



Scientific Evidences for Discarnate Existence and a Search for the Sacred

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ABSTRACT

Medical reductionism has been a road block in understanding the Sacred. There are emerging views in cognitive sciences that mind is irreducible. Evidences for discarnate existence support the irreducibility of consciousness. Low level and high-level paranormal cum mystical phenomena have supported the growth of all religions and now they are the issues for the study of parapsychology. Particle physics has also sent pseudopods into this challenging search for the transcendental creative force. Science should help us to discover an evolution in our understanding of God through a new theistic synthesis of all religious faiths, accelerating the human search for God and stimulate human response to God's call. NeuroQuantology can be a bridge between science and spirituality and offers pointers towards the Sacred. Discarnate existence and the existence of the Sacred are inter related issues because without the former, God's existence becomes irrelevant and without the latter, after death existence becomes less promising and even fearful. How spirituality and religiosity can influence the clinical practice particularly in older people is a current research area in psychiatry, but health professionals themselves have to develop an expanded model of consciousness and a belief in the transcendental creative force so as to accommodate religiosity and spirituality.

Key Words: mysticism, world picture, world views, God theory, constants, divine incarnation

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Introduction

A belief in post-mortem existence without an associated belief in a loving God can only generate a religion of fear. God becomes unimportant without a concurrent recognition of a higher consciousness in association with the human brain. For many scientists of today, God has become irrelevant because of scepticism in the discarnate existence and other worldly dimensions. Also, survival research in parapsychology does not include any form of search of a transcendental creative force. There are now compelling evidences to believe in life after death. The recent scientific evidences suggesting that human beings may survive physical extinction

have never been in the equation of the medical debate on assisted dying even though it is one of its most significant philosophical aspects. The evolving scientific view, coupled with the wisdom of the faith traditions, contests the logic of legalising assisted dying that disregards the sanctity of incarnate life.

All religions conceive of God as an uncreated spirit, omnipotent and omnipresent. Man's idea of God developed from lower forms to higher forms. It moved from animism, nature worship, etc., to the concept of personal God who is the embodiment of all goodness. Religious belief system and faith differ in meaning in the sense that the former express the cognitive meaning of what faith has apprehended,

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but it is faith which has done the apprehending (Cox,1992). Finding God through science is another human search for the Sacred.

Mystical manifestations are at the root of all religions and it is the starting point of understanding God. Mysticism is an experience that gives a sense of the Beyond. This can bloom either from the human level or from the Divine level. There are nearly seventeen definitions of religion which can be organised into the following: theological, moral, philosophical, psychological, and sociological (Cox,1992). Except Buddhism, all religions are essentially God centred. The Hindus believe in Brahma, Buddhists in the absolute, the Chinese in Heaven or in the Tao, the Jews in Jehovah, Christians in the Trinitarian Kingship and the Muslims in Allah. All these religions are seeking one and the same Supreme Being. Spirituality is the search for the meaning of existence and religion defines spirituality and offers boundaries to it so as it does not go wild. Religion also offers a standard to measure our life. Some of the quantum experiences may be similar to mystical experiences, but that does not imply they are identical experiences. Most of the alleged parallels between quantum physics and mysticism are based on haphazard analogies and metaphors (Tarlaci,2014).

Even though, historically modern medicine grew in the campus of monasteries, it left the religious circles with the growth of reductionist views of consciousness and even began to challenge spiritual beliefs. Some of the Eastern traditional medicines like Ayurveda are founded on theistic philosophy and have an expanded model of mind and body. Psychiatry grew in middle eastern countries accepting spiritual principles and psychiatric patients have additional respect in such societies because of the folklore belief that God could speak through them.

In societies which adhere to allopathic medicine, many patients want to speak to the medical professionals about their spiritual concerns, but professionals give dumb ears to them because of their own materialistic convictions. Patients get nonverbal messages about the spiritual orientation of their health carers. Professionals should be attentive to the spiritual needs of their patients in order to provide more integrative care. Medical professionals who believe that death is the ultimate tranquiliser care less about prolonging life. Spirituality promotes

compassion among the health professionals. The truth is that sciences are not currently opposed to spirituality and now is on the verge of proving or supporting faith traditions (Cook et al,2009;2016), but there is a time lag in communication of new ideas between the inner circles of science and the outer circles of health professionals. Such a situation justifies the presentation of this paper.

