psychics can perceive color in the range of radiation with a wavelength of about 1 cm [19]. It is carried out by the fourth psibody. In the same frequency range lies the monochromatic radiation of psychics discovered by Pyt'ev, the wavelength of which depends on the psychoemotional state of the psychic. It was shown in [6] that the boundaries of the indicated ranges of emission and absorption fall on the calculated resonance frequencies of the psibodies. This is an important confirmation of the polarization quantum model of consciousness.

Confirmation of the established spectrum of resonant frequencies of the psibodies was also obtained from the analysis of other phenomena.

The nature of the Kirlian aura and the effectiveness of its use as a diagnostic method were explained.

When studying the mystery of sleep in [6], it was shown that during sleep without dreams and with dreams, the consciousness is, respectively, in the *hc*-world and in the physical vacuum. The estimated duration of their stay there does not exceed 1.5 hours and 12 minutes, respectively, which is consistent with the observed values.

4.2.2.2. Transferring images

The unusual experiments of V. Kaznacheev's group [20] investigated telepathic transmission of images over long distances. For this, a Kozyrev spiral chamber was used, in

which the operator switched to an altered state of consciousness, perceived the image presented to him, and transmitted it over to groups of recipients located in different countries. This made it possible to collect statistically relevant empirical material. The shares of altered states of consciousness formed in a trance state were determined. The interpretation of these data on the basis of the quantum model of consciousness gave values consistent with these shares [6]. Other unusual results with Kozyrev's spiral chambers have been interpreted, including anticipatory image perception, inadvertent positioning of the operator, and the generation of polar lights over Dixon Island.

The results given in Section 4.2 can be considered as confirmation of the six-level psistructure of human consciousness, interacting with the world of Souls.

4.3. Reversible and irreversible changes in the human psistructure

Disruption of the balance of psistructures can initiate pathological changes in the human biobody. These imbalances can be both reversible and irreversible (death). In the first case, the common complex space of the bosonic and fermionic components is preserved, although it is deformed. In the second case, an irreversible separation of the spaces of the fermionic and bosonic components occurs, and the fermionization mechanism ceases to function.

With reversible changes in equilibrium, the separated state of psistructures exists in two forms. During out-of-body stay, consciousness is able to control the process of returning to the biological body. In another case, the state of consciousness does not allow doing this. This is a state of clinical death, when the connection of the biological body with the psistructure of consciousness weakens so much that part of the organs ceases to function, and the brain ceases to generate electromagnetic radiation.

Out-of-body state of consciousness

If the interaction of spatially separated bosonic and fermionic psibodies is preserved, a state takes place that is commonly called the state of out-of-body experiences (OBE). In addition, the spaces of localization of the bosonic and fermionic components remain connected: between them, through the polarization mechanism, a corresponding spatial structure is formed, which esotericism calls the "silver cord". In the OBE state, the bosonic component can move at any distance, maintaining the spin–spin interaction with the fermionic component. The OBE state can be achieved through meditation. It also occurs in stressful situations and in some altered states of consciousness.

It can be assumed that in the OBE state there is an interaction of consciousness with the seventh hierarchical level, which generates low-frequency brain oscillations (see Section 4.2.1). The study of the radiation spectrum of R. Monroe's brain during his OBE, carried out by S. Twemlow and G. Gabbard [11, 12], showed that the most pronounced frequencies are those of the θ -rhythm (4–10 Hz).

During sleep (δ - and θ -rhythms), consciousness can pass into the OBE state. This is indicated by many literary sources (including the works by R. Monroe). The interaction of consciousness during sleep with the seventh hierolevel initiates the polarization processes of restoring the equilibrium state of the bosonic psistructure. This makes it possible to compensate for the destructive changes in the fermionic psistructure that occur during wakefulness.

The OBE state is metastable. The time of its existence depends on the intensity of energy supply from the bosonic component to the biological body. The longest duration of the OBE state reported by R. Monroe is about an hour.

5. On research into the out-of-body state of man by Robert Monroe and his Institute

The studies of the out-of-body state carried out by the Institute created by R. Monroe with a focus on scientific methods are of particular interest for the study of the physics of human consciousness.

R. Monroe had a very rare ability to leave the body at will. He developed a methodology for teaching this to his associates. This made it possible to obtain statistical data in studies on the out-of-body state of consciousness. Such data reflect the quantum properties of consciousness more reliably than the subjective information of individual researchers.

The institute's researchers met with deceased individuals and asked them where they had lived and died. Then this information was checked and confirmed by relatives in several dozen cases. This is a reliable confirmation of the life of consciousness after death.

To improve the accuracy of the transmission of information received in contacts with Souls (Monroe called them *Inspeks*), the Institute used the method of substitution. By prior agreement with an Inspek, one of the Institute's researchers passed into an out-of-body state, and the Inspek occupied the "vacant place." Thus, he was able to convey his thoughts aloud, using the speech apparatus and vocabulary of this researcher. Another researcher carried out a dialogue with an "incarnated" Inspek, asking aloud the questions of interest to him, and the answers were recorded and analyzed. This method yielded interesting information about the Inspeks, their world, consciousness, and the evolution of earthly life.

