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## OUTSTRIPPING TIME\*

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Theoretical physics has produced some astonishing notions conflict with ideas that men have always held to be true and even intuitively certain and not open to question. One of these is suggestion that energy in a certain state-the neutrino-may be able to enter the world from the future. In this paper, I shall consider some of the psychological possibilities that arise on the assumption that the future may not be closed.

There is no great difficulty in supposing that under some circumstances time can 'stand still' or even in supposing that time could 'go backwards'. It is very much harder to picture what would happen if time could go forward, stand still and also go backwards in one and the same world. It is also hard to attach any meaning to the notion that time can move in different ways and in different directions: or more explicitly that time like space may have three dimensions. However, hard it may be to form mental images of such modes of existence, there is nothing inherently or logically impossible about them, and there are good reasons for exploring such possibilities because the notions of space and time that we have held since the time of Galileo and Newton have proved to be inadequate to account for some well attested observations in physics, biology and psychology.

Let us start with the notion of time standing still, or as it may also be called, of a 'timeless reality'. The 'Eternal Now' is not a new idea: but I have never seen a satisfactory account of it. It is true that poets and religious people are fond of asserting that they are searching for a timeless reality in which there will be no change, no death, and they believe that they are truly searching for that changeless state. I think that if anyone were to put this question straight to themselves, they would find that they really do not mean a state of existence in which there is no movement and no change. Such a state, however perfect it might be, would arouse in them a deep revolt. And yet the only apparent alternative, which is the perpetual perishing of experience is something which we do not wish to accept as final.

Therefore, we search for some understanding of the world which will be intermediate between this perishing of the moment and a static, unchanging state, which would have to be a state without any experience in it. Let us make this clear. We know very well as a psychological datum that can hardly be questioned, that what we experience is change, not the unchanging. And therefore, in the totally unchanging, experience itself must stop. The simplest psychological experiments show that whenever change is reduced, experience is diminished also. If any part of our experience ceases to change, it disappears from our awareness. Experiments have been made of placing people in an

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isostatic environment with nothing exchanging between them and their surroundings, and it is found that their awareness of themselves gradually fades away.

Even without these experiments, and even without psychological explanations, we should all of us know quite deeply that without change one part of our reality, which is essential for us, would go. Therefore, we cannot really, I believe, seriously think, or hope, for the annihilation of time, that is entry into a state that is truly timeless. We can suppose, however, that there could be a preservation, a potential for experience, in a timeless state. This would be a kind of suspended animation. Consider the example of artificial insemination. Breeders have introduced recently a new technique of freezing the male sperm in liquid nitrogen; that is, at a temperature of  $-187^{\circ}\text{C}$ . In that state, so far as one can see, the whole potential of the sperm is preserved without loss. They maintain it in that state for years and use it for artificial insemination of the female with perfectly satisfactory offspring. There is no reason for supposing that the same experiment could not be made with man—in other words, there is no reason why we should not suppose that a man today could fertilize a woman living a thousand years hence and produce a healthy and normal offspring. This is an example of time standing still, and it may even prove at some time to be an interesting and important technique for human genetics, just as it is today economically valuable to be able with dairy herds to have this preservation of the male principle in liquid nitrogen. In a very similar way it is possible to have experience stored up in certain kinds of memories. Some experiences seem to go into cold storage of this kind and can be awakened after many years, even over the whole span of a life, so that the experience renews itself as if there had been no intervening interval of time.

I expect most of us have memories of this sort which are different from thoughts about what has happened, or knowledge of what has happened. They are timelessly preserved experiences. And as far as I can see, it would be difficult to describe such timelessly preserved experiences in any way that would differentiate them radically from the freezing of sperm in nitrogen. In both cases there is a certain condition, and that is that there is an arresting, a stopping of the flow of life activity. If it is to be restarted, if there is to be movement, all that we require is to recall the experience then it inevitably starts as if it had never been arrested and never changed. Our ordinary memories that we recall by passing over them and thinking about them, do undoubtedly change. Anyone who has kept a diary that goes back forty or more years, is astonished in reading in it to see how what appears to be an accurate memory of a certain event has actually transformed in the course of time; perhaps one has thought about it, perhaps one has talked about it, and so on. So that memory is not timeless once it enters into experience. It is only timeless if it is able to make its exit out of experience into some region of preservation from which experience is absent.