Discarnate Existence

Admittedly, there is no empirical evidence to assert that an invisible world exists, but particle physics give us some hypothetical endorsement. There are now inspiring concepts particularly in quantum physics that propose that mind may be part of a continuum that links the physical world with the non-physical dimension of consciousness, even that mind and matter may both be expression of the one underlying reality (Fontana, 2009). Possibly, a non-biological component or spiritual factor may be underpinning our entire consciousness. Astronomer and physicist, David Darling has this to say about survival research (darling,1995), "Once the fear of death and of what comes after death has been removed by the knowledge that consciousness continues, our whole outlook on caring for the dying will be permanently transformed."

Medical reductionists have to accept the limit of their approach to scientifically investigated phenomena like near death experiences, collective apparitional experiences, death bed visions, supernormal states, certain kinds of mediumship, children remembering previous lives, electronic communications etc (Betty, 2014; Fontana, 2009; Osis and Haraldsson, 1977; Schwartz, 2002; Stevenson,1997; Moody,1975; Moody,1988) There are compelling evidences to support the claims of enhanced cognitive faculties in near death experiences when the brain is truly underactive (Fenwick, 2008; Fenwick and Elizabeth, 2012). At Medjugorje in Bosnia, the scientific studies have confirmed a mystical manifestation that has been going on for 37 years (Laurentin and Joyeux, 1987) adding to the body of scientific evidences for life after death. The Medjugorje visionaries claim that they are experiencing a Marian apparition who identified herself as the Queen of Peace for the last 37 years and she is appearing there to guide the world in the present social, political and spiritual crisis (Soldo, 2016).



According to die hard sceptics among survival researchers, there is now only as much evidence to justify belief in life after death as there is for the historical existence of dinosaurs. Yet some scientific researchers argue that there are compelling reasons to support those who are proponents of a belief in after death life. The commonly cited types of evidence for discarnate existence are as follows: a. Clinical death experiences; b. Pre-death visions; c. Shared death experiences; d. Collective apparitions; e. Some forms of mediumistic incident particularly that involve cross correspondence; drop in communications and physical phenomena; f. Children's memories of previous lives; g. Electronic voice phenomenon; h. Instrumental trans-communications; i Transplant cases; j. scientifically examined Marian apparitions; k. Dream visitations.

The main stream sciences seem to have never attempted to develop the conceptual tools and the vocabulary to handle the possibility of post mortem existence. The fact may be that science will not accept the possibility of discarnate survival without a new theory of physical reality.

Attitudes have evolved, and we are now in a position, in which it may be postulated that there is scientific evidence to believe in life after death for those who want to accept it as true. Some of the evidences alluded to the discarnate existence may not satisfy the criteria of physical sciences but follow the court room logic.

Proving post-mortem existence is also another route to establish empirically that humans have a higher consciousness. Unfortunately, in survival research there are many phenomena that have multiple alternative explanations, and these augments add to the complexity of this immensely significant area of scientific enquiry. All the postulated types of evidence in favour of discarnate survival are simultaneously a form of evidence of a non-biological component that operates in association with the brain, and the existence of a non-biological component indirectly proves the possibility of survival after physical extinction. A huge paradigmatic shift towards non- reductionism is taking place in the cognitive sciences- consciousness is no more considered as an epiphenomenon of brain activity, but it is the designer and prime mover of the material body.