These examples illustrate Monroe's scientific approach to the study of consciousness: the problem was formulated, empirically studied, and a conclusion was drawn. Accumulating statistics were generalized. This allowed Monroe to propose his model of the near-earth "discarnate" world, which he had studied for many years [12]. The model of this world is analyzed in the next section.

5.1. The structure of near-Earth space

During his numerous out-of-body journeys, R. Monroe discovered the existence of five spatial layers at different distances from the Earth, the inhabitants of which behave in different ways. The ascending and descending streams of light-emitting creatures pass through these layers. Monroe associated the descending stream with souls that are heading to Earth to incarnate in humans and the ascending stream with souls returning after death to their places of permanent residence.

According to Monroe, the peculiarity of the inhabitants of the "Inner Ring" closest to Earth is that they do not imagine any other form of existence except for the "material" terrestrial one. Monroe also included the "dreamers" there, who are characterized by a special radiation, indicating that they have a "material body" on Earth.

The next zone—"Ring of Waiting"—is populated by those who have already realized that they have left the "material world," but do not know how to proceed. This zone is sparsely populated because its inhabitants are taken away and accompanied by inhabitants coming from more distant zones of the "Main Ring."

Monroe divided the most extensive “Main Ring” into four areas. All its inhabitants understand that they have suffered “physical death,” who they are now, and why they ended up in this particular area of the “Main Ring.”

The “Outer Ring” is inhabited by those preparing for their final incarnation. They no longer have a human appearance and emit a white glow, which is sometimes accompanied by the release of sparks. After crossing the border from the “Intermediate zone,” their radiation disappears.

The “Intermediate zone” is the most distant outer ring that has no population.

Monroe characterizes these rings by the ratio of the fields of “nonphysical reality (NR)” to the fields of the “illusion of space and time (IST),” which is given in Table 3. From the point of view of polarization physics, these fields can be attributed, respectively, to the hc -world and the physical vacuum of near-Earth space. This area of transformation of the fields is an intermediate area between them.

In the polarization model of near-Earth space, the formation by the bosonic field of the hc -world with spin 3 tensor and vector fields of the physical vacuum occurs in the region where the Earth’s gravity is absent (above 36 000 km above the Earth). In this zone, there occurs the transformation of a 24-plet of tensor graviton fields into a 24-plet of vector combined fields, formed with the participation of an unpolarized (singlet) graviton (gr_0) and a vector (gl_0) fields (Table 3).

In the gravitational zone of the Earth, two 24-plets of combined tensor fields are realized, formed with the participation of the gravitational (g) and electromagnetic (γ) fields of the Earth. Measurements have shown that the force of gravity in the atmosphere is slightly less than in mines. According to [2, 4], in the physical vacuum, the two *photon-graviton* fields γg responsible for this difference are realized above the Earth’s surface, and 23-plets of combined tensor fields are localized inside the Earth.

5.2. Physical vacuum of near-Earth space

The assumed sequence of the formation of the near-Earth space regions is presented in Table 3.

The 25-plet of imaginary tensor fields of the hc -world, formed by a combination of quintets of real and imaginary fields, is subdivided into four quintets, and the fifth quintet is subdivided into a quartet and a singlet gr_0 . They begin and end the process of transformation of bosonic fields in the near-Earth space of the physical vacuum.

The formation of combined fields begins with the singlet gl_0gr_0 . Then, in each layer, the quintet of tensor fields is transformed into a quintet of combined fields formed by one of the four vector fields, $gl_{0,1,2,3}$. The formation of a 24-plet of combined fields is completed in the inner area of the “Main Ring,” and the process of transformation of the fields is completed with the formation of a singlet gl_0 in the “Waiting Ring.”

The photon-graviton field γg is located in the “Inner Ring.”

This field, like the gravitational field, is localized in the area of the Earth's gravity (up to 36 000 km) and implements electro-gravitational interaction, which reduces the force of gravity. This small decrease was considered when uniting the five fundamental interactions and made it possible to calculate the fine structure constant with high accuracy [2, 4]. R. Monroe estimated the radius of the field transformation area at 100 000 km. Of these, the transformation area

accounts for about 65 000 km, divided into 25 spherical layers 2500 km thick each. Monroe did not specify the thickness of the layers.

Table 3. Transformation of gravion fields into combined fields

Ring number	Ring names given by Monroe	Share of RD fields	Number of RD fields (spin 2)	Number of IST fields (spin 1)	Share of RD fields
1	Intermediate zone	0.95	$24 (gr_{1-5,1-5} - gr_0)$	$1 (gl_0 gr_0)$	0.96
2	Outer Ring	0.8	$20(gr_{1-4,1-5})$	$5 (gl_0 gr_{1-5})$	0.80
3	Main Ring	Outer area	$15 (gr_{1-3,1-5})$	$10 (gl_{0,1} gr_{1-5})$	0.60
		Upper area	$10 (gr_{1-2,1-5})$	$15 (gl_{0,1,2} gr_{1-5})$	0.40
		Lower area	$5 (gr_{1,1-5})$	$20 (gl_{0,1-3} gr_{1-5})$	0.20
		Inner area	0.05	gr_0	$24 (gl_{0,1-3} gr_{0,1-5})$
4	Waiting Ring	0	-	gl_0	0
5	Inner Ring	0	-	γg	0

Note. For fields, one index refers to the real field, and the other, to the imaginary field.

