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**THE SILENT IMPULSE**

***A study in Consciousness and Time:  
The space Between***

***Kathleen M. Stranks***

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***Salient Features of Psychic Interruptions***

This paper is concerned with attempting to offer some insight into how psychic processes occur. To do this properly we need to examine the idea that consciousness is the primary source of our interpretations concerning reality<sup>16</sup>. Our subjective perceptions of our surroundings determine how we interpret the world. Underlying these perceptions are subtle psychic prompts that bleed through in the form of coincidence, intuitions and certainties, giving us clues about what kind of personal action would provide the best answer to on-going events. The characteristics of these thought interferences tend to fall into

- a) Thought patterns that present as specific ideas not connected to current ideation.
- b) They tend to be subtle, replicated and surprisingly persistent until attended to.
- c) When the information is important these intrusive thoughts will, if necessary, completely overwhelm normal perception.

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If the nature of mental reality is actually a networking of telepathically communicated ideas and concepts<sup>2</sup>, what does this really imply? My contention is that we are directly involved in manufacture of the deeds and expectations to which we become a party through constant subtle interactions prompted by psychic interaction.

The drive for experience is enough to allow extraordinary stimuli such as psychic interruptions to manifest in consciousness. It is the focus of attention and intention<sup>19</sup> that open the channels of the psyche, allowing such interchanges. These can occur through many different ways of expression, fear, conditioning, intention or persuasion. Trying to find a pathway through the known landscape of consciousness is difficult enough. Then extending that further to incorporate unfamiliar and poorly defined fields of influence, like the subtle intrusion of psychic information, requires a degree of understanding about those pathways<sup>22</sup>. Frequently such descriptions can only be supplied by metaphor, simile and comparison, and then only with considerable caution.

What role these aspects play in consciousness overall, in particular in regard to belief, emotion and the interface with the experience of reality itself, is a huge field of study. Hopefully these characteristics of personal experience will, in time, find a central place in the explanation of the subject. Even with valient efforts psychologists and mainstream scientists we have made little progress in understanding the outer reaches of our extra-sensory<sup>2</sup> capacity.

## ***Exploring Coincidence:***

### Defining coincidence

- a) Events of a similar nature having a synchronistic relationship to time or relevant information
- b) Manufacturing coincidence from questioning the universe

In the first instance we do need to determine what is meant by the word coincidence itself. According to the Oxford English Dictionary the term is defined as a '*remarkable occurrence of events or circumstances without apparent causal connection*' that might '*correspond in nature or time of occurrence*'. The term coincidence derives from Medieval Latin following the term 'coincidere, agree'. Therefore, such events, on the face of it, are described as a-causal, with the recognition of two events that are related to each other in a given time frame. There is also our subjective understanding of the term coincidence, derived from personal experience, a feeling of familiarity, a sense of acquaintanceship around the circumstances we are involved in.

At this juncture it is worthwhile examining how simply such events reveal themselves in our everyday experience. Posing the question about how this issue could be brought alive in a way that really illustrated the central characteristics of coincidence requires a structured approach. One of the really important issues here is that of antecedence. The underlying attitudes we hold, our occupations, our preferences and our experiences, are central to subsequent life states. They may not seem necessarily causative, but they are important precursors. We need to recognise just how much we actually create (or distort) our interpretation of events around us and then act on those interpretations.

It is when thought incidences occur that have no history in our individual psychological field that we pose the question about just where these ideas come

from. One of the difficulties regarding psychic intrusion into our perceptual stream, is that we do not have adequate explanatory schemas<sup>8</sup> in place to describe the intruder thought.

This means we are unable to attribute out of the ordinary, ostensibly non-related cognitive clues, to the rest of our on-going perceptions. Coincidence itself prompts responses grounded in perplexity, vis-à-vis the echo sensation that synchronises<sup>10</sup> with the recent past and the immediate present, being somehow linked to each other.

Trying to find a way of exploring our own influence on coincidence I decided to create an event that would bring a coincidence into reality in a way that would illustrate the power of intention. With this in mind I decided to form a coincidence that showed a direct line of thought that could be traced back to its original conception. I then “put it to the universe”<sup>10</sup> in the way Jung used the I Ching, attempting to find an example of some description.

