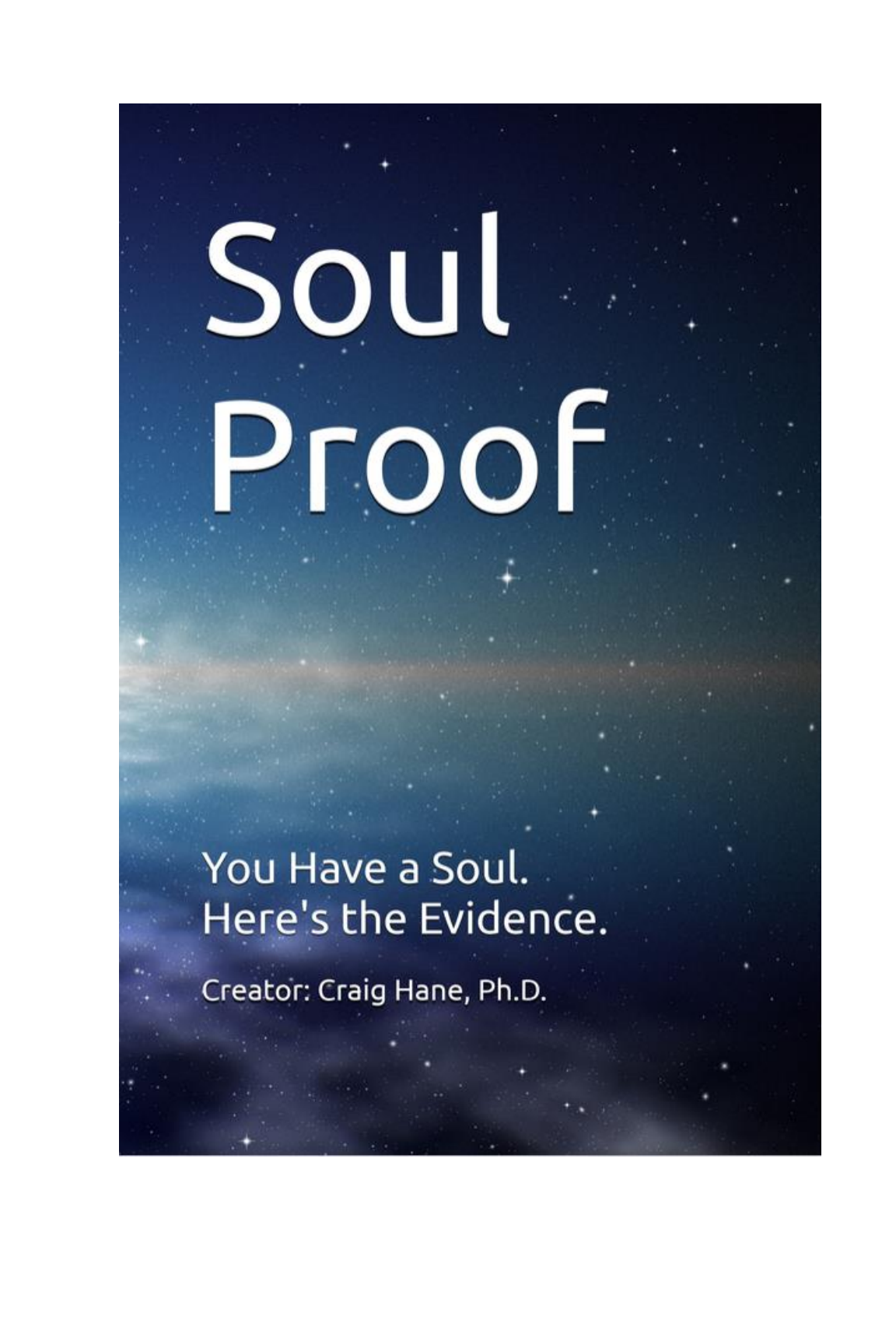




Soul Proof

You Have a Soul.
Here's the Evidence.

Creator: Craig Hane, Ph.D.

Soul Proof

You Have a Soul.

Here's the Evidence.

A book making the case that a non-physical soul, not the physical brain alone, is the true source of consciousness — built on the research of William Tiller, corroborated by quantum physics' own unresolved mysteries, near-death experience research, out-of-body studies, DMT research, the placebo effect, biosemiotics, reincarnation studies from India, and a wide range of other paranormal phenomena.

Note: Difficult or technical science is set off in [bracketed sections] you can skip entirely without losing the thread of the book. Read straight through, or dip into the brackets when you're curious for more depth.

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PART ONE: THE CRACKS IN THE MATERIALIST PICTURE

Chapter 1: The Assumption No One Questions

Here is something almost nobody tells you plainly: modern science, since the days of the French philosopher René Descartes, has quietly built itself on top of one unproven assumption. The assumption is this — that human consciousness, intention, emotion, mind, and spirit cannot meaningfully influence a well-designed physical experiment.

Notice something about that sentence. It isn't a finding. Nobody ran an experiment four hundred years ago and proved it. It was simply decided, early on, as a starting rule — a kind of "house rule" for how science would be played going forward. And once a rule like that gets built into the foundation, everything constructed on top of it inherits the same blind spot.

This book is going to challenge that rule directly, using real experimental data, real clinical cases, and real, replicated science — not mysticism dressed up in scientific language, but actual laboratory results that the assumption cannot explain.

At the center of this case is a man named William Tiller — a name you may never have heard, but one this book will argue deserves to sit alongside the other great scientific troublemakers of history, the ones who looked at the accepted picture of reality and said: *that's not the whole story*.

Dr. Hane, the Creator of this book, calls Dr. Tiller a modern Galileo!

Chapter 2: A Physicist's Six-Month Question

William Tiller was not an outsider to science. He was a full professor of materials science and engineering at Stanford University from 1964 to 1998, a department chair, a man with a long career of conventional, respected, peer-reviewed publications behind him.

Then, in the early 1970s, he read a book called *Psychic Discoveries Behind the Iron Curtain*, and a question lodged itself in his mind that he couldn't shake: how might the universe actually be constructed to allow this "crazy seeming" class of phenomena — the psychic, the paranormal, the seemingly impossible — to coexist naturally with the orthodox science he practiced every day with his own graduate students?

Rather than dismiss the question, as most of his colleagues would have, Tiller took it seriously enough to set aside two conventional science books he was supposed to be writing during a sabbatical in Oxford, England. Instead, he and his wife adopted a daily practice: an hour of meditation together each morning, holding that single question in their minds like a held breath, then spending the rest of the day testing whatever insight emerged against the actual experimental data already published in mainstream science — not against anyone's theories, but against the raw data itself.

