

DIFFERENT TYPES OF SPACE-TIME AND PARAPSYCHOLOGICAL PHENOMENA

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To us, the first reality seems to be motion. Starting from zero dimensional space, it creates the line by a displacement of the point in time. Time, irreversibly rigid, appears as a sliding vector, thus forming the first linear dimension. This two-dimensional space can be either curved or infinite. In this flat world, the second time forms a second dimension, this being distinct from a third time (dimension), in which the flat surface, moving in its turn, generates volume. It is divorced from the fourth time, that of chronometers, which is the fourth dimension.

Our three-dimensional space is also curved and infinite. But our mental structure inhibits our conceiving volume as an extended surface of an imaginary sphere; yet it exists. Certain properties of the real (three-dimensional) sphere have been discovered by study of the imaginary sphere. Thus the real is not contrary to, but is a part or dimension of the imaginary. This concept is of paramount importance for parapsychology.

Thus in a two-dimensional world the body of a sphere (a superior element) traversing a plane gives a circle which, from a tiny point, proceeds as it grows in time, to a maximum diameter, then decreases and disappears. This passage creates temporarily (for inhabitants of such a world) a group of incomprehensible but strictly natural phenomena of energy. In *our* world, vegetable and animal phenotypes, like human biotypes, belong to the three-dimensional soma which possesses space in which the individual is born, lives and dies. Only in that portion of time called the present can the

phenomena of segmented space be apprehended. The section of the four-dimensional world by the three-dimensional world produces the somatic individual in the present; that part of the four-dimensional body which has already passed through is in the past; that which is yet to pass is in the future.

The scientific study of parapsychological phenomena requires strictly controlled statistical and experimental data, but their terms of reference and process must be located in a cosmogenetic frame. In the study of different spaces we should recall Hornell Hart's thesis that a determined space must be the result of the crossing of two spaces involving an extra dimension. We must consider life and thought in themselves as realized only in a world of four dimensions. In a fifth time, the four-dimensional world appears to be due to the crossing of two five-dimensional worlds.

We must regard parapsychological phenomena as being realized in a five-dimensional world, with psychological phenomena not opposed to, but as a part of, parapsychological phenomena.

Hart suggests that intersections of four-dimensional objects within five-dimensional continuums provide a starting point for understanding of psychical phenomena. He has, for example, studied many apparitions, both of the living and of the dead. There are instances of unstable intersections, with different contacts in different cases. The apparition may be as real as the actual presence, apparently solid but transcending bodily limitations. It passes through closed doors, walls and floors.

Possibly, apparitions and all parapsychological phenomena may be contacts rather than intersections of four-dimensional entities in a fifth dimension.

Hart shows that the sensory-motor world is only a particular example of spatio-temporal structure within the five-dimensional continuum. We agree that the "beyond" of death would be but a beyond of the laws of this world, yet real while remaining natural. In these perspectives the old dilemma: *the material versus the spiritual* ceases to have any meaning.