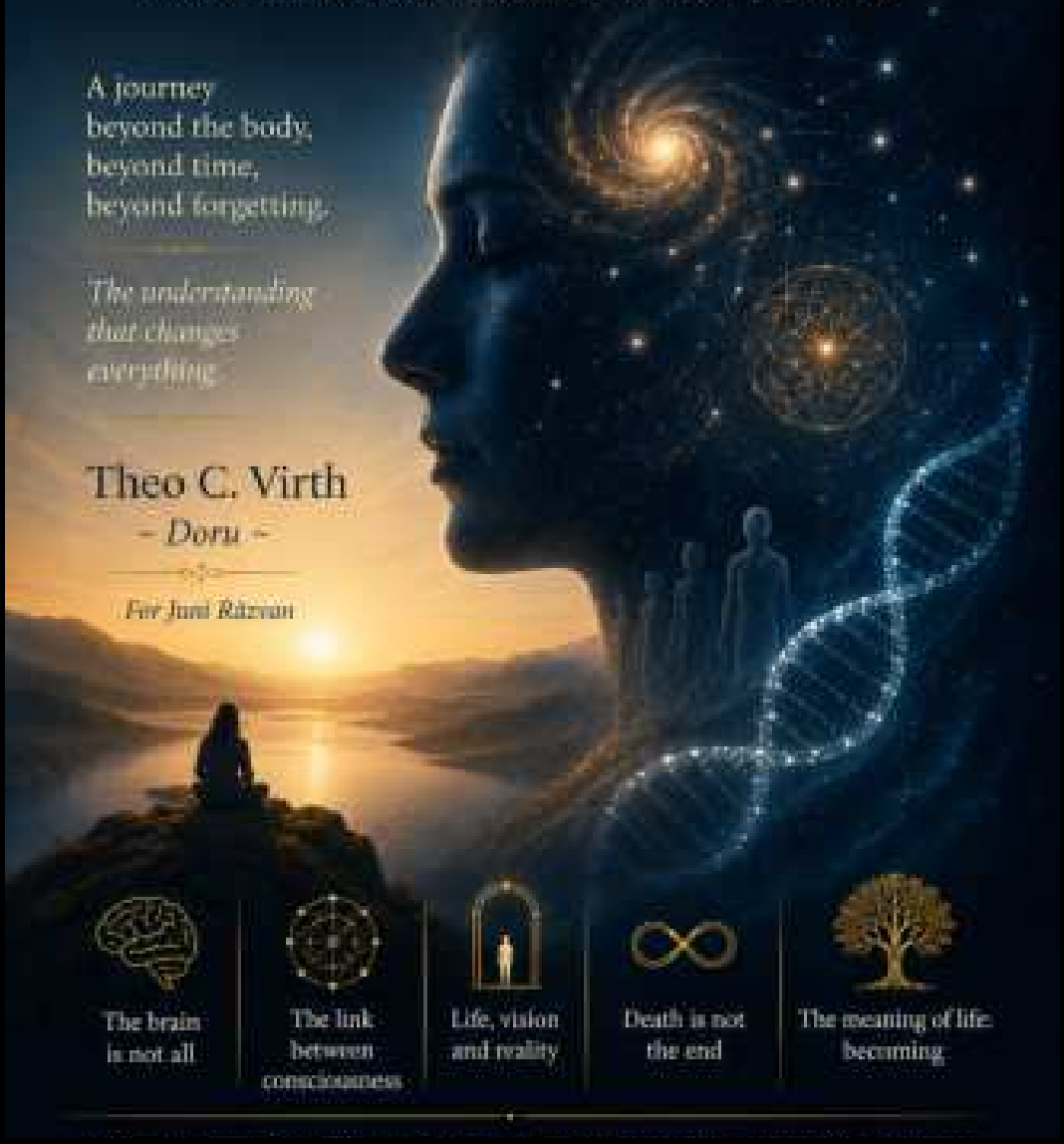
WHO AM I?