He did this every single day for six months. By the end of it, he had the beginning of a working model — one that, he believed, could seamlessly join ordinary physics with this other, unrecognized level of nature.

[Bracket — on the meditation method itself: Tiller has described this practice as generating what he calls "brief moments of enlightenment" — flashes of insight that he would then rigorously test the same day against known experimental results, discarding anything that contradicted established data. This iterative back-and-forth between contemplative insight and experimental verification became his signature method for the rest of his career.]

Chapter 3: Two Levels of Reality

The model Tiller arrived at proposes something genuinely elegant: there are two general states of physical reality.

The first is the one you already know — the ordinary "electric atom/molecule" world of physical objects, governed by distance and time, the one orthodox physics has mapped brilliantly using tools like quantum mechanics and relativity.

The second is different. It appears to function within the physical vacuum — the seemingly "empty" space that exists inside and around the fundamental particles that make up ordinary atoms — and it does not obey the same distance-time rules our familiar world does. Tiller argues it can be shown mathematically to operate faster than the speed of light, and that our normal laboratory equipment, tuned only to the first level of reality, simply cannot detect it directly.

But here is the key claim of this entire book: human consciousness can access this second level of reality, can measurably couple to it, and — crucially — can be shown, through careful experiment, to change outcomes in the first, ordinary physical world as a result.

[Bracket — on why orthodox physics can't touch this: Tiller points out that the core mathematics of quantum mechanics, the Schrödinger wave equation, is fundamentally built around distance and time. If a class of phenomena isn't dependent on distance or time the way we normally understand them, the entire mathematical foundation of quantum mechanics simply has no tool for describing it — not because the phenomena aren't real, but because the toolkit was never built for them.]

PART TWO: THE EXPERIMENTS AND WHAT THEY EXPLAIN

Chapter 4: Imprinting Intention Into a Box

Here is where Tiller's work stops being philosophy and becomes laboratory science.

The problem with studying consciousness experimentally is that people are unreliable day to day — a highly trained yogi might reliably produce an effect, but most people can't sustain that kind of focused intention consistently enough for rigorous science.

So Tiller's team developed something clever: they would gather in a deep meditative state — sometimes as few as two people, sometimes four or six — and imprint a specific, well-defined intention into a simple electronic device, nothing more sophisticated than something you might have found at a Radio Shack in the 1950s.

The device itself doesn't generate anything electromagnetic. It simply becomes, in Tiller's words, a "host" for the imprinted intention. Once switched on in an experimental space, it reliably produces the intended effect on target experiments in that space — effects this book will detail in the next chapter.

Perhaps the single most startling result in Tiller's entire body of work is this: after imprinting one device, his team kept an identical, unimprinted device nearby — separated by 100 meters, both switched off electrically. Within three to five days, the unimprinted device spontaneously picked up the same imprint, and began producing the same experimental effects as the original. There was no electromagnetic transmission possible between them. And yet the imprint transferred.

That single result implies something enormous: there must be a channel of communication in the universe that orthodox science does not yet recognize.

Chapter 5: Moving the Needle — pH, Enzymes, and Fruit Flies

Tiller's team didn't stop at theory. They ran — and replicated — specific, measurable experiments.

Water pH. Using an imprinted device with the simple intention to raise or lower the acid-alkaline balance of water, Tiller's team was able to shift the pH of water by a full pH unit in either direction, with no chemical additions whatsoever. To put that in perspective: shifting your own blood's pH by even half a unit in either direction would be fatal. A full unit represents a tenfold change in hydrogen ion concentration. This is not a subtle effect. This experiment has been independently replicated in ten separate laboratories across the U.S. and Europe.

Enzyme activity. In an in-vitro experiment with a liver enzyme, exposure to a conditioned space for just half an hour increased the enzyme's thermodynamic (chemical) activity by a factor of 30.

Fruit fly development. In perhaps the most rigorous of Tiller's published experiments, his team studied 10,000 fruit fly larvae over the course of roughly a year, with the specific intention of increasing the ratio of ATP (the cell's energy storage molecule) to its chemical precursor ADP — in effect, making the larvae more physically fit. The result: a 15% increase in the ATP-to-ADP ratio, with statistical significance better than one part in a thousand ($p < 0.001$) — and a 25% reduction in the time it took larvae to develop into adult flies, with the same striking statistical significance.

[Bracket — on statistical significance: A p-value of 0.001 means there is less than a 1-in-1,000 probability the observed result happened by random chance alone. This is a stringent, respected threshold in conventional biological research — the same standard used to validate mainstream pharmaceutical and genetic studies.]

These are not vague, anecdotal claims. They are specific, quantified, replicated laboratory results — the kind of data that, in any other context, would be taken as powerful evidence for a real effect.

Kind of like Galileo discovering the moons around Jupiter which then led to many other discoveries, and ultimately today's modern science. Thanks to Tiller tomorrow's science could become much more advanced than today's science.

Chapter 6: The Coupled State and the Missing Magnetic Monopole

Tiller argues that when a space is "conditioned" through this meditative intention process, it is lifted into what physicists call a higher gauge symmetry state — moving from what he calls the ordinary "U1" state to a higher "SU2" state, where new categories of phenomena become detectable that simply aren't present, or aren't accessible, in the ordinary state. U1 and SU2 are simply math models approximating reality.

Here's where this connects to a real, long-standing mystery in mainstream physics: the magnetic monopole. For decades, respected physicists — with real institutional funding, including researchers at Stanford itself — searched for a magnetic monopole (a magnet with only a north or only a south pole, unlike every magnet we encounter in ordinary life, which always has both). They never found one, and the search was largely abandoned as a dead end.

Tiller's claim is striking: it's not that magnetic monopoles don't exist. It's that they cannot be detected from within the ordinary U1 state that every one of those experiments was conducted in. Once his team lifted their own laboratory into the higher SU2 state through conditioning, they began observing experimental data that, he argues, can only be interpreted as evidence of magnetic monopole activity.

[Bracket — on gauge symmetry, simply put: In physics, a "gauge symmetry state" describes how many independent, undetermined variables exist in a system. Our everyday U1 state has one (related to the electron's wave function). A higher SU2 state effectively has two independent variables instead of one, opening up a mathematically richer — and, Tiller argues, physically richer — space of possible phenomena.]

Chapter 7: The Crack Between Physics' Two Great Theories

There's something rarely said out loud outside physics departments, but well known inside them: the two greatest scientific theories of the twentieth century, the ones that together explain almost everything we know about the physical universe, do not agree with each other.