The structure of the near-Earth intermediate space in Table 3 corresponds to the layer-by-layer transformation of fields, discovered by Monroe, which occurs in the four rings. Since Monroe did not have instruments for establishing the ratio of fields in the layers, one can only admire the good correlation between his data and the data of the considered model. The agreement is better at the beginning of the transformation and worsens as the number of gravion fields decreases. This is natural since the fields are perceived by a bosonic psistructure.

Hypnotherapists describe the posthumous existence of consciousness differently from Monroe. The disincarnated part of each Soul is met by the Soul that supervises its stay on Earth and accompanies it to the world of Souls. There, the “disincarnated” creature reunifies with its mother Soul.

Since at the stage of incarnation the Soul has quantum states in three different worlds, both mechanisms of returning to the world of Souls are possible.

R. Monroe reports on the unification of the dead with a certain system of ideas about earthly life. Since they must be determined by the spectrum of fields, the unification takes place in the corresponding zones of the transformation space of Table 3.

To allow the souls of deceased people to be immediately transferred to the world of Souls, there must be a channel connecting its axial space with the inner ring. Apparently, such a channel emerges in those cases of clinical death when consciousness moves in the “tube” at the end of which the “attracting” light is seen.

Analyzing the impressions of out-of-body journeys, Monroe identified two zones with different properties. According to [11], the *First Zone* in all respects is consistent with the known physical world. The *Second Zone* is multifaceted. It is an area of fields of both known and unknown nature. There is no gravity in it, but well-known laws of physics are manifested.

The First Zone can be assigned to the inner ring of Table 3, where gravity acts, and the Second Zone, with the Main and Outer rings, where the *hc*-world fields are transformed into combined fields. Some of the combined fields are similar to the fields of the Earth’s physical

vacuum. Therefore, in the perception by consciousness, the properties of perception in the First Zone are manifested in the Second Zone.

Monroe draws two conclusions: (1) there is reason to believe that the life of a human person after death exists, but it is finite; (2) there is no reason to believe that any deceased person will certainly be “transferred” to the Second Zone [11].

In the quantum model of incarnation (and “disincarnation”) of Souls, both zones are intermediate. Therefore, on the basis of studying the manifestations of consciousness in these zones, it can be argued that after bodily death, life does not stop, but one cannot draw a conclusion about its final dates.

Conclusion of this section: the structure of the near-Earth space of the transformation of fields corresponds to Monroe’s ideas. This is another example showing the ability of consciousness in an altered state to make quantitative measurements. This space structure will be used in Section 5.4 to interpret the properties of consciousness in the out-of-body state.

Most likely, the human psistructure has a similar structure of space. Since its fermionic component is in a physical vacuum, and its bosonic component is in the *hc*-world, they are interconnected by a transition space, in which the processes of mutual transformation of bosons and fermions take place. These processes support the quasi-stationary state of the organism, whose biological body is located in the space of the Universe.

5.3. On human memory structures

R. Monroe, traveling in an out-of-body state in near-Earth space, discovered a memory structure that stored all the events of his current and past lives.

This structure consisted of four spatial areas. The inner zone, which he called the “memory zone,” contained a ray structure replenished with current events. Mental contact with its regions allowed Monroe’s consciousness to recall in all details the past events of his life. In the area surrounding the memory zone, he felt the fears that he had experienced in the past. The outer area of this memory structure was termed by him the “zone of ordered emotions” that he had experienced in his life. The fourth zone, into which Monroe transferred, having formed a “hole in the gray wall,” he called the “Storage of Past Lives.” In this zone, there were many ray structures in which the memory of his past lives was stored. Getting to know some of them allowed Monroe to understand some of the problems he was experiencing in his current life.

It can be assumed that the three-layer memory structure is formed by a scalar field, as well as by vector and tensor fields of the Field Transformation Zone. The universal scalar field forms the ray structure of the “memory zone.” It is surrounded by the area of localization of the vector field, which is inside the zone of tensor fields.

A bosonic field with spin 3 generates in the spin space a bosonic tensor field and 3 vector fields, one of which is bosonic and two are fermionic (color and electromagnetic fields). They are localized in the transition region of field transformation.

The tensor bosonic fields are the emotion psibody fields. They form, in Monroe's terminology, a "zone of ordered emotions." The vector fermionic fields distort the information of the vector bosonic field of the first psitbody. The emotion of fear can be associated with this distortion.

This interpretation makes it possible to explain Monroe's feelings when visiting his memory structure.