I believe that, in the material sense, of the word 'exists', such a region of preservation of experience does exist. I have called it *eternity*, and I think it is as much a part of the real world as those regions where events go on in time. There are good reasons why we should accept that timeless preservation does not apply to material energies only like the example of the frozen sperm, or a storage battery, which may keep its potential for a long time. Indefinite conservation may occur as it does on the atomic scale, where an atom will preserve its potential for transformation for millions of years without the slightest diminution in the quantity or quality of energy. If such an atom produces a radioactive disintegration, after a million years, the energy released in the phenomenon will be, in every respect, just the same as if it had happened a million years earlier. This is a remarkable property of the world, a very well-established property; which can be called the timeless conservation of potentiality. It can be said that the timeless conservation of potentialities, which is so well established in the physical world, and is beginning to be recognized in the world of life. One more example comes to mind: the discovery of caves in the Arctic Circle which were inhabited by lemmings about 10,000 years ago, and where grains of corn were found that had been preserved at well below freezing point for 10,000 years, and they were successfully germinated. We have here unmistakable evidence of the conservation of potentialities in the world of life. We have something more elusive in the conservation of potentialities in our own experience, in what we call 'imperishable memories'. I think it is very probable that there is some kind of conservation of this sort that goes beyond the death of the physical body. I have reasons to believe this from a very powerful experience I had about thirty-odd years ago, in which I became aware of the conservation of the potentiality of young men who were at school with me and who were killed in the 1914-18 war. This is an incommunicable experience, and of course unverifiable by any means that two or people can share; but to me it did not admit of doubt that those boys with whom I had been at school and played rugger and cricket and whose loss had been to me a real wound—far so many were of the age to be killed in the 1914-18 war—to become aware that potentialities were as completely preserved and able to germinate afresh in some way or another, as the conserved potentialities of the material world. I want to emphasize that the conservation of potentialities, that is, the unchanging

preservation of a pattern of potentialities, is not the same thing either as the annihilation of time, or as the conquest of time. It merely means going out of time and being able to re-enter it. I personally am convinced that this does occur although to most people nowadays it seems a strange thought and perhaps an exaggerated way of putting something which is quite obvious, such as the conservation of potentialities in the physical world. To me it is not only an experiential truth, but also a very important and significant one, because of its part in our own human experience. I think that we can fairly confidently take it that it is an all-pervasive property of the world, that potentialities can be taken out of time, put into cold storage and re-appear in another time, and also, reasonably, in another place.

Now, not forgetting what I have just been saying, I want to come to the question of time itself. Time is evidently a separation in this field of potentiality. It involves separating what will be from what might be. If I make the experiment of tossing a coin, it is equally possible that I will get heads or tails. When I have tossed the coin and obtained a head, then the tail is a 'might-have-been'. But this tail that 'might' have turned up and did not, is just as much a part of the real situation as the head that did turn up. In other words, the unrealized potentialities are not nothing. They exist, but they are not actual. And if that is right, then the actual world is not the whole world, and time which governs that part of the world which has been, or is, or will become, actually does not govern other parts.

Now, in this becoming actual, there is also a gradation; some things become actual completely and without blurring. If I toss a coin, there is no half-way: it is either a head or a tail. This is characteristic of the way in which material events actualize. Because of this property of material events of showing a sharp distinction between the potential and the actual, we are able to find laws governing the way things become actual; and, with the knowledge of these laws, we are able to predict what will become actual in a certain set of circumstances, and what will not. This is how it is that we are able to predict with confidence events on a large scale, like the movements of the planets of our solar system. We are able, with confidence and with a high degree of accuracy perhaps one part in a hundred million-to predict just when there will be an eclipse. or occultation of Venus in a century or a thousand years. This predictableness of the actualization is the characteristic of time that somehow touches us on the raw. It touches us on the raw especially over death. Death, for all of us is something predictable because it concerns the laws which govern the physico-chemical properties of this body of ours. The predictability of death is not quite the same as the predictability of an eclipse; it is really the predictability of a very probable event. Why do I say that the death of the physical body is very probable? Because the death of the physical body is a consequence of the law of wearing out or irreversibility, which is a statistical law and not a logical one. If it were not for the awkward fact of nature that high states of order are highly vulnerable, then there is no reason why our body should not last like a stone lasts. It is worth noting that whereas we regard death as something which one can predict with certainty; it would be more accurate to say that we can predict it with complete confidence. We predict it with the same complete confidence as we predict that water will not run uphill. If we could find a way of conserving all the order inherent in a living body, it would not wear out or die.

