

The World Dream As Parable of Being

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Summary. The bulk of the scientific fraternity still regards the world as ‘a thing as such’, a ‘reality’, in other words, that is independent of an active mind. Its proponents build their theories on facts they regard as something certain, steadfast and unalterable. The etymology of ‘fact’ reveals that its meaning has its roots in the Latin word ‘facere’, ‘to do’. Its present day meaning was established in the 17th century when it meant ‘something that has occurred’. An occurrence is based on observation, which does not enjoy universal consensus, but is an individual matter. Like a dream, which is an occurrence, waking occurrences need interpretation. In light of this a waking fact is no more certain, steadfast and unalterable than a dream fact. Neither of them is real, for the precondition of reality is something unchanging. What, however, is steadfast and unchanging is consciousness. It persists when someone is knocked unconscious and it persists even beyond the death of the body. NDEs provide evidence for this, and so does the ‘death’ of the mystic and yogi. In daily life consciousness may fluctuate, but it will never extinguish. Consciousness is the sine qua non of existence and thus its everlastingness imbues the sense of reality to dreams and waking experience. Absolute Consciousness contains all there is, was and will be. It reveals its unexpanded content by emanating it in form of dreams and waking life where it expands in an illusive show like Plato’s play of shadows or like the cinematic screening or the virtual reality headgear. Like a cinematic screening, existence, which means standing out from something, is a projection. The projector is the brain, which screens the dream world inside the skull and the waking world outside of it. Both projections are illusive. The circumstance that dreams can conjure up vast landscapes within the skull forces us to suspect that the same applies to the waking world. Radin’s innumerable Double Slit experiments that show that consciousness collapses wave functions instantly at enormous distances, together with QM entanglement, makes nonsense of the speed of light and thus of time and space. Consciousness gives up its inner reality in a manner that might be compared to white light of the sun revealing its innate rainbow colours as it passes through a crystal, which latter would be analogous to the brain. NDE subjects often ask if the light they encounter was God. The answer is always ‘no’. This is because that light is the first manifestation of God, or of absolute Consciousness, just as the rays of the sun are its first manifestation and not the sun itself. A reflection of that divine light is ever-present in all life forms. We experience it in NREM Delta sleep. Unfortunately we forget it by the time we wake up since we have passed through the commotion of the last dream.

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The most pervasive assumption is the notion that the world is a fact independent of the mind. It is pervasive because the belief that the world is ‘a thing as such’ is not only a fixture in the mind of the ordinary citizen, but also in the perception of the bulk of the scientific fraternity. This is, of course, most astonishing because it generally is thought that the intelligence of the members of that section of the population rates above the average.

It certainly seems that clever minds are very good at manipulating ‘facts’, but rarely appear to be inclined to ask themselves what it actually is they are manipulating. Put another way, they won’t, for instance, ask themselves what the word ‘fact’ actually means, what in other words, its etymology is, its origin. They just go along with what they have picked up in contextual circumstances, which brings with it the approximate understanding of the word the speaker has. Since ‘fact’ has acquired the taints of a kind of public

opinion, namely that it refers to something certain, steadfast, and unalterable, it spreads the lie that the world is something certain, steadfast and unalterable. And yet it doesn’t take greater discriminatory ability than that of an intelligent adolescent to see that none of these qualities can justly be attributed to the world.

So, a ‘fact’ is not what we blindly accept it to be in dialogues and even arguments of logic and science, but what it conveys etymologically. And that is ‘something we are doing’ and not something unalterable, self-evident and ‘per se’, because the word ‘fact’ comes from the Latin ‘facere’, ‘to do’. The modern meaning of ‘fact’ as ‘a thing known to be true’ dates back to the 1630’s when it acquired the notion of ‘something that has actually occurred’. It means that the basic perception of the world among scientists has not progressed beyond the 17th century, although its manipulative capabilities, thanks to computers and other sophisticated technologies, have moved on considerably.

Now, when we recall just how divergent reports and opinions are that have their basis in observations of occurrences, - we only have to consult the crime department of the police in this matter - it becomes at once apparent that the general view we have of a ‘fact’ must be as varied as the minds of the observers. It confirms the notion that a ‘fact’ is not something certain, steadfast and unalterable as is generally assumed, but an utterly individual, and indeed private matter that is dependant on individual, conscious minds.