According to R. Monroe, after the death of a person, the "ray of memory" moves to the "Storage of Past Lives." This can be explained by the fact that after the death of a person, his/her bosonic psistructure passes into the *hc*-world together with its "ray of memory." In addition, the fields of the fermionic component of the memory structure undergo an inverse transformation, forming the bosonic fields of the *hc*-world.

Thus, during the incarnation of the Soul, a memory structure is formed, located in the transition zone of transformation of bosonic fields into fermionic ones.

Memory captures a quantum transition that has occurred in consciousness as an event that is an exact copy of a real event. Without its copy, an event cannot take place because otherwise the law of conservation of physical quantities will be violated. Accordingly, the phase of the wave function of the event and its copy are shifted by π . All copies of quantum events must be stored by the spatial structure of the memory medium, in which there is no interaction. Such a memory medium is the considered quantum system, which transforms the sequence of events in time into a one-dimensional spatial sequence of events—into a condensate in the form of a ray.

The memory structure discovered by Monroe is not a medium of human memory, which is located in the bosonic and fermionic psistructures of people. The storage time for events grows with the growth of the hierarchical level of the storage medium.

5.4. Properties of consciousness in the out-of-body state

In his trilogy, R. Monroe gives a description of the properties of consciousness in the "body-2." In the quantum model, this is a bosonic psistructure of the sixth hierolevel traveling in the physical vacuum of the Earth, the *hc*-world, and the transitional area of space separating them.

1. The body-2 has weight and interacts with constant and variable electric fields. Monroe's body-2 could not penetrate (get out from) the charged Faraday cage.

As follows from Table 3, gravity exists in the Inner Ring, where an photon-graviton field also acts. This area of space can be correlated with Monroe's First Zone.

2. The flexibility and ability of the body-2 to take any form.

Electrical interaction and gravity determine the shape of bodies. The main interaction in bosonic structures is the spin–spin interaction in spin space, which does not fix the form of the body.

3. Perception of the surrounding world by the body-2 in the Second Zone.

Consciousness perceives the surrounding world through the resonant interaction of the bosonic psistructure with external fields.

Vision. Out of body, Monroe could see in all directions.

This is because the bosonic psistructure has no dedicated direction of field perception. While in the field transformation space, Monroe could see both bosonic psistructures of dead people and objects of the physical vacuum.

The ability to "hear." According to Monroe, "body-2 hearing" perceives mental messages translated into verbal form by the mind. In other words, this is not perception of sound signals, whose propagation requires an air environment, which is absent in this case. Thoughts are a universal means of communication of consciousnesses of any hierarchical levels at any distances

(Section 5.5.2). We can assume that “hearing” in the out-of-body state falls on sound frequencies that are perceived by the fifth and sixth psibodies of consciousness.

Sense of touch. This sense emerges when in contact with other bodies. Mechanical contact will be perceived regardless of what substance is involved in it. The contact of the body-2 with another body leads to a change in the quantum state of the body-2, which is perceived as touch. The body-2 senses contact with a bosonic psistructure. Under normal conditions, the sense of touch is realized at the cellular level.

Lack of smell, taste, feeling of pain and cold. The lack of smell and taste is due to the absence of receptors in the bosonic body-2 that come into contact with “molecules of taste and smell.” Cold or pain are also felt by the biological body, which interacts with the fermionic psistructure of the organism. It transfers the excitement inside it to the bosonic psistructure by means of the bosonization mechanism. In out-of-body journeys, when the bosonic and fermionic psistructures are spatially separated, the reverse mechanism is realized—the fermionization mechanism. Therefore, there is no feeling of pain and cold.

Nonverbal communication. The distance-independent spin–spin interaction of subjects changes their quantum state. At the fourth and third bosonic hierolevels, thoughts are exchanged, and at the second, feelings are. Therefore, mental communication gets an emotional coloring, which Monroe sensed.

5.5. Thinking

5.5.1. Robert Monroe’s M-field

An important result of R. Monroe’s out-of-body journeys is his conclusion about the existence of the M-field—a universal field with an unlimited frequency range, which permeates the inert and living substance. Different frequency ranges of the M-field are involved in the implementation of various functions of consciousness.

The information received by Monroe from the “Full Personality,” which can be correlated with his/her Soul, gives the following idea of the M-field [13].

In the “world of Earthly life,” the M-field is manifested everywhere: from inert matter to microorganisms and human Reason. But by the standards of the total length of the frequency spectrum of the M-field, this is only a tiny part of it.

All living organisms use the M-field for communication. Animals feel its radiation much better than humans, who, with rare exceptions, are not aware of this field at all.

Thinking is a part of its spectrum, to which the spectrum of emotions is adjacent.

People interact with the M-field, receiving signals from external sources, including other people, although neither the senders of the signals nor their recipients are aware of this. The interactions between people during their “physical life” leave “imprints in the M-field.”

Monroe notes that throughout the entire history of humankind, people appeared who, to one degree or another, were able to control the “mental radiation of the M-field,” accepting or rejecting this radiation, “manipulating the receptor phase.”

