

Sands of Mind Theory

Ms. Anlin Rabin¹, Mr. Vishvesh K Kashyap^{2*}, Ms. Vedanshi Dubey³

ABSTRACT

Sands of Mind Theory, presents a psychological-philosophical interpretation of parallel dimensions. Contrary to conventional multiverse theories that assume infinite realities, it posits that the number of dimensions is finite and directly linked to the range of human personality types. Drawing from the Myers–Briggs framework of sixteen personalities, the theory suggests that each represents a distinct version of the self-existing across corresponding dimensions. Symbolized by an hourglass, the model situates the most positive and negative versions of the self at opposite poles, with the balanced, ideal state residing at the central axis. Within this framework, déjà vu is understood as a moment of dimensional alignment, while canon events are transformative experiences capable of shifting one's dimensional trajectory. The theory does not refute established scientific explanations of déjà vu but offers an alternative lens through which consciousness and personality may intersect with metaphysical structure. As an evolving concept, the Sands of Mind Theory remains in its early, exploratory phase.

Keywords: *Parallel Dimensions, Hourglass, Personality Theory, Déjà Vu, Canon Events, Multiverse Psychology, Consciousness, Philosophical Framework*

For as long as thought has turned inward, humanity has been haunted by the question of multiplicity. Are we bound to one existence, or do countless variations of ourselves unfold elsewhere, shaped by the choices we did not make? Traditional physics has long imagined the multiverse as a boundless expanse, infinite in its permutations, each moment fracturing into immeasurable possibilities. Yet infinity, while mathematically elegant, remains experientially hollow, beyond perception and beyond the reach of meaning. **The Sands of Mind Theory** seeks to bring this abstraction into the human frame. It contends that the structure of parallel dimensions is not infinite but finite, limited to the range of personalities the human psyche can inhabit. Drawing upon the *Myers-Briggs typology*, which identifies **sixteen distinct personality configurations**, the theory proposes that each type symbolizes a unique dimensional state of being. In this view, our universe is mirrored not across endless realities but across sixteen psychological reflections, each a different self shaped by **its distinct way of perceiving, deciding, and acting**.

¹St.Xavier's Sr-Sec. Co-ed School, BHEL, Bhopal

²St.Xavier's Sr-Sec. Co-ed School, BHEL, Bhopal

³St.Xavier's Sr-Sec. Co-ed School, BHEL, Bhopal

*Corresponding Author

Sands of Mind Theory

The **hourglass serves as the architectural metaphor of this model**. Its form embodies both the continuity of existence and the dual motion of psychological evolution. The vertical axis signifies the passage of life, the flowing sands that mark our movement through time. The horizontal plane, however, represents the realm of personality itself, where shifts between types occur not as ascents or descents but as lateral movements across the same temporal layer.

The bottleneck, the narrowest point of the hourglass, marks rare and profound moments of alignment: **the *déjà vu***, when all versions of the self-act in unison, and **the *canon event***, when a single experience alters the individual so deeply that their very personality, and thus their dimensional position, changes.

This theory emerges not to contest scientific accounts but to complement them. It invites a psychological and philosophical interpretation of what physics describes in mathematical abstraction. The Sands of Mind Theory does not claim to measure or verify the multiverse, but to give it language, a way to see dimensions as reflections of human consciousness rather than distant cosmic structures.

Currently in its early stages, the theory stands as an open framework, a foundation to be expanded upon through future insights, observations, and interdisciplinary dialogue. It is not a conclusion, but the beginning of a conversation about the unseen architecture of mind and reality: the hourglass through which all consciousness must flow.

LITERATURE REVIEW

Questions of parallel realities, multiple selves, and anomalous experiences such as *déjà vu* occupy a space at the intersection of quantum physics, philosophy of modality, and depth psychology. The Sands of Mind Theory positions itself within this intersection by proposing that parallel dimensions are finite and structured around personality configurations, with experiential phenomena like *déjà vu* and canon events interpreted as moments of alignment or transition between these dimensional selves.

To situate this theory within existing knowledge, this review draws on ten major lines of thought: quantum consciousness (**Orchestrated Objective Reduction**), holistic physics (**Bohm's implicate order**), quantum multiverse models (**Everett, Franklin, Nomura**), philosophical modal realism (**Lewis**), depth-psychological synchronicity (**Jung**), phenomenological accounts of selfhood (**Husserl and successors**), parallel-life style ethical reasoning (**Sidgwick**), and empirical work on *déjà vu*. Together, they do not prove the Sands of Mind Theory, but they offer conceptual, mathematical, and psychological precedents that make it intelligible as a speculative framework.

The review is organized into four thematic sections: (1) quantum and cosmological models of multiple worlds, (2) metaphysical accounts of parallel realities and meaning, (3) philosophical and psychological accounts of multiple selves, and (4) empirical studies of temporal and memory anomalies. The conclusion synthesizes these strands, identifies gaps, and explains how they inform and constrain the development of the Sands of Mind Theory.

