

The Double Slit to Mysticism

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The experiment that rocked conventional physics to its very core must be, without a doubt, Quantum Mechanics' DS or double slit experiment. The most revolutionary aspect of it is the curious fact that photons, when observed, behave differently than when their actions and reactions are ignored.

Radin *et al.* have exhaustively tested this strange behaviour of photons by setting up installations that show conclusively that when an individual concentrates on the double slit set up in action, the photons shooting through the gaps change to particles. It clearly demonstrates that consciousness collapses wave functions from which we must infer particle duality. In fact, as Radin especially points out, consciousness actually steers this collapse.

The experiment also shows that distance is no object, something that parallels entanglement of two particles or photons where the second one, no matter how far it may be from the first one, reacts instantly to a change in the first one, thus making nonsense of the speed of light and with it of space.

In order to make sure that the effect is achieved exclusively by mental activity alone, Radin transferred the experiment to the Internet with participants from all over the world. Thousands of subjects of various mental capacities, including robots, were engaged in thousands of trials. Some of the participants were as far away from the DS as 18,000 km. In total, experimentation was spread over eight years. In light of Radin's work, there can be little doubt that consciousness affects matter [1].

Clearly, this experiment prises open the door to the realm of consciousness that was kept hermetically closed by conventional science, ironically since the Age of Enlightenment. The first beneficiaries of this revolutionary exploit are researchers like Sir Jagadis Chandra Bose, "of whose work in the field of plant physiology the Encyclopaedia Britannica could only say, nearly half a century after his death, that it was so much in advance of his time it could not be precisely evaluated" [2]. What is even more important in our context is that Dr. Bose found, and indeed demonstrated, that "the boundary between so-called 'non-living' metals and 'living' organisms was tenuous indeed" [3].

Once in retirement, Dr. Bose reminisced: "In my investigations on the actions of forces on matter, I was amazed to find boundary lines vanishing and to discover points of contact emerging between the Living and non-Living. This means that we should abandon all our pre-conceptions, most of which are afterward found to be absolutely groundless and contrary to facts" [4].

It is particularly gratifying to see that Radin, as a result of these experiments, plucked consciousness from the top of the pyramid of reductive materialism to place it at its base. This move is not only appropriate because of the DS results, but also in view of the fact that consciousness is the sine qua non of existence. Indeed, since there is no world of substance without consciousness it is only logical to regard it as the prime factor of existence.

Certainly, regarding consciousness as the matrix of existence sits comfortably with daily experience. The moment we wake up the world shows its face. It is the simplest and indisputable evidence that consciousness is the indispensable precondition of creation. Yes, creation, for the individual emerging from his sleep finds himself literally in a new world, however much it may look like the one of yesterday. In essence, this renewal is in fact no different from the sleeper being enveloped by a new environment as he is overcome by his dreams.

This becomes the more convincing as we reflect on the fact that there is no such thing as an objective world. Simple logic will confirm this. Regarding the world as an objective reality is fallacious since objects have no point of view. Indeed, objectivism is based on a double premise. We can't have two points of view at one and the same time. To argue that the world must surely exist to those who are still awake is in vain, for the sleeper cannot call upon the waking as witnesses. Most certainly, the world comes and goes exactly like a dream. In the same way as the dream arises in REM and other types of sleep and then vanishes as we wake to a new day, so the world vanishes as we go to sleep and arises as a new creation once the light of day beams into our eyes.

In view of this, the search 'out there' for the origin of the universe must at once be redirected. The theory of the Big Bang has to be firmly relegated to the realm of 'scientific' fantasy. Indeed, even Lederman, a keen Big Bang advocate, found himself confessing, "When you read or hear anything about the birth of the universe, someone is making it up -- we are in the realm of philosophy. Only God knows what happened at the very beginning" [5].

We wonder if his last remark was one of despair or of hope. The latter, it would seem, for he also said that the germ of creation might well be what he called the 'God Particle', something, of course, which only the theists among the scientific fraternity would find palatable enough to incorporate in a theory of creation.

Whether the materialist reductionists find it acceptable or not, Lederman was closer to a valid theory of the origin of the universe with his God Particle than with his purely objectivist view of the world. As we have already seen, even though the world lulls us into the belief that it is a firm fixture, logic shows up such mistaken impressions and forces us to change direction in our search for the true origin of the world. In fact, a hundred-and eighty-degree turn is needed if we want to reach the genuine origin of the universe. Put another way, it is to be looked for within ourselves and not outside.