PRIMORDIAL INTELLIGENCE
AND THE CONTINUITY OF EXISTENCE



DEVELOPED FROM EXPERIENCE. STRUCTURED FOR UNDERSTANDING.

Who am I?

Primordial Intelligence
and the Continuity of Existence

Theo C. Virth

~ Doru ~

For Juni Răzvan

Before anything

This book is not a simplified version for children and not a rushed review of an academic work. It is my attempt to take the idea of Primordial Intelligence (PI) out of heavy, technical and abstract language and place it directly before the wider mature public, exactly where it becomes useful: in front of the phenomena we live, read about, hear about, investigate or, sometimes, reject much too quickly.

I do not write these pages in order to ask for blind belief, nor to impose a new dogma. I write in order to offer a wider key of reading. When a strange phenomenon is thrown too quickly into a drawer - medical, religious, psychological, paranormal, symbolic or absurd - the problem may not be the phenomenon itself. The drawer may simply be too small.

PI does not turn the inexplicable into magic. PI turns the inexplicable into a contextual phenomenon, produced by a real, deep level that is still not fully defined. This is the idea from which I begin the road.

Contents

1. Why we need PI

The starting point and the fragmentation of knowledge

In the contemporary world we have many local explanations, divided into boxes of specialization. Medicine tries to explain the body and its dysfunctions. Psychology tries to analyze our inner, behavioral and emotional manifestation. Physics digs deeply into the material substrate of atoms, fields and particles. Religion preserves ancient symbols and traditions about overlapping worlds, angels, demons, death, revelations and miracles.

The great problem of this segmentation is that the real human being does not live separately, in pieces. The same human being who goes to work and has a normal biological life is also the one who dreams intensely at night, becomes ill, heals, has premonitions, sees deceased relatives at the threshold of death, lives through coincidences that are hard to ignore, changes radically after trauma or coma and tells experiences at the border of existence that current explanations treat separately.

PI appears exactly at this point of intersection: not as one more religious belief, but as a logical structure of connection.

A complex phenomenon cannot be understood if it is forced to fit into one single discipline. It may have, at the same time, a local biological mechanism, a visible

psychological expression, an ancient religious symbol and a deep informational component. If we stubbornly reduce it to one box, we lose the whole phenomenon.

PI makes a large part of the cases labelled “impossible” become logically possible and natural, not supernatural. Not all cases, not automatically, not without verification. But enough cases that this structure deserves to be introduced as a framework hypothesis for work.

2. What PI is, said directly

The living definition

Said directly, without academic detours, PI is the hypothesis of a deep level of reality: a structural-informational layer capable of sustaining experience, continuity of consciousness, deep memory, the relation between worlds and the interaction between what we call life, death, dream, apparition, healing, revelation or interference.

In the academic version, PI is formulated prudently, as a conceptual metamodel. In this book I state more directly what I am pursuing: PI is the name I give to that real layer, still not defined by current instruments, but capable of making coherent phenomena that today we keep separated in different drawers.

Think of PI as an ocean. Each individual consciousness is a wave: it appears, takes form, lives the wind, the light, the storm and the shore. When the wave breaks, the water does not disappear. It returns to the ocean, carrying the trace of the experience it lived.

For the model not to become an elastic story where every fantasy can enter, clear boundaries are needed. PI is not magic: it does not suspend laws, but seeks a wider natural level. It is not obligatory religion: it asks for no rituals, dogmas or submission. It is not a denial of medicine: the illness of the interface is real and the chemistry of the body matters. It is not a cancellation of

physics: it does not contradict validated domains, but proposes an additional layer not yet defined. It is not a universal excuse, and it does not mean that every strange phenomenon is PI. Each case must pass through filters of exclusion.

PI is a working hypothesis. It is powerful through its capacity to connect the scattered threads of knowledge, but it becomes weak if it is allowed to explain everything without criteria.