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Like a dream, which is an occurrence, waking occurrences need interpretation. This clearly makes the waking world no more certain, steadfast and unalterable than the dream. Both are illusive occurrences. Both are dependent on a functioning mind and hence are equivalent spectacles. Indeed, both are ineligible to claim reality status since *the precondition for reality is that something is unchanging*. This reinforces the idea that the world is no more real than a dream. And yet we all have the feeling that the waking world is more real than a dream. We put this down to the circumstance that we keep returning to the same world after a sleep, while in our dreams we have no steady point of return, like the same house, for instance. At the same time we also get the impression that a dream is far more ethereal and indeed vaporous than the waking state. But upon closer examination we discover that waking is just as much subject to constant change as is the dream.

Indeed, both occurrences are intermittent, which alone is enough to declare both phenomena as impermanent, uncertain and constantly changing, thus making it superfluous to call upon the vicissitudes of the underlying atomic and subatomic world to bear witness.

The second pervasive assumption is that the world must have an origin. At this point speculation abounds. Those, whose premise is based on the belief that the world is 'real', will declare that its cause must be 'out there' somewhere. Naturally, the assumptions of the 'out there theorists' will be the raw material for the construction of a thesis that fits in with their knowledge of physics and chemistry acquired so far. This alone should place their artifices on shaky ground since their premises must naturally be inadequate because there is always more to be discovered about the universe. And indeed, this situation will remain so forever since the 'facts' themselves available for the construction of their premises on which to build their theories are no more solid than the speculations that established them in the first place. *Thus, while all theories founded on 'facts' may have a claim to be works of art, they are ultimately nothing more substantial than constructs of ideas.*

The present overriding assumption of the origin of the universe is that it started with a 'Singularity' causing a Big Bang. Presumably a Singularity is a 'scientific' substitute for a Deity with equivalent powers to blast energy into matter, ultimately coagulating into stars and planets and finally - the mystery of life. However, since this particular Entity has none of the intelligence - omniscience - attributed to God, it seems even to theorists like Lederman that such a Singularity must be endowed with what he called the God-particle that contained all the laws of physics, so enabling it to evolve intelligently. (1) Those theorists who cannot share such an attribution must believe in miracles, for their speculation is that it only needed *time* subsequent to the initial 'Bang' for everything to put itself into the kind of creation even the die-hard atheists are compelled to admire unreservedly.

Part of the Big Bang theory is that its energy created matter first, which then by some purely imagined process, emanates consciousness that allows us to appreciate the wonder of the world. This supports the notion that creation in such a thesis is a consequence of absolute darkness out of which evolved the miracle of the universe. In short, the Big Bang in such a case is founded on a creative principle that goes utterly against all human creative experience. Even the most corrupt art, for instance, in which the painter splashes paint on a canvas in an utterly wilful and accidental man-

ner, evidences underlying intelligence and conscious intent. Just the very decision to paint, no matter what the outcome may be, requires intelligence. It necessitates the notion and recognition of what painting is, what kind of materials and tools are purposeful, and what sort of ground would be the most suited for the activity.

And here is the rub: Part of today's science is quantum mechanics according to which there is no such thing as *time*, from which follows that there would have been no time for the subsequent evolution of the Singularity. Indeed, Radin's Double Slit experiment, (2) which verifies that consciousness collapses wave functions, thus uncovering particle duality, was executed over long distances, some as far distant as 18,000 km, and yet the impact was in all cases as instant as in entanglement, which shows that when the nearby particle is 'touched', no matter how distant its 'partner' may be, the latter is always affected in the same instant, so making nonsense of the speed of light and with it of space and time.

Thus, if we accepted the Big Bang as the creative principle, it would have to be more in line with metaphysics than with pre-quantum physics, which still dominates the field. In other words, it would be built on the notion that the world is a projection of our brain, from which follows that the creation of the universe would be as instantaneous as the mystic Chuang Tzu says in his chapter on the "Identities of Contraries": "*Heaven, earth and I were produced together, and all things and I are one*". (3) Such instant creative circumstance would be in perfect accord with the notion that experiencing the world is just another form of dreaming, the world of which appears in an instant.

And so it is: both occurrences are projections of the brain, both create illusive space and time with one distinctive difference; one projects it outwards, while the other does it inwardly within the limits of the skull, creating enough of apparent space to compete with fields and spheres of the waking world'. And, while the function of both occurrences is reliant on a conscious brain, they are also interdependent. Indeed, the dream is the indispensable software that determines the projection of the waking world on the monitor screen of the human computer. (4) This interdependence actually demonstrates that dreaming and waking are one single process necessarily divided into two directionally opposing phases, just as breathing in and breathing out are one single life-sustaining process consisting of directionally opposing motions.