Not surprisingly, QM is in perfect agreement with this when it infers on account of the DS experiment that 'energy', typified by an interactive dualism, only 'coalesces' to matter as we focus on it. In short, the world cannot exist as such, but only unfolds in a living medium, the mind - in consciousness.

Put another way, the world, like the dream, is a projection issuing from the brain. Mystics agree with this. Sri Ramana Maharshi of Tiruvannamalai for instance, compares this process with that of a film projector. An up-to-date analogy might be that of a computer unzipping its software on the desktop. An older analogy comes from the mystic Mahmud Shabistari who described projection in terms of reflection. He wrote in his "The Garden of Mystery".

*"Know that the world is a mirror from head to foot,
In every atom are a hundred blazing suns.
If you cleave the heart of one drop of water,
A hundred pure oceans emerge from it ...
In the pupil of the eye is a Heaven,
What though the corn grain of the Heart be small
It is a station of the Lord of both worlds to dwell therein" [6].*

That QM too, envisages the world as projection may be seen from Karl Pribram's model of the world. He likens the brain to a holographic projector where information can be stored on plates non-spatially. This allows for an indefinite amount of information to be held in the brain. And if it shares this quality with holography, it is more than plausible that the brain is capable of projecting the entire universe. As well as that, holography allows for omnipresence, which is demonstrated when such a plate is broken. Every piece, no matter how small or large it may be, reflects the entire content of the original plate.

This notion of omnipresence concurs with the mystical view of the world. It has been part of Hindu lore for millennia. Perhaps it was best formulated in the third century by the Avatamsaka Sutra:

*"In the Heaven of Indra,
there is said to be a network of pearls
so arranged that if you look at one,
you see all others reflected in it.
In the same way,
each object in the world
is not merely itself,
but involves every other object,
and in fact,
is every other object" [7].*

It's not difficult to see that this view tallies to a high degree with QM's discovery of entanglement. It reveals, as we have already seen, that space must be an illusion since the distant partner of the entangled pair is affected at the instant the one nearby is 'touched', regardless of the distance between the two. It also bespeaks the union of existence as expressed by China's foremost mystic, Chuang Tzu, when he said: "Heaven, earth and I were produced together, and all things and I are one" [8].

While the world as a cerebral projection and the concurrence between mysticism and QM has been covered in a sizable quantity of literature, there is one question that is regularly absent: If the brain is a projector, is the brain itself a projection? And if it is so, where and what is projecting the brain?

We have seen now that without consciousness there is no brain and no projection since it is the sine qua non of existence. This leads us without fail to the conclusion that consciousness must be the matrix of existence. Although in itself neither visible nor tangible, it allows us to see and feel and think. It gives us the sense of awareness and with-it self-awareness. From this it is not such a big step to deduce that consciousness is aware of itself. And since it alone is the light of perception, it follows that it is in fact the Mother of All, so to speak.

Indeed, just as white light refracts into the colour spectrum, so consciousness refracts into matter. And just as we will experience various states of awareness, so consciousness will express itself in various ways. So, when it 'wants' to project the universe, it 'emanates' matter in the form of a body with a brain from which it then projects the world, revealing its infinite potential.

As we examine this revelation of infinite potential we quickly realise that for consciousness there are no limits. With that in mind it becomes more than apparent that the materialisation of its nature must be just one of many ways of expressing itself. That such self-expression is a natural and inherent characteristic of consciousness we may infer from the way we experience it in our daily lives. When we

wake up in the morning we experience waking consciousness and when we are asleep and dream we get involved in dreaming consciousness. While consciousness as such in these two states is not different, the two worlds it creates impress us differently.

However, on closer examination we discover more similarities between waking and dreaming than differences, so we might well wonder why we dream at all? For the ancients dreaming was no puzzle. They realised that dreams were heralding the waking world. Certainly, the ancient Sumerians saw the dream as the template for subsequent waking events. In the Epic of Gilgamesh, for instance, we read: "I tell you, even before you have left the wilderness, Gilgamesh will know in his dreams that you are coming" [9]. If we forward now some four thousand years and meet the mother of my primary school friend, you will hear her say: "I dream of my girlfriend before she comes to see me and I know long before she arrives that she will wear a polka dot dress with a straw hat".