3. IPG and IPI - the symbiotic collective

The essential correction

For the model to work correctly, we must remove from the beginning a trap inherited from pyramidal forms of religion: IPG must not be imagined as an authoritarian cosmic queen, and the IPIs as servants. Such an image would spoil the logic of the model.

The correct image is that of an integrating symbiotic collective.

IPG is the integrating whole, the macrostructural field that contains, sustains and harmonizes the IPIs. IPI is not a broken piece from the whole, but a local focusing, a unique perspective through which deep reality lives a concrete experience.

If IPG is a symbiotic collective, phenomena such as unseen help in moments of crisis, the presence of a "guardian angel," sudden intuitions, inexplicable protection, artistic inspiration or amplified self-healing can be read as interactions between compatible IPIs through the common level of IPG.

We do not need a bureaucratic God sending orders. We need an integrating field in which compatible structures can seek, recognize and support one another.

IPG = the integrating symbiotic collective of IPIs. IPI = a real local focusing of PI, capable of living, anchoring,

dephasing, reintegrating or helping.

4. The body and the brain as interface

The biological apparatus and signal distortion

The physical body is the biological apparatus through which an IPI can experience this world. The brain is the main translator and filter. If the physical parts of the interface break, wear out or are affected by illness, the expression of consciousness in this world becomes distorted or altered.

This agrees with medicine and neuroscience: a brain lesion can change behavior, memory or personality. But the fact that the physical apparatus modifies, blocks or distorts the signal does not automatically prove that the apparatus alone produces the entire reality of that signal.

A broken radio distorts music, emits noise or falls silent. This technical failure does not prove that the orchestra lives inside the radio box. A phone with a cracked screen displays the image badly or turns off. That does not mean the internet has died.

In PI, the brain is the biological interface: it receives, filters, translates, blocks, amplifies, distorts. Sometimes it produces locally. Sometimes it transmits. Sometimes it translates poorly.

PI prevents us from falling into extremes. We do not say that illness does not exist. We do not say everything is spiritual. We do not say medicine is wrong. We say the

interface is real, and the phenomenon may have several levels: biological, psychological, informational and existential.

5. The method of work

The analysis grid

For PI not to become an elastic story, each category of border phenomena must pass through the same grid.

What real phenomenon is reported: testimonies, research, clinical cases, intercultural repetitions. What the current model explains: medicine, neuroscience, psychology, culture, religion. What remains unexplained or forced: the grey zones where the local explanation no longer covers the whole phenomenon. What the phenomenon looks like if PI is hypothetically real: the relation between IPI, IPG, interface, world, anchor or dephasing. What criterion would make the PI interpretation stronger or weaker: patterns, predictions, exclusions, checks.

The aim of this book is not to start a war with medicine, psychology, physics or religion. Each domain has valuable instruments on its own terrain. My aim is to use PI exactly where these disciplines touch, block one another and no longer coordinate.

PI does not come to replace local research. It comes to offer a common language where the absence of connection leaves real facts in ridicule, dogma or confusion.

6. Children with impossible memories

The raw case

There are well-known studies about young children who spontaneously say they remember details from a previous life. Researchers associated with the University of Virginia Division of Perceptual Studies, such as Ian Stevenson and Jim B. Tucker, have documented many cases of this type.

Many reports are weak, culturally polluted, contaminated by family expectations or impossible to verify independently. But there are also cases interesting enough to remain in discussion: children who offer names, places, details, fears or unusual preferences, sometimes with an emotional charge difficult to reduce to play.

Normal explanations are necessary: parental suggestion, culture, coincidence, cryptomnesia, fraud, false memory, accidentally heard information. These filters must be applied severely.

Yet when the account appears early, before the current identity is completely stabilized, when it has specific details, strong emotions, phobias or attachments without a clear present cause, the question appears: is the local explanation complete?