Raymond Moody's studies of near-death experiences (NDE) constitute a benchmark in survival

research. NDE studies corroborate a host of death-related phenomena, including pre-death visions and shared death experiences (SDEs). Accordingly, NDEs merit recognition as part of the spectrum of spiritual events that relate to the dying and their families. All these three groups of death-related studies are interlinked, and they feature parallel characteristics. Otherworldly realms, encounter with a being of light and meeting deceased relatives or friends are themes common to the groups. Marian apparitional experiences also provide an insight into unfamiliar otherworldly realms, angelic spirits and negative entities – as well as into the whereabouts of deceased relatives and friends. In this respect the manifestations of Medjugorje (Bosnia), Kibeho (Rwanda) and Fatima (Portugal) are particularly enlightening. The observations of the percipients in twentieth- and twenty-first-century Marian apparitions provide some validation from an external source of various otherworldly elements of NDEs. NDEs, pre-death visions and SDEs inform us about post-mortem existence without distinguishing clearly the disparate forms of discarnate life, whereas Marian apparitions not only authenticate the continuity of life after death but also bring into focus well-defined forms of discarnate life – thereby highlighting the sanctity of terrestrial existence. Encouraged by the success of afterlife experiments with mediums, the multi-specialities professor, Gary Schwartz of Arizona University even claims to have invented a device to communicate with the discarnate spirits (Schwartz, 2002).

Schwartz Experiments

The polymath Professor Gary Schwartz claims to have invented a prototype of "soul-Phone" to communicate with the dead (Schwartz, 2002). He is determined to explode medical reductionism and such a good intention prompted him to invent the device to communicate with discarnate spirits. This invention, if developed fully, is going to alter our world picture and incorporate para-physical and spiritual dimensions into our current physical world picture. It could also change our world views and invalidates the opinion of Nandor Fodor, who borrowed a mistranslated biblical quotation when he stated that it would be easier for a camel to pass through the eye of a needle than to find fool-proof evidence for survival after death. Professor Schwartz has been encouraged by the success of after-life experiments with mediums.



Such a device of communicating with the dead may be termed the holy grail of survival research as it has the potential to offer fool proof scientific evidence of post-mortem existence (Schwartz, 2014). It also considers the potential negative consequences of such evidence. It may turn out to be a master key that will open up several other apparently inaccessible areas and even forbidden vaults. It warrants intellectual and spiritual health warnings and Schwartz is aware of the potential dangers of his instrumental communicator. According to him, a knife can be used to cure in the surgical theatre, but can be used to kill people, and similarly, the soul-Phone can be beneficial and dangerous. He recognizes that such an invention demands a high degree of moral, ethical and discerning responsibilities. Are humans currently evolved to such high spiritual standards? Let alone spiritual maturity, we have not even achieved scientific maturity; science is only a few centuries old. We have been slow in achieving even artistic maturity; our ancestors began to draw three dimensional pictures only a few centuries ago.

Schwartz claims to have worked with black boxes in his laboratory, using a software programme that has generated proof that there is a spirit world by measuring light. It appears that he has developed a technique whereby faint light may be detected in a totally dark box. Measurements are taken at the beginning of an experimental session, a specific "hypothesised spirit collaborator" is asked to show a "spirit light" in the box, and then second readings are taken. His finding is that an instruction for specific spirits to enter a light-sensing system is associated with an apparent increase in the occurrence of photons, and he asserts that this unexpected result demonstrates that communicating spirits are able to hear, respond and produce light in an otherwise dark enclosure (Schwartz, 2011a; Schwartz, 2011b). I believe that Schwartz is entering into the red zones of parapsychological research. As an investigator and believer of Marian apparitions, I content that we have already sufficient evidences to believe in life after death if we add up the scientifically investigated Marian apparitions to the evidences obtained through other survival research works in parapsychology; I wonder whether Soul-Phone is an excess.

The Soul-Phone would open pandora's box and might challenge aggressively many of the strongly held spiritual convictions. Schwartz has apparently "A Team" consisting of post-material spiritual collaborators who would give evidential information

to him through mediums. His team on the spiritual side consists of deceased luminaries of different intellectual calibre. Different evidential mediums have independently identified and verified the spiritual luminaries of the bygone days who help in the making of Soul-Phone a reality. To start with, the soul-Phone would be comparable to the historical telegraph system with "yes" and "no" answers. It would consist of soul-key board and soul Switches. A key board is composed of a series of on/off switches, and written comments such as texts and emails between dimensions are expected to be exchanged. The experiments performed at the Laboratory for Advancement in Consciousness and Health (LACH) maintains a superior standard, and protocol for research and standards for proof of authenticity is expected to be very high. Soul-Phone is thought to replace the experiments with EVP or electronic voice phenomenon which is hardly a reliable form of spirit communication method; it is a subjective and an erratic experience.