The field of events that are not predicted in terms of simple laws, as we predict the movements of the planets; but in terms of complex statistical laws, lies outside the realm of simple actualization such as we have in the tossing of a coin. We can predict, with a great deal of confidence, what is the average age at which an Englishman will die - actually do it all the time with such confidence that people will stake millions of pounds on this with no fear of losing their money.

Yet the age at which any particular person will die is extremely varied; it may be from before birth to a hundred and fifty years.

Now let us turn from calculated forecasts to intuitive predictions such as occurs in a premonition of some future catastrophe. There is such overwhelming evidence of the reality of premonition of this kind, that it can be regarded as a reasonably well established part of human experience. How much does this premonition of a future event really tell us?

Most of us have had some kind of premonition though seldom as dramatic as Lincoln's vision of the White House after his death or the premonitions of the Titanic disaster. I myself became interested in the subject as a result of a very clear visual premonition of a fire in Istanbul several days before it occurred. This led me to study Osty's *Phénomènes Premonitoires* which contained very well studied case histories of premonitions of the 1914-18 war. One common feature of all these cases to which Osty drew attention struck me very much. The premonitions whether

visual, auditory or symbolical always referred to physical events and never to mental states. One sees a ship sinking, a collision, a fire; one hears a cry, a voice.

It seems to me that this is because there is always, in all the events which involve our physical bodies, some contact with the world in which there is a predictable future, where what will become actual is at least partially determined, to the extent that it can be foreseen. But being foreseen is of course not the same as being susceptible of forecasting by calculation. A great number of these premonitory phenomena could not possibly have been calculated because they involve such coincidences that nobody could think for a moment that this is due to some kind of super-computer working in the brain of the person who had these experiences. Because anyone who could even begin to think like that would have to explain how the necessary data were supplied to the computer to enable such calculations to be possible. It seems that there is the possibility of a present contact with a future event very simply; because the future event is already there. Now this gives rise to a serious question: if the future event is there, are we then to conclude that there is nothing to be done about it? Is there, not merely predestination but pre-determination of such a kind that all that is going to happen is already frozen into a four-dimensional matrix of space and time. This view has been held by people and it has been held by people who had no thought of predictions and premonitions and so on.