M-field interpretation. In the quantum concept of the Everything, the universal field is Schrödinger’s scalar wave field, which reflects the properties of any physical system. When it does not interact, its wave function retains its frequency and spin characteristics, i.e., is a storage medium—“a print in the M-field.” Upon completion of the change process, the new physical state is retained.

The distance-independent spin–spin interaction of physical systems makes it a universal process in the communication of living beings with the surrounding world and between living beings at all hierarchical levels.

Interpretation of the M-field as a Schrödinger wave field localized in both geometric and spin space makes possible a quantum interpretation of the data obtained by Monroe in the out-of-body state.

As noted above, Monroe found that humans feel the M-field worse than animals. This may be due to their different bosonic psistructure. Mental nonverbal communication is carried out by the fourth and third psibodies, which are the highest in animals. In humans, these psibodies are formed by the sixth and fifth psibodies. This relation hinders resonance tuning to the perception of thoughts, but allows the spectrum of their frequencies to be transformed into sound frequencies, which are converted into words by the fermionic speech apparatus. In animals, the fifth and sixth bosonic hierolevels form the collective properties of the population, i.e., do not participate in the perception of thoughts by an individual animal. Perhaps that is why animals interact better through the M-field.

5.5.2. Manifestations of thinking

5.5.2.1. Thought-initiated movement

In [11], Monroe asserts that there is an identity of thinking and actions in the out-of-body state. He believes that thought is a force that satisfies any need and is the basis of one's actions. The power of emotionally saturated thought is manifested first of all, gradually taking the form of a corresponding action. The movement is caused by the very idea of movement, and the destination is determined by the thought about a person, by his/her image.

According to Monroe, one should visit not a place but a human being, forming the mental inner image of his/her personality and character. When the body-2 with such a mental image is turned, a “sense of the right direction” arises. Stretching in this direction, one should think again about the target personality. The speed of the resulting movement depends on the effort put into such a movement: the greater it is, the greater the speed of movement to the goal. When it is reached, stopping the stretching stops the movement. If, when moving to the goal, the thought jumps to another object, the direction of movement changes, and the goal is not achieved.

The mechanism of this movement can be as follows. Thanks to the image of the goal, a common quantum system of the goal and the second body emerges, in which their spin–spin interaction is possible. It intensifies when a turn of the body-2 makes its axis head to the goal. This intensification feels like choosing the desired direction.

When the body-2 is stretched along it, work is done that increases its internal energy. It comes due to a decrease in the kinetic energy of the body, since in imaginary space, as the velocity of the mass increases, its kinetic energy decreases. Therefore, stretching the body causes an increase in its speed. When the body stops, the opposite process occurs.

5.5.2.2. Materialization of thought

Materialization of thought, i.e., the formation of material objects from nucleon substance by means of thoughts is one of the manifestations of the polarization mechanism of the formation of hierarchical objects of the Universe. To create a complex device, a person should develop its design. This is a kind of “materialization of thought,” which makes it possible to assemble from some material objects another material object with functional properties that are absent in the initial elements.

When thought materializes, the substance of the future object is born, the latter acquiring a complex arrangement with certain functions. This is essentially the same thing that happens in the Cosmos during the birth and structuring of fermionic substance.

An episode from the Bible about the creation of loaves by Jesus Christ is cited as an example of materialization in literature. Eyewitnesses described the creation of small objects by the Hindu Sai Baba (for example, fruits and sweets for children). The myrrh streaming of icons is also an example of materialization. However, these examples do not explain its physical mechanism.

The phenomenon of materialization is described in more detail by R. Monroe in [13]. In the out-of-body state, he contacted with deceased individuals who created in their habitat (this is the “Main Ring”) fragments of the earthly world, where they spent time. One such person was Monroe’s deceased father, and the other was Monroe’s colleague.

Traveling in an out-of-body state, Monroe once found himself in an area of space with terrestrial landscapes, flora, and fauna. He called this world “Park,” or “waiting room.” Monroe found out that it had been created by the inhabitants who settled in the other world. Their goal was to facilitate the process of parting with the earthly world for the recently deceased, allowing them to temporarily feel themselves in an incarnated state.

Once in the “Park,” in its hilly terrain, Monroe sensed the weight of his body. Then he discovered that the properties inherent in the carnal state returned to him without any effort: hearing, sensations of warmth and smells, gusts of wind and pleasure from the sensation of walking barefoot on grass and leaves, and the ability to pick a maple leaf and, chewing, taste it. Around were winding paths; flower beds; avenues lined with shrubs, trees, streams, and fountains; flying and singing birds; and above it all, the sun and clouds. The trees were from different climatic zones. The inhabitants of the otherworld whom Monroe met were dressed.

In courses at his Institute, Monroe taught almost all the two hundred participants to transfer to the “waiting room” and help recently deceased people to become aware of their new reality and the opportunities it opens. This confirms the existence of a paradise-like “Park.”

Reversible materialization. Materialization occurs in a transition space, where bosonic fields transform into fermionic ones. To create a “Park” where gravity acts, it is necessary to create a spherically symmetric space. Once in the “Park,” the second body began to form a reversible fermionic structure. Its psistructure is similar to that which remained associated with Monroe’s biological body, formed by an inert (irreversible) atomic substance.

