

Article

Conscious Life Beyond Death (Part III)

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Abstract

Part III of this Article contains the following Section:

3. Action Theory Proofs
 - 3.1. Philosophical Evidence
 - 3.2. Physical Evidence
 - 3.3. Psychological Evidence

*Correspondence: c/o Steven Mitchell. Email: smitel@brockport.edu Note: This article was written by Prof. Wolfgang NMN Baer and is published posthumously. Wolfgang NMN Baer, Ph.D. (in Physics) was an Associate Professor of Information Sciences (Ret), Naval Postgraduate School, Monterey, CA, USA, & Research Director, Nascent Systems Inc., Carmel Valley, CA, USA.

3. Action Theory Proofs

3.1. Philosophical Evidence

Is what we see in front of our eyes the external real thing out there or are these things our own processed projections of signals from whatever is out there? The differing opinions regarding the answer to this question goes back at least 2000 years. Aristotle thought we are looking directly at reality through the windows of our senses and is credited for initiating Natural Philosophy, the precursor of science.^[1] Plato on the other hand offered his cave analogy to explain that we were actually seeing the shadows made by external reality, and we ourselves were prisoners chained to look only at the reflections on the wall that appear as signals from the cave entrance projector in the opposite wall. What Aristotle thinks is reality itself, Plato assumes is a process flowing through the cave that shows us one snapshot at a time.

Conscious Action Theory assumes Plato is right and has built a physically based model that processes the signals required to implement Plato's analogy. Proof that Plato's answer to the "What is my here and now?" question is correct, and its adoption allows for the integration mind and body offered in this section.

3.1.1. Philosophical Explanations for Eyewitness Here and Now?

The central undeniable observation of a typical conscious human being is represented by the 1st-person eyewitness experience depicted in Figure 3.1 below. The meaning of this Figure is the eyewitness stage in which evidence of any claim must be presented. This eyewitness report of what was experienced is legal evidence that may contribute to proof beyond a reasonable doubt. It is also the entry point to understanding the operation of Conscious Action Theory and the physical framework in which the existence and properties of consciousness can be addressed.

Figure 3-1 shows an individual sitting in an armchair looking out through his left eye into the living room of an apartment. He sees his nose on the right side, and his left hand is holding a book. The sketch was inspired by a drawing by Ernest Mach (1867)^[2] and updated by J. Gibson (1950)^[3] for the purpose of investigating human perception. The notepad in the 1st-person's hand was added to include an externalization of the 1st-person's memory (Baer 1972)^[4]. This was necessary because the meanings held in these memories can only be seen symbolically within the eyewitness stage. Without resorting to symbols, we can look directly at the brain inside our skull from the outside 3rd-person vantage point and get a fairly detailed map of physical activity happening in there. We can also just look around and get a 1st-person sensory experience of our here and now. What we have not been able to do is find any direct correlations between any physical activity and the sensory world we experience around us using 3rd-person reductionist techniques.^[5]

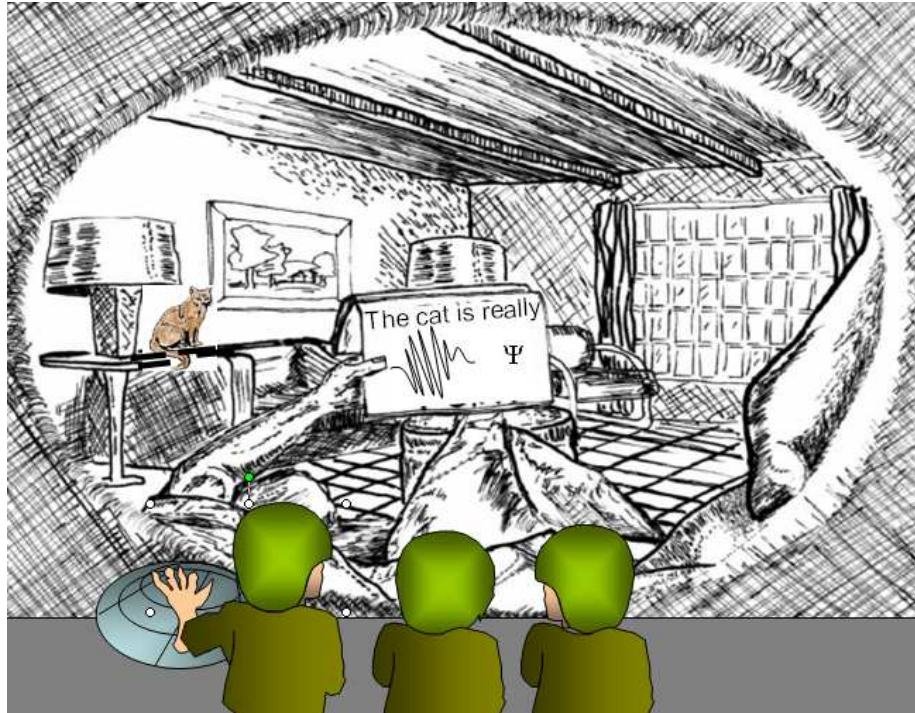


Fig. 3.1 Prisoners in Plato's Cave looking at a projection from the external world