Quantum mechanics governs the tiny world of particles. General relativity governs the vast world of gravity, space, and time. Physicists have spent a hundred years trying to unify them into a single "theory of everything," and no one has yet succeeded.

This chapter argues that Tiller's model offers something genuinely rare: a way of understanding why that gap exists at all, and what might actually be sitting inside it.

Einstein's own uneasy relationship with the theory he helped create.

It's a fact often left out of popular science retellings: Albert Einstein won his Nobel Prize not for relativity, the theory he's most famous for, but for his 1905 explanation of the photoelectric effect — a paper that helped lay the foundation for quantum mechanics itself.

However, subsequently Einstein spent much of the rest of his life deeply uncomfortable with where quantum theory eventually went. He famously objected that "God does not play dice with the universe," rejecting quantum mechanics' built-in randomness.

And when Quantum theory predicted that two particles, once linked, could instantaneously affect and communicate with one another no matter how far apart they later traveled — even across the width of the galaxy — Einstein dismissed it as "spooky action at a distance," convinced something had to be wrong with the theory, or at least with our understanding of it.

Einstein died still unconvinced. Modern experiments have since confirmed the effect exists exactly as quantum mechanics predicted. Einstein was right that something was deeply strange about it. He was wrong that it wasn't real.

Quantum entanglement, plainly explained. [Bracket — for readers who want the mechanics: when two particles become "entangled," measuring a property of one instantly determines the corresponding property of the other, regardless of the distance separating them — an effect that has now been experimentally confirmed over distances exceeding 1,200 kilometers, using satellites. Nothing physical travels between the two particles to cause this. The correlation is simply, instantaneously, there.]

This is precisely the kind of result ordinary distance-time physics has no good explanation for — because, as this book covered in Chapter 3, ordinary quantum mechanics is built entirely around distance and time to begin with.

Tiller's model offers something genuinely different: if entangled particles are, in some sense, still coupled at his second, non-physical level of reality — the level that exists in the physical vacuum and operates outside ordinary distance-time constraints entirely — *then entanglement isn't spooky or paradoxical at all. It's exactly what you'd expect two objects sharing a deeper, non-local connection to do.*

Tiller's own experimental work described in Chapter 4 — two devices, separated by 100 meters, switched off electrically, with one nonetheless picking up the other's imprint within days — is, this book argues, the same basic phenomenon, demonstrated deliberately rather than discovered by accident.

Dark matter and dark energy — current modern astronomy's two great embarrassments.

When astronomers carefully measure how fast galaxies rotate, they find something that shouldn't be possible: the visible matter in each galaxy — every star, every cloud of gas — isn't nearly enough mass to hold the galaxy together at the speeds it's actually spinning.

By ordinary physics, galaxies should be flying apart. To make the math work, astronomers have proposed "*dark matter*" — an invisible, undetected form of matter, outweighing all ordinary visible matter in the universe roughly five to one, that we have never directly observed, only inferred from its gravitational effects.

Even stranger, when astronomers looked at the very edge of the observable universe, they found the expansion of the cosmos isn't slowing down the way gravity alone should cause it to. It's speeding up. Astronomers now attribute this to "*dark energy*," a mysterious force making up roughly 68% of all the energy in the universe — again, never directly observed, only inferred from its effects.

Between them, dark matter and dark energy are supposed to make up around 95% of everything in the universe. Ordinary matter — planets, stars, people, everything we can actually see and touch — accounts for the remaining 5%.

This is not a small gap in our understanding. It is, by astronomy's own admission, the overwhelming majority of physical reality, entirely unaccounted for by current theory.

How Tiller's model addresses both mysteries at once.

Recall from Chapter 3 that Tiller's model proposes a physical vacuum with an enormous latent energy density — a number so large that, by his own calculation, it dwarfs the total mass-energy of the entire visible universe by roughly a trillion times over.

If even a small fraction of that latent vacuum energy is real and physically present, exactly as Tiller's model requires for his experiments to work at all, it offers a genuinely elegant possible explanation for both astronomical puzzles at once: galaxies held together by mass and energy present at this second, non-physical level of reality (addressing dark matter), and the accelerating expansion of the cosmos driven by that same vacuum energy pushing outward (addressing dark energy) — both effects naturally emerging from the very same "other level of nature" that Tiller's laboratory experiments were independently designed to access and measure.

This is, admittedly, the boldest claim in this entire book. Tiller is not simply offering a metaphor here — he is proposing that the same non-physical level of reality his laboratory work claims to access and condition through human intention is also, quite literally, the missing 95% of the universe that astronomy has been searching for through telescopes for the past several decades.

If true, it would mean consciousness research and cosmology are, at bottom, studying the very same undiscovered territory from two completely different directions — one looking outward through a telescope, the other looking inward through meditation.

Chapter 8: The Observer Effect — Where Mainstream Physics Already Flirts With Consciousness

Here is something genuinely strange, and it isn't fringe science. It's taught in every undergraduate physics program in the world, sitting right at the foundation of quantum mechanics itself: the outcome of certain experiments appears to depend on whether anyone is watching.

The double-slit experiment. [Bracket — for readers who want the **setup**: fire individual electrons, one at a time, at a barrier with two narrow slits cut into it, with a detector screen behind it. If you don't try to detect which slit each electron passes through, the electrons build up an interference pattern on the screen — the signature of a wave passing through both slits simultaneously and interfering with itself, the same pattern you'd see from ripples on a pond passing through two gaps in a wall.

But the moment you set up any device to measure which slit each electron actually goes through, the interference pattern vanishes completely, and the electrons behave like ordinary particles, passing through one slit or the other, piling up in two simple clumps instead.]

The particles, in other words, behave completely differently depending on whether they are being observed. This isn't a matter of the measuring device physically disturbing the electrons through some clumsy mechanical bump — physicists have run versions of this experiment specifically designed to rule that out, and the effect persists. Something about the act of observation itself appears to change the outcome.

The measurement problem.

Physicists call this puzzle "the measurement problem," and a century after quantum mechanics was formalized, it remains formally unresolved.

Before measurement, a quantum system is described by something called a wave function — mathematically, a spread of multiple simultaneous possibilities. The moment a measurement is made, that spread of possibilities "collapses" into one single, definite outcome. But what, exactly, counts as a "measurement"?

Does it require a conscious observer to look at the result? Or does any physical interaction — a stray photon, a dust particle — count just as well?