So, in this sequence nothing has changed. Indeed, the Babylonians inherited the Sumerian art of oneiromancy, passed it on to the Hebrews during their captivity, then the Marsh Arabs carried it to Greece from where it spread to Rome and further over the rest of Europe. But of course, the reality is not as clean cut as this historical sequence. There were always levels of proficiency in this art and levels of acceptance within each social realm. As far as Europe and European culture is concerned, the reductionist materialist science of the Age of Enlightenment had no time for such 'absurd superstition', this the more so since such a belief constrained our egos by depriving them of choice and control. Apart from that it creates all sorts of dilemmas in ethics and the law. Indeed, what are we to do with a criminal who was forced - by destiny - to kill one of his fellow beings? Do we excuse him or apply retribution that fits the crime?

Those who have read Freud will know that he dismissed the idea that dreams would tell the future. In his own words: "It would be truer to say instead that they give us knowledge of the past. For dreams are derived from the past in every sense" [10]. There is no better testimonial to reductionist materialism than this; for Freud asserted his dismissal of the dream's prognostic function despite the fact that Artemidorus' two books on oneiromancy were his 'bible' with one proviso: While he adopted every interpretative step from the master 'soothsayer', he dismissed the last step, which was the transposition of the interpretation into the future tense. He insisted that the dream could not possibly relate in any way to the future, but on the contrary, only to the past. By saying this he revealed that he did not understand that the past was an essential ingredient of both the everyday language and the language of dreams. Without a memory of the past there would be nothing but a stream of meaningless impressions. Past experience, together with memory, build up a sense of who and where we are. Without a vocabulary of the past we would be unable to speak of the future.

In short, just as we can only refer to the future with the aid of past experience and vocabulary, so the dream relies on past experience in order to speak of the future. While in everyday language we have all sorts of indicators showing in which tense we are speaking, the dream has no such signs and signals. In my study of the dream I have found that it always speaks in the future tense. In other words, the Sumerians and my school friend's mother had it right [11].

This promises an easy run of interpreting and predicting except for one particular case: the conditional, the 'if case'. We may dream that we are flying to Tokyo when suddenly the plane loses thrust and crashes into the sea. Obviously, such a dream will cause considerable consternation, enough of it to make us want to change our flight. But seeing dreams determine our waking life we will have to go on the first flight. If we then find that it arrived safely in Tokyo airport, we would then realise that the dream, in this case, was an anxiety dream. And, unfortunately, there are quite a few of that ilk in some people's dream life. But when all is determined, we can only take Aesop's advice he attached to a dream that came true despite all efforts by the dreamer to prevent it: "A man should resign himself to his fate with patience and courage, for no artifice can deliver him from it" [12].

Now if the ancients were right, if my school friend's mother was right, and if my thesis of testing the dream's prophetic nature by means of interpreting its sexual content and verifying or falsifying the result is right, then the dream is obviously inextricably entwined with the waking process. In fact, the two are one process like breathing in and breathing out. Of interest to note at this point is that the Bible equates the Word with the Creator. For speaking, breath is required. Equally interesting is that the German word for breath is 'Atem'. It takes us at once to the Sanskrit's Atman. The linguistic Indo-European connection justifies this. Atman is defined as the spiritual life principle of the universe, especially when regarded as imminent in the individual's self. It is also seen as the soul, or the etheric.

I have long argued that it is the etheric that is the dreamer. In Sanskrit terminology it is *jiv-Atman*. Perhaps the most convincing evidence that our physical body houses such a subtle entity comes from laboratory experiments undertaken by Munroe. "He was able to report (In 'Far Journeys' which was published in 1986) that his Institute had processed more than 3,000 subjects through a 'Gateway Program' to help them develop awareness of differing states of consciousness...including the out-of-body experience" [13]. Monroe's equipment is so designed that anybody, including super sceptics, can experience the subtle body leaving its house of flesh and blood. The trigger for this is what he calls FFR, Frequency Following Response, which is induced by giving the experimentee a pair of earphones that feed the same sound frequencies at one and the same time into both ears, so equalising the frequencies of both hemispheres of the brain. This causes instantaneous projection of the etheric [14].

This experiment cements the fact that we are not the body, but the *jiv-Atman* that is trapped in the body. But this 'mechanised' proof is of no less importance within the field of NDEs, or Near-Death Experiences. For a start it does away with objections to the fact that all those NDE 'travellers' report the distinct experience of leaving the body at point of death. It shows that this experience is no less real than that of the physical body and is certainly not due to a 'demented and dying brain' as Carroll would have it [15].

