

YOGA RESEARCH

The Yoga Research Society Newsletter Number 48 March – August, 2012

The Synchronized Universe

excerpted from the book

The Synchronized Universe: New Science of the Paranormal

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In Western societies, science is accepted as the final authority on the materialistic world. Scientists take the place of priests in medieval times, telling us about the age of our universe, how it was created, the nature of matter, and even the nature of life itself. The spiritual world has been relegated in the West to periodic rituals and diminishing Church attendance in the older established religions.

There seems to be no place in science for a God, and no place in religion for modern science. The two seem to be in conflict on all the main points. Religion requires miracles. Science requires the universe to follow laws. Religion and science each have their explanation for how the universe began, but these bear little resemblance to one another. They each offer a theory for how humans came to be on the earth, but the miraculous instantaneous creation of Genesis bears little resemblance to the slow evolution from one-celled animals described by Darwin.

Man cannot continue to exist in this divided state. The spiritual and the scientific sides of human wisdom must communicate. Science affords modern man with enormous power. This power can be used for good or evil. Often the long-term consequences are not even apparent. Science cannot always answer such questions. Religion has known for eons that a higher wisdom is available. Man must learn to seek guidance on a higher level, in order to use these new tools wisely.

But this does not imply that organized religion, as it is presently constituted, has all the answers we need. Just as science



has drifted to an extreme position in which spirituality plays no part, so modern religion has evolved into fragmented, factious groups, often judgmental and condemning of others, and often having lost connection with the original spiritual beliefs of their early founders.

A closer examination of the world's religions reveals that, beneath the conflict and cacophony of dogma, there are certain universal truths. It is these universal truths which make religion powerful and satisfying to people. They may have different names for these truths, but in each religion, there is prayer and meditation, and these are powerful and healing. In each religion, an afterlife of some form exists, and a soul which survives the death of the body is an article of belief. In every religion there is a belief in superior beings, invisible, but very wise, to whom one can communicate.

There is no place in modern science for a view such as this. Modern science does not allow for the possibility of the soul, or invisible beings, or have any laws of

force which can account for the power of prayer. But what if modern science still has a few things to learn? What if present-day physics is leaving out a few important truths about the universe, as well?

Evidence has rapidly accumulated over the past three decades that our present scientific theories are badly broken. Science is on the verge of a revolution as far reaching as the one a century ago that introduced relativity and quantum mechanics. The study of scientific revolutions (Kuhn, 1962) indicates that they are never easy nor smooth. The scientific establishment ignores or actively opposes the new evidence as long as it can.

Modern quantum theory was initially discovered by Max Planck, who later received the Nobel Prize for it. But he was opposed by the scientific establishment of his day, and became so embittered that he later remarked, referring to these establishment scientists: "Science advances funeral by funeral." Today it has been largely forgotten that Charles Darwin, who advanced the Theory of Evolution, endured white-hot hatred from opponents, who felt he was attacking the Bible's version of creation.

And few today realize that even Albert Einstein, the widely hailed genius of twentieth-century physics, was very slow in being recognized. His Theory of Relativity encountered very little acceptance for many years, and seventeen years later, when he received the Nobel Prize, it was for his work on the photoelectric effect and "other contributions to theoretical physics." Even then, his revolutionary theories of



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space and time were not accepted by many physicists.

When Galileo advanced his new theory of gravity and acceleration, which contradicted Aristotle, the Church threatened him with torture on the rack if he did not recant. He recanted.

Copernicus, who discovered from meticulous measurements that the earth revolved around the sun, not vice versa, prudently waited until after his death to have published his revolutionary conclusions. And Giordano Bruno, who proposed that the stars in the sky were other suns much like our own, and might have planets just like our sun does, was offered a choice: publicly renounce his theories or be burned at the stake. (Mendoza, 1995) He held to his truth, and was incinerated as a lesson to those who would challenge orthodox beliefs.

Today, orthodoxy in science is maintained in more genteel ways. Ideas and results which challenge the prevailing viewpoint are simply not published in the mainstream journals, no matter how prestigious the credentials of the scientist or the care with which the work is done.

As a result of these conditions, many scientists are unaware of much of the evidence which has accumulated, which indicates that the present scientific paradigm is broken. What are some of these phenomena?

First of all, there is "dark matter." For almost six decades, billions of dollars have been spent colliding elementary particles together in "atom smashers," high-energy accelerators. The outcomes of these experiments became the basis for our modern theories of matter. They were used to predict the kinds of particles which can occur in the universe. And now, suddenly, physicists have to admit

that between 50% and 95% of the matter in the universe is of some unknown type that is not predicted by their theories. They know almost nothing about this form of matter.

There is also evidence that our theory of gravity, called "General Relativity," has some glaring weaknesses. Anomalies have been observed in Foucault pendulums during solar eclipses. They veer off in strange directions during such events. (Saxl, 1971; Allais, I and II, 1959) These anomalies are large and have been well-documented. They cannot be explained by current physics.

Another example is the furor over "cold fusion." Most Americans believe the cold fusion debacle in the late nineteen-eighties was an example of either bad science or fraud. They are unaware that over 100 laboratories around the world duplicated and verified the results of those experiments! Among those are five U.S. national laboratories.

EPRI, the large, non-profit research institute funded by the nation's electric utilities, conducted an extensive \$10 million dollar evaluation of "cold fusion." Their conclusion is that cold fusion works.

Cold fusion is a technology which directly threatens a large and powerful industry (oil) and this may explain, in part, the intensity of the opposition it experienced. But it also presented a phenomenon which does not fit in with present theories of physics, and thus presents a challenge to orthodox science.

These examples are from the "hard sciences." Even more dramatic conflicts are seen in the areas of consciousness studies and paranormal effects. One of these is "remote viewing." This is a process by which a person goes into a light trance and can describe distant

objects or events. It has been demonstrated to be successful in a two-decade program conducted by the U.S. military. How it works is a mystery which defies our present understanding of space and time, and of physical laws.

One of the great anomalies of this new science is that time and distance do not seem to matter. The target can be ten feet away or ten thousand miles away. And even more surprising, a target event in the past or in the future can be examined just as easily and accurately as one in the present. The consciousness of the viewer seems able to "go" there with equal ease. This completely violates one of the cardinal laws of contemporary physics, that of "causality," which means that cause must precede effect.

And when you see enough evidence that the human consciousness does not need a physical body to operate, then it opens up the idea of non-physical intelligences. There have been important breakthroughs in research on reincarnation, near-death experiences, energy healing, the power of prayer, and non-physical consciousness. It is but a short step from this point to realize that the new science begins to resemble, or at least support, some of the tenets of religion. Not any specific dogmatic religion, but the general principles underlying all religions. As we stumble our way towards the ultimate "unified field theory," we may find to our surprise that it bridges the gulf between science and religion. As our understanding becomes more profound, the differences between these two belief systems may become smaller.

*Dr. Claude Swanson presents
"Life Force: The Scientific Basis"
at the 37th Annual
Yoga Research Society Conference
November 5 & 6, 2011*