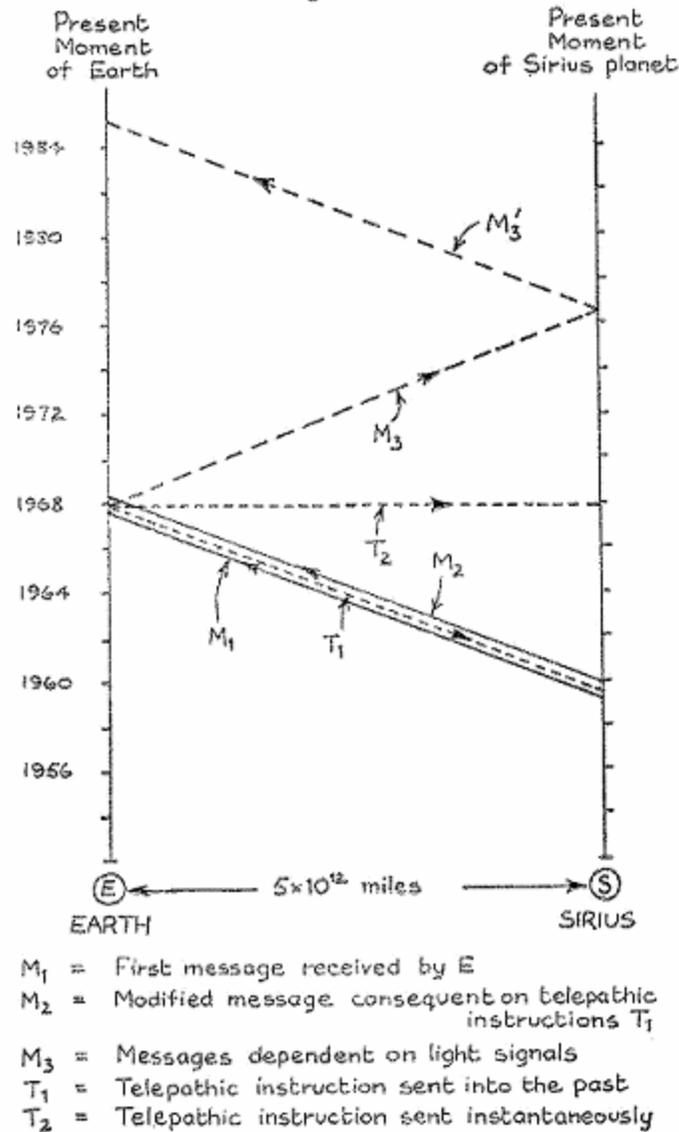
I think that this idea is implicit, for example, in what Minkowski called the absolute world in his famous 1911 paper, giving a model for Einstein's special relativity in terms of an absolute world of space and time in which the division between space and time depended upon the relative motions of observers. Implicit in this idea of an absolute world is that of absolute determination. This is where I personally came into the picture, because I first read Minkowski's paper in about 1919, and it caused a tremendous emotional upheaval, because it seemed to me that the argument was so complete and unanswerable that we do live in an absolute world in which events are simply arbitrarily carved as between space and time according to the way in which the observer happens to be moving. I felt almost as if I could not bear to live unless I could find some way of reconciling the physical evidences of an absolute world with my own conviction that I was in some way a responsible being, able by my actions to influence future events. Because obviously, if I am not able to influence future events in any way, I am not a responsible being. I am merely a helpless and useless spectator of a meaningless process which is wholly predetermined. About 1920, I came to a very clear conclusion that this dilemma could be resolved by postulating an additional dimension; the very dimension I have been speaking about in which potentialities are conserved. I felt very satisfied at the time with this, immensely relieved that the intolerable tension of the conflict between determinism and free will seemed to be resolved. It was not until many years later that I saw that this is not enough, that somehow we have to account for the possibility of moving between the world of conserved potentialities-that I called eternity and the world of actualizing events, which we call time. I shall return to this later.

We must look more closely into the connections between ourselves and events that are not here at this moment. One such connection is the link with future events that one can have in the form of precognition.

I am also sure that there are post-cognitions, that is, that one can have a link with an event in the past that does not depend upon memory, and does not even depend upon a mental reconstruction; that is, it is not the result of calculation or of a combination of what one knows. It is a direct experience of some past event in which we did not participate and therefore cannot 'remember'. I have had personally such unmistakable experiences of this direct contact with events in the past, which I had no possible means of knowing, and which I subsequently verified to have occurred, that I believe in the reality of post-cognitive contacts with the past no less than in the reality of pre-cognitive contacts with the future.

The question is whether these contacts with past and future events can serve any useful purpose. I think it was J. B. Priestley in his book on Time who introduced the concept, which he calls F.I.P. - Future Influencing Present - which later proved unmistakably to be a preparation for events which he could not have foreseen. I can say that I have observed the same in my own life. This has no evidential value for another person. If anyone has had experience of this, of seeing themselves doing things, they did not know why, and afterwards find that what they were doing was required as a preparation for something they did not, and could not foresee, then they will understand what is meant by "Future Influencing Present." These ideas seem fantastic as long as we continue to think in restricted categories of time and space. To think differently one must form some new kind of model in one's mind. Let us consider a mental experiment with the help of this diagram.

Let us suppose that there is a planet connected with the star Sirius. It is a convenient star because it is about eight light-years away. And let us suppose that there is some astronomer technician on this planet who decides to send regular signals to the earth. And let us suppose that now, in 1967, I pick up these radio signals. They were sent out by this astronomer  $8\frac{1}{2}$  years ago, that is, the distance that it takes for electromagnetic radiation to travel from Sirius to this earth. Now let us introduce a new purely hypothetical notion: that I have a capacity for telepathic communication, and I communicate telepathically with this astronomer and say to him "I have received your signals, and just to show that you have got my message, please vary the signal in such and such a way." He varies the signal, and I receive the changed message immediately. Suppose, let us say, that this could happen.