This puts a more sober and indeed more credible perspective on "Life after Life" by Dr. Moody. But it also underpins the reliability of the most attested NDE of all. This is the artificially induced death of Pam Reynolds necessitated by the difficult access to an aneurism in her head. Twenty professionals attended this operation performed by Dr. Spetzler, witnesses, in other words, eminently suited to such a task. Pam's blood was drained and cooled and when the operation began she was clinically dead. In short, her heart was arrested, the lungs drew no breath and the brain showed no activity at all.

Pam reported the same experience as any OBE traveller does. As she left her dead body through the top of her head, the Sahasrara chakra, which in Hinduism is acknowledged as a portal of death, she found that everything she saw in the operating theatre looked clearer than when perceived with the eyes of the body. This suggests that the etheric cannot only see the world –or project it- but also perceive it more clearly [16].

As Pam travelled further, she encountered what she thought was a dark tunnel and yet not a tunnel. Enlarging upon this description, she said it reminded her of Dorothy in the Wizard of Oz being swept up by the vortex of winds to land in the magical country of Oz. As strange as it may sound, after having been drawn by this vortex into an incredibly bright light - so bright that she had to put her hands in front of her face - Pam's etheric too landed in a 'magical realm'. It arrived at what many people would call Heaven. There she encountered her deceased grandmother and uncle and other beings all wrapped in light, or as she put it: "They were all covered with light, they were light and had light permeating all around them" (Op. cit. p. 44).

An important question to be asked here is if L. Frank Baum, the 19th century author of the Wizard of Oz, intuitively perceived that the etheric upon death is actually taken up into the transcendental realm by a kind of vortex? In other words, is the Wizard of Oz a depiction of the transition of the etheric into the transcendental world?

We might well wonder if Pam's association uncovered an important ability of Baum, or indeed of authors in general? When we read that his copious works anticipated so many things that still lay in the future such as 'television, augmented reality, laptop computers, wireless telephones, women in high risk, action-heavy occupations and the ubiquity of advertising clothing' [17]. We are at once reminded of Jules Verne's "From the Earth to the Moon" or W.T. Stead's story "From the Old World to the New" (1892) that astonishingly predicted so many features of the Titanic's demise (1912) to make us wonder how these authors foresaw events well in the future.

After much research of this phenomenon, I concluded that the only feasible way such information is passed onto the authors is by means of the dream. Although my testing of the dream's prophetic nature had convinced me that we all dream the future, I still investigated W.T. Stead's story with this particular characteristic of the dream in mind. The circumstance that clinched my research is the dream's tendency toward ego-transference or associative identification. By this is meant that when something happens to us in a dream we will often find that in waking the very same thing happens to someone else. (Entanglement?) This is such a common occurrence that we must regard it as a 'grammatical' peculiarity of the dream.

As we read the report on Stead's story, we can detect precisely such ego transference. It is to be found in the correspondence between the captains of the Titanic and the captain of the rescue ship of Stead's anticipatory story. It is to the latter that Stead gave the name of E. J. Smith, the actual name of the Titanic's captain [18]. And when we ultimately learn that Stead travelled on the Titanic and went down with her, we can only surmise that the dream, which inspired his story, was also his death dream.

All of this reveals a sequence of great interest. If the waking world is of the third dimension, then the realm of light must be of the fifth since there is obviously a sphere in between the two; the area where Pam was whisked through the top of her head, giving her a bird's eye view of earth, the perspective of the etheric in the first phase of OBE. And when we find that many dreamers report being conscious of their OBE mode while dreaming, it is perfectly plausible to regard the etheric as the dreamer. In other words, it seems that the information of the fifth dimension is channelled through to the fourth while the etheric is in the dream state. Later, when the waking phase has begun, all this is carried by the etheric into the memory bank of the waking body as the 'software' for the day and beyond.

While this looks perfectly natural from the point of view of the etheric as the dreamer, in the perspective of the laboratory researcher who watches the EEG of the sleeper it seems contrary to the facts gleaned from observation. But then the observer sees things from the waking point of view, which is a 'breathing-out' phase, and not a 'breathing-in' stage.

What matters in the end with regard to the precedence of consciousness and matter is that we recognise that consciousness emanates matter and not the other way round. As we have seen, it does it by channelling first an ethereal blueprint in the form of a dream in order to cast it subsequently in grosser form as the waking projection of the universe by means of the holographic brain. Thus, it turns out that the exploration of micro-matter through the Double Slit has prised open the door to the realm of consciousness, clearing the way towards the Absolute Consciousness - the world of the mystic.

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