In the “Park,” the fermionic psistructure and the body are formed by a reversible polarization mechanism, and they disappear when the second body leaves the “Park.” While in the “Park,” “materialized” Monroe experienced sensations that are perceived by the senses while on Earth—hearing, taste, touch.

The Park itself and its living organisms—plants and animals—were created by a similar reversible mechanism.

Living “reversible” creatures can also appear on Earth, and they are not associated with the evolution of earthly life. It is possible that the “twins,” described in the literature and created by magicians such as Chevalier Pinetti (1750–1800), are formed and disappear using the reversible mechanism.

The existence of such “quantum” people on Earth is possible. They can be Souls that have reached the highest levels of development of consciousness and completed their cycle of incarnations. It can be assumed that their task is to bring to people the knowledge and spiritual

values of the world of Souls. The life span of such creatures is not limited to earthly terms. Religions speak of “gods” who lived for hundreds of years.

The appearance of the Virgin Mary in the sky of Portugal in 1917 in the presence of a huge crowd of people is one of the three main wonders of the Christian religion. This was not her first appearance. It can be assumed that the Soul of Mary reproduced by a reversible mechanism her earthly appearance in the physical vacuum of the atmosphere. The absence of gravity in it makes the celestial arrangement of the appearance possible. This Christian miracle does not contradict physical laws. It can serve as an indirect confirmation of the existence of a reversible bodily form of life in earthly conditions.

5.5.2.3. The inert and quantum substance of the biological body

The inert substance consumed with food supplies the biobody with the energy of chemical reactions. The fact that yogis can go without food for years means the existence of another channel for the flow of energy and substance. Their source is the psistruktures of the organism, located in a complex space, in which the “living” (reversible) substance of the chakras, acupuncture points, and the connecting nadi channels is formed. Therefore, the biobody of a living organism has two components—irreversible (inert) and reversible (living). It is possible that the ratio between the living and inert substance may vary; i.e., the inert substance can be replaced by the living substance partially (like in yogis) or completely (like in the creatures of the “Park”).

Variations in the ratio of the inert and living substance can also be indicated by a change in the rate of development of an organism in different spatial areas. Such a change in rate has been demonstrated, for example, in the experimental study of the shape effect—the dependence of the properties of an object’s space on its geometric shape. It was found that in one part of the space of a hollow cylinder, bacteria accelerated their development, and in the other, they slowed it down. According to [6], the accelerated (slowed down) development of bacteria occurs in that part of the cylinder whose physical vacuum space is imaginary (real). In the real part of space, the inert substance is born, and in the imaginary part, the living substance is born. Therefore, the protostructure of the bacteria and the rate of processes in it correspondingly responded to a change in the physical vacuum of the bacteria’s external space.

5.5.2.4. Reversible exit of consciousness from the body

The interaction of the bosonic and fermionic psistruktures in one form or another is preserved during the reversible exit of consciousness from the body. The most significant differences are in intentional and forced transitions to the out-of-body state. An unintentional exit of consciousness from the body occurs during clinical death, childbirth, trauma, stress. With clinical death, normal brain activity is not observed, but consciousness continues to function for some time. Clinical death survivors say they saw and heard medical staff who tried to restore the life process in their body.

With intentional exiting the body and out-of-body travel, brain activity is maintained. As noted above, during Monroe’s out-of-body journeys, bursts of brain activity occurred in the θ -rhythm phase, mainly at frequencies of 4–5 Hz [12].

One of Monroe’s ways to leave the biobody was to turn the second body by 180 degrees. Such a rotation of the bosonic psistrukture relative to the fermionic one leads to a change in the phase of the wave function by π , i.e., to the exit of psistruktures from the state in which the psistruktures were in a common geometric space and were physically connected. In addition, the spin–spin interaction weakens but does not disappear.

With the clinical death of the fermionic structure, the nature of its interaction with the bosonic psistructure changes. Leaving the fermionic psistructure, the bosonic psistructure finds itself in the transformation space, where its quantum state is characterized by the field spectrum given in Table 3.

The exit of consciousness from the body during clinical death occurs with the least connection between the psistructures, i.e., in the case of a singlet bosonic field gr_0 . As is seen from Table. 3, the next level of connection between psistructures is determined by five bosonic fields. It can be associated with clinical death without leaving the body; i.e., the share of such cases is five times higher. This ratio is close to empirical data, according to which, with clinical death, exit from the body occurs in about 15–20% of cases.

On the resurrection of Christ. After the recorded death of a person, the bound quantum state of his bosonic and fermionic psistructures is preserved until one of the regions of the “silver cord” connecting them collapses. As follows from esoteric sources, the process of destruction lasts about three days. During this time, the revival of people is possible, and such cases are known. According to religious sources, the time between the death and resurrection of Christ did not exceed three days. Therefore, it can be assumed that after the burial, Christ was revived by his “curator” from the world from which Jesus came to Earth, and then teleported from the burial place, and ascended to heaven.