Physicists genuinely disagree, and several entirely different, mutually incompatible interpretations of quantum mechanics exist today specifically to paper over this single unresolved question.

Von Neumann and Wigner took the observer seriously.

Mathematician John von Neumann, one of the towering intellectual figures of twentieth-century science, argued formally that the chain of measurement in quantum mechanics — device measures particle, second device measures first device, and so on — has to terminate somewhere, and the only natural place for it to terminate is in the conscious awareness of an observer.

Physicist Eugene Wigner, who won the Nobel Prize in Physics, took this even further with his famous thought experiment "Wigner's Friend," concluding that consciousness itself may need to be treated as a fundamental component of physical theory, not an afterthought bolted on once the "real" physics is finished.

These are not fringe figures. Von Neumann is one of the most respected mathematicians in history. Wigner won physics' highest honor. And both of them, following the logic of quantum mechanics itself rather

than any mystical inclination, arrived at the conclusion that consciousness might belong inside physics, not outside it.

Why mainstream physics quietly backed away from this conclusion anyway.

Despite this pedigree, most working physicists today treat the "consciousness causes collapse" interpretation as an uncomfortable historical curiosity rather than a live option — not because it's been disproven, but because it doesn't fit comfortably within the unstated assumption this book named all the way back in Chapter 1: that a well-designed physical experiment cannot be meaningfully influenced by consciousness.

Notice the circularity. Physicists rejected the observer-dependent interpretation of their own founding theory largely because it violated a philosophical assumption that was never itself experimentally proven — the same assumption this entire book has been challenging from its opening page.

Where Tiller's model fits.

Tiller's framework offers something the "consciousness collapses the wave function" interpretation has always lacked: a specific, testable mechanism for how consciousness might interact with physical reality, rather than a vague philosophical assertion that it simply does.

If consciousness genuinely operates at, and can couple to, Tiller's second, non-physical level of reality — the same level his experiments claim to condition and measure directly — then the observer effect in quantum mechanics isn't an isolated, unexplained oddity confined to electrons and photons.

It's a small-scale preview of exactly the same mechanism Tiller's laboratory work claims to demonstrate at a larger, biological scale: pH shifts, enzyme activity, fruit fly development. The double-slit experiment and Tiller's pH experiments, on this reading, aren't two different mysteries.

They're the same mystery, observed at two different scales — one already sitting, quietly unresolved, inside every physics textbook in the world; the other sitting, largely unacknowledged, in Tiller's own laboratory notebooks.

Put simply: mainstream physics has been living next door to this book's central claim for a hundred years, in one of its most famous and most rigorously tested experiments. It has simply, mostly, chosen not to look directly at what its own data seems to be telling it.

Chapter 9: The Body's Hidden Infrastructure

If all of this sounds like it requires rare, exotic conditions to access, Tiller offers a genuinely hopeful counterpoint: *every single human being, You too, already has the biological infrastructure to engage this higher level of reality, right now, built into their own body.*

Specifically, Tiller's research suggests the human acupuncture meridian and chakra system — the energy pathways described for thousands of years in Chinese and Indian medical traditions — is already operating at this coupled, higher gauge symmetry state.

This means that ordinary human beings, using either unconscious or conscious intention, are already capable of moving what Tiller calls "chi" — which he models as a form of magneto-electric energy, the higher-state counterpart to ordinary electromagnetic energy.

In other words: the ancient traditions weren't inventing a metaphor. According to this model, they were describing real physics, using the vocabulary available to them at the time — the same way we might now describe it using terms like "gauge symmetry" and "coupled states."

This is a genuinely democratic claim.

It isn't only for advanced yogis or specially gifted individuals. Every human biofield has this capacity built in. What differs from person to person is how much each of us has done the inner work to develop and strengthen that capacity — a theme this book will return to directly in Part Five.

PART THREE: WHAT THE REST OF SCIENCE ACCIDENTALLY DISCOVERED

Chapter 10: The Placebo Effect That Grew

Here's a fact that should genuinely startle you: around 1980, when medical researchers ran double-blind, randomized placebo-controlled trials, the placebo effect — patients improving simply because they believed they were receiving real treatment — was almost negligible. By the year 2000, in many trial categories, it had risen to roughly 75%.

Think carefully about what that means. The chemistry of sugar pills didn't change over those twenty years. What changed was something in the collective belief, expectation, and — in Tiller's framework — the conditioned "space" of modern medical culture itself. *As more people believed more strongly in the power of medical treatment generally, the coupling between belief and physical outcome appears to have measurably strengthened.*

This is precisely the kind of data point mainstream medicine treats as a statistical nuisance to be controlled for and subtracted out of drug trials — rather than what this book argues it actually is: some of the most robust, repeatedly replicated evidence in all of modern science that consciousness and expectation directly shape physical, measurable outcomes in the body.

If Tiller's model is correct, the rising placebo effect isn't an embarrassing statistical artifact to be filtered out of "real" science. It's a five-decade natural experiment demonstrating his central thesis, hiding in plain sight inside thousands of published medical papers.

Personal story from Craig,

Many years ago his Aunt Inez lost her husband after a year of difficult nursing and she developed Cancer. The doctors said it was too spread out to be cured and she was given a few months to live.

Guess what? Aunt Inez was a very simple, yet wise, person who had a strong belief in God. Once her husband died, she relaxed and no longer was under stress, and she believed she would once again be healthy. She probably did not even understand what her doctors told her. Within about six months her cancer went away and she lived many more years in good health.

Chapter 11: The Woman Who Felt a Presence

In 1955, neurosurgeon Wilder Penfield was performing delicate brain surgery on a fully conscious epileptic patient — a common practice at the time, since the brain itself has no pain receptors, allowing surgeons to precisely map functional areas while the patient remained awake and could describe what they experienced.

Penfield touched an electrode to a specific spot on her temporal cortex. The patient suddenly cried out: "There's somebody behind me." There was no one there. The operating room was sterile, controlled, full of witnesses. And yet this woman felt an intelligent presence with a certainty more absolute than her certainty about the real doctors surrounding her.

This single, accidental discovery would haunt neuroscience for decades, because it raised a question mainstream science still hasn't fully answered: how does three pounds of neural tissue create the felt experience of being someone — and what does it mean that a simple electrical touch can conjure the felt presence of someone who was never there at all?

And, this is just the first of many validated stories conventional mainstream science can not explain in a reasonable way.

Chapter 12: The God Helmet

In the 1980s, neuroscientist Michael Persinger built a device that looked almost like a joke: a motorcycle helmet fitted with electromagnetic coils, which became known, half-jokingly and half-seriously, as the "God Helmet."