Several days later I was having a completely unrelated conversation with someone about a film I saw on TV several years ago, trying to remember what it was called. If you have seen the picture in question, I imagine you will instantly recognise it, but see what you make of the description.

Attempting to explain the scenes as vividly as possible to jog their memory, with, typically, the kind of conversation that goes “well, there was a hillbilly from out of the boonies who was playing a banjo beautifully but utterly manically, in a slightly sinister fashion, duelling with a city boy type who played (I think) a guitar”. That scene is itself is probably enough to give away the identity of the film, but if you need further clues, it was about a fishing trip and how this group of holidaymakers travelling into the wilderness somewhere in America or Canada

met with disaster. How about the title?

After the conversation, the answer continued to elude me. I asked numerous friends and everyone remembered the film, but none of them were able to recall its name. I dismissed looking it up on the Internet, because that seemed like cheating. Could this be the coincidence I was looking for, that is to come by the name of the film through an event that looked like a coincidence but was actually a constructed intention?

Of course, as usual with any psychic process, coincidence and other such anomalous communication seldom occur when you are actually looking for them. Several days later, on an hour-long car journey I was listening to the radio when, lo and behold, there was a conversation about a film, which had a scene with a banjo player who was performing a blue-grass tune. I immediately turned the volume up, and of course, realised this was the film I had been discussing. And the name? What else could the film be called but “Deliverance”!

Without question the issue this brings up is what is this universe I was addressing?<sup>4</sup> Is this our personal intention linked to our higher selves or is there a separate repository to which we apply for assistance when we are faced with what feel like insurmountable difficulties. Perhaps it is a combination of our own personal challenges and some form of cooperation we try to establish with our wiser core states. Perhaps in what feels to us as a last resort, we manage a deep soul communication where we ask for the creative power of our instincts (fed to us through dreams and sudden inspiration) to overcome a particular problem.

The point behind this exercise was to demonstrate the role of intention in our everyday lives and to show how our thoughts influence events in a direct way.

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***Responses: Attention, Intention and Emotion***

The above discussion on coincidence contains an illustration of the way reality seeds itself in the material world. The importance of attention<sup>6,19</sup> to a situation and the intention behind its formation are fundamental to the events we finally deal with in our waking lives.

However, there are further layers of psychological and emotional interaction that contribute very important colourings and flavours to situations we become involved in, we have already preconceived ideas of how the world is and should be. The beliefs and attitudes we hold from experience constantly populate our thoughts. These thought constructs direct our attention and emotional responses including love, hate, optimism, pessimism, excitement, fear and expectation.

We use these beliefs in very habitual ways. As V.S. Ramachandran<sup>21</sup> suggests, tearing up the whole script to *“to create a new model about the world and about yourself”* each time we had a new thought would be an impossible scenario. He continues with the point. *“The problem is that if you did this for every little piece of threatening information, your behaviour would soon become chaotic and unstable to the extent it could threaten sanity.....What your left hemisphere does instead, is either ignore the anomaly completely, or contort it to fit your pre-existing framework, in an effort to preserve stability.”*

This necessity, to preserve stability, is paramount to our sense of security in the world. Below is a typical example, in ordinary reality, of how delicate such assumptions are.

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Several years ago I went into an exotic looking shop searching for a small

present. The owner came over to help. He explained he had things imported from relatives in India and liked to stock unusual objects. It seemed his brother collected eggs of various sorts including those of snakes and lizards. He handed me a fairly flat sealed envelope, no price on it and without a label, saying it might be suitable and invited me to open it. With a broad grin he told me they were dragon eggs (yes?!!!!). I started to undo the packet and lift the flap, when, to my astonishment and utter consternation, it started to vibrate and make a whirring noise, at which point I fell headlong into a completely irrational panic.

I was not sure what to do, (it might be alive) hand it back to him (still whirring), throw it as far away as possible, make a bolt for the door and then, to my complete embarrassment, all I managed to do was utter a penetrating shriek. My consciousness told me I was holding a newly hatched Komodo dragon, a dinosaur, a cockroach (do cockroaches make whirring noises?) Whatever it was, it did not belong in my hand, that much I knew.