Quantum and Cosmological Models of Multiple Worlds

“Everett's Many-Worlds Interpretation (MWI) provides one of the earliest and most influential physical frameworks for the existence of parallel realities.” In Everett's formulation, the wavefunction never collapses; instead, each quantum event leads to

Sands of Mind Theory

branching world-states, all of which are equally real (Everett, 1957). “This view replaces a single, uniquely realized history with a constantly branching multiplicity. The strength of MWI lies in its formal compatibility with standard quantum mechanics; its weakness is the difficulty of connecting these branches to experience and probability in a way that is empirically testable.”

“Franklin (2025) refines this tradition by arguing that distinct “worlds” can be understood as emergent from decoherence processes, rather than posited as metaphysical extras. By embedding many worlds within a modern account of ontological emergence, he answers some of the classic objections that the interpretation is incoherent or metaphysically extravagant.” “Nomura (2011) extends the multiverse discussion into cosmology, attempting to unify eternal inflation with quantum mechanics.” In his approach, the cosmological multiverse and the quantum multiverse are different aspects of a single underlying structure, viewed from the perspective of an observer’s quantum state.

Although these models are not empirically confirmed, they collectively normalize the idea that reality may consist of many coexisting world-lines. For the Sands of Mind Theory, they provide a physical backdrop: if multiple worlds are at least a coherent possibility, then mapping personality-based “dimensions” onto such a structure shift from fantasy to speculative interpretation. However, where MWI and cosmological multiverse models typically imply an enormous or even infinite number of branches, the Sands of Mind Theory diverges by proposing a finite, psychologically organized set of dimensional trajectories.

“Orchestrated Objective Reduction (Orch OR) adds a different layer by proposing that consciousness itself may be rooted in quantum processes in microtubules within neurons (Hameroff & Penrose, 2014).” The central claim is that conscious moments emerge from orchestrated wavefunction reductions, linking subjective awareness to non-classical physical events. Although controversial and difficult to test, this model opens conceptual space for viewing mental states as quantum-resonant and potentially capable of spanning multiple superposed possibilities before “collapsing” into a particular experiential reality. This resonates with the Sands of Mind notion that different dimensional personalities might exist as parallel potentials, with alignment events such as déjà vu reflecting transient coincidences in their underlying quantum configurations.

Metaphysical Accounts of Parallel Realities and Meaning

Beyond formal physics, philosophical and metaphysical theories provide additional scaffolding. “David Lewis’s modal realism asserts that all possible worlds are as real as the actual world; “possibility” is cashed out as existence in another concrete world (Lewis, 1986).” This position is powerful in its internal coherence, it offers a clean reduction of modal talk to non-modal ontology, but it is often criticized for its ontological extravagance and lack of empirical anchoring. Still, it offers a direct philosophical precedent for treating alternative versions of a person as genuinely real, not just hypothetical. The Sands of Mind Theory echoes modal realism in spirit but refines it by correlating possible selves with structured personality configurations rather than with unbounded logical variation.

Bohm’s holomovement and implicate order provide a different metaphysical lens. “Bohm (1980) argues that beneath the visible, “explicate” order of separate objects lies an “implicate” order in which the whole is enfolded into each part. In this view, what appear as separate entities or events are unfolding expressions of a deeper, undivided totality.” While not a multiverse theory in the strict sense, this framework aligns with the idea that multiple

Sands of Mind Theory

selves or dimensions could be different unfoldings of a single underlying consciousness. The hourglass architecture of the Sands of Mind Theory, many trajectories converging and diverging through a shared bottleneck, finds a natural metaphorical home in Bohm's enfolding and unfolding of order.

“Jung's notion of synchronicity adds a psychological-metaphysical connection. Synchronicity describes meaningful coincidences that lack identifiable causal links yet appear symbolically or emotionally precise (**Jung, 1952**).” Jung interprets these events as evidence of acausal connections between inner psychic states and outer happenings, mediated by archetypal patterns in the collective unconscious. While Jung does not speak of dimensions in the physical sense, synchronicity prefigures the Sands of Mind idea that certain events, such as canon events or intense déjà vu, might signal alignments between different layers or trajectories of the self, even when no direct causal explanation is available.

Taken together, modal realism, Bohm's implicate order, and Jung's synchronicity offer a metaphysical and psychological justification for the claim that multiple realities or selves may coexist and occasionally align in meaningful ways. They support the theory's central intuition: that the structure of reality may be richer than linear causality suggests, and that human experience sometimes reveals hints of this deeper structure.