Participants sat in a sensory deprivation chamber while weak, patterned magnetic fields pulsed through their temporal lobes. *Many reported profound experiences: a felt invisible presence, waves of terror or bliss, even what they described as direct conversations with divine beings.*

Persinger's finding was significant regardless of how you interpret it: the temporal lobes appear to maintain the boundary between self and other. Disrupt their electrical rhythm, and that boundary can dissolve — the brain, sensing something has gone wrong, generates an explanation: *someone else must be here.*

Orthodox neuroscience reads this as proof that religious and mystical experience is "merely" a neurological glitch. This book proposes a different reading, consistent with Tiller's model: perhaps the temporal lobes aren't manufacturing an illusion from nothing.

Perhaps, under the right conditions, they are functioning as a receiver — briefly tuning into something real that ordinary brain function normally filters out.

Chapter 13: Leaving the Body on Command

In 2002, neuroscientist Olaf Blanke was mapping a Swiss epilepsy patient's brain ahead of surgery when he applied a mild current to her temporoparietal junction — the region where the temporal and parietal lobes meet. *For two seconds at a time, and repeatedly, on command, she experienced a complete out-of-body experience: floating near the ceiling, looking down at her own body and the researchers in the room.*

Blanke could switch this experience on and off like a light switch, and the patients' certainty about what they experienced was, in his own words, just as convincing as ordinary reality — sometimes more so.

Blanke himself offered a genuinely profound reflection on his own discovery: "I think it is not the out-of-body experience that is strange. I think it's the inside-body experience that we all have that is strange. How can self-consciousness be so precisely located here, around my body?"

That is precisely the question this book wants you to sit with.

Your feeling of being located behind your eyes, inside your body, isn't a given fact of the universe. It's an achievement — something your brain works constantly to maintain.

And if that location can be shifted with a few millivolts of electricity, what does that tell us about what is actually being located in the first place?

Chapter 14: The Chemistry of Other Worlds

Dimethyltryptamine, or DMT, occupies a strange place among consciousness-altering substances: your own body already produces trace amounts of it, using the same enzymes that build serotonin. It is the basis of *ayahuasca* Amazon shamans have been using for centuries to create amazing out of body experiences.

In the 1990s, Rick Strassman conducted the first controlled modern DMT studies at the University of New Mexico. Amazing results modern conventional science can not explain.

Volunteers reported being propelled into fully formed alternate realities, encountering intelligent, crystalline beings, communicating through color and geometry rather than words — visions striking not just for their intensity, but for their consistency across different people, different cultures, and different continents.

Brain imaging shows DMT doesn't simply increase activity — it reorganizes it. Researcher Robin Carhart-Harris found that DMT quiets the brain's "default mode network," the very system that maintains your ordinary sense of being a separate, bounded self — while simultaneously allowing normally isolated brain regions to cross-communicate freely.

Orthodox interpretation treats this purely as brain chemistry manufacturing elaborate hallucinations. No realistic proof of this at all so far as I know. But this book asks a pointed question: if these are pure inventions of an overloaded nervous system, why do unrelated people, across cultures with no contact with each other, consistently report encountering similar entities and even similar specific symbolic imagery?

Consciousness, under DMT, may not be hallucinating new content from nothing. It may be opening — briefly and chemically — onto a level of reality normally filtered out entirely, exactly as Tiller's model predicts is possible.

Chapter 15: Flatlined and Aware

This is the evidentiary heart of the book.

In 1991, Pam Reynolds underwent a rare, radical brain surgery at the Barrow Neurological Institute: her body cooled to 60°F, all blood drained from her brain, her heart completely stopped, her brain's electrical activity fully flatlined on EEG monitoring, her eyes taped shut, and molded speakers in her ears playing loud clicks specifically to monitor brain stem function. *By every conventional scientific measure, she should have experienced and remembered nothing at all.* **But, Guess what?**

Instead, upon waking, she accurately described watching her own operation from above the table — including the unusual appearance of the bone saw (she compared it, correctly, to an electric toothbrush, not the large circular saw she'd expected), specific conversations between surgical staff, and even the song playing in the operating room.

Most strikingly, she accurately reported the exact moment surgeons discovered her femoral artery was too narrow for their planned procedure — a discovery made while her brain was completely flatlined, a state in which, according to current neuroscience, no awareness should have been possible at all.

Her own neurosurgeon, Dr. Robert Spetzler, later testified that the specific details she reported were not available to her through any of her ordinary senses; the instruments she described were still in sealed sterile packaging when she was put under anesthesia.

Anita Moorjani's case pushes even further.

Dying of advanced lymphoma in a Hong Kong hospital, her organs shutting down one by one, she reported leaving her body entirely and entering a state of overwhelming love and clarity — during which she came to understand that her cancer would disappear entirely if she chose to return to her body.

Her doctors expected her death within hours.

Instead, her tumors began shrinking almost immediately, vanishing entirely within weeks — a recovery her own medical team documented but could not explain through any known treatment, since none had been administered in time to account for it.

Dutch cardiologist Pim van Lommel conducted the largest prospective study of near-death experiences to date, following 344 cardiac arrest survivors; 18% reported a near-death experience during their period of clinical death, with remarkable consistency in content — the same tunnels, the same beings of light — and, in a number of cases, verified perceptions of events the patient could not have witnessed through ordinary senses while clinically dead.

Chapter 16: Is the Brain a Radio?

Taken together, these cases point toward an alternative model of consciousness that some researchers have proposed directly: what if the brain doesn't generate consciousness at all, but instead functions like a radio receiver — tuning into, focusing, and organizing a form of awareness that exists independently of neural tissue?

Under this model, when the brain is damaged, altered, or even fully stopped, consciousness doesn't necessarily disappear — it may simply lose its usual organizational structure and channel, the way a radio signal doesn't vanish just because you turn off a particular receiver.

This is, remarkably, exactly what Tiller's two-level model of reality would predict. If consciousness genuinely operates, at least in part, at that second, non-distance-time level of reality — the level his experiments suggest can be accessed and even measurably coupled to through meditation and intention — then it follows naturally that consciousness should not be strictly dependent on the ordinary physical brain for its existence, only for its normal, everyday expression through a physical body.

The near-death experiences, the out-of-body cases, the God Helmet's induced presences, the DMT-induced encounters — under Tiller's framework, these aren't a scattered collection of unrelated neurological curiosities. They are exactly the kind of evidence you would expect to find, again and again, if his model of reality is correct.