My normally quiet mother was almost choking with laughter, while the children looked on in amazement at their usually 'cool' mother behaving like a demented imbecile. I can still feel the heat in my face, jammed in that cluttered little shop between several glass display cases. My composure recovered, my heart rate slowed. I discovered 'they' were two elastic bands held under tension with a small washer in the centre. As soon as the package was opened, the tension was released and the elastic bands started to unwind. I still get my leg savagely pulled over that one.

The point of course is, that not knowing what was in the parcel put me in the position of having no comparisons and at a very subtle level meant I felt both vulnerable and inadequate.

I have no idea what I was expecting, but undoubtedly my gullibility and the shopkeeper telling me these were dragon eggs influenced my expectations.

From the second it started moving, this went from a benign little package, to something unknown and threatening<sup>13</sup>. This mobilized all my fight and flight mechanisms. With adrenaline pumping through me, my heart rate and thought processes accelerated towards instant response. I had to make a decision. What reality was going to come out of this flat package? What was this low-pitched noise striking the tympanic membrane in my ears, generating nerve impulses, which were affecting neurotransmitter release, which rang alarm bells?

This simple little practical joke set up an enormous cascade of biological and electro-chemical reactions<sup>12</sup>, which my senses and my emotions had to interpret and of course, such a ridiculous explanation was an anomaly my mind/brain was not prepared to countenance – what – (dragon) dinosaur eggs, in an *envelope*, in a shop in Northampton – don't be stupid!!

I have to admit to being totally and I have to say, typically, naïve. However, think of that response as a form of fuel. And then think of encountering a monster made of your worst fears. If that fuel is a form of energy how large and how threatening could that monster become? The lens of fear is the tool that will magnify the unknown. Now, if I had no interest in this odd pursuit of psychic events, my interpretation of the practical joke would probably have been completely different but I know from experience that perception can sometimes be a little tricky.

## ***Dreams***

### Lucidity in dreaming

- a) Information gathering and communications with other consciousness's
- b) Event ordering
- c) Allowing new perspectives into reality – Not necessarily time related

According to on-going research, sleep is divided into five different stages<sup>9</sup>. In the early phase there is a gradual slowing down of waking activity, where muscles relax, eye movement slows down and we become unaware of the external world. At the end of this phase, we descend into the pattern of rapid eye movement sleep, where the dreaming activity becomes sharpest.

When we enter REM sleep our muscles become atonal<sup>12</sup>. These are changes in the dorsolateral prefrontal cortex occur and are associated with this particular sleep state. During lucid dreaming this muscle tone is also absent, memory is active and we are capable of reflexive awareness. This lucidity means we are cognitively aware during the dream, as if we were in a waking state and a sleeping state at the same time. This aspect of rationality in dreams demonstrates yet another hidden layer of consciousness function.

In the 1968 Celia Green<sup>6</sup> collected a considerable work on lucid dreaming where she mentions the use of EEG to record brain activity associated with lucid dreaming. Hearne and Worsley coupled EEG with REM and lucidity in dreaming in 1978. This culminated in Hearne's<sup>7</sup> PhD thesis published by the University of Liverpool in 1978. Independently of Hearne, LeBerge<sup>15</sup>, in America, discovered that he could move his dream eyes at will and guessed that he could use them to signal lucid dreaming. By 1980 LeBerge had attracted a group of volunteers and produced numerous recordings. Both LeBerge and Hearne had major difficulties

getting their work published.

This feature of lucidly seems to be able to inform both aspects of mind, the waking and sleeping self. If we could clearly understand what this kind of dreaming offers us, it should provide substantial clues to the malleability of consciousness. Dreaming<sup>3</sup> bridges the action of mental drives that are later expressed in physical action and mental attitudes. Of course with dreaming we have additional clues about consciousness in its a-temporal state. Such dreams can be references to the present moment, or demonstrations of future states that we may or may not manifest in real time.