S is the star Sirius, which is 50 million, million miles away from E the earth. The line S E represents 50 million, million miles. The signal from S to E travels along the solid line path. If we could measure the time that it takes, we would say

'it took 8½ years', and we calculate that it travels at 180,000 miles per second to cover the 50 million, million miles between us and Sirius. This seems clear enough but it is only because of the way in which we represent the event in the diagram. Let us ask how my telepathic communication with this man has been achieved? Do I communicate with him by sending a message back along S E, but a message going back along S E and back would have taken seventeen years. On the supposition that it is possible to communicate with him without this lapse of time, then I must be communicating with him along the line S' E at this very same moment. This means that I am communicating with his past; I am not communicating with his present moment because he is going to send out a message that I get in a moment's time, and I get that message because 8½ years ago he altered his signal. He altered his signal 8½ years ago because he received a telepathic communication from now. This is an example precisely of the future influencing the present. I am now 8½ years in the future of this man on Sirius, but I am influencing his actions by my thought always on the assumption that thought can travel instantaneously and this is a plausible assumption because all of us can be thinking at this moment about Sirius and projecting our thought there without difficulty. If our thought were able to reach the mind of a person on Sirius, it would presumably do so without having to travel along some light-wave. I have taken this mental experiment to show that it is possible to think of the future influencing the present without going outside of the physical world-that is, without invoking any sort of non-physical reality.

The experiment does, however, violate Einstein's principle that no two bodies can move with relative velocities exceeding that of light. We can either assume that thought is immaterial or that it is a state of matter that is not subject to Einstein's principle. The latter is probably nearer the mark: but I want to emphasize that the mental experiment is proposed only to show that there is no absurdity in the suggestion that the future may influence the present.

Material existence in space and time is somehow connected with the velocity of light, but it does not follow that thought or other mental operations are subject to the same limitations. It is possible that in some dreams we do move out of the world region conditioned by space/time limitations into a region where one can travel differently.

So far, I have discussed only cognitive phenomena, and these include the hypothetical case where I sent a message to an astronomer on a planet near Sirius and influenced his actions 8½ years ago. The 'past' element refers to his time as well as mine because supposing that he went about measuring time by the ordinary means of getting me to send back a signal to him, that signal would get back to him in 8½ years after the present; and if he was patient enough to wait 17 years-which, after all is not outrageous-he could then be able to make all the calculations and would say: "This signal of mine reached the earth 8½ years after I got that message and somehow or other, on the earth I got an intimation that the message had been received - 8½ years before my own time. Somehow or other that earth being reached me from the future and told me what to do."

Now I want to hold on to this idea of being able to send messages from the future into the past, because it is a very peculiar idea that is not very much taken into account. We are very interested in precognition; we think already that pre-cognition, if it is possible, will be something very important and striking, and of course it would be if we could foresee events and adapt ourselves to what is to come. This would lead to enormous changes, so enormous that life would be utterly unlike anything we have known at all, because so much that we do is based upon hoping that it will not reap its inevitable consequences. If only we could know the inevitable consequences of our actions, many things that we do would have to be different. But there is a veil drawn that prevents us from knowing this, and therefore we are able to go on, producing causes of suffering, disaster for ourselves and for others. In terms of even short-term profit, I suppose that if we could actually see the whole story, we should never dream of bartering immediate gain for future loss. We can say that, if there were pre-cognition, it would make an enormous difference; but what I am wanting to bring into this is that pre-cognition to be useful to us must refer to that part of the future *which can be changed*. To have fore-knowledge of events which are already determined will not help us. I am sure that there are events that are already determined, such as the sunrise tomorrow morning. We do regularly adapt ourselves to the fore-knowledge that the sun will rise tomorrow morning and arrange our lives accordingly, and there is nothing we can do to change it. But if I had fore-knowledge that tomorrow I would run over somebody in a car, this fore-knowledge of the actual event would lead me to stay at home and not to go out in the car. But if in fact it were pre-determined, if the running over somebody in the car were a material fact that *had to become actual*, I would be unable to do anything except go out in the car and kill this person, however much I might know about it. Cases have been reported, of such a terrifying fatal awareness of something that is going to happen from which there is no escape.