Philosophical and Psychological Accounts of Multiple Selves

“Phenomenological traditions describe the self as layered, shifting, and constituted through multiple experiential perspectives (**Zahavi, 2005**).” “This view challenges the notion of a single, fixed identity, suggesting instead that **different aspects of the self-emerge depending on context, intention, and lived experience**.” Sidgwick's reflections on divergent ethical life paths (**1874**) similarly imply that individuals contain multiple possible trajectories that could unfold under different conditions. Though neither phenomenology nor ethics explicitly posit parallel dimensions, both recognize human identity as decentralized, plural, and shaped by potentiality.

Modern personality science reinforces this multiplicity. Research on **person–situation interactionism** shows that individuals behave differently in identical situations depending on stable underlying traits. “**Fleeson's (2001)** findings demonstrate that personality expresses itself through consistent patterns of action across varying contexts, supporting the idea that different personality configurations produce distinct behavioral outcomes.” This aligns closely with the Sands of Mind Theory's proposal that the sixteen personality-based dimensions of the **self would respond differently when faced with the same event**, each dimension acting as a unique behavioral trajectory.

Longitudinal research further demonstrates **that personality is not static** but can shift in response to powerful life experiences. “**Roberts, Walton, and Viechtbauer (2006)** show that major events such as trauma, career shifts, profound loss, or significant success, can permanently alter traits like emotional stability, conscientiousness, and openness.” These enduring shifts closely parallel the theory's concept of **canon events**, moments strong enough to relocate an individual from one personality trajectory to another within the hourglass architecture.

Within typological psychology, “the **Myers–Briggs Type Indicator (MBTI)** offers a structured system for mapping **internal variation across sixteen personality types**.”

Sands of Mind Theory

Although often critiqued for its psychometric limitations, MBTI remains influential because it organizes psychological diversity into discrete and interpretable categories. Its sixteen-type framework resonates with the Sands of Mind Theory's finite dimensional structure, illustrating how identity differences can be systematically classified. While MBTI does not claim to describe "multiple selves," its typological design mirrors the theory's organization of identity across distinct personality-based dimensions.

Together, these philosophical and psychological perspectives show that identity is not monolithic but composed of multiple potential selves, phenomenologically experienced, behaviorally expressed, or typologically defined. By integrating the stability of personality-driven action with the transformative power of life events, these traditions support the Sands of Mind Theory's central claim: that personality orientations can be understood as distinct yet interconnected trajectories within a broader dimensional architecture.

Temporal and Memory Anomalies: Déjà Vu Research

Empirical work on déjà vu offers an important counterpoint and constraint. Scientific studies generally interpret déjà vu as a product of memory and perceptual mechanisms rather than as evidence of other dimensions. "**Brown (2004)** reviews cognitive and neurological accounts, highlighting theories such as dual-process familiarity, temporal-lobe involvement, and memory.

mismatch." "**O'Connor and Moulin (2010)** discuss déjà vu as arising from a mismatch between familiarity signals and recollection processes, and clinical studies in temporal lobe epilepsy show that direct stimulation of certain brain areas can induce déjà vu experiences."

These findings suggest that déjà vu can, at least in part, be explained by internal neural dynamics without invoking parallel dimensions. For the Sands of Mind Theory, this constitutes both a limitation and an opportunity. The limitation is clear: any dimensional interpretation must acknowledge that déjà vu has robust neurocognitive explanations. The opportunity lies in treating those explanations as the **proximal mechanisms through which deeper structural alignments might be experienced**. In other words, the theory can position dimensional alignment as a metaphysical or conceptual layer, with memory mismatch and neural activation as the immediate physiological vehicles of that experience.

Synthesis of Literature and Theoretical Positioning

The literature across quantum theory, cosmology, metaphysics, phenomenology, and cognitive psychology collectively constructs a conceptual environment in which the Sands of Mind Theory can be meaningfully situated. "Quantum and cosmological multiverse models (**Everett, Franklin, Nomura**) and quantum-consciousness frameworks (Orch OR) normalize the idea of multiple coexisting realities and non-classical mental states."

Modal realism and Bohm's implicate order provide philosophical and structural grounds for treating possible selves and unfolded trajectories as real or at least coherent. Jung's synchronicity, phenomenological accounts of multiple selves, and Sidgwick's branching ethical reasoning show that multiplicity and alignment are longstanding themes in the study of mind and morality.

Empirical déjà vu research, meanwhile, anchors the theory in observable phenomena while also marking the boundary between established science and speculative interpretation. There are, however, clear gaps. No existing theory directly links personality typologies to a finite

Sands of Mind Theory

set of parallel dimensions, nor does any empirical framework currently measure cross-dimensional alignment or canon events in the way the Sands of Mind Theory proposes.

The literature thus informs the theory by providing analogues, precedents, and constraints, but it also highlights its novelty: the move to organize dimensional multiplicity around personality structure and to reinterpret déjà vu and transformative life events as signatures of that structure. Future work on whether theoretical, mathematical, or empirical, will need to explore whether these connections can be sharpened into testable predictions or remain at the level of philosophical and psychological metaphor.