No doubt, with regard to the question of whether or not matter was created first, the finding of the double slit experiment that consciousness actually steers the collapse of a wave function, demonstrates irrefutably that matter is the child of consciousness and not the other way round. Indeed, even without it, the recognition alone that *consciousness is the sine qua non of existence*, forces us to admit that matter and with it any thing or thought has its roots in consciousness. Thus, a scientific bible would have to state: "In the beginning there was Consciousness". As a consequence the first verse in Genesis, which is: "*In the beginning God created the heaven and the earth*", would need only one small amendment: The substitution of the word 'God' with the word 'Consciousness', so making that first verse to: "*In the beginning Consciousness created heaven and earth*".

Would such a substitution diminish God's chief characteristics? It certainly would not rob him of his creative power or of his substance as the ground of being, nor would he

lose his characteristic of invisibility or his omnipresence and indeed omniscience. Nor would this substitution deny his attribute of 'the living God' since Consciousness is the very fundament of life. Indeed, when it is said that he was 'the life and light of every man', Consciousness is described very succinctly at one and the same time. So, what is there in God that Consciousness has not? What word, what notion, what thing could exist without Consciousness? Certainly, God himself would not exist if it were not for Consciousness!

Thus, if there were a God, he would have to answer to all the characteristics of Consciousness. Here it gets a little difficult, for most of humanity, as far as I can assess, believes that consciousness ceases at point of death, thus robbing God in such a substitution of the quality that sets him well apart from human existence: eternal being. And with that it would, of course, relegate him to the status of a dream. In short, it would rob him of the most important quality, namely of being totally real.

Superficially viewed, consciousness most certainly seems to be intermittent like a dream or the waking experience. Worse still, waking experience itself appears to be interrupted on occasions such as when someone gets rendered unconscious due to an accident. However, if that same person regains consciousness, it turns out that he or she had only lost awareness of the outside world while consciousness itself persisted internally. If it had been terminated and restarted with a completely new phase of consciousness, the unconscious individual would not have woken up as the one who was knocked out. His or her history would have been wiped out and a new history and with it a new life and individual would have begun.

The same sort of continuity of consciousness applies to sleep which does not interrupt consciousness, but redirects it. Also, the dreamless phases of the night are not devoid of consciousness, but are merely periods of altered states of consciousness with brain waves that produce, under certain circumstances, no images and no thoughts, as during a NREM delta phase, for instance. So, it is safe to say that consciousness is never interrupted during a lifetime. However, as I have pointed out, continuation of consciousness beyond the death of the body is a more contentious matter.

Although doctor Moody provided ample evidence that consciousness is not interrupted by the demise of the body, his findings have attracted more criticism than acceptance by the scientific fraternity. Indeed, it is almost as if its members preferred to plunge into non-existence than to continue life in a different form. Indeed, even a great proliferation of NDE reports freely available on the Internet, all of which confirm Moody's evidence, has been unable to noticeably impact the general scientific view in this very vital question.

Not even the very tangible experiments by Munroe, proving manifestly that we have an etheric body inside our physical frame that is capable of leaving its house of flesh and blood under certain circumstances has gained any noticeable acceptance in scientific circles, although Munroe was able to report in *"Far Journeys"*, which was published in Britain in 1986 that his Institute had processed more than 3,000 subjects through a 'Gateway Program' designated to help them develop awareness of differing states of consciousness...including the out-of-body-experience, which ultimately shows that we are not the physical body. (5) It makes you wonder just how many experiments of this kind

must be executed in order to find acknowledgement that they are authentic science.

Hope, that resistance to such findings by science has reached its melting point is founded on an 'experiment' that might just be the pivotal point of change. This is because it not only supports Monroe's findings that we are not the body by means of trials based on harmless electronic devices, but by a procedure that risked the life of the subject of the 'experiment'. This was accomplished by means of rendering a living, physical body to a state that reached the condition of death as defined in medical terms. In short, the body's blood was cooled and drained, the heart brought to stand still and breath arrested completely and above all, as a consequence of all this, the brain was cleared of any electromagnetic activity whatsoever.

Doctor Spetzler achieved all this before operating on a basilar artery aneurism that was inaccessible along the usual pathways of operations. (6) Twenty medically trained professionals assisted in this daring feat, which amounts to twenty scientifically trained witnesses of the procedure and its result. The latter was the successful return of his patient to the living. Her name was Pam Reynolds who not only could report with great accuracy on the procedure of the operation despite of her brain-dead state, but also verify Moody's findings that consciousness is not extinguished at death, but persists beyond it and enables the etheric, free of the physical body, to enjoy an etheric world peopled by light-beings, some of whom are relatives of the newly deceased who have passed away earlier on. (7) This operation and its success are indisputable evidence that consciousness is not effaced by death, but continues unabated beyond it.