Teleportation from a closed volume (and into a closed volume) is demonstrated by some psychics. Its physics is discussed below. It is possible when a teleported object moves in the space of a physical vacuum, where there are no gravity and material barriers.

6. Interactions of consciousness with the environment

As it was shown, Monroe in the out-of-body state found the direction of movement to the chosen target by creating its image and feeling the greatest force of spin–spin interaction with it. This mechanism of determining the direction to the target by thinking also works in the altered states of consciousness of psychics. It allows some of them to remotely determine the location of disappeared people or minerals, sometimes using a map of the area when searching for them. The map is a kind of reality.

What is an image? This is one of the possible quantum states of the object’s information matrix. It is stored in the memory of the world where it lives. Through thought, one of the quantum states of the matrix is polarized, which is fixed by the memory of consciousness. The distant interaction of quantum systems is established through the image.

By creating an image, psychics demonstrate various paranormal phenomena. After establishing mental contact with the target object, the psychic makes this or that interaction with it. As shown in [6], thinking and the extrasensory state are realized in the spin space of the hc -world with the dimension $D = 13$. It contains bosonic psibodies of tinkling with field spins $l = 4$ and 3 ($D = 8$) and fermionic psibodies with field spins $l = 3, 2,$ and 1 ($D = 5$). They have a common hierarchical level, the third. Therefore, the psibody of thinking is capable of affecting the fermionic protostructure of an object, causing a change in its properties. This is a possible mechanism for the psychic’s mental impact on physical objects.

7. Assessment of the level of development of the universal paradigm

The achieved level of development of the universal concept of the Everything can be assessed as the creation of its foundations—the establishment of the structure of the Everything and its general physical laws. This is confirmed by the quantitative correspondence of the considered models of natural phenomena to objective and subjective empirical data in a wide range of studied phenomena of inert and living matter. Thus far, no irreparable contradictions between the concept and experimental data have been found.

As new empirical data become available, some models may be adjusted. However, this will not change the conclusion made since it is based on an unambiguous interpretation of a significant number of experimentally studied natural phenomena.

The quantum concept of the Everything includes the Standard Model of elementary particles, generalizing it, but the Standard Model of the Universe does not fit into this concept and is replaced by the quantum model. Note that the three principles of A. Einstein are substantiated within the framework of the new concept. Some empirical data of esotericism and religious teachings are also integrated into the concept.

It is essential that the results of the quantum theory of the Everything are presented in a verifiable form.

Let us highlight the most important areas of research carried out on the basis of the four postulates of the polarization approach and the model of the Everything, including the ground quantum state (zero-vacuum) and quantum states of the four worlds of the Cosmos [6; site: ptm-2008.ru].

The nature of substance, space, and time

A. The Universe and the microworld

1. The theory of the formation of fundamental particles, their masses, charges, and spins.
2. The theory of unification of the five fundamental interactions of the Universe.
3. Deterministic interpretation of quantum mechanics.
4. Quantum theory of the formation, evolution, and structuring of the Universe.
5. Quantum model of the solar system and its nine planets.
6. Theories of the formation of particles of baryonic (including nucleons and atoms) and mesonic substance.
7. Model of massless neutrino.
8. Polarization model of superfluidity in helium-2.
9. The quantum nature of the viscosity of a Newtonian fluid.

B. High-temperature quantum macrosystems

1. Formation and properties of high-temperature superconducting condensates.
2. The quantum nature of atmospheric vortices: cyclones, tornadoes, whirlwinds.
3. Quantum model of ball lightning.
4. Quantum models of the structure and magnetic field of the Earth.
5. Quantum model of earthquakes.
6. Models of low-energy nuclear transmutations and nickel-hydrogen nuclear reactors.
7. Extraction of energy and impulse from the physical vacuum and the model of energy generators operating without fuel.

8. Nontraditional research: the role of the operator in experiments, biolocation, manifestations of pentasymmetry, water memory, phantoms, homeopathy, infoceuticals, and a number of other anomalous phenomena.

C. Dynamics of the cyclic evolution of the Everything and its worlds

D. Living matter of the Earth

1. The theory of the evolution of terrestrial life (including the genus Homo).
2. The nature of the universal genetic code.
3. Physical model of the growth of the Earth's population.
4. The quantum nature of the historical process.
5. The nature of living matter; cells and multicellular organisms.
6. Invisible structures of the human body: bosonic and fermionic psistructures, chakras, meridians, acupuncture points, nadi channels.

E. The world of Souls

1. Spin space of the quantum world and spin–spin long-range action.
2. Hierarchical level of Souls and their cyclic evolution.
3. Incarnation of Souls and its quantum mechanisms.
4. Levels of development and color spectrum of Souls.

F. Human consciousness

1. Six-level hierarchical model of bosonic psistructures of consciousness.
2. Eigenfrequencies of bosonic psibodies of consciousness and their resonant interaction with fermionic psibodies.
3. The nature of the perception of color, sound, taste, smell, and touch by consciousness.
4. Bioresonance interactions of consciousness.
5. States of consciousness: normal and altered. Paranormal manifestations.