Therefore we have somewhat to deepen our thoughts about pre-cognition and ask ourselves whether there may not be some kind of useful knowledge about the future that would help us to adjust, because there is *something we could do about it*. If we are to think in that way, then we have to assume that *there is more than one future*. This,

for me, is an undoubted truth; that is, that the future is not one single pre-determined sequence of material events; but that it is a whole range of events which, on one end of the scale are pre-determined, at another end of the scale are wholly undetermined, wholly free, but a matter of free decision only for those who are able to exist in that rarefied atmosphere where nothing is determined from the past. This notion of a future which is not a single line but rather a spectrum that stretches all the way from complete determinism to complete indeterminism, can be held if one remembers what I said about the conservation of potentiality. It only requires that one should postulate a dimension in which the potential can be conserved as well as the actual, and if one were able as it were to chase after potentialities into that domain, one could get hold of a potentiality and enable it to become actual, and not concern oneself with the actualization on the inevitable, determined level.

This idea of being able to travel out of space and time into another region is not so fanciful. We do this whenever we make a free choice, and we make an act of free choice really when we are confronted with more than one possible event in a given situation, and we realize that there are these potentialities. For this we must be aware of the opportunity. This is equivalent to saying that we must be conscious of a direction that goes at right angles to the direction of automatic, mechanical, determinate events. When we make such a choice-and it is always a hard choice-it always involves some sacrifice of the actual in order to gain the potential. When we make it, we do travel into a different region, we do get out of the determinate world. However, we seldom do more than make a loop in the line of time. We are not constructed of such material that we are able to maintain ourselves for very long on a higher potential than that of our own bodies; and therefore we find ourselves constantly back in this material world which is determined by the laws that govern our physical bodies. I think it does happen in dreams that we do move with greater freedom, and that is why there can be conditions in dreams that are totally extraordinary because events occur that cannot be known through the senses of the physical body.

But still all of this falls short of what I mean by 'outstripping time'. Outstripping time would be to do something which really is impossible. In the example I gave of the being on a planet near Sirius and ourselves, if he were able to come and join me now and send back a message to himself 8½ years ago, then he would be doing something remarkable. I am here 8½ years ahead of him and it is clever enough for me, by my telepathic powers, to send a message back to him 50 million, million miles away and tell him to vary his signal. I think, anyone would agree that this would be quite an achievement on my part; but if he were able to jump ahead of his own time and arrive 8½ years before himself, and send back messages to himself, then we would have to say that he was one up on us-even with our technology and telepathy developed to the limit of our imagination.

And yet, I believe that there is in man one part that is capable of this extraordinary journey. The example that I have given is still an example where both parties to the giving and receiving of a message are here in this physical world, and there is in fact no mechanism by which one can transport oneself ahead of time with any kind of physically existing material. I am not at all sure that it can be done by thought; it is very hard to say what thought or consciousness can or cannot do. But I think there is something in man that is less conditioned even than his thought or his consciousness, even less conditioned than pure timeless consciousness, *that is his will*.

Our will is a very strange thing, it is ourselves, it is I myself. I am, as Schopenhauer said, my will, and yet when I ask myself, what part in my life does this will of mine play, can I ever really say that I am making an act of will, or is it simply the transformations of the different substances of which I am made my body, my thoughts, feelings, consciousness and so on-I am always brought to the very edge of what I can understand, and there is something which is unable to take the plunge beyond that and to shed everything that may condition my will. And yet there is no reason to suppose that it is inherent in the will of man that it has to be conditioned. It is only conditioned because in order to act it requires instruments. When it takes up an instrument, it is conditioned by the conditions of the instrument. If my will works through my body, it is conditioned by the laws that govern my body; that is, when my will acts through my body, it is confined to the plane of material actualization. This is the reason why it is so hard to find any convincing evidence that there is such an element as free will at all. When we begin to penetrate into some deeper part of ourselves, into our inner states of consciousness, there seems to be more indication of something which is free, but there still is a conditioning. But just because one can see a direction along which one finds that the will moves from determinism to some relative degree of freedom, we can suppose that this process does not come to some barrier beyond which it cannot go; in other words, we can suppose that the will can be liberated and if it were liberated, it could reach a region where nothing is determined. And that region becomes the future for everything else, since nothing has become actual there. I call this region the *Hyparchic Future*, because I have

used this word *hyparxis* to mean that which enables us to move across the streams of time and space, and even to change eternity. It is the inherent freedom that is associated with our will.