For instance some 25 years ago I had the following dream, which had all the characteristics of lucidity as well as being pre-cognitive. However the dream also connected to a second lucid dream I had five years later. In the first dream I was standing in our lounge, talking to our decorator about what we should do with the edge of the fire surround, which had been scorched. He turned around and said that about fourteen inches of the wood needed to be replaced. He went over and started pulling off the scorched wood, which upset me greatly because I felt it would leave a mess. He went on to discuss what colour the walls would be, whether two shades of cream and coffee or one. All the furniture, which was collected together in the centre of the room, was covered in dustsheets.

At the same time I was vividly aware that in the present time (when I was awake) the fireplace was undamaged and was wondering how it had occurred in the dream. The other thing which puzzled me (within the dream) was what had happened to my mother-in-law, who used this as her bedroom because of her being wheelchair bound. Regardless of all my pondering in the background (lucidly) we went on to discuss price and when he could do the job.

The dream was extremely vivid so I noted it as information that might be important but as it lacked any kind of time indicator so I simply put it aside. The pre-cognitive element of the dream had no relevance for a further five years.

When my mother-in-law went through her final illness, she was eventually admitted to hospital where she died. The night after her death I went to bed very exhausted and fell asleep immediately. Something disturbed me and I woke to find a lady standing in the bedroom doorway. She beckoned to me and I got out of bed and tiptoed over to her at which point she walked onto the landing outside the bedroom. She said that Winifred was having considerable difficulties accepting that she could walk and was asking for me.

The lady put a raincoat round my shoulders asked me to follow her. I went to go down the stairs but instead found myself travelling upwards and seem to suddenly be outside. Somehow we were suspended above the houses on each side of the road.

This made me very curious never having seen the road from this vantage point. During this time I noticed that a couple of roof tiles were loose on the house across the road. These were not visible from ground or street level as they were at the back of my neighbour's property opposite. We then travelled what seemed like a considerable distance over what looked like countryside when several buildings came into view.

I was taken to the centre building and went through two ward-like rooms. In the third room Winifred was at the end of the ward. Having reassured her she was safe and in good hands she was willing to try and stand, something she had not done for sixteen years whilst alive. We said our goodbyes and my guide reappeared to take me home. From what I could see we followed the same route,

including the view of the slipped roof tiles and she delivered me to my bedroom. The following day, in a normal waking state, I asked my neighbour whether she had a problem with her roof. She confirmed this, saying they were having someone to replace a couple of loose tiles just under the ridge at the back of the house.

Dreaming is not only for those of us who have all our perceptions intact. According to Ring and Cooper<sup>17</sup> who made extensive studies of dreaming in the blind comment “*Other non-ordinary states of consciousness, such as meditation can also evoke them.*” They illustrate this with the following case concerning an optometrist with very poor sight (20/200)

*“I was meditating every day.....I had a profound and startling experience.*

*Although my eyes were closed, I could suddenly see everything – the whole room and myself in it – and I couldn’t tell where I was seeing from! .....I seemed to be seeing everything from everywhere. There seemed to be eyes in every cell of my body and in every particle surrounding me .....there was simply awareness.*

As a conclusion to this instance they comment, “*as this account shows, one’s awareness can be omnidirectional*”. Following the points made above regarding blindness it could be safely assumed that according to the research these individuals did not see in any conventional sense. In such cases how would someone be able to claim awareness of visual sensation without any functioning visual apparatus, unless there is another way of getting such information?

If consciousness is the primary facilitator of the body, unbounded by time but interested in and wanting to experience the physical universe, how would it do so? The selection of a physical body that can focus, witness and partake of the physical universe would be an ideal vehicle for such experience to take place.

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Consciousness could intend any given scenario that a physical body is capable of handling. After all, if it is part of our greater selves it has the whole physical universe to work in, making mathematical, scientific, physically, psychologically or biologically observable discoveries that aid us in our adventure of understanding of the material world.