The achieved level of understanding of the physics of the Everything allows us to draw the following conclusions.

1. The polarization theory of the Everything, which is based on four postulates (about its structure and symmetries of the space of worlds, the physics of changes, the complexity of its physical quantities, and the predetermination of events in it), has been confirmed empirically in a wide range of physical phenomena and has not yet revealed fundamental internal contradictions. These are the properties characteristic of a universal theory. Therefore, we can assume that its postulates have scientific confirmation, and the foundations of the quantum theory of the Everything have been developed.

2. The quantum nature of the Everything is due to the existence of a discrete complex spin space of quantum states and the fragmentation of complex geometric space. This, together with the discrete nature of the universal polarization mechanisms, makes the polarization theory of the Everything quantum at all hierarchical levels of matter. Thus, the formation of the quantum picture of the world, begun a hundred years ago, is continued.

8. Conclusion

As the organizers of the contest assumed, for the scientific proof of the life of consciousness after the death of a biological body, a new paradigm is needed that expands the understanding of the world around us.

The history of science shows that a change in the scientific paradigm gives rise to a scientific revolution that changes people's perception of the Everything. Copernicus made a scientific revolution. The quantum revolution began in the early 20th century, when it became possible to reveal the unusual behavior of microparticles. However, attempts to extend quantum concepts to the macroworld have proven ineffective. The quantum revolution remains unfinished. This is due to the limited character of the accepted ideas about the Everything.

Therefore, there is a need for a new and more general concept of the Everything. One of its main results should be an understanding of the physical nature of human consciousness and awareness of its place in the world hierarchy of intelligent beings.

For the new concept of the Everything to receive scientific and public recognition, it must be supported by irrefutable scientific evidence. Since the jury of the contest is unfamiliar with the new concept of the Everything, it was necessary in the essay to present scientific evidence of its adequacy to reality at all hierarchical levels of inert and living matter. Only in this case the conclusion about the immortality of consciousness could receive convincing confirmation for the jury.

The requirement of the contest on making the essay understandable for a wide range of nonprofessionals cannot be fulfilled in this case. Scientific material can be presented in a popular way when generally accepted ideas about the surrounding world are sufficient for this. However, regarding the phenomenon of consciousness, they are absent. It is necessary to introduce new physical concepts and laws of worlds unknown to science, which are difficult for understanding even by professionals.

Quantum theory presents the Everything as a cyclically evolving physical reality with neither beginning nor boundaries. The bosonic form of its matter is hierarchically structured and evolves cyclically. Its imaginary form includes consciousness and eternally existing living matter, which creates temporary fermionic forms of matter in each of its evolutionary cycles. Some levels of the hierarchy of living matter combine with its irreversible form (incarnate), forming a new—temporary—type of living matter. Humanity belongs to it. Therefore, human consciousness is one of the forms of immortal consciousness. It continues to exist even after the disappearance of the fermionic component of the organism—the death of the human biological body.

Humanity is currently in a state of cognizing its origin and comprehending its place in the evolution of living matter. The essay “Consciousness Is Immortal” aims to accelerate this process by presenting to society empirical and theoretical evidence of the eternity of the Everything and its bosonic creatures with intelligent consciousness.

The scientific proof of the immortality of consciousness presented in the essay is based on a *quantitative* comparison of the quantum concept of the Everything with empirical data from a wide range of natural phenomena. It was carried out in the following sequence.

1. The initial postulates of the quantum concept of the Everything are formulated, and its main physical laws are revealed.

2. The proofs of the adequacy of the new concept of the Everything of the reality known to us at the micro- and macrolevels are presented. It is shown that the structure and evolution of the Everything are consistent with the monistic cosmologies of Eastern teachings.

3. On the basis of experimental and observational data, the physical nature of a wide range of anomalous phenomena caused by physical processes in the physical vacuum and the *hc*-world has been established.

4. A quantum model of the world of Souls, which is born in the *hc*-world, has been built, and a quantum mechanism for the incarnation of a fragment of the consciousness of a Soul has been proposed. The model has been confirmed by a number of subjective and objective empirical data.

5. Empirical confirmation of the quantum model of the structures of consciousness means the completion of the development of the foundations of the quantum concept of the Everything. Its potential, demonstrated in the essay, makes it possible to study the physics of phenomena that are inaccessible to understanding within the currently accepted paradigm. These include, in the first place, the nature of living matter, consciousness, and reason.

Conclusion. The constructed quantum model of the structures of human consciousness and its manifestations has shown that human consciousness is associated by origin with the consciousness of Souls, whose world is a part of the cyclically evolving Cosmos. As subjects of this world, Souls evolve with it and therefore are immortal.

Thus, the essay gives an empirically and theoretically grounded answer to the question of the contest: the consciousness of a person does not die with the death of his/her body.

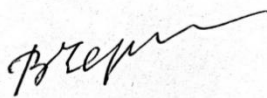
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