It conclusively demonstrates that consciousness does not emanate from matter, but that matter emanates from consciousness. It also shows that consciousness is not dependent on a brain, but that the brain depends on consciousness to be operative. But above all, it evidences that *consciousness is eternal like God and thus identical with him*, which makes tangibly explicit what religion has always asserted, namely that God is boundless and therefor omnipresent, while however, contradicting itself at the same time by asserting that *we were outside him*, despite his omnipresence.

But of course, this obvious and everyday closeness to consciousness and with it to God does not mean that the various states of consciousness we ordinarily experience in daily life are the full glory of divine illumination. Yet human consciousness and that of all life is nevertheless his light, his intelligence and his creative potency, albeit dimmed by degrees of darkness. But here it must not be forgotten that darkness is an essential ingredient of projection. One of many illustrations is the cinema, which has to be darkened in order to enhance the imagery on the screen. Another is the art of painting, which needs dark tones and hues in order to define the forms that are in the head of the artist. White forms on a white canvas remain invisible. Black forms on a white ground allow them to emerge strong and sharp.

A palpable model of how consciousness creates the imagery of the world is to regard consciousness as the light of the sun and the brain as a crystal in a small hole by the window that borders a dark room in which we stand. The incoming white light of the sun refracts, as it travels through the crystal and becomes visible as the colours of the rain-

bow, as they are being projected on a white sheet of paper in the darkness of the room.

This analogy illustrates the process of creation. Consciousness contains all there is, was and will be. Its content is unexpanded and thus dimensionless. But when it passes through the brain it expands and becomes visible just as the colours of light expand and become visible as it passes through the crystal. **And in the same way as the rainbow colours are a revelation of the nature of sunlight, so the world dream is a revelation of the nature of consciousness.**

But let us not take the analogy too literally, for the brain is not outside consciousness, as it might seem when it is compared with the crystal in a cavity. Let us remember that all manifestation of the content of consciousness occurs within consciousness itself, much the same as sea urchins, for instance, manifest within the waters of the sea.

This brings us back to the mistake religion makes when it places us outside of God despite its claim that he is omnipresent. Its teachings seem to be more in line with the doctrines of pre-quantum physics that views the world as a reality outside the mind and consciousness of the individual. If religion does so, as it appears to me, then it fails to understand its own mystics, and nowadays also the wealth of NDE reports, both of which clearly attest to us being a living soul that survives the death of the body.

Indeed, death is not extinction, but a transition from being trapped in an illusory 'space suit' with 'virtual reality headgear' to the *relative* freedom of being a lightbeing for a given time. I said relative freedom because having changed into a lightbeing is not the end of transmutation, but merely one stage of transition towards absolute light and ultimately the void, which is not nothing, but unmanifest and Pure Being.

The way towards this state necessitates the shedding of the illusive 'space suit' with its 'virtual reality headgear'. Interestingly, 'virtual reality' is precisely what our world is when experienced through the senses of our body since anything that is changeable, as I have said before, does not qualify for reality status. Fortunately, our Mystical Dark Age is able to compensate the lack of direct experience of more elevated states by means of brilliant technological analogies. Indeed, what could make our earthly predicament clearer than that space suit with virtual reality headgear, or the cinema with its play of illusive imagery projected on a stable screen?

Of course, the essence of such analogies is as old as mankind. The most well known parable of illusive existence in western antiquity is Plato's analogy of the prisoners in a cave, who were only able to look in the direction of the cave wall that served as the screen of a play generated by a fire behind them, casting the shadows of the real world, creating a kind of shadow puppet theatre. We recognise this at once as a primitive cinematic show, thus demonstrating that man has always grappled with the question of reality and has always employed parables that are in principle the same as those of today, only differing with respect to technical sophistication.

The apex of such sophistication is, of course, the 'virtual reality head gear'. It is a private cinema, so driving the parable a step further. It not only portrays the world as an illusion, but as well as that reveals it to be an utterly private or solipsistic contingency.

Those who are familiar with Plato's story of the cave will also know that one day a visitor from the outside world came to release one of the prisoners to lead him into the outside

world, where at first he was blinded by the real source of light, but soon became accustomed to it: the sun. Today, with our headgear analogy this same scene would be considerably simplified. Someone or something would encourage us to take off the headgear so that we would then see how things truly were.