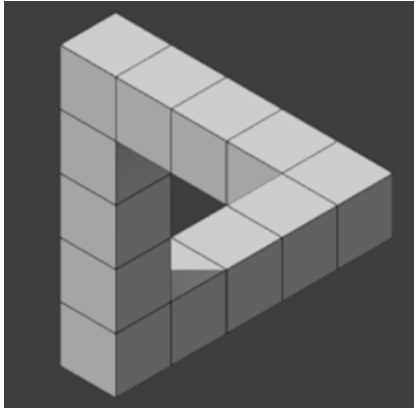
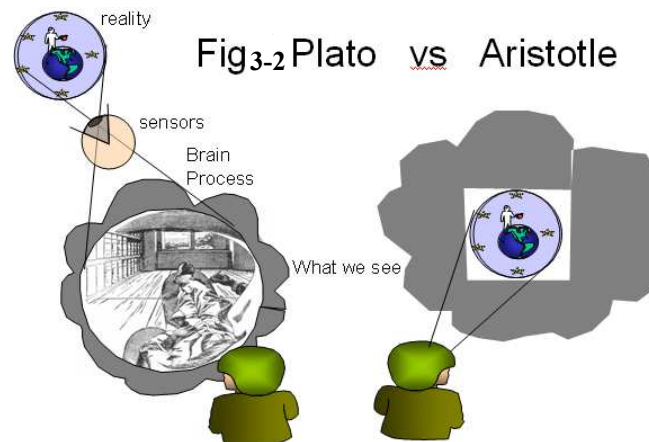


Fig. 3-3 Typical optical illusion demonstrates behind the scene processing



The central question of this section is, “What is this thing, this body, and objects a conscious being sees in front of its nose?” The two main answers to this question in Western thought traditions can be designated as Platonic or Aristotelian. My intent is not to endorse all the philosophical beliefs of these greats, but only to label the answers to our central question as Aristotelian when we believe that we are looking through the windows of our senses at ‘Reality’ itself, and Platonic when we believe we are like prisoners in a cave and are bound to see only the shadows in the signals emanating through from the reality outside and displayed on the cave walls.

The Aristotelian natural science is still the most practical interpretation of the eyewitness experience. Most of us never question the actionable reality of the scene portrayed in front of our eyes. Nor is such questioning necessary to successfully run our lives. We trust that what we see is real, and we run downstairs or drive our cars accordingly. The first hint that we are not seeing the real world directly comes from the many examples of optical illusions such as shown in Figure 3.3. Our mental processing system attempts to present a simple flat scene drawn on a piece of paper as a three-dimensional object but is frustrated by the conflicting hints. Depending upon where we look, different corners come to the foreground, and staring at the picture will produce a changing sequence of alternative three-dimensional renderings. One can literally feel the behind-the-scenes processing take place, and neither the picture on the page or the light transporting its information to the eyes has changed. Whether the scene keeps jumping or settles down to a stable 3D object, it is clear that what we experience is a processed interpretation of our external sensor stimulation.

3.1.2. Signal Interference Experiment

The central assumption of natural science is that we see objects because an objective reality exists out there, in front of our noses, whether we are looking at them or not. Eliminating this assumption is the first step toward expanding the scientific method to include the 1st-person experiences of a standard observer. We can demonstrate the error in natural science's central assumption with the apparatus most any reader is endowed with. Consider the experiment described in Figure 3.4.

Here the 1st-person has closed his right eye and with his left is looking at the cat under the lamp in Figure 3.4. The cat appears to be a real object. The reader can substitute any object in his environment and convince him or herself that the thing out there is as real as anything he sees in his daily life. Next take a finger and gently push on the open eye. Do it gently. Just touch your eyelid where you can feel your bone socket. It may take a little practice but soon you will notice the cat move slightly with your push. That real thing out there, which you convinced yourself was the real thing a moment ago, moves without you touching it. This proves that you are not seeing the real thing itself but rather the down-stream, processing, mental display shown above.