THEORETICAL FRAMEWORK

Theoretical Proposition

The Sands of Mind Theory proposes that parallel dimensions/universes are not infinite but correspond to the finite range of personalities the human psyche is capable of expressing. Each personality configuration represents a distinct dimensional state, and the individual exists simultaneously across these parallel variants, inhabiting their own universes.

The architecture of this system is represented through the hourglass, where the **vertical flow** signifies the continuity of life, and the **horizontal plane** represents the alignment and transformation of personality. Moments such as déjà vu arise when all dimensional versions momentarily synchronize, while canon events alter the personality itself, shifting the individual from one dimensional line to another.

Conceptual Components

Dimensional Personality States

At the core of the theory lies the assumption that personality is the determining factor of dimensional existence. Using the **Myers-Briggs typology** as a symbolic framework, sixteen distinct dimensions correspond to sixteen personality states. Each state reflects a particular mode of perceiving, judging, and acting. These are not metaphorical or hypothetical divisions but represent the structural limits of psychological variation within the individual.

Hourglass Architecture

The hourglass serves as the central conceptual model. Its vertical axis represents the forward passage of life, a continuum through which all versions of the self proceed. The horizontal axis, however, represents the psychological domain. Here, movement is lateral rather than vertical, signifying that personality transformations occur across the same temporal layer rather than through ascension or descent. This architecture allows the theory to portray both stability and fluidity within identity.

The Bottleneck Convergence Point

The narrowest point of the hourglass symbolizes rare moments in which dimensional boundaries momentarily collapse. These convergence points manifest as two experiences:

- Déjà vu, a transient alignment in which all sixteen versions act in unison.
- Canon events, profound experiences that alter the personality configuration itself.

During these events, the individual encounters a psychological “merging,” either temporarily (in déjà vu) or permanently (in canon events), shifting their dimensional position.

Sands of Mind Theory

Horizontal Personality Shifts

Personality change occurs not vertically but horizontally across the hourglass plane. Major life events can displace the individual from one personality-dimension line to another.

For example, entering a transformative workplace, experiencing loss, or encountering a life-defining opportunity may shift an individual's position. This mechanism accounts for the evolution of the self across time while maintaining dimensional coherence.

Mechanisms and Logic of the Theory

Alignment Mechanism (Déjà Vu)

The theory argues that déjà vu occurs when the normally asynchronous dimensional versions of an individual momentarily align. Under typical conditions, each personality dimension operates at its own subtle temporal frequency. When these frequencies converge, the individual perceives a sudden familiarity, a psychological echo across dimensions.

Transformation Mechanism (Canon Events)

Canon events operate as psychological catalysts. These experiences carry enough emotional or existential weight to reconfigure the individual's personality. When a personality shifts, the dimensional version associated with that personality takes precedence, thus relocating the individual horizontally across the hourglass architecture.

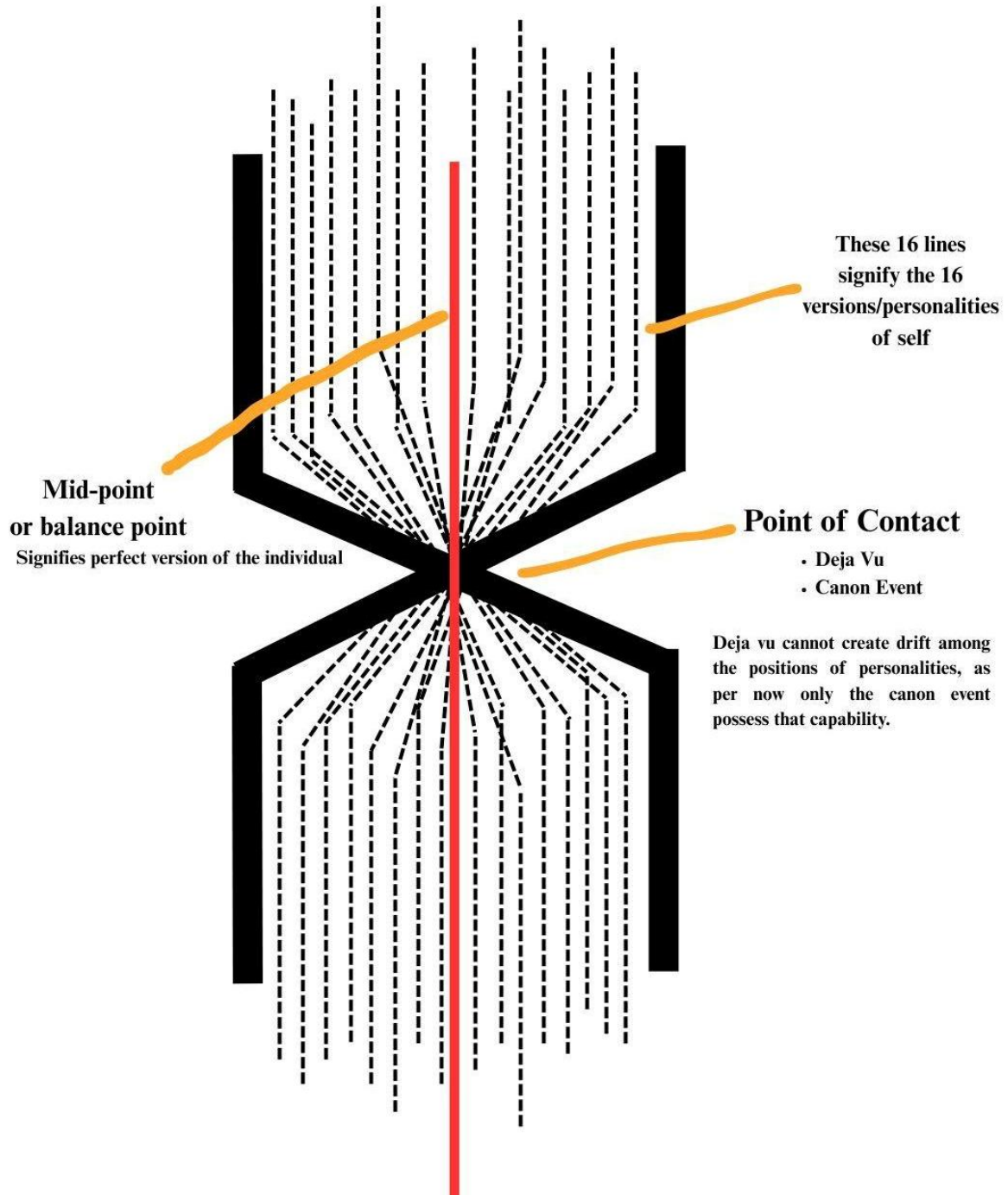
Continuity Mechanism (Vertical Flow)