But would we do so? If we have not changed since Plato's days we most likely would resist such an invitation. Certainly, the prisoners of his allegory had no intention of changing in any way. Actually they were quite content and comfortable in their accustomed view of existence, so much so, that they became quite hostile to the messenger of metaphysical lore. Examining the views of the world some of our scientists hold and their stance towards mysticism would indicate that the two thousand years of human development since Plato have changed very little in this respect. Only just very recently I witnessed a savage attack of the crucifixion of Christ, declaring it to be utterly absurd since it surely could not in any way absolve the sins of mankind.

Of course, this attack was not directed at the act of crucifixion alone, but also at its interpretation that goes with it. It is actually quite likely that the protest was directed more at its exegesis than the act of sacrifice itself. For who could deny that such ritual execution was not a kind of dramatisation of life? After all, life is, as the Hindus say, a beast that eats its own tail. But would such a dramatisation make any sense if it were no more than an aping of life's cruelty?

The history of crucifixion shows that it is more than that. If we looked no further than to Babylon, where Israel had been captive for almost seven decades, we would encounter the most immediate origin of crucifixion. There, after a term of office, the Shepherd King was crucified after he had cohabitated publicly with the Queen of Heaven who was represented by the High Priestess of the temple. It was believed that such an act would enhance the growth of the vegetation of the land. At the same time such a union was also thought to bring heaven and earth closer, thus benefiting the spiritual well being of society.

This union is still remembered symbolically to this day, for the cross with the circle around the junction of the cross-pieces and the upright is an abstraction of the vagina being penetrated by the upright beam of the cross representing an erection. (8) There are other remnants of this ancient ritual buried in the Gospels. In Luke 8:2 it is said that Jesus drove evil spirits from Mary Magdalene when she and other women followed him. This is an attempted purge of the sexual history of Magdalene whose name is derived from Magdala, which means 'High Place' or 'Temple', thus ultimately tracing Mary Magdalene back to the Babylonian Ziggurat, the dwelling place of the High Priestess who ritually cohabitated with the Shepherd King. (9)

In close proximity to this scene of exorcism (Luke 7:44-50) is an episode that elucidates the relationship of Jesus the Shepherd King with Magdalene. Although in the text in question the narrator has a different woman in mind, what occurs there is perfectly applicable to Magdalene as the High Priestess of the Babylonian era. Indeed, if the episode is interpreted in the same manner as a dream – let's not forget that the world is a type of dream – then we see nothing less than a scene of lovemaking unfolding before our eyes when Jesus says: "She has washed my feet with tears and wiped them with the hairs of her head". (7:44) We only need to remember that Saint Paul demanded that women cover their hair in sacred places and that Muslims forbid exposure

of a woman's hair in public altogether, in order to realise that here is something most intimate going on. Certainly, when we recall how lovers play 'footsies' under the table when in company of others, feet in our context take on a particularly erotic significance. And so do tears, since according to Freud's observation the eye in a dream translates to a vagina, where tears become vaginal secretion.

All of this is reinforced by actions of the same woman such as kissing Christ's feet and anointing them with oil. Explaining the meaning of such actions he says, "Her sins, which are many, are forgiven for she loved much". (7:47). Such acts are distinctive echoes of the ritual embrace of the Babylonian Shepherd King with the High Priestess. They were executed exactly in the spirit that Jesus elucidates here: Atonement through the act of making love. The physical embrace of the Babylonian couple was an enactment of at-one-ment, which everybody understood to the point of feeling it personally. Indeed, there is much more transferred in the presence of such an act than what meets the eye. Living beings have auras of energy that is as tangible as electricity, although it registers with the majority of people incognisantly, yet with decisive effect.

It is opportune here to have a closer look at the Babylonian's belief that the public embrace of the King and the High Priestess affected the plant world. In experiments that Sauvin undertook to test the sensitivities of plants, it became evident, for instance, that they reacted to the death of human cells even at distances of several miles. (10) And just to demonstrate how much the sensitivities of plants were like ours, Professor Bose of Calcutta successfully transplanted a huge pine tree by tranquillising it first with chloroform, so preventing the usually fatal shock to fully-grown specimens during such operations. (11) As well as that his experiments with metals, for instance, showed, as he said: "The boundary line between so-called 'nonliving' metals and 'living organisms' is tenuous indeed". (12)

It recalls Chuang Tzu's dictum: "*Heaven, earth and I were produced together, and all things and I are one*". It is the circumstance that we can't see this and thus fail to apprehend the unity of life, which is the true meaning of 'sin'. Not misdeeds, big or small, not even atrocities are meant by this, but instead, the insensitivity to the oneness of existence. In short, being *asunder* from the ultimate state of Absolute Consciousness or Absolute Being is the true meaning of being *a-sinner*.