Many people and respected philosophers^[6], will insist that our mental image is proof that a real objective cat is actually out there. The point, however, is that what you experience and normally live in is a mental display you create to explain sensory stimulation. It is not objective reality itself. Whether our mental display is a true description of reality is a legitimate scientific question. Quantum theorists for example believe that reality is a probability disturbance, and the object is created through the measurement process in your retina and brain. Whatever explanations one's belief system tells one to project into the sensations one experiences, the truth is that the central assumption of Natural Science, originally attributed to Aristotle, is demonstrably incorrect. Plato's assumption that what we see in our here and now is a phase in a process is correct, and the action-flow physics introduced in Section 1 more correctly describes what we do to see what we see than classic or quantum formulations.

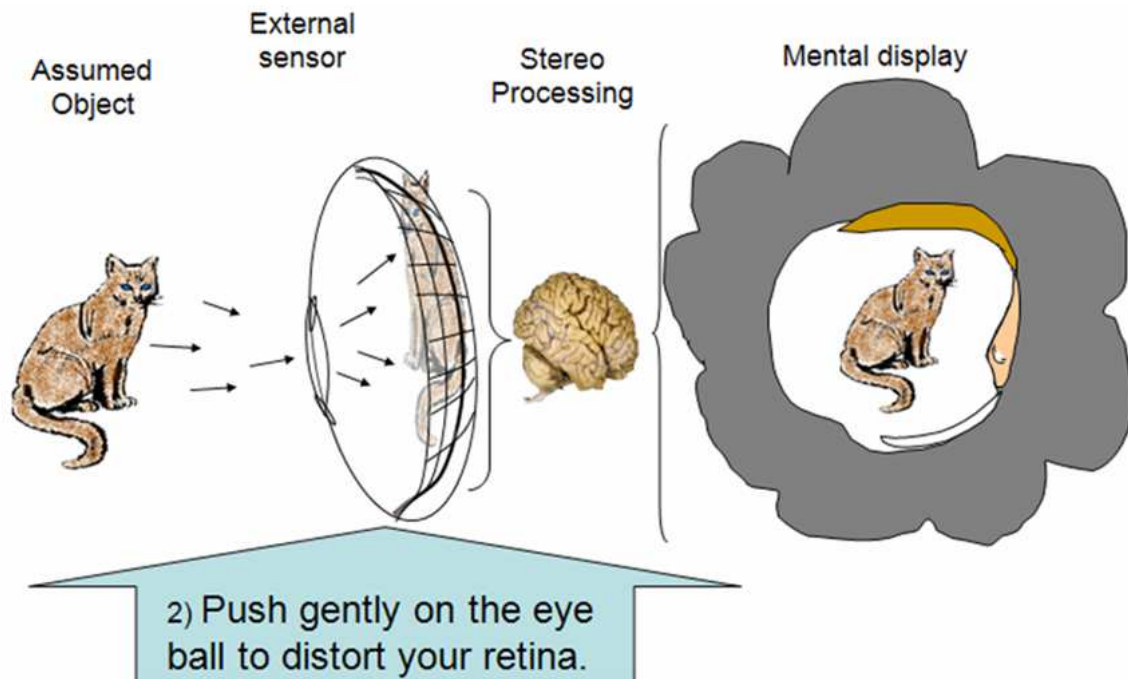


Fig 3.4. Experiment that proves we experience our own mental display not a real-object world

3.1.3. Experiments in Alternative Action-Flow Processing

A dramatic and potentially useful demonstration of our internal processing capability is observable in a phenomenon called “binocular rivalry”. The brain is stimulated with different images in each eye. The brain selects one of the eye’s input as the source of the 3D-world visualization while suppressing the opposite eye stimulation. It then flips back and forth between image sources and alternatively selects one and then the other image as the source for visualization. As in the visual illusion case, the mental process cannot decide which reality of the two possible interpretations of its visual stimulation is correct, but rather than a small Figure 3.3 flipping back and forth, the entire visual field is here involved. After once experiencing the entire world, like the one I use to drive my car, change dramatically because of sensory processing that may be going on inside my head, there is no question that Plato was right in this matter.