In PI, the child is not automatically the same complete person from the past. The new IPI may have fragmentary,

porous access to a previous deep informational structure. The entire biography does not return. Fragments leak through: images, names, attachments, fears, affective reactions.

PI explains more coherently why these memories appear especially in small children, why they are fragmentary and why they tend to fade as the current identity stabilizes. The mnemonic barrier is not only a lack of memory. It is a functional mechanism: it protects the autonomy of the present life.

7. Near-death experiences

The raw case

Near-death experiences have been studied for decades. The specialized literature describes recurring elements: the sensation of being detached from the body, intense light, meetings with deceased persons, life review, deep peace and major transformations after return.

The scale proposed by Bruce Greyson and prospective studies associated with researchers such as Pim van Lommel have made these experiences discussed not only in religion, but also in medicine, psychology and the philosophy of consciousness.

Medicine invokes lack of oxygen, stress of the biological interface, neurochemical discharges, abnormal activity or later reconstruction of memory. These mechanisms can explain some elements.

But they explain less easily the intensity of reality lived, the clarity of the experience, the lasting moral transformation, the structure of transition and reports in which the person claims to have perceived information from outside the position of the body.

In the PI model, a near-death experience is a partial and temporary decoupling of the IPI from the biological interface. When the body enters crisis, the interface weakens, and the IPI may access a transition frame or the extended level of IPG.

Returning to the body is not only biological restart. It may also be return with updating: a change of orientation, values, fear of death and relation to life. NDE should not automatically be read as a final hallucination. In PI, it may be a window of transition between the biological interface and the IPG level.

8. Terminal lucidity

What stops, and what shines through

Terminal lucidity, or paradoxical lucidity, describes the unexpected return of mental clarity before death, sometimes in people with severe cognitive degradation. Relatives and medical staff have reported cases in which confused, non-responsive or deeply neurologically affected persons suddenly become coherent, recognize loved ones and say goodbye.

The phenomenon remains difficult to explain completely. It is clinically reported, discussed in literature and still insufficiently understood.

Possible explanations include neurochemical fluctuations, final activations, redistributions of blood flow or emotional interpretations by the family. Sometimes these explanations may be sufficient.

But the question remains: how does coherent clarity appear exactly when the biological interface seems closest to shutting down?

In PI, terminal lucidity may be the last window of tuning between IPI and body before definitive detachment. Not because the physical structure miraculously repairs itself, but because the IPI uses the last resources of the interface for message, reconciliation, orientation or release from anchors.

Terminal lucidity = the last strong synchronization between IPI and the biological interface.

9. Healing, placebo and self-healing

The raw case

The placebo effect can no longer be treated as simple trickery. Modern research shows that expectation, medical ritual, the meaning given to treatment, the therapeutic relationship and the inner state can influence pain, anxiety, fatigue and sometimes measurable biological parameters.

There are also spontaneous remissions or unexpected healings, some explainable, others more difficult to classify.

Neurobiology explains local links: endorphins, dopamine, expectation circuits, pain regulation, the immune system, stress. These are real. But the deeper question remains: what exactly is the level that turns meaning, intention or hope into biological effect? How is an inner orientation translated into cellular chemistry?

In PI, self-healing is biological, but it may be amplified informationally. The local IPI influences the flesh interface it inhabits. A change of orientation - hope, calm, meaning, will - may reorganize the way the interface translates information into body.

More than that, IPG may offer compatible informational support through the network: other IPIs, the intention of the therapist, collective prayer or affective support may

function as amplification nodes.

PI healing = local biological mechanism + IPI orientation + IPG tuning + compatible informational support. It is not magic. It is the hypothesis of a level of organization not yet defined.

10. Dreams and dream worlds

The raw case

Dreaming is a universal experience. Beyond chaotic fragments generated by the remains of the day, there are dreams with the consistency of a world: stable landscapes, autonomous characters, internal rules, narrative continuities, returns to the same place or actions continued from where they were left.