In light of this, the sexual union between the Queen of Heaven and the King of the Earth becomes more than an act of stimulating the fertility of nature, but widens its ambient to a powerful dramatisation of the reunion between Heaven and Earth, between the human self and the divine Self, between human consciousness and Absolute Consciousness or eternal Being. There is nothing that can portray the healing of the split from the unity of existence with greater emotional impact than the sexual embrace. It is precisely for this very reason that mystics describe the union with their Divinity in terms of sexual bliss.

Such parables often have their origin in saintly visions that are easily translated into sexual endeavour and consequently often misunderstood or interpreted as being a symptom of suppressed lust. A typical example of this is Saint Teresa's famous vision of one of 'the highest types of angels who seemed to be all afire':

"In his hands I saw a long golden spear and at the end of the iron tip I seemed to see a point of fire. With this he

seemed to pierce my heart several times so that it penetrated to my entrails. When he drew it out, I thought he was drawing them out with it and he left me completely afire with a great love for God. The pain was so sharp that it made me utter several moans; and so excessive was the sweetness caused me by the intense pain that one can never wish to lose it, nor will one's soul be content with anything less than God". (13)

Not surprisingly, this ecstatic experience attracted comments such as this: "Her sexual desires unable to find a physical outlet, she finds pleasure and release in her visions". (Op. cit. 13) When we recall that Teresa, like many saints and devotees was living a life of chastity, it is not surprising that those who don't understand the way of the mystic will readily seek out interpretations that reflect their own sexual disposition rather than that of the visionary.

Indeed, when we read what Teresa herself said how such visions were initiated, we can be sure that their contents were on a different level to what sex or its suppression is. A perfect example of her description of the onset of the mystical ecstasy is this: "*Sometimes the person is at once deprived of all the senses, the hands and body become as cold as if the soul had fled; occasionally no breathing, can be detected*". (14)

It's not difficult to see that this description strongly parallels Pam Reynolds' case. The only difference between her death and that of Teresa's is that one is medically induced while prayer brings on the other. In both cases the bodies were cold, breathing was arrested and the soul had fled in one case for certain and speculatively in the other. Both descriptions are typical of NDE reports.

We remember that Pam's brain in her medically induced death was flat lined and so it is not unreasonable to assume that the same would have to be the case in the mystical death since there is no breath detected and the body is cold. Interesting is here the parallel between the death Teresa described and that of the yogi who aims to achieve a transcendental state by yogic breath control whose ultimate aim is to bring it to a complete stand still.

This suggests that mystical ecstasy occurs when brain activity is shut down, when the world dream is put to rest and a state similar to NREM Delta sleep is achieved. While western laboratory research acknowledges a condition of quietude in deep Delta, it has to my knowledge not as yet reported, as does Hinduism, a state of pure light at such frequencies. It seems that this light is a reflection of the divine light experienced in the NDE phase after travelling through an apparent tunnel of darkness. As Pam Reynolds reports: "*It's a dark shaft I went through, and at the very end there was this very little tiny pinpoint of light that kept getting bigger and bigger and bigger. The light was incredibly bright, like sitting in the middle of a light bulb*". (15)

According to Hindu tradition everyone experiences a reflection of this light routinely in deep sleep, but it is just as often wiped from our memory due to the commotion of the dream episode before waking up to a new day. This means that during deep sleep we regularly return to imageless consciousness, so reminding us of our origin: Pure Consciousness.

I can vouch for this since I have personally experienced this light in between two adjacent dreams. (16) This light never fades since it is part of inextinguishable Consciousness. It is its first manifestation just as sunlight is the sun's first manifestation and at the same time inextricably part of

the sun. There is ample testimonial to this, for NDE subjects are prone to ask, "Is it God"? whenever they are bathed in this light, to which the answer is forever a firm 'no'. If we were now to phrase this in more scientific terms we would have to say: "No, this light is not Absolute Consciousness, but is its first manifestation and inextricable part of it, just as sunlight is the sun's first manifestation an inextricable part of it. And indeed, experiencing Absolute Consciousness would be like going from sunbaking at the beach to plunging into the sun itself.

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