As a practical application for binocular rivalry consider the use of a surveillance mission pilot’s need for detailed narrow focus and wide-angle context image to be looked at simultaneously. Rather than use two monitors, Figure 3.5 shows the setup to stimulate the pilot with two separate fields of view and allow his brain processing to select which view to work with.^[7]

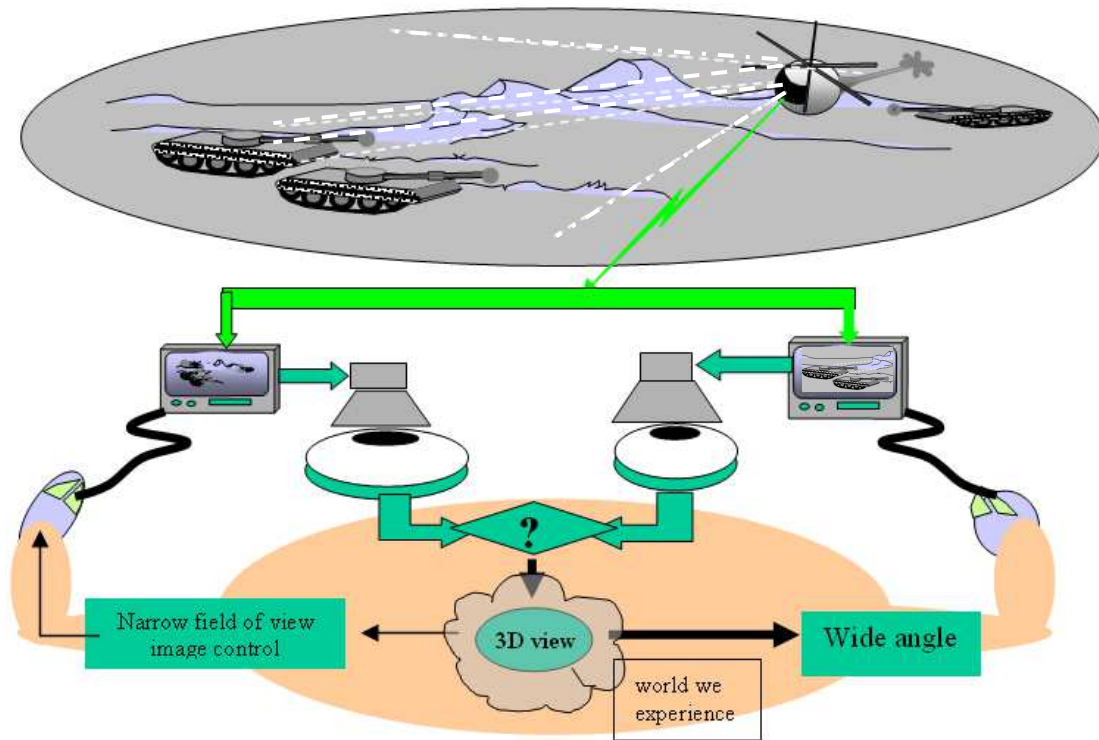


Fig. 3.5. Dual-eye UAV image exploitation system setup

The evidence presented in this section:

- illusions
- processing path interference
- demonstration in real-world application

proves that the “world” we experience around us is physically an internally generated phenomenon. It is happening is implemented in material we, or in this experiment, the pilot, inhabits.

That Plato’s Cave analogy correctly describes our situation makes it much more likely that Conscious Action Theory provides a better answer to the life-after-death question than theories built on Aristotle’s Natural Philosophy.

3.2. Physical Evidence

Proof that the outline of CAT physics summarized in Section 1 is correct enough to build models that can scientifically answer the consciousness-beyond- body-death question will be given in this section. A sufficient proof that CAT physics provides accurate predictions when physics is expanded to include living material will first rest on its ability to predict experimental results when the conscious human is involved in experiments. This category of proofs will be presented in Section 3.3. In this section, we first prove that the event-oriented world view and the

Conscious Action Theory's physical formulation duplicate what has already been proven for dead material. This grounds CAT in the physical sciences and the many practical predictions produced by available theories. Compatibility with existing physical sciences is a necessary condition for trusting CAT physics. We will then show how a logical expansion of known formulas and equations can incorporate the subjective phase.

Compatibility Proof

Conscious Action Theory is compatible with both standard quantum and classical physics because we can reduce its formulation to quantum theory by limiting the amplitude of mass-charge displacements utilized in CAT to small amplitudes, where linear restoring forces allow wave forms of action to be used as descriptors of what is happening. Once compatibility with quantum theory is established, the classic physics approximation is evoked by reducing Planck's action constant to zero ' $\hbar \Rightarrow 0$ ' in quantum formulas. The byproduct of this reduction eliminates any mental activity in the conscious system, which is then described by the classic physics of a robot.

The basic CAT existence event (Figure 1.1 consists of a cycle of activity divided into objective and subjective phases. The gravito-electric forces in the objective phase involve the standard charge and mass properties of material.^[1] Classic physics utilizes particles as the units of material aggregation. Elementary particles such as electrons or protons have their charge and mass values concentrated at a single particle center. CAT duplicates this situation by increasing the forces between charge and mass, which decreases any displacement amplitude and increases the speed with which signals are transmitted. In this limit, the separate charge and mass properties act like classic particles. Compatibility is achieved when eliminating the subjective phase from CAT.