Sometimes the dream is so vivid that, while it lasts, it cannot be separated from waking reality.

Neuroscience explains dreaming through REM sleep, memory consolidation, emotional processing, internal simulations and predictive mechanisms. These explanations are very useful for many dreams.

Yet the explanation of the interface does not decide definitively whether a dream is only generated locally or whether sometimes the IPI accesses another frame of experience.

In PI, dream is separated into two categories: dream-generation and dream-access. Dream-generation is local activity of the interface: cleaning, reorganizing, processing. Dream-access is temporary connection to another active world or experiential instance.

The brain does not necessarily generate that world; it may only translate data received from another frame into images compatible with the human being. When the

translation is clean, the dream seems hyper-real. When the interface is tired or incompatible, the dream becomes absurd.

A dream is not necessarily only an internal film. Sometimes it may be participation in a translated world.

11. Hallucinations

The raw case

Hallucinations are clear perceptions in the absence of a confirmed external stimulus. They appear in many situations: psychotic disorders, psychoactive substances, sleep deprivation, sleep paralysis, trauma, neurological diseases or Charles Bonnet syndrome.

Medicine is right to treat them with maximum local seriousness.

The current model says that the biological interface produces autonomous content because of imbalance, sensory isolation or disturbance. In many cases, this explanation is sufficient.

But not all hallucinations have the same quality. Some are chaotic. Others are coherent, geometrical or informationally structured. Some seem private; others seem like contact with something foreign, translated badly.

PI separates three categories: private hallucination, interface defect and hallucination-access. The third category becomes logically possible if there are worlds or informational structures difficult for the human brain to translate.

In that case, the bizarre character of a hallucination does not automatically prove falsehood. It may prove a poor translation made by an overloaded interface.

Sometimes absurdity does not prove a lie. It may prove incompatibility between the accessed world and the dictionary of the brain.

12. Multiple personalities

The raw case

Dissociative identity disorder, historically known as multiple personality, is one of the most enigmatic manifestations in clinical psychology. One body seems to be used, in turn, by different experiential centers, with different names, ages, genders, memories and reactions.

The clinical explanation through trauma, dissociation and defense mechanisms is real and must be preserved.

In many cases, psychological fragmentation explains the phenomenon. But some reports raise additional questions: physiological differences between alters, asymmetric amnesias, unexpected abilities, changes in bodily response.

The PI question is this: when a single shell seems to be used by different experiential centers, are we speaking only about internal fragmentation or sometimes about informational co-presence?

PI introduces a spectrum, not a single label: internal fragmentation of the same IPI; autonomous psychic modules without different IPIs; IPI co-presence in the same shell; external informational attachments; parasitic interferences.

Not every dissociation means several IPIs. But PI allows some rare cases to be analyzed as possible informational co-presence.

13. Ghosts

The raw case

Reports about apparitions, haunted places, persons seen near the time of death or presences linked to certain places appear in many cultures. Many cases can be explained by grief, fear, autosuggestion, sleep paralysis, fraud, coincidence or cultural interpretation.

But there are also recurring reports, with places, witnesses, repetitions and details that ask for a finer classification.

In PI, the ghost is not a dead trace and not a monster. It may be a real IPI in a post-biological state, structurally dephased from common physical reality, but still linked to informational anchors left at departure.

Anchors may be loved persons, places, objects, promises, traumas, guilt, love, unfinished duties or missions.

Formulation: Ghost = post-biological IPI in dephasing from the common world, with partial access through anchors. The IPI does not have to be forced to return instantly “home.” There may be a period of adaptation, dispensation, stationing or mission.

14. Angels and unseen help

The raw case

Traditions speak about angels, guides, protectors, saints, ancestors or unseen helpers. People in extreme crises sometimes report a clear presence that calms them, guides them or offers a saving solution.

Psychology may call this an internal mechanism; religion may call it an angel. Both languages may preserve part of the truth.