Critics believe that Soul-phone would open new portals to dark forces, and it would bring about only endarkment instead of enlightenment. Schwartz team may be overoptimistic about transforming the world through this potential technology. The fact is that human race may not change drastically or take no notice of the instructions of the ancestral celebrities once the initial enthusiasm dies out. There is a fundamental problem with the human makeup which is clearly illustrated in the biblical verse: "... but if someone from the dead goes to them, they will repent." "He said to him, "If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead." (Luke 16:30-31)

Schwartz has already made meritorious contribution to survival research and do we need an instrumental communication device with potential grave consequence? We are all endowed with an inbuilt "spirit-phone" which has more discerning capacity than the instrumental communicating device and why bother about this artificial instrument. The late professor Ian Stevenson declared that death does not confer wisdom automatically any more than life does; there is no reason to lower our standards of excellence for the dead any more than for the living (Stevenson, 1978). Catholic church is wise enough to caution against initiating communication with the dead; the experience and the agent can be fake.

Accepting the authenticity of mediumistic communications, Robert Crookall, the geologist



turned parapsychologist has cautious words against mediumship (Crookall,1974). He has opined that the communicators essentially fall into two groups; one set who are prematurely dead and the second group who are in an earth-bound state for a long time. According to him, the former merely repeat the opinions they held during their terrestrial existence and the latter are essentially ignorant, boastful and sometimes anti-social. They are largely as ignorant about the eternal realities as terrestrial beings are, apart from having direct experience of the continuity of life after death. The information they vouchsafe constitutes only one piece of the data regarding post-mortem existence. It appears that Professor Schwartz is rather overoptimistic about the prospects of his invention even though his intentions are noble. Guglielmo Marconi invented radio valves during his alleged after life experiments and similarly, let us hope that during these experiments, Schwartz might invent sophisticated techniques to scan human energy bodies which can turn out to be a valuable contribution to clinical medicine. Brought up in a rationalist family background and struggling with medical reductionism, it is understandable if Schwartz is trying to challenge reductionism altogether using the sheet- anchor of Soul-Phone.

There are concerns about pathological developments emerging in parasciences in the future resulting in a crisis of global spirituality that might even lead to a reversal of faith. This has been highlighted in the Fatima revelations (Portugal, 1917) as well as in the new testament (Pandarakalam, 2007) and even in other holy books. Future is always conditional and many negative predictions about future are only cautions and could be averted by timely actions. In Fatima, there is an optimistic prediction about a period of peace following the current turbulent times. So, we may conclude that such feared ominous developments are not relevant at the present time.

Sanctity of Life

It is the sanctity of life and its sufferings that make prolonging life worthwhile. Without a belief in a nonphysical factor in association with body, survival of such a nonbiological factor after physical extinction and a transcendental creative force, humans become like electrical animals. Spirituality makes life precious and assisted dying immoral and unethical. While wrapped in the physical planet by space and time, we are in an advantageous position

for inducing personality changes swiftly, whereas in the timeless state of discarnate existence changes are sluggish and personality development is much slower (Pandarakalam, 2018). Pre-death visions and shared death visions indicate that deceased relatives and other expert spiritual agencies come to assist the transition of the dying persons (Moody, 1999; Fontana, 2009). People who take their own life may not get such benevolent spiritual assistance; the timing of death is a decision of spiritual realm and not of the living. The right to die would soon deteriorate as duty to die to prepare room for fittest ones. Alleviating suffering is not by eliminating the patient.