Compatibility with Quantum Theory

Here we make the claim that the action-flow model of Conscious Action Theory is identical to quantum-wave description of Reality, in the limit that the amplitude of ' ψ ' oscillation is small enough to avoid breaching the containment of the flow. Much like a spring bouncing back unchanged to its original condition, any system will oscillate around its undisturbed state trajectory so that a wave description of Reality is appropriate. This means the CAT model working symbolic operator for the total action in Reality ' A_R ' can be replaced with quantum equivalent expressions of action. This means all of quantum theory is the small amplitude approximation to the CAT formulation. Further detailed derivations are provided in Appendix A4 and Chapter 6 of the CAT book.^[2]

A second category of proof involves showing that the expansion of physics to include the subjective domain is based on logical consistency and inferences that minimize and even reduce the number of ad hoc assumptions or singularities, called miracles in non-scientific belief systems. To follow this strategy, we will list a series of facts that can be demonstrably proven to happen but have no explanation in current science. If such phenomena can be explained by a logical expansion of standard physics, it greatly adds to their plausibility.

The observer's here-and-now experience happens internally to the observer

That the actionable reality of our daily here and now can be physically associated with phenomena happening inside the observer's material was proven in Section 3 above. In the vision channels we showed that the explanatory action path from the 'apple' to the 'retina' represents what we believe happens outside, but the physical implementation of such representations happens in the observer's material. The process of absorbing action within the 'retina' transforms the action from an electromagnetically hosted activity that moves charges to one that also moves the masses in the 'retina'. The action is now hosted inside the retinal material involving interactions between charges and masses. It is the action pattern between charge and mass inside the observer's material that produces an observable 'apple'. This action is not necessarily observed in the detector cell of the 'retina' because the action flow can be processed and merged to other parts of the brain. But it is critical to understand that whatever material supports the here-and-now experience, it is its internal mass-charge configuration that physically produces the conscious experience.

The illusions, signal distortion and evidence presented in Section 3 proves. that the world of color and light we see in front of our faces, as well as the explanatory sensations that interpret such colors as the world of trees, sky and stars we believe to live in, is physically happening inside our own material. This means we look out, in any direction, and logically know, feel, or otherwise impute that there is something beyond the firmament, beyond the big Bang, beyond whatever we can imagine somewhere out there ... out there where we will eventually find our own real Skull,^[3] and that everything we treated as reality out there a few moments ago is actually our phenomenal world, now understood to be contained within our larger Brain inside our larger unknowable Skull.

There we have it, an entire universe, suddenly becomes an operating component of our MoR It is worth commenting that the retina passes or transforms an amount of action. Here our mental framework changes. The objective model of reality is removed, and a CAT action-flow model is inserted. These models are shown in many figures in his essay.

An isolated conscious being exists in its own time and space

Proof of this claim is provided in Appendix A3 "Physics of an isolated System". The argument rests on the assumption that action seeks to exist in its most comfortable form. It identifies comfort in the subjective with the balance of forces in the objective phase. It seeks to increase comfort by reducing any imbalance in the forces encountered throughout its existence. If left to its own, it will transform itself to a more and more comfortable lifetimes.

In such isolated states the material only interacts with itself and transforms itself through its lifetime more or less deterministically. The trajectory is determined by all material. There is no external Newtonian clock dictating progress or for that matter an external meter stick dividing up volumes and shapes. Things happen in their own space and time.

Proof that action flow really happens

The equivalence of Newtonian physics and the action-flow formulation in solving physical problems is derived in Appendix A2. To summarize the argument, we note that Newton's 3rd Law – for every action there is an equal and opposite reaction – actually refers to forces not

action. Appendix A2 shows that when action flows between one degree of freedom to another, the flow is accompanied by two equal and opposite forces. For example, when action is sent from one atom to another, the sending atom experiences a reaction force while the receiving atom experiences a direct force. The wave packet moving between the two atoms executes an activity in which the electric field produces a magnetic field that produces an electric field. This activity takes one Planks constant ($h= 6.6 \times 10^{-34}$ Joule seconds) of action, happens in a wavelength ' $\lambda= \Delta Q$ ', and a period ' $\tau=\Delta T$ '. The action in the space-time square is ' h ', and this action moves along at the speed of light ' $c= \lambda/\tau = \Delta Q/\Delta T$ '

We conclude this section by listing the claims and summarizing the connection to known anchor points from which derivations and proofs start:

The physical proof that **the observer's here-and-now experience happens internally to the observer** is by direct demonstration.