Now I came, some time ago, to the conclusion that there is indeed a region-quite a real region-where it is possible to make free acts of will, and in doing so, to influence the past. In other words, I think that there is a kind of future in which it is possible for actions that are analogous to the one that I have described - of my sending a message to a man 8½ years ago and getting him to change what he is doing. I do think that these experiences of the kind that Priestley describes-and that I certainly; and probably most of you too have had-where it is unmistakable that in some way the future, not working through our consciousness or through our calculating powers, has guided us into actions the sense of which only became apparent later. It does seem that the simplest way to explain that kind of situation is to suppose that in some way *our will has outstripped time* and we have taken decisions before the events in which the decisions became something conscious and tangible.

I do think that this notion of outstripping time accounts for some of the very deepest intuitions of mankind, such as the notion that is attributed to Gautama Buddha, of the Nirvana state which is a state of non-existence and yet far from being a state of nothingness; a state in which there is neither being nor the time process, and yet a state which is asserted to be incomparably richer in its content than anything we know. Nirvana is certainly not a static, timeless, frozen state of the kind that I was talking about in the beginning. The notion of Nirvana has always been extremely perplexing to people because it seemed that it required non-existence, and yet was asserted to be the state of the perfection of being. In my opinion, there is nothing contradictory, and I would even say, not even very difficult about this notion if you begin to accustom yourself to think in terms of the kind of multi-dimensional world that I have been describing, and also of associating the Nirvanic state with the will rather than with the being of man. The will is capable of producing its own forms, although itself is formless.

I think that in this there is really no contradiction at all between the Buddhist doctrine and the Christian doctrine of life after death, which has been wretchedly misinterpreted as a kind of time state in some distant future. Particularly clear references to this state which we find in the Gospel, seem to me to show clearly that they refer to the hyparchic future, and not the future of the material world. The hyparchic future is free from time, and yet is not less than time. The extraordinary saying "I go to prepare a place for you" has always struck me as being one of the most remarkable utterances conceivable, because it amounts to the assertion: "I am going ahead of time in order to prepare something which has not yet happened." I never met anyone who has seen the extraordinary significance of the assertion that it is in fact possible to go ahead of time and act before events. In my opinion it is really worthwhile setting oneself to ponder over this. It is not an easy conception, it has taken me fifty years to clarify it for myself-I started thinking about these things in 1917 and I have had exceptional opportunities by meeting people who had had experiences which furnished material for understanding, and I have been very fortunate in my own experiences in this field. So I do not say that this is something which is immediately obvious, but I do say to you that it is something worthwhile examining very seriously. The chief obstacle to understanding what I have been describing is that you will think it is very easy; you will think it is very simple, it is simply going forward into the future, that it is thinking ahead, that it is something like pre-cognition. It is only if you are able to set yourself resolutely to look at it this way: this is not a future which one can know in advance because it is pre-determined. A pre-cognition of that kind is simply the contact that I have been talking about. A telepathic connection forward, or a telepathic connection backward is really no more extraordinary than a telepathic connection in the present. What I am talking about is incomparably more extraordinary than telepathy, because telepathy means simply having a contact with something which is not here present now. Going ahead of time means going ahead of what exists anywhere at all.

Outstripping time is a most elusive notion because it requires a reversal of our usual ideas of *being*. To enter the hyparchic future, it would be necessary to cease to be actualized successively. Instead of "unrolling" one would have to "roll up". Instead of converting the potential into the actual, which is happening to us all the time, we should have to convert the actual into potential. I believe that this is what happens in death. But we must also take into account the null-state in which potential and actual remain stationary. That is the state of eternity which I referred to earlier. The time process is the loss of potential, eternity is the conservation; *hyparxis* makes it possible to create potential and hence to change the world process. If we aspire to become creators we must learn to outstrip time.

No doubt people have done this in former times and some may have done it in our own time. They did so by an act of faith without knowing what it meant. It is a remarkable, and very hopeful, characteristic of the times in which we live that the barrier between sense experience and supra-sensual realities is no longer impenetrable. We begin to see that there is one, infinitely complex structure of Reality in which everything has its place.