In the absence of spiritual convictions, human sufferings have no deeper meaning and death becomes the ultimate tranquiliser; prolonging life at any cost would be perceived as a worthless endeavour. Without suffering, evolution will not take place and human consciousness fails to expand. Without stress and struggles, the spirit buds that we are would not take roots and thrive, and our characters would not grow. Elderly people with some form of spirituality is found to cope with the demands of life better in the final 10 years of life than those who have no faith. In a reductionist model of consciousness (the whole is the same as the sum of the parts), God becomes irrelevant. Postponing death and improving the quality of life are the responsibilities of the medical profession and preventing death altogether is not the responsibility of the medical profession. For those who believe in discarnate existence, terminal illness becomes a transitional period for disengaging from the pleasant and unpleasant illusions of terrestrial existence. The revelatory information from world faith traditions are complementary to our scientific understanding of discarnate existence and should be given due importance. Religion is God centred and parapsychology is mind cantered. Life has sanctity only if there is a Supreme Sanctifier. Quantum physics has offered a scientific frame work for our comprehension of the Incomprehensible and we may examine such evidences in the succeeding paragraphs.

Changing World Picture

Before the Galilean times, the universe was much simpler and centred around the Sun and the orbiting planets; it was easier to conceive a Master Architect. The sun worshippers' God was tangible, and they did not have the strain of stretching their imaginations.



Astrophysicists make us now faint while trying to grasp the immensity of the universe. The whole of our solar system is only a minute part of the Milky Way, a galaxy of some ten million stars. The Milky Way is only one of a literally countless number of galaxies separated from each other by immeasurable vast stretches of intergalactic spaces.

Our physical universe is very young, and it may survive another 100 billion years. The space scientists may not readily believe in the Biblical end of the world, but they do accept an astronomical end of the material universe. Even after the end of the world, the human spark within the human being continues to exist. The immortality of a single human being makes him more valuable than the whole of the mortal material universe. Astrophysics has challenged our age-old belief that humans are the master creations. I am not excluding the existence of similar spiritually immortal humanoids; let us be open-minded. But if humans are immortal beings and that we may survive the big crunch, a single immortal human being or similar sentient being anywhere in the universe would be more valuable than the whole perishable physical universe/ multiverses. Yet, humans are only like grasses in a football ground when compared to the glory of the Almighty.

Theistic parapsychology is the scientist's search for God. The quest for truth and salvation are separate issues and science helps the former whereas religions help the latter. Unfortunately, most of the cognitive sciences are priesthood for atheism. Already, it has emaciated many of the spiritual phenomena. Para sciences are potentially dangerous as indicated before. In the years to come, it is believed that parapsychology will merge into para physics, and then that theistic parapsychology will remain as an isolated science and a watchdog of cognitive sciences.

Changing World Views

Particle physics is a triumphant scientific discipline and one third of our world economy is dependent on it. The mushroom clouds in Hiroshima marked its first winning. It has revamped our world views. Our current perception of the universe is very much based on two theoretical models, quantum theory at the atomic scale and relativistic theory at the macro level. Two of these theories have now been apparently bridged (Sieb, 2018). Physicists argue that the quantum theories correctly describe the world to a level of precision and detail unprecedented in

science and that poses a number of philosophical conundrums.

Confirmation of the existence of the Higgs boson – the 'god particle' – could boost scientific materialism, but the renowned astrophysicist, Bernard Haisch postulates that mass is an illusion and its defining characteristic, resistance to acceleration may be an electromagnetic phenomenon (Haisch, 2006). Actually, electromagnetic radiation is a form of energy and according to special relativity, energy and mass are equivalent. Similarly, the material universe could be seen as a shadow play of light and an illusion. Particle physicists argue that there is now empirical evidence to suggest that consciousness impacts and even creates physical reality on a quantum level; such an assertion shifts the world view from the Newtonian and Darwinian world views into an apparent non-reductionism. Along with a few other physicists, Haisch has recently attempted to bring the concept of God into the realm of the physicist's imagination (Haisch, 2006) and endeavoured to complement our knowledge obtained through revelation.