The physical proof that **1st- and 3rd- person observables actually happen** is that we can interpret classic physics as two ways of looking at things.

The physical proof that **an isolated conscious being exists in its own time and space** is the availability of stable minimum or zero entropy states of perfect equilibrium.

The physical proof that **action flow actually happens** is that it can be tied directly to the energy momentum picture of classic physics.

3.3. Psychological Evidence

CAT implements a conscious system as a physically self-contained action core that has grown interaction capabilities in the form of a '**body**' built in the rest of the material in '**U**'. It is the '**body**' in '**U**' as shown in Figure 2.3 that I wake up inside of every morning. It is this piece of '**U**'s' material that '**I**' have evolved, grown, lived and let die that provides the reports of what it feels like to experience the life-and-death cycle. That a large number of reported psychic phenomena can be properly identified with the phases of an action model is submitted as further evidence that the action-model approach is correct. How different categories of psychic phenomena are explained in CAT will be described in the following paragraphs.

Anecdotal reports

When we listen to reports of people's 1st-person experiences we encounter strange tales that do not fit into the objective world model. We find their explanation in mental processing states that produce content, utilizing the same here-and-now mental display hardware in which actionable information is normally presented, but which is not classified as accurate representations of what is really happening. Hallucinations usually happen in the context of trusted reality displays that show up as individual people or sounds. These can be identified as hallucinations because one can ask whether people whom we trust to be real – meaning people who are also connected to external sensor disturbances – also see them.

In lucid dreams, trances, or deep meditation, the entire here and now displays a fantasy that is disconnected from external reality. In this case the fantasy can become the reality because there is nothing more real to compare it with. The danger lurking in this disconnect is that body commands may be sent that can damage the body, and for this reason the sensor/effector processing path is usually disconnected during such states.

We have already demonstrated in Section 3 that one's here-and-now experience of the world in front of one's nose is an internal phenomenon happening inside the observer's material. Our CAT model also claims that under normal operation the conscious system also generates expected sensations that are registered with the external sensor display content in a feed-forward correction loop that updates our model and the expectation it generates. This correction happens so quickly that all we experience is the comfort of knowing that our sensations are understood, our expectations are accurately calculated and that our model and the theories it is built upon can be trusted. That such data processing actually happens would require observable evidence that will be presented below.

Conscious beings generate expected sensor measurement displays

When traveling on a highway at high speed for a long period of time one gets used to seeing the road features such as trees, signs, and overpasses passing by. The physical location of a feature is systematically displaced each moment as the car speeds on and one becomes comfortable with the constant change. Next one pulls off the highway reducing one's speed and coming to a stop sign at the end of the ramp, noticing that it feels like one is going slower or even going backwards. The trees should be a little closer than where one's optical sensors put them. The adjustment of the expected location of the trees, signs, etc., is a processing change. To some it may feel like a flow of time. Whatever metaphor is used to describe what is happening, the conscious being described by an action flow is predicted to experience an expected optic scene. That expectation can be observed when one closes one's eyes and experiences one's perceptive space.

Do such experiments verify that the CAT-predicted observation actually happens? Not by itself. We can add the observable reality to the list of evidence that proves CAT describes what a conscious system does. The additional evidence we could extract from this experiment is that indeed behind the 1st-person display is some mechanism that does the predicting in the feed-forward loop. We have called this function the Model of Reality, and its existence is an indirect inference. To get further insight let's consider the stability mechanism behind the perceptive space.

We strap a conscious being into a swivel chair and spin it around until the being is good and dizzy. Most of us have experienced the observable effect. The room and the walls feel like they are spinning, and one puts out a foot to brace against the rotation. But one's open eyes show the room has not moved. Quickly the expectation is updated. The corrective foot maneuver was wrong in the reality of a stationary room, and the being takes an awkward step regain his footing. By that time the walls have moved some more, and the action repeats itself leaving the being staggering until the dizziness settles down.

The semicircular canals in the middle ear are built as gravito-inertial field detectors with the movement of crystals against hair-like cilia protruding from the walls. The turn of the head can be calculated from the crystal movement coded into the orientation parameters of the perceptive space. From this data, the expected location of all the objects is calculated and compared with the optic eye- open field of view. If the two agree, we have the comfortable feeling of everyday life. We move our head, and the world remains stationary because we calculate it to be so. If the two disagree by a small amount, we may stagger from a light case of dizziness but will be able to recover quickly. The motions encountered have oscillating wave forms and are amenable to linear algebra encountered in quantum theory. When inertial expectations and optical reality do not match at higher amplitudes, the linear corrections provided by quantum theory maybe insufficient, and we may see the body of the being slammed to the ground or experience dangerous collisions. We are now describing phenomena that require CAT to explain.