The vertical flow of the hourglass represents the progression of life shared by all dimensional versions of the self. Time advances uniformly, even as personality states shift laterally. This maintains unity across the multiplicity of selves.

The Midline as the Ideal Self-State

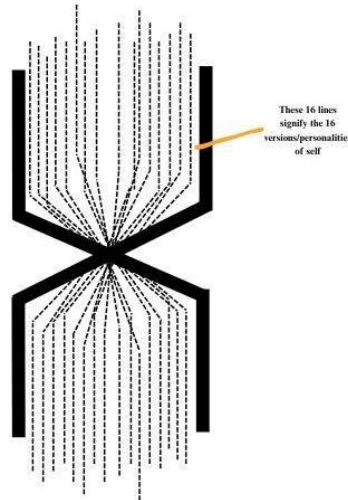
The midline runs vertically through the center of the hourglass and represents the individual's most integrated and balanced state. It reflects a version of the self in which judgment, emotion, and intention align with clarity and coherence, not as a moral ideal, but as a state of optimal internal harmony. Though rarely reached, the midline serves as the organizing axis for all personality-based dimensions, reducing conflict between possible selves and offering the most unified path of action.

DIAGRAMMATIC REPRESENTATION

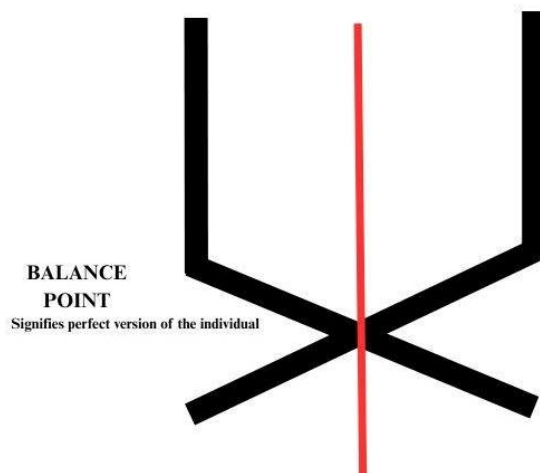


Sands of Mind Theory

The architecture of this vision is expressed in the symbol of an hourglass. Sixteen lines run within it, stretched taut between two extremes: the darkest iteration of the self at one end, the most luminous at the other.



Between them lies a narrow balance point, marked as zero, where the most complete version of the individual resides — a self whose judgment is tempered, whose actions are aligned. It is here, at the center, that choice and consequence reach their purest accord.



Novelty and Distinctiveness of the Theory

The Sands of Mind Theory introduces a human-centered alternative to the infinite multiverse model by grounding dimensional variation in psychology rather than cosmology. Unlike quantum interpretations that depend on mathematically infinite branching, this theory locates dimensional multiplicity within the finite and definable range of human personalities. It integrates psychological typology, lived experience, and metaphysical speculation into a unified structure represented by the hourglass.