In PI, the angel does not need to be imagined as a cosmic servant with physical wings, nor reduced automatically to fantasy. It may be an IPI or a compatible informational structure, tuned through the integrating field IPG for protection, orientation or support.

In a state of extreme danger, the biological interface may become more porous. Unseen help becomes a contextual network phenomenon: support between compatible nodes of the same symbiotic collective.

The angel, in PI language, is a function of informational support, not obligatory mystical decoration.

15. Demons and informational interferences

The raw case

Religions speak about demons, evil spirits, possession or influences. Medicine speaks about psychosis, epilepsy, trauma, dissociation, delirium or neurochemical imbalances. In real cases of crisis, the first step must always be medical and psychological stabilization of the interface.

Treatment can stabilize many crises, confirming that the biological interface was affected. But some cases reported in traditions, history or marginal research invoke elements difficult to reduce completely to biochemistry: unknown information, sudden changes, strange coherences, powerful symbolic reactions.

They should not be accepted automatically. But they should not be thrown away automatically either.

PI does not need to use the word “demon” literally. Cleaner terms are: incompatible informational interference, external attachment, parasitic structure, conflictual co-presence.

Religion says demon. Medicine sees a crisis of the interface. PI asks whether there is also an informational interference.

The rule remains clear: first we stabilize the body and the psyche. Only then do we analyze whether there

remains an element that asks for PI interpretation.

16. Sacred texts and the symbolic language of PI

The symbolic archives of humanity

The great sacred texts of humanity - the Bible, the Qur'an, the Upanishads, Egyptian texts and other traditions - are full of accounts about the creation of the world, angels, demons, revelations, prophecies, apocalyptic visions, resurrections and passages between worlds.

For a rigid materialist mind, these texts are only mythology. For fundamentalism, they are literal truth. PI proposes a third reading: religious symbols may be old translations of real PI-type phenomena.

If PI is hypothetically real, some religious concepts may be reread structurally: Genesis = the configuration of a world frame; angels = IPIs or informational structures of support; demons = incompatible interferences; miracles = contextual effects of a wider natural level; prophecies = dephased informational access; Apocalypse = major transition, reset or change of frame.

This reading does not cancel the value of sacred texts. It moves them out of the sterile opposition "literal or false" into a more fertile zone: symbol as archaic translation of a real level not yet defined.

17. Free will in the PI model

Two levels of freedom

In PI, free will can be understood on two levels. The first is the deep level of IPG: the structural potential to generate perspectives, choices and possible worlds. The second is the local level of IPI: freedom lived through a biological shell, in an environment, with a personal history and real limits.

This explains why we feel both free and constrained at the same time. We are free as a focusing of experience, but we are not unlimited. The interface, the body, culture, trauma, education and biology impose limits.

Without local freedom, life would be only mechanical running. Without limitation, experience would have no form. PI allows both: freedom within frame, choice under conditions, responsibility inside a concrete world.

IPI is not a puppet. IPI is a local center of experience, with real freedom, but expressed through the limits of the interface.

18. Death as transition and reintegration

What stops

Biological death is the stopping of the interface. The body can no longer sustain the local translation of IPI into the common world. Breathing stops, the brain loses its functions, the material structure disorganizes.

In PI, this does not automatically mean the cancellation of IPI. It means the closing of a biological terminal.

What can continue is not necessarily the entire autobiographical person, with all memories and habits. More precisely, what continues is a deep informational structure: experience, orientations, transformations, attachments, lessons, traumas, meanings.

Reintegration into IPG should not be imagined as the return of a servant to a queen. It is the return of a local focusing into the symbiotic collective that sustains it.

Later reindividualization needs a mnemonic barrier. If a new life were completely invaded by the memory of the old one, it would no longer be a new life. It would be a suffocated continuation.

Death, in PI, is not obligatory disappearance. It is a change of state, detachment from the interface and possible reintegration.