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### ***Psychic Interaction and Physics***

Trying to live within the boundaries that we inherited from classical physics<sup>15</sup> and attempting to fit our own rich store of mental events into this model began to fail at the end of the nineteenth and the beginning of the twentieth centuries. Quite simply we were unable to bridge the gap between the mechanistic interpretations of the world and our subjective understanding of it. The resulting scientific explorations since then has gifted us with some amazing minds and truly incredible concepts that are only now beginning to show their significance regarding the way we are able to interpret neurology, the mind, emotions, beliefs and ideas<sup>20</sup>.

Of course these responses lead us much more directly to the exploration of this personal mindscape and its effect on the body<sup>4</sup>. A great deal of research has gone into this field, such as the work by the Nobel Prize winning neurophysiologist Sir John Eccles. He suggested that synapses, acting as communication bridges between neurons, were capable of responding in a probabilistic fashion to excitation generated by the neuron.

This chemical functioning stimulates the synapse to release various neurotransmitters such as sodium, calcium and potassium ions, thus producing changes within and between neurons by way of exchange in and out of the cell membrane. He considered the idea that consciousness, or some form of immaterial mind, controlled quantum interactions, turning them into forms of excitation and inhabitation that regulated function in the brain, heart, kidneys and other bodily functions.

The mathematician and physicist Henry Stapp, who has grappled with some of these theories most of his academic life, has linked up some very important

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underlying connections pointing towards these subtle but wide ranging interactions<sup>19</sup>. He postulates that reality is made up of idea-like and matter-like qualities. Furthermore he links these characteristics to actual states, which he defined as having a specific identifiable **feel** (emotion) that carry an intrinsic actuality. In other words idea and matter like qualities are possibly pre-cursors,, or states of **antecedence** (historical), required before the manifestation of events.

He has explored **intention**, saying that neural correlates may encode specific states of purpose, producing action templates that precedes objective thinking as it becomes a manifestation in the real world.

Stapp also includes another important point, that of **attention**, or mental effort. He suggests that such attention can prolong the lifetime of neuronal assemblies that are encoded for action because of an influence known as the Zeno-type effects, which maintain the quantum field state for a slightly longer period of time through a process of constantly repeated intention.

This concept is reminiscent of some psychic interruptions. When a strong premonition occurs the sensation of events being chopped up into some kind of segmented motion that feels like a state of stuttering is often apparent. Although premonitions are relatively rare, from a neurological angle they could point towards a pre-observation state that carries a slightly different set of characteristics from the surrounding flow of consciousness<sup>18</sup>. This altered awareness seems to sit on the edge of perception. The forgotten and almost invisible influence here is that of belief. What we hold our assumptions about reality to be, dominates the kind of life states we experience. The beliefs we hold are rather like seasoning in food, we all have very individualised tastes and through training of our taste buds, we identify what dishes we find most palatable, in the same way we find certain beliefs most acceptable.

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We get results because we look for them, expect them, and focus on them. As Dean Radin<sup>15</sup> observes *“An absolute reality, independent of us fades like the Cheshire Cat because we know that fundamental properties of the world are not determined before they are observed. This is not to say that reality does not exist but rather that an unobserved reality is radically different than the one we are familiar with.”*

From the beginning of the 1990's Stuart Hameroff<sup>6</sup> formed an association with Roger Penrose and they have jointly proposed a model of consciousness function focused on the cytoskeleton within the neuron. This cytoskeleton control microtubules within the cell and affect synaptic firing of neurotransmitters and electrochemical signalling. These interactions allow propagation of information, collapsing the quantum state into conscious events. This allows these interactions to be processed as subjective occurrences, leading to what they called an Orchestrated Objective Reduction (Orch OR), coordinated by consciousness and becoming organised within streams of consciousness that we witness as real world states.

Research such as this is clearly beginning to point to the realisation that we know very little about consciousness in a broader sense. However we do seem to be finding a way of realising that we have a part to play in the formation of our own reality, we are not powerless in the face of a world gone mad. Every little contribution of care, of empathy and of optimism will bring what sometimes looks like madness, into a place of creativity and understanding about ourselves and the jewels of experience scattered on our journey. The conclusions that seem evident is that our consciousness is deeply empowering with a scope beyond imagining that is ours to learn about and use. However this can only be realised if we are willing to take the journey.

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