Sands of Mind Theory

Most importantly, it situates phenomena such as déjà vu and profound life transitions within a coherent dimensional framework that is both introspective and structurally modeled, offering a philosophical interpretation that complements, rather than contradicts, scientific accounts of memory, perception, and identity.

Rationale / Justification

Conceptual Reasoning

The Sands of Mind Theory is built on the premise that human identity is neither singular nor static but exists as a constellation of potential selves shaped by personality and experience. By linking parallel dimensions to the finite and structured range of personality configurations, such as those described in the **Myers-Briggs typology** - the theory offers a human-centered interpretation of dimensional multiplicity.

Since personality governs perception, decision-making, and behavioral outcomes, it is conceptually coherent to propose that dimensional variation corresponds to variations in personality. The hourglass architecture reinforces this logic by illustrating both continuity and fluidity within the self.

Supporting Empirical and Philosophical Foundations

The validity of the theory is strengthened by existing psychological and philosophical insights. **Jung's framework of synchronicity** refers to meaningful coincidences that occur with no causal relationship yet seem too symbolically precise to be random.

Neuroscientific findings on déjà vu, memory mismatch, and predictive coding demonstrate that the mind regularly generates experiences that blur the boundary between present perception and stored possibility. These phenomena align with the theory's interpretation of déjà vu as a momentary convergence of psychological dimensions.

Although empirical studies do not directly confirm dimensional alignment, they affirm that the mind experiences moments where cognitive layers simultaneously intersect, giving the theory philosophical grounding and psychological plausibility.

Addressing Potential Counterarguments

Critics may argue that personality typologies cannot reasonably serve as metaphysical boundaries, or that the theory extends beyond empirical testing. However, **the Sands of Mind Theory does not present itself as an empirical model to be validated through physical measurement.** Instead, it is a conceptual framework that integrates psychological structure with metaphysical possibility. By positioning itself alongside, rather than against, scientific accounts of memory, perception, and identity, the theory avoids reductionism. It acknowledges the limitations of current psychological and neurological models while proposing an interpretive architecture that remains faithful to lived human experience.

Justification for the Model's Plausibility

The justification for the **Sands of Mind Theory** rests on its alignment with long-standing psychological insights, philosophical traditions, and experiential phenomena that remain insufficiently explained by existing frameworks. The hourglass model provides an interpretable structure that accounts for both stability and transformation within personality across time.

Sands of Mind Theory

By grounding dimensional variation in the human psyche rather than in infinite cosmological branching, the theory presents a coherent, finite, and meaningful alternative to the traditional multiverse paradigm. It stands not as a scientific conclusion but as a plausible conceptual model - **one that aims to illuminate the unseen architecture of mind and the multiplicity of being.**

Implications and Applications

Theoretical Implications

The Sands of Mind Theory proposes that the human personality may be more than a psychological construct, it may be a structural indicator of our position within a finite multidimensional architecture. If each of the sixteen personality configurations corresponds to a distinct dimensional state, then personality itself becomes a probabilistic map of where a given consciousness resides within the broader multiverse. This does not assert that personality *creates* dimensions, but rather that each type may reflect a stable cognitive pattern that aligns with a specific parallel trajectory of the self.

While this hypothesis aligns conceptually with existing multiverse frameworks and modern cognitive theories, current scientific technology cannot directly test cross-dimensional interactions. We cannot yet measure the alignment of parallel selves, observe dimensional drift, or detect the subtle synchronizations that the theory suggests underlie déjà vu and canon events. Nevertheless, the model opens a path for future researchers by offering a structured, psychologically anchored way to interpret multidimensional existence, not as abstract cosmology, but as a lived cognitive experience.

By framing personality as the organizing mechanism of dimensional identity, the Sands of Mind Theory provides a conceptual foundation upon which later empirical, computational, or quantum-cognitive models may build. It lays the first stones of a bridge between psychology and multiverse physics, suggesting that what we experience as personality may, in fact, be the human-scale signature of a much deeper dimensional logic, one that future science may finally have the tools to illuminate.

Predictive Implications

Dimensional Alignment Events - DÉJÀ VU

The Sands of Mind Theory proposes that experiences such as déjà vu, sudden familiarity, or moments of inexplicable certainty arise when parallel dimensions briefly align in structural patterning. In these rare intervals, the cognitive states of multiple selves converge, producing the subjective sensation of having “**seen**” or “**lived**” a moment before. This phenomenon does not rely on stored memory, but on synchronicity across dimensional variants of the same consciousness.

Canon Event Predictive Dynamics

The Sands of Mind Theory predicts that canon events which consist of experiences of profound emotional, psychological, or existential magnitude which serve as catalysts for horizontal dimensional transitions. These events interrupt the stability of a personality’s existing position within the hourglass structure, compelling a shift toward a new configuration of traits, perceptions, and behavioral patterns.