God becomes irrelevant if we believe in the materialistic model of mind that regards consciousness as an epiphenomenon of the brain. If consciousness is a secretion of brain, the water of the brain has to be regularly converted into the wine of consciousness and that requires a regular miracle! Astrophysicists are now resurrecting the concept of Divinity that was written off by the materialistic scientists of the last century. Quantum thinkers believe that we are mature enough to know the Divine intelligence directly and are shaping the image of God different from the hunters' God. They have started challenging the prevailing reductionist model and that is the strongest point of Haisch's thesis. In fact, Haisch has taken the reductionist bull by its horns and rode it away to its deserving place. Human consciousness cannot be the result of storms of synapses in a sea of chemicals. At times, Haisch's non reductionism edges on quantum particle reductionism which is a mirror materialist reductionism. Particle physicists tend to subsume the quantum-like dimensions and consciousness (spiritual consciousness) revealed through mysticism in the quantum world. After all, quantum is only the bedrock of matter and mysticism is the foundation of reality (Kelly *et al.*, 2007).

Astrophysics has its roots in the Biblical narration of creation and God has been resting



for a long-time keeping a masterly inactivity after the evolution of humans. There is not much description of spiritual dimension in the Bible. Appreciating the existence of even vast alternate universes and parapsychological dimensions, Theistic parapsychologists also believe in higher spiritual dimensions formed of “quantum-like micro-micro particle”. Such spiritual dimensions completely distinct from space and time in addition to the parapsychological dimensions have been currently thought about by theistic astrophysicists. One of these higher dimensional spaces is the sacred sanctuary of a very advanced and perfect civilisation of discarnate spiritual beings governed by the laws of unconditional love and it is full of peace and joy. Everything is governed by the laws of physics. The physics we appreciate in the physical realm is only the reflection of a superior school of physics and a Supreme Physicist is in charge of everything.

Physicists, who are disenchanted with the Newtonian world views, have attempted a proof-oriented research about the existence of God through quantum physics- a human search for God. Scientists have brought the concept of God into the realm of physicist’s imagination through a “bottom up approach” and attempted to complement apparently our knowledge of God obtained through “top down approach” of revelations. In the new physicist’s sandwich concept of reality involving virtual domain, quantum domain and material reality, spirituality and the Infinite Intelligence can be accommodated (Chopra, 2001).

The universe exploded out of a point like, multimillion-degree “thing” called a singularity, which contained all the energy in the universe to be. This is about as strong validation of the theological concept of creation *ex nihilo* or creation out of nothing (Tomkins and Haisch, 2017). Without bringing God into the equation, the Big Bang theory poses scientific, philosophical and theological conundrums. The Big Bang determines that the cause of the universe is functionally equivalent to the God of faith traditions, a Being beyond the matter, energy, space, and time of the cosmos (Ross, 1993). General relativity and the Big Bang plugs a hole in the rational atheism. Ptolemy Tomkins points out that the moral dimension, meaning the innate sense of goodness that people have is also a proof of an Infinite Goodness (Tomkins and Haisch, 2017). “Two things fill the mind with ever increasing wonder and awe-the starry heaven above me and the moral law within me.” (Emmanuel Kant)

Finely Tuned Physical Constants

Explosion does not bring about order, but the giant explosion of the Big Bang resulted in clumping together of matter, galaxy formation and the universe etc. One can observe great balance in the resulting product of the Big bang. The laws of physics in the universe have not changed in the last 15 billion years. A millimetre deviation from these laws would result in disintegration of the universe. The formation of a habitable universe is still further complex, and every moment of this formation had to be intervened by a Super Mind with infinite knowledge and wisdom. The expansion rate of the universe itself is so delicate that it cannot be slow or faster than what it is now. But for an incomprehensible fine tuning, the dark nights on the earth would be brighter than daylight because of the light flooding on our planet from the multitude of stars when the solar illumination has faded at dusk. These delicate balances cannot be explained away as coincidences. In the absence of some of the physical constants, formation of the planets and life would have been out of the question. There are now astrophysicists who propose that the odds of a low entropy universe with formed matter, let alone intelligent life, are infinitesimally small as to be almost zero. Since such a universe does in fact exist, it can be considered as an evidence of the existence of a Master Architect. H.R.H. Prince Charles has once stated that a wind blowing through a scrap yard cannot produce a Rolls Royce car and the accidental universe can no longer be a sustainable option.