Memory call-back sensations

Demonstration proof the that the time cross section of the action flow labeled with ‘a’ or ‘a_i’ type in our CAT model are, in fact, internal memory recall phenomena is easily demonstrated when the Conscious Being closes its eyes. When conducting this experiment, it is important to choose a quiet room because it is difficult to close one’s ears without adding external apparatus and the presence of external-sensory interpretations labeled ‘a_x’-type action flow will automatically update the Being’s model of reality. Several species of animals, such as bats, navigate by sound input. By closing one’s eyes in a quiet room one eliminates external updates. The close-eye signal has already updated the Being’s model, which now expects to receive an empty space ‘a_i’ pattern, which is what is receives, and therefore no MoR update is needed, and the location-expected objects can only be calculated from data available in the MoR that is stored in the ‘A’ or ‘A_i’ action patterns executing in the material from which the Being’s memory is built.

At this point the Being, with eyes still closed, is asked to navigate to retrieve an object across some distance across the black environment. To do so, the being can no longer rely on the information contained in the ‘a_x’ and ‘a_i’ display since their equivalent ‘Null’ only indicates the MOR can be trusted to be in the best state as dictated by empirical available input. If a command output action is ‘a_o’ to be inserted, the best option to do it in the vocabulary of objects identified as the 3rd-person ‘a’ type display. When looking carefully, a normal awake individual with eyes closed will notice a pattern in the black space. It is usually described as a ghostly white effect that tells the individual where the tables, chairs, walls and even where other people would be seen in the here and now if the Being’s eyes were suddenly open. If they stay closed, the Being will be forced to navigate by memory-recall information stored in its MoR and interpreted as the content of its 3rd-person imagination.

Many versions of this experiment can be performed. For example, one can frustrate the memory accuracy by having a participant move objects very quietly, or perhaps asking a Being, who is born blind, to establish the room’s geographic environment by feel and touch modality, storing the information in its memory and then retrieving the information as a 3rd-person view map. In all cases we will conclude that the signals are internal memory recall implemented within the material owned by the Being.

The strength of internal memory recall signals is not always small or subtle. If the mixing of internal 'a_i' and external 'a_x' action flow, which CAT assigns to the tri-partite synapses that implement the interface between the neuronal and gial network, is out of balance, mental disorders such as schizophrenia, manic-depression, and epilepsy can ensue.^[1]

Out-of-body experience

The out-of-body experience (OBE) is a well reported phenomenon that involves moving one's 1st-person perspective from its behind-the-eye position to some other position in the actionable reality space that the 1st-person currently uses. The current objective belief assumes that objects and the empty black space between them are independently real. Such visualizations are internally generated phenomena that are derived from paying attention to some aspect of one's MoR. Under normal everyday operations, supporting activities, such as driving a car, playing an athletic game or fixing a dripping faucet, requires us to pay attention to where one's model here-and-now interactions take place. This requirement is mentioned in Plato's Cave analogy as the chained beings who view only the immediate projections from the external world as reflected on the cave wall.

The CAT proposition is to eliminate the chains shackling Plato's prisoners and prove that a Being has the capacity to view one's MoR from many different directions and at many time instances. In normal eye-open operation, one remains in one's standard behind-the-eyes position and only experiences such 3rd-person views as fleeting thoughts or daydreams but remains firmly grounded in one's standard reality belief. However, extreme stress or pain can force a being into a position of looking down on one's body from the corner of the room one is in or another disembodied location. One thereby avoids the pain but also loses control.

At this point we must remind the reader that CAT makes a distinction between the physical 'Entities' that exist in themselves and their modeled 'Entities'. Due to the tremendous practical control function provided by the standard 3rd-person viewpoint, it is easy to understand why this view seen from an OBE perspective is taken for 'Reality' itself, especially when the mental display system has impressive 3D capabilities unmatched by the best computer graphics we have been able to build to date. In this OBE state of mind, one's personal 'Body' is taken to be one's real 'Body' in one's real 'Space'.

Unfortunately, the training required to execute and instrument reliable and repeatable experiments is not easy. It takes effort away from our standard achieving objective goals. Most people have enough to do in driving their bodies on the road of life rather than to have to stop to figure out how the body works. Experiments that involve the level of pain and danger that evokes OBEs are illegal. The only legal situation I found that induces the stress levels of OBEs is fighter pilot training.^[2] This means unlike the memory recall, we can only expect random results from OBE experiments. This adds to the likelihood that our model inferences using CAT is more inclusive than the standard scientific model and therefore more likely to give accurate answers to the consciousness-beyond- life problems.