19. Practical implications for daily life

If PI is at least hypothetically real

If you accept PI as a serious hypothesis, daily life changes. Not because you must become religious, but because you become more attentive to continuity, meaning, responsibility and relationships.

Every choice is no longer only a local episode. It becomes lived information. Every relationship leaves anchors. Every trauma asks for integration. Every healing becomes a dialogue between body, IPI and the deeper level of reality.

Simple consequences: less fear of death, without denying the pain of loss; more responsibility for choices; more attention to dreams, intuitions and synchronicities; more compassion toward people in crisis; less hurry in calling a phenomenon “madness,” “miracle” or “impossible”; more balance between science, experience and meaning.

PI is not an excuse to flee life. On the contrary: if experience matters, life becomes more serious. The body matters. The mind matters. Relationships matter. The way we live matters.

20. Frequently asked questions

Short answers

Does PI contradict science? No. It does not contradict validated scientific domains. PI accepts that medicine describes the body, neuroscience describes brain-consciousness correlations and physics describes matter in its own domain. PI proposes an additional level where current explanations remain incomplete or fragmented.

Why do we not remember previous lives? Because a new individualization needs autonomy. The mnemonic barrier is not a simple lack of data; it is a protective function. It allows the present life to become a new experience, not a suffocated repetition.

Is PI religion? No. PI can reread religion, but it does not ask for dogma, ritual or blind belief. It is a framework hypothesis that can translate some religious symbols into informational and existential language.

Is PI only psychology? No. Psychology explains inner manifestations and mechanisms of behavior. PI asks whether some manifestations also involve the relation between IPI, interface, IPG and other worlds.

How do we know if a case is PI? We do not know immediately. We pass it through filters: fraud, suggestion, illness, coincidence, culture, false memory. If after these filters a structure, pattern and information remain that are difficult to explain locally, the PI interpretation

becomes more interesting.

21. Why PI is useful

The power to connect the broken thread

The value of the concept of Primordial Intelligence does not lie in offering one more abstract theory, but in its usefulness in connecting what modern humanity has broken into pieces.

PI creates a bridge between medical and psychological, between psychological and religious, between religious and phenomenological, between phenomenological and informational.

Instead of throwing a complex phenomenon into a simplistic label - illness, magic, fraud, miracle, hallucination, coincidence - PI asks for classification.

PI introduces clean concepts: IPI, IPG, biological interface, world, informational anchor, dephasing, interference, reintegration. With these words, border phenomena can be discussed without being automatically thrown into academic ridicule or religious dogmatism.

PI does not compete with each discipline on its narrow terrain. PI competes with the lack of connection between them.

22. What must be researched

A program by categories

For PI to move from framework hypothesis to research instrument, a systematic program is needed, by categories. Blind confirmations must not be sought. Severe tests are needed.

Categories: children with apparently previous memories; near-death experiences; terminal and paradoxical lucidity; common and synchronized dreams; coherent and structured hallucinations; radical personality changes after coma; self-healing, placebo and intention; apparitions linked to anchors; informational rereading of religious texts and cases.

Each category must first eliminate normal explanations: fraud, suggestion, informational contamination, statistical coincidence, known illness, cultural interpretation, false memory. PI becomes strong only if patterns remain after these exclusions.

PI gains force if it predicts recurring patterns: early appearance of memories in children, fragmentarity, decrease with age, transformations after NDE, lucidity near death, dreams with shared structure, apparitions linked to affective or spatial anchors. Identifying these constants is the true stake of future research.

23. Conclusion

The world does not end at the body

I do not claim that I have empirically demonstrated the existence of Primordial Intelligence. What I affirm is that PI represents a necessary, coherent and fertile hypothesis if we want to take seriously an ocean of real phenomena that the current model explains separately, incompletely or forcibly.

PI is not a naive refuge in the supernatural and not an escape from physical laws. It is exactly the opposite: the attempt to move what our ignorance today calls “supernatural” into the zone of a wider, more encompassing and deeper natural order, not yet defined by current instruments.