Quantum physicists can now expertly portray many ‘finely tuned’ physical constants and logically argue that these delicate balances cannot be explained without the existence of a Prime mover or Fashioner. One of such models of ten physical constants illustrated in Haisch’s book “The Purpose Guided Universe” is the ratio of the gravitational to the electric (Coulomb) force (Haisch, 2010). He argues that stronger gravity would result in smaller stars with shorter lifetimes and crowded galaxies; weaker would result in far fewer stars. If the force of gravity were just a little stronger, the core of the sun would be so hot that it would have burned its fuel in less than a billion years and such a shorter period would have been insufficient for the development of complex life forms on Earth. Equally, had the sun’s gravity been just a little weaker, its core would not be hot enough to ignite the sunlight-generating nuclear reaction that prevents the Earth from freezing solid. If the strength of any fundamental forces or masses



of the fundamental particle were different by even a small amount, the present universe with galaxies, stars, planets would not have evolved (Haisch, 2010). The universe we live in is just right for life as we know it and might have been designed with us in mind, and in my contention, it cannot be a mere coincidence.

Without the fine tuning of the laws of physics, the universe would be virtually a very different and deadlier place. There are currently twenty-five such finely tuned physical constants baffling researchers. The list of finely tuned characteristics of the universe continues to increase every time scientists unravel new mysteries. They are real pointers to the existence of a Master Mind; they could suspend anybody's scepticism about His existence. The Big Bang has an ultimate Beginner. In parapsychological research, scepticism is healthy and is to be welcomed, but not cynicism.

A Quantum Bridge

Even though, these are days when vociferous atheists of science are selling their books in the millions, there are quantum scientists who have attempted to shake the "reductionist delusion." Bernard Haisch is one among them and his book titled "God Theory" is a compromise between creationism and intelligent Design (Haisch, 2006). It links Vedic philosophy with science, and spirituality with reductionist philosophy. His thesis is close to Vedic philosophy, affirming that God is an infinite consciousness of which humans are an extension. This is perhaps a mistake. The universe is an expression of the sacred. A spark from the Divine fire or a drop of water in the ocean are metaphors used to refer to the dependent relationship of human beings and the creator. The God of monism would be a quantum variant. If humans had any divinity in humans, their physical bodies would not be subject to the second law of thermodynamics.

In God theory, there appears to be overlap of metaphysical monism and metaphysical dualism. No problem can be solved by the consciousness that generated it, so if human consciousness were an emanation of the divine consciousness, God would be unable to solve human problems implying that the Divine substance has to be superior to that of human consciousness to solve human problems. If the universe is monistic, any aspect of humans that survived physical extinction would be of the same order of reality as that of the body, and therefore must yield to empirical study. The same principle applies to God; the one that becomes many would

become one again. Individual consciousness contribute to the tapestry of existence, but to say that a collective human consciousness form the Whole or the Ultimate Consciousness can be erroneous.

According to Haisch, creation is an intelligent, selective subtraction from everything or from an infinite potential (Haisch, 2006). The Bible teaches that God created the universe from nothing. A tenet of Christian philosophy is that creation came from God but is separate from Him – reality is not monistic because of the distinction between God and the created world. The universe is not strictly dualistic or pluralistic because it is not an eternal self-existing reality. Creation is not fully independent. The author however claims that we are partners with God and not subordinates. According to Christian theology, we are humble creations, but partners in the redemptive work of Christ. Humans are invited to unite with the creator through unconditional love and vice versa. In my view, true love, divine and human, is made of the same "substance" and the dualistic realities are united through unconditional love (Pandarakalam, 2016).

God is absolute goodness and truth, and unconditional love and wisdom; humans are not. The proposition that humans are part of the Godhead has its folly. We are created and not begotten. Seven billion consciousnesses have the responsibility for creating weapons capable of destroying the planet nine times over, and to say that they are an expansion of God's consciousness is a contradiction. Haisch fails to explain the fallen nature of humans and their search for lost consciousness, and he does not consider the many variables inhuman consciousness. Evolution may have taken place in biological and spiritual streams. Like evolution by competitive exclusion, spiritual evolution may not be spared an 'auto-exclusion' phenomenon. Evolution was flawed somewhere along its course, possibly by a competing force; ignoring the existence of a negative reality is not congruent with evolutionary thinking. Personal choice and personal responsibility become insignificant in the God theory. God may not micro-manage our affairs and we are left with immense freedom.