A second phenomena that involves an OBE experience comes to us from early childhood experiences studied by Mahler.^[3] It is as though the proper development of the human psyche requires a separation of one's body from the rest of the environment. This separation takes place

in the first years of infancy and is described by Mahler as a kind of inverse OBE experience. I can personally testify that in 1946 when I was about 15 months old, and heat was scarce in Germany, whatever the world was felt extremely cold. That's all, just cold. There was no 'I', just cold. Suddenly 'I' found myself on the ceiling of my grandfather's living room and saw below me a baby getting a bath in cold water. As soon as 'I' realized that that baby was me, 'I' was in that baby and found myself able to shiver, which caused my aunt and mother to come running with a blanket. I've been in that body ever since, and every once in a while, I think about the meaning of this memory. Was this proof that OBEs happen, and my internal MoR had evolved to separate 'I' from the rest of the Universe?

What we have proven with OBE demonstrations is that CAT has a physically based explanation for them while current science eliminates any existence of consciousness outside of an operational body, and therefore when that body dies so does its capability to generate conscious thoughts. CAT claims that the body other people see as well as the hands and arms of one's own body seen from the outside have been captured by one's own Soul. That Soul is in communication with the captured material, and when the communicated signals 'a_x' become too painful, or even when the expected 'a_i' predicts pain, the Soul abandons its control position, and we appear unconscious or dead to the rest of us.

Near-death experience

The near-death experience (NDE) differs from the OBE because the situation no longer safe. No longer can the conscious Being happily wander through its 'Reality' with the knowledge in its back pocket that its real 'Body' is lying comfortably in bed in some realer 'Reality', which one can always wake up in from the current one. In the NDE experience, the threat of discomfort is real in itself. The ladder slips, the car skids, the cardiovascular surgeon's knife cuts, and suddenly the normal stream of 1st-person experience, through which memory updates, stops and only the 3rd-person map becomes available. The best reference on this topic is Van Lommel's analysis of NDEs. As head of the Cardiovascular Department at the Rijnstate Hospital, Arnhem, the Netherlands, he has a particularly strategic observation point on NDE phenomena.^[4,5]

His findings reveal that a small number of clinically dead patients who are revived report phenomenal experiences from a dramatically different reality model than the objective world they left behind and which they are given a choice to return to. The only information available to make such a decision is the 3rd-person map that continues to predict the current state of 'Reality' from its last update. The last freeze-frame in front of the Being in the car-accident case was now predicted to show the left headlight of a large semi-truck headed straight toward the driver's left side a few feet away. What would you the Reader do in this situation? The next re-entry into the body would very likely show an astronomically excruciating array of pains as every smashed, muscle, bone, and organ attempts report its extreme material distortions from its pre-crash near equilibrium state.

Do you want experience all that? You run the 3rd-person isolated prognosis forward only to realize experiencing a mess of rotting meat through the signal interpretation function your body executes had better remain un-experienced. This is the logical end point of the near-death scenario using the objective model of reality. When the body is smashed at the moment of impact, any conscious activity happening inside that body is smashed as well. Whether or not

anything I've described in this paragraph actually happens is unprovable in the objective model because, by definition, destruction of the human body is also destruction of any physical correlates of consciousness that the body may have developed. We have never experienced a physical message from a smashed human corpse and by definition never will.

What we have experienced are reports from clinically dead patients who have been rescued by outside intervention or internal change-of-mind state and reconnected to their bodies with the memories to tell about their impressions leading to waking up. The reports are quite consistent. They range from ho hum to mind changing. One of the most interesting phenomena reported is the ability to see objectively real information that is physically beyond the patient's sensor range. This would imply that the patient's consciousness has the ability to change its viewpoint not only to observe its own MoR but the real reality in which the doctor inadvertently left his street glasses in the wrong drawer in the scrub room. After the surgery the doctor had forgotten where the glasses were, but the patient knew the room number and drawer location in which the glasses were actually found.

Such and similar experiences have been reported often enough to justify its inclusion in the growing unexplained facts piling up around the question of life and death. The logical explanation that addresses the issue centers upon the fact that in CAT the decision was based upon the predictions produced by the patient's MoR. Unfortunately, it involves non-linear and usually non-repairable destruction of often valuable memories, but it is in fact only a part of the real 'Patient's' existence cycle, a part that continues to operate and may have already opened up new connections to a living state.

I submit the demonstrably observable by reliable witnesses of NDE phenomena as proof that the CAT formulation of action physics provides a more accurate answer to what actually happens outside the boundaries of a physical bodies' growth, maturation, and decline.

(Continued in Part IV)