Such transitions are not random; they emerge when the intensity of an experience exceeds the threshold of ordinary cognitive processing, forcing a reorganization of the individual’s internal architecture.

Sands of Mind Theory

The theory suggests that the greater the transformative weight of the event, such as entering a pivotal career, enduring loss, achieving unexpected success, or encountering a life-altering realization - **the more pronounced the dimensional shift**. Although these transitions cannot be empirically tracked with current technology, the theory posits that canon events may leave observable psychological signatures: discontinuities in preference, shifts in decision logic, or sudden reorientation of values. These patterns offer indirect support for the idea that such events represent not merely personal turning points, but moments of dimensional re-alignment.

Conceptual Applications

Explanation of Memory Anomalies

The theory provides a conceptual reinterpretation of memory-related phenomena that lack corresponding episodic traces. Experiences such as déjà vu or uncanny familiarity are reframed not as failures of the memory system but as perceptual echoes from adjacent dimensional selves. These anomalies, therefore, may represent residual traces of synchronicity rather than neurological error.

Modeling Parallel Cognitive Pathways

The hourglass structure of the Sands of Mind Theory offers a new way to understand how individuals hold multiple potential actions, interpretations, and identities at once. The model suggests that decision-making and counterfactual thinking may arise from the simultaneous activity of parallel cognitive pathways unfolding across multiple dimensions. This provides a multidimensional reinterpretation of imagination, foresight, and internal conflict.

Framework for Dimensional Transitions

The theory articulates how transitions between personality-based dimensions occur, particularly during canon events the experiences are so pivotal that they alter one's interpretive frameworks, emotional orientations, and self-concept. Such transitions represent horizontal shifts within the hourglass structure, reflecting a change in dimensional identity. This offers a conceptual means of understanding profound internal transformation without pathologizing or mystifying it.

Limitations and Future Directions

Conceptual Limitations

The Sands of Mind Theory operates primarily as a conceptual and philosophical model, as current scientific methodologies are not yet equipped to detect or measure the multidimensional structures it proposes. The theory's claims about dimensional alignment, cross-dimensional drift, and parallel selves remain speculative due to the absence of observable or quantifiable indicators. This reliance on theoretical reasoning limits the model's capacity to generate empirical predictions that can be experimentally validated.

Typological Constraints

The framework draws on the Myers-Briggs personality typology, mapping its sixteen configurations onto sixteen corresponding dimensions. While symbolically powerful, this approach assumes a structural rigidity that may not fully capture the fluid, adaptive nature of human personality. Individuals who do not align neatly with typological boundaries or who conceptualize personality through alternate models, may not fit cleanly within the hourglass architecture. This restricts the universality and flexibility of the theory.

Sands of Mind Theory

However, **the Sands of Mind Theory does not rely exclusively on the Myers-Briggs model.** MBTI is used primarily because it offers a wide and well-defined range of personality variations, covering many of the traits currently recognized in psychological literature. Should future research expand or refine personality classification systems, whether by increasing the number of types or introducing a more nuanced structural model, **the dimensional correspondences would expand accordingly.** Thus, **the theory remains open, scalable, and responsive to the evolution of personality science,** with the number of dimensions always correlating to the diversity of personality configurations recognized by human understanding.

Latent Mathematics of the Hourglass Form

Though the Sands of Mind Theory stands on psychological and philosophical ground, the hourglass that frames it carries an undeveloped mathematical promise. What appears today as a 2D–3D schema may, in time, admit deeper expression, into the language of four-dimensional geometry, fractal recursions, and probabilistic fields. These notions remain distant on the horizon, yet they suggest that the hourglass is more than a metaphor; it is a structure whose hidden mathematics may one day illuminate the very architecture it now only shapes in outline.

Phenomenological Ambiguity

Experiences such as *déjà vu* can be interpreted through multiple psychological and neurological frameworks. The Sands of Mind Theory offers one possible explanation, but it cannot yet distinguish cross-dimensional phenomena from memory irregularities, cognitive biases, or emotional responses. This ambiguity imposes limits on the theory's interpretive precision and its ability to separate dimensional effects from conventional psychological processes.

Directions for Future Development

Future refinement of the theory may emerge through interdisciplinary collaboration across psychology, quantum cognition, theoretical physics, and philosophy of mind. Advances in computational modeling, neural pattern mapping, or quantum-based theories of consciousness may eventually offer indirect methods for evaluating dimensional coherence or behavioral parallelism. Expanding the hourglass model to incorporate alternative personality frameworks may also enhance its adaptability and explanatory range.

Long-Term Prospects

Although empirical validation remains out of reach with current technology, the theory lays a conceptual foundation for the future study of finite multidimensional identity. Its limitations highlight areas where scientific innovation may eventually intersect with philosophical inquiry, enabling the model to evolve into a more formal and rigorous structure. In this sense, the theory's constraints do not signal its weakness, but rather define the frontier of a field yet to be explored.