Dr. Hane also believes that our Memories are transmitted to and stored in the Non-physical space. That is why when one enters that world one remembers everything that happened in one's life. Thus, our brain is both a transmitter and receiver.

PART FOUR: MEANING AS THE FOUNDATION OF LIFE

Chapter 17: Is DNA a Code, or Just Chemistry?

Step back from consciousness research for a moment, into biology itself — because there's a second, quieter scientific rebellion happening there, and it strengthens this book's larger case.

We casually say DNA is "a code." But a code implies an interpreter — something reading meaning into an otherwise arbitrary set of symbols.

Biologist Marcello Barbieri has argued for decades that the genetic code is not merely a convenient metaphor, but literally a true symbolic system, no different in principle from Morse code or written language, requiring something to do the actual interpreting.

Inside a living cell, there's no tiny librarian consulting a manual. The actual work is done by molecular machines — ribosomes and transfer RNA — that are, in themselves, mindless. And yet, collectively, they reliably translate one set of symbols (DNA's genetic letters) into another (functioning proteins), exactly the way a translator moves meaning from one language into another.

This raises a question biology doesn't like to sit with for very long: if meaning-making is happening at the most basic level of life itself, without any conscious mind directing it molecule by molecule, does that suggest meaning and interpretation might be more fundamental to nature than we've assumed — present in life from its very beginning, rather than something that only shows up later, once brains evolve?

Dr. Hane, this book's Creator, has some questions, with potential answers.

Indeed, who or what created the DNA Code?

As Dr. James Tour points out, the probability it rose from random chemical processes is essentially ZERO.

Thus, there is some type of Intelligence far beyond our own, and we probably do not understand it any more well than a baby understands its mother.

I suppose we could call this Supra-Intelligent Entity: God!

Chapter 18: A World Made of Signs

Linguist Thomas Sebeok extended this idea further, proposing an entire field called biosemiotics — the study of how life makes and reads meaning at every level, not just in human minds. He described a "semiosphere" surrounding the Earth, layered over the atmosphere, made entirely of signals and signs: trees releasing chemical warnings when attacked by insects, fungal networks shuttling nutrients underground between separate plants, an ant's pheromone trail, a bee's dance communicating the location of food to its hive.

None of these are simple mechanical reactions in the way a thermostat reacts to temperature.

Each involves something being communicated and something being interpreted — a genuine exchange of meaning, occurring constantly, throughout the entire living world, with no human observer required for it to be real.

Dr. Hane suspects: What goes on in a living Cell is very complicated and beyond our current understanding sort of like what goes on in a large Ant colony.

Chapter 19: If Meaning Came First

Bring these two chapters back to Tiller's central framework, and something clicks into place.

If interpretation and meaning-making run all the way down to the molecular level of life itself — present even before nervous systems, before brains, before anything we'd normally call "consciousness" — then the idea that consciousness is only a late-arriving, brain-generated accident becomes much harder to defend.

This book proposes the reverse ordering: that meaning, interpretation, and something like proto-consciousness may be woven into the basic fabric of reality from the start — exactly the kind of foundational, non-physical layer Tiller's second level of reality describes — with brains later evolving not to create this capacity from nothing, but to focus, channel, and express a great deal more of it.

PART FIVE: WHAT THIS MEANS FOR YOUR SOUL

Chapter 20: Beliefs, Not Desires

Let me share something personal, because it belongs at the center of this book, not on its edges.

When I was ten years old, my Sunday school teacher told me something that has stayed with me my entire life: that my *beliefs* — not my desires, not my wishes, but the things I genuinely, deeply believed to be true — would cause improbable things to happen in my life.

Not because wishing makes it so, *but because belief itself, held with real conviction, appears to actually shape outcomes in the physical world.*

That teaching has proven true for me, more times than I can count, across decades of my own life. And reading it now, in light of everything in this book, I don't think that was a coincidence or wishful thinking on my part.

I think my Sunday school teacher was describing, in the plainest possible language available to him, precisely the mechanism Tiller later spent a career trying to formalize scientifically: that conscious intention and belief, sustained and genuinely held, measurably couple to physical outcomes.

This is not a claim that wishing for a new car will make one appear in your driveway. It is a claim, grounded in both Tiller's laboratory results and in lived personal experience, that what we most deeply and genuinely believe about reality shapes, in real and sometimes startling ways, what reality actually delivers to us.

A closing story for this chapter — Ramanujan. Consider Srinivasa Ramanujan, the self-taught Indian mathematician who, with almost no formal training, produced thousands of original theorems and identities so advanced that professional mathematicians are still proving and applying them over a century later.

Ramanujan himself insisted the formulas didn't originate in his own mind at all — he said they were revealed to him in dreams by the goddess Namagiri, appearing on his tongue or written before his eyes while he slept, and that he merely wrote down what he was shown.

When he sent a letter packed with startling, unproven results to G.H. Hardy, one of the great mathematicians of the era at Cambridge, Hardy was stunned enough to bring Ramanujan to England, later calling their collaboration the one truly romantic incident of his life, and *rating Ramanujan's raw natural genius above every other mathematician he had ever known, including history's most celebrated names.*

Hardy, a committed atheist, never accepted Ramanujan's account of where the mathematics came from — but he could never fully explain it away either.

If Tiller's model is right, and consciousness is something the brain receives rather than manufactures alone, Ramanujan's own account of his gift deserves to be taken as more than charming superstition.

It may be one of history's clearest documented cases of a human mind, through devotion and inner receptivity, tuning directly into a level of reality genius alone cannot fully explain.

Dr. Hane, Creauthor of this book, is also a Ph.D. Mathematician who believes the Ramanujan story is as amazing as any other story he has ever known and is as close to proof that Tiller's model of reality is the best Sapiens have ever had.

Chapter 21: Spirit Entering Dense Matter

Tiller has offered his own working hypothesis directly, and this book adopts it as its central spiritual claim: that consciousness is a byproduct of spirit entering dense matter — and that spirit enters more fully into a person only as that person does genuine inner work on themselves.

As you build what Tiller calls "infrastructure" into yourself — through meditation, reflection, disciplined inner work — more spirit enters, and you become conscious of things you were never aware of before. And then, having become more aware, you do more inner work, and become more conscious still, unfolding step by step, without any theoretical ceiling on how far this process can go.

Tiller describes this as a genuine developmental path, open to every human being: from ordinary individual, to adept, to master, and — eventually, for anyone willing to walk the entire path — to what different traditions across history have called an avatar: Krishna, Melchizedek, Moses, Lao Tzu, Confucius, Jesus, Muhammad, Buddha, Abdul-Baha.