The final formula: the impossible is not always false. Sometimes it is only reality for which we do not yet have the correct language.

This book, signed Theo C. Virth, is my open proposal for that language.

24. How Could We Test PI?

An invitation, not a proof

This chapter does not demonstrate PI. It answers a legitimate question that an attentive reader may ask: Good, but if PI is a serious hypothesis, how could we test it?

PI cannot be proven by a single experiment, like a law of physics. But it can become stronger or weaker depending on the patterns we find in the real world.

Possible tests

1. Children with apparently previous memories

If PI is real, such memories should appear especially between the ages of 2 and 5, should be fragmentary rather than complete biographies, should fade as the new child builds a stable identity, and may sometimes include phobias or attachments that make little sense in the current life.

If all well-documented cases can be explained by cultural contamination or parental suggestion without any remaining pattern, PI would become weaker in this area.

2. Terminal lucidity

PI predicts that paradoxical lucidity may appear even in persons whose brains are structurally and severely degraded. If it were shown that lucidity appears only in those with still-intact cerebral areas, the local medical explanation would be sufficient, and PI would no longer be necessary here.

24. How Could We Test PI?

3. Shared or synchronized dreams

If two people independently report the same structured dream, and this happens above statistical chance, PI would gain ground. The absence of such well-documented cases would not refute PI, but it would not strengthen it either.

4. The effect of intention at a distance

Controlled studies on prayer or intention have produced inconsistent results. PI would be strengthened if a small but reproducible effect were found under strict conditions, especially when there is an affective link between the person and the one who intends.

The chronic absence of such an effect would weaken the network component of IPG.

5. Access-hallucination versus private hallucination

PI predicts that some hallucinations, those called here access, could contain information the person did not previously possess and that could later prove correct. If all verified hallucinations turn out to be chaotic or based on previous knowledge, the category of access-hallucination would become unnecessary.

24. How Could We Test PI?

What can we do tomorrow?

An ordinary reader cannot perform academic research alone, but can stop labeling a phenomenon too quickly as impossible, can observe dreams that have the consistency of a world, can pay attention to synchronicities without turning them into superstition, and can apply exclusion filters before saying: this is PI.

The purpose of this chapter

The purpose is not to turn PI into a hard science overnight. It is to show that PI does not avoid tests; it invites them. A hypothesis that cannot be weakened by any discovery is not a hypothesis - it is a belief.

PI wants to remain a hypothesis for as long as it can. And that is honest.

- - -

Guiding sources

The sources below do not demonstrate PI. They document phenomena, debates and research directions that this book rereads through the PI hypothesis.

- Ian Stevenson - Twenty Cases Suggestive of Reincarnation; Children Who Remember Previous Lives.
- Jim B. Tucker - Life Before Life; Return to Life; works and archives associated with the University of Virginia Division of Perceptual Studies.
- Bruce Greyson - The Near-Death Experience Scale; After.
- Kenneth Ring - Life at Death; Heading Toward Omega.
- Pim van Lommel - Consciousness Beyond Life.
- Michael Nahm, Bruce Greyson - works on terminal lucidity and limit experiences.
- Medical literature on paradoxical lucidity in severe dementia.
- Modern research on placebo, open-label placebo and the neurobiology of expectation.
- Clinical literature on Charles Bonnet Syndrome.
- Neurological and psychiatric studies on sleep paralysis and hypnagogic/hypnopompic hallucinations.
- Society for Psychical Research - Phantasms of the Living; Census of Hallucinations.
- Transcultural studies, clinical reports and phenomenological analyses of apparitional experiences and crisis apparitions.

Do not rush to call impossible
what you do not yet know how
to measure!

The brain forgets.
The body fades.
But we are not only the memory
that can be told.

We are,
We remain,
the deep imprint
of all that we have lived,

the meaning that does not fade
without leaving a trace.

Theo C. Letus