CONCLUSION

The research reviewed here shows that the ideas behind the Sands of Mind Theory sit at the crossroads of several scientific, philosophical, and psychological traditions. Quantum models such as Orch-OR (Hameroff & Penrose, 2014), Everett's Many-Worlds Interpretation (1957), and later work by Franklin (2025) and Nomura (2011) all point toward the possibility that reality may branch or unfold along multiple paths. While these theories

Sands of Mind Theory

differ in detail, they share the idea that parallel forms of existence are not inherently impossible, supporting the notion of structured, personality-based dimensions.

Philosophical perspectives further strengthen this foundation. Lewis's modal realism (1986) treats all possible versions of individuals as real, while Bohm's implicate order (1980) describes an underlying unity from which different expressions of reality emerge. Jung's synchronicity (1952) introduces the idea that meaningful events can align without causal explanation, echoing the theory's view of déjà vu and canon events as points where different versions of the self briefly intersect.

Phenomenological accounts of the self (Zahavi, 2005) and Sidgwick's reflections on alternative life paths (1874) suggest that identity is not singular but composed of potential selves that unfold over time. These perspectives support the theory's idea that personality configurations can be understood as parallel trajectories.

Scientific research on déjà vu (Brown, 2004; O'Connor & Moulin, 2010) provides a necessary balance by showing that familiar-feeling moments can arise from cognitive processes like memory mismatches and temporal-lobe activity. While this grounds the experience in the brain, it does not rule out the possibility that such mechanisms could act as the "surface-level" expression of deeper structural alignment, if such alignment exists.

Taken together, these lines of evidence give the Sands of Mind Theory a conceptual space to stand in. None of the existing research directly connects personality types to dimensional multiplicity, and there is no established method for detecting alignment events or tracking shifts between dimensions. These remain open questions. But the theory brings together ideas from physics, philosophy, and psychology in a way that invites further exploration and suggests that multiple versions of the self may not be just an imaginative notion, but a meaningful way to think about human experience, change, and the unseen architecture of identity.

REFERENCES

- Bohm, D. (1980). *Wholeness and the implicate order*. Routledge.
- Brown, A. S. (2004). *The déjà vu experience*. Psychology Press.
- Everett, H. (1957). "Relative state" formulation of quantum mechanics. *Reviews of Modern Physics*, 29(3), 454–462. <https://doi.org/10.1103/RevModPhys.29.454>
- Fleeson, W. (2001). Toward a structure- and process-integrated view of personality: Traits as density distributions of states. *Journal of Personality and Social Psychology*, 80(6), 1011–1027. <https://doi.org/10.1037/0022-3514.80.6.1011>
- Franklin, A. (2025). *Incoherent? No, just decoherent: How quantum many worlds emerge*. arXiv:2501.16020. <https://arxiv.org/abs/2501.16020>
- Hameroff, S., & Penrose, R. (2014). Consciousness in the universe: A review of the "Orch OR" theory. *Physics of Life Reviews*, 11(1), 39–78. <https://doi.org/10.1016/j.plrev.2013.08.002>
- Jung, C. G. (1952). *Synchronicity: An acausal connecting principle*. Princeton University Press.
- Lewis, D. (1986). *On the plurality of worlds*. Blackwell Publishing.
- Myers, I. B., McCaulley, M. H., Quenk, N. L., & Hammer, A. L. (1998). *MBTI manual: A guide to the development and use of the Myers-Briggs Type Indicator* (3rd ed.). Consulting Psychologists Press.

Sands of Mind Theory

- Nomura, Y. (2011). Physical theories, eternal inflation, and the quantum universe. *arXiv:1104.2324*. <https://arxiv.org/abs/1104.2324>
- O'Connor, A. R., & Moulin, C. J. A. (2010). Normal and pathological déjà vu: A review. *Psychological Bulletin*, *136*(5), 800–826. <https://doi.org/10.1037/a0019745>
- Roberts, B. W., Walton, K. E., & Viechtbauer, W. (2006). Patterns of mean-level change in personality traits across the life course: A meta-analysis of longitudinal studies. *Psychological Bulletin*, *132*(1), 1–25. <https://doi.org/10.1037/0033-2909.132.1.1>
- Sidgwick, H. (1874). *The methods of ethics*. Macmillan. <https://archive.org/details/methodsofethics00sidg>
- Zahavi, D. (2005). *Subjectivity and selfhood: Investigating the first-person perspective*. MIT Press.

Acknowledgment

The author(s) appreciates all those who participated in the study and helped to facilitate the research process.

Conflict of Interest

The author(s) declared no conflict of interest.

How to cite this article: Rabin, A., Kashyap, V.K. & Dubey, V. (2025). Sands of Mind Theory. *International Journal of Indian Psychology*, *13*(4), 2518-2532. DIP:18.01.229.20251304, DOI:10.25215/1304.229