Not as competing, contradictory religious claims, but as different names, from different cultures and eras, for the same ultimate human potential.

Perhaps another development path is your Beliefs, which result in your Behaviors.

Your Behaviors result in what some folks call Karma, which in turn results in what happens to you in your Environment.

This is what we strive to teach and activate in the Triad Math Army. Wisdom Tools are one component of improving our Karma. Helping and working with and recruiting other Members is one way to improve your Karma. Visit: triadmathinc.com/tma to learn more.

Chapter 22: The Soul as Superimposition

Here, finally, is this book's central claim, stated as directly as possible.

You are not merely the physical, electric-atom-and-molecule body you can see in a mirror.

You are, in addition, a non-physical entity — call it soul, call it spirit — operating at Tiller's second level of reality, superimposed on your physical body for the duration of this life, and beyond.

Your brain, rather than generating this consciousness from nothing, functions as a kind of receiver/transmitter and focusing mechanism for it — tuning into your soul's presence and expression the way a radio tunes into a signal that exists independently of the radio itself.

This single claim, once accepted, makes sense of an enormous amount of otherwise scattered, puzzling evidence covered in this book:

why consciousness can apparently be relocated with a few millivolts of electricity (Chapter 13) without a person's underlying sense of self being destroyed;

why people report accurate perceptions during periods of total brain flatline (Chapter 15);

why sustained belief measurably shapes physical outcomes, from fruit fly development (Chapter 5) to the rising power of the placebo effect itself (Chapter 10);

why meaning and interpretation appear to run all the way down to the molecular basis of life (Chapters 17–19);

and why quantum physics itself has flirted with consciousness as a fundamental ingredient since its very founding (Chapter 8).

And it means something enormous and deeply personal:

If your soul is genuinely non-physical, existing at a level of reality not bound by the ordinary physical rules of your body, then the death of that physical body need not mean the end of you.

It may mean, instead, precisely what religious and contemplative traditions across every culture in human history have always taught: a transition, not an ending — a transition this book will take up directly in the next chapter.

Chapter 23: Reincarnation — The Evidence from India

If the soul is genuinely non-physical and survives the death of the body, a natural next question follows: does it return?

For over four decades, University of Virginia psychiatrist Ian Stevenson conducted rigorous, methodical field investigations — the majority of them in India, along with Sri Lanka, Lebanon, and other regions — documenting more than 2,500 individual cases of young children who spontaneously reported specific, detailed memories of a previous life.

Stevenson's method was deliberately conservative: he sought cases where the child's stated memories could be checked against real, verifiable details — names of family members, causes of death, locations — often before the two families involved had ever met each other, and in a number of cases, cross-referenced with birthmarks or birth defects on the child's body corresponding to fatal wounds reported in the previous personality's death.

This body of research remains controversial within mainstream Western psychology, which tends to favor explanations involving cultural expectation, family suggestion, or coincidence over literal reincarnation.

But the sheer volume, geographic consistency, and level of verified specific detail in Stevenson's case files — carried forward by his successor, Jim Tucker, at the University of Virginia's Division of Perceptual Studies — represents exactly the kind of anecdotal-but-voluminous evidence this book has built its case on throughout: individually debatable, but collectively difficult to wave away entirely.

If Tiller's model of a non-physical soul, superimposed on but not generated by the physical body, is correct, reincarnation is not an exotic add-on claim.

It follows naturally: a non-physical entity that survives the death of one body has no obvious physical barrier preventing it from later associating with another. It's also worth noting that the places in the world where reincarnation has been culturally believed for thousands of years are also, not coincidentally, the places where this most detailed, most carefully documented case evidence has actually turned up — as if these cultures had simply been paying closer attention, for longer, to something the West is only now starting to take seriously again.

[Bracket — for the fair-minded skeptical reader: Mainstream psychology's strongest counter-explanations for these cases involve cryptomnesia (forgotten information resurfacing as if new), family or cultural suggestion in tight-knit communities where reincarnation is broadly believed, and the recognized difficulty of fully ruling out prior contact between families in Stevenson's fieldwork.

This book presents his research as compelling, voluminous evidence — not as unimpeachable, laboratory-controlled proof — because the topic deserves that same intellectual honesty as any other part of this case.]

Chapter 24: A Field Guide to the Unexplained

Once you accept Tiller's central claim — that a second, non-physical level of reality exists, that consciousness can couple to it, and that this coupling can measurably affect the physical world — an entire category of experiences that mainstream science treats as isolated, unrelated curiosities (or dismisses outright) suddenly starts to look like a single, connected pattern. This chapter is a tour through that pattern.

Telepathy and the sense of being stared at. Millions of people report knowing, without being told, that a specific person is thinking of them, or feeling watched and turning around to find someone's gaze already on them.

Biologist Rupert Sheldrake ran controlled experiments on precisely this "sense of being stared at" and found results better than chance. Under Tiller's model, this is simply two conditioned consciousnesses briefly coupling to each other at the second level of reality — a level, remember, that Tiller argues functions outside normal distance-time limitations entirely.

Remote viewing. In the 1970s and 80s, the Stanford Research Institute — the very same Bay Area scientific circle Tiller himself moved in, alongside Apollo astronaut Edgar Mitchell — ran a U.S. government-funded program testing whether trained individuals could accurately describe distant, hidden locations using only their minds.

Some sessions produced startlingly accurate results, enough to keep the program funded by U.S. intelligence agencies for over two decades.

If consciousness genuinely operates outside ordinary distance-time constraints, as Tiller's model proposes, remote viewing isn't mystical trickery — it's exactly the kind of result you'd expect from a mind able to access information at his second, non-local level of reality.

Precognition and premonitions. Cases of people avoiding a plane, a building, or an accident because of a sudden, urgent, unexplainable feeling are common enough that insurance actuaries have quietly studied them. If time itself is not strictly linear at Tiller's second level of reality — a possibility he alludes to directly when discussing "time jumps" and data appearing in experiments before researchers were consciously aware they would run them — genuine precognition becomes a natural, if rare, byproduct of a mind occasionally slipping past its usual distance-time filter.

Distant healing and intercessory prayer. Multiple clinical studies, with real mixed results but some striking positive findings, have tested whether patients who are prayed for by others — without the patient's knowledge, ruling out any placebo effect from expectation — show measurably better outcomes. This maps directly onto Tiller's own experimental method: a conditioned intention, held by someone at a distance, measurably affecting a physical or biological outcome elsewhere.

Deathbed visions and shared-death experiences. Hospice workers across cultures report a strikingly consistent phenomenon: dying patients frequently describe seeing and speaking with deceased loved ones in the days or hours before death, often with sudden, unexplained lucidity even after long periods of confusion or unconsciousness. In rarer, well-documented cases, family members present at the bedside report sharing part of the same vision. Under this book's framework, this is the soul beginning to loosen its usual coupling to the physical body before death fully arrives.

Apparitions and hauntings. Recall from Chapter 6 that Tiller's own laboratory space, after sustained healing experiments, appeared to become "conditioned" — holding an imprint capable of independently influencing later experiments for days at a time. If ordinary human emotion and intention can condition a small laboratory space this way, it isn't a large leap to suggest that spaces where intense human emotion occurred repeatedly and over long periods — old homes, battlefields, hospitals — might hold a similar, if far stronger and longer-lasting, conditioned imprint.

Mediumship. A small number of cases, studied under genuinely controlled conditions by researchers like Gary Schwartz at the University of Arizona, have produced specific, verifiable information mediums had no ordinary way of obtaining. If the soul survives physical death, as this book has already argued, some genuine and occasional cross-communication between the physical and non-physical levels of reality becomes, at minimum, a live possibility.

Synchronicity. Psychiatrist Carl Jung coined this term for meaningful coincidences that feel too precisely timed to be pure chance, without any discoverable causal link between them. Jung himself suspected this pointed toward a deeper, unifying layer of reality beneath ordinary cause and effect — a suspicion that maps remarkably well onto Tiller's second level of reality.

Water memory and homeopathy. French immunologist Jacques Benveniste's controversial 1988 finding that water could retain a measurable "memory" of a substance no longer physically present bears an unmistakable resemblance to Tiller's own water pH experiments from Chapter 5.

Twin telepathy. Identical twins frequently report knowing, without any ordinary means of communication, when their twin is in pain, danger, or distress, even across great physical distances — exactly the population you'd expect to show this effect most strongly if a shared, unusually well-coupled biofield were the mechanism.

None of these phenomena, taken individually, would convince a determined skeptic. That has always been the central challenge for anyone studying the paranormal seriously: each case, on its own, admits of some ordinary explanation, however strained. But taken together, as this chapter has tried to do, they form something harder to wave away — a wide, cross-cultural, historically persistent pattern of human experience, all of it pointing in the same direction. Tiller's laboratory data points: toward a second, non-physical level of reality that consciousness can, under the right conditions, genuinely touch.

Chapter 25: Objections, Honestly Addressed

A book like this owes its reader honesty about where the mainstream scientific community actually stands — not because their skepticism should be the final word, but because respecting the objection makes the case stronger, not weaker.

Tiller's specific experimental claims have not been replicated or published within the mainstream peer-reviewed physics establishment the way his earlier, conventional materials science work was. His post-1970s research exists primarily in his own books, papers, and website, rather than in journals like *Physical Review* or *Nature*. Mainstream physicists would point out that "gauge symmetry" and "magnetic monopole" are established technical terms already carrying precise, settled meanings within particle physics, and that Tiller's usage departs substantially from that settled meaning — a move mainstream physicists regard as, at minimum, requiring far more rigorous independent verification than it has yet received. The same caution applies to this book's claims about dark matter, dark energy, and the observer effect in Chapters 7 and 8 — mainstream cosmologists and physicists have their own active research programs into these puzzles that do not currently draw on Tiller's framework at all.

Similarly, mainstream neuroscience offers alternative explanations for near-death experiences (oxygen deprivation triggering vivid hallucination, a surge of DMT-like compounds in a dying brain, temporal lobe seizure activity) and for out-of-body experiences (a documented, reproducible neurological phenomenon fully explicable, in the mainstream view, without invoking anything non-physical at all).

This book's answer to these objections is not to dismiss them, but to point out plainly what they still don't fully explain:

verified, checkable perceptions occurring during documented total brain flatline (Pam Reynolds); medically inexplicable remission following a subjectively transformative near-death state (Anita Moorjani);

a fifty-year rise in the measured power of the placebo effect that has no obvious chemical explanation;

a century-old, still-unresolved measurement problem sitting at the foundation of quantum mechanics itself;

and thousands of independently documented childhood memory cases containing checkable, verified specific detail.

Individually, mainstream science offers plausible alternative explanations for each of these. Considered together, as this book has tried to do, *they form a pattern this book argues is better explained by Tiller's model than dismissed piecemeal, one case at a time.*

Tiller himself has compared his position to Galileo's, standing before churchmen who refused even to look through his telescope because they already knew the truth. Whether that comparison holds up to history's judgment is not something this book can settle for you. It's something only time, and further honest experiment, can settle at all.

Chapter 26: Becoming a Pumper-Upper

Tiller has a genuinely charming, hopeful phrase for the practical path this book has been building toward: becoming a "pumper-upper" rather than a "drainer-downer" — someone who does the real, unglamorous inner work of building coherence, meaning, and intention within themselves, and who thereby helps lift and condition the world around them, rather than draining it.

This isn't a theory you're asked to simply accept on faith and set aside.

It's a practice, available to you starting today, the same way it was available to Tiller and his wife during those six months of daily meditation in Oxford: sit quietly, hold a genuine question or intention, and pay close, honest attention to what emerges — testing it, refining it, living it, the way you might test any other genuinely important belief about your own life.

If this book's central claim is right — that you are a soul, non-physical, superimposed on your body for the span of this life, capable of shaping physical reality through genuinely held belief and intention, and destined to continue in some form beyond your body's death — then the most important next step isn't more reading.

It's practice. It's the daily, patient work of becoming, in your own life, exactly the kind of "pumper-upper" this entire body of evidence suggests every human being already has the innate capacity to be.

That is what the Triad Math Army attempts to achieve, make its Members into Pumper-uppers.

Visit: triadmathinc.com/tma to learn all about it. Then Join, Risk Free for 30 days!

A Closing Word to the Reader

This book has tried to do something genuinely difficult: take one scientist's controversial, largely self-published body of work seriously enough to build an entire case around it — extending from his own laboratory to the foundations of quantum physics itself, to the edge of clinical death, to the documented memories of children half a world away — while being honest, in Chapter 25, about exactly where and why mainstream science still pushes back. That honesty isn't a weakness in the argument — it's what separates a serious case from a sales pitch.

Whether you finish this book fully convinced, partially convinced, or simply intrigued enough to sit quietly for an hour and test your own beliefs against your own life the way Tiller once did, that's exactly the outcome this book was written to produce.