Haisch seems to believe in the pre-existence of human consciousness (Haisch, 2006). The scholar Origen (c.185–254), who consolidated early Christian doctrine in his *First Principles* believed in the pre-existence of souls. The Big Bang theory proposes



that our universe originated 14 billion years ago, without explaining the origin of spiritual dimensions. I have no problem in accepting Penrose's concept of cycles of time. There could have been cycles of big bangs and big crunches. My contention is that human consciousness evolved due to a spiritual Big Bang in a spiritual dimension and kept preserved in a cosmic womb, master minded by the creator, and later uniting with the individual foetal body- it is not a direct extension of His infinite consciousness. This is distantly analogous to the green house where the gardener allows some time growing the plants. In a grand scale the Gardner transplants the spiritual bodies to the garden of life from this green house (incarnation). More technically, a spiritual consciousness may have been downloaded into the quantum consciousness at some stage of human evolution, from a cosmic womb (Pandarakalam, 2016). Such a concept is close to the Vedic belief that pure consciousness devolve into life forms. I content that a spiritual Big Bang completes the equation of metaphysical dualism.

There appears to be an ultra-reductionism in the renderings of quantum physicists' take of the existence of God. It seems that quantum thinkers have an affinity for monistic philosophy (Pandarakalam, 2016). Both the dualistic and monistic philosophies point towards an Absolute Goodness and such awareness enriches our existence. Human consciousness reflects an even Greater Consciousness or Divine Consciousness that underpins the entire universe. Quantum is only a bridge to comprehend the incomprehensible. Scientists have the itching to understand everything from a scientific perspective; that is where science deteriorates as scientism.

The Unfathomable Almighty

God has many dimensions of advantage over humans both in space and time and that advantage alone can make Him omnipresent and omnipotent (Abbott, 1978). God has been credited with a minimum of three-time dimensions or the equivalent by theistic astrophysical world. In that extra-dimensional realm, Hugh Ross argues: "God can operate on a globe or sphere of time; the universe and all humanity could be confined to say a line on the sphere's equator. God from a single point of time at the sphere's north pole, then, could drop perpendicular time lines to both our past and our future, simultaneously affecting both" (Bernstein, 1989). It would astound to figure out of what can happen if more extra-dimensions are added in this equation.

According to Haisch all scientific equations are fundamentally God's thinking. One could argue that to create the universe and its contents, the Super Physicist might have used an incomprehensible formula different from simplistic creation by subtraction offered by astrophysicists. Quantum thinkers' God is consistent with what we know about the universe, but there may be more we do not know about the universe than we know- God is omniscient. Frank J. Tipler stated in *Immortality of Physics* that theology would become a branch of physics in a far distant future (Tipler, 1994). That has begun long before his predicted time. God theory claims to prove that the reality of science will ultimately be congruent with the reality of theology. God Theory and similar scientific thoughts about the Divine would inspire a fresh scientific search into eternal realities. Ultimately, our feeble minds can only comprehend in some shrunken, anthropomorphized and clouded facsimile of God; the true nature of God would remain incomprehensible to us in our terrestrial existence.

Our scientific knowledge is comparable to the handful of sands in a sandy beech of knowledge! Quantum search for God reminds me of the story of St Augustine and the angel who took the form of a little boy trying to empty the sea water with a sea shell while Augustine was restlessly walking on the beech probing into the mystery of the Most Holy Trinity. The boy claimed that if Augustine could explain Trinity, he could empty the whole of sea water with a sea shell! Understanding the "scientific formula" with which God created the universes is beyond the scope of the scheming of human brain. Our brain is not intended and designed to understand fully well God's ways, let alone our own consciousness is limited with a cognitive closure to comprehend the potentials inherent in our own consciousness. It is as though we are designed and expected to focus on the physical world but to live "not of the world." To quote from Haisch, the experiencing of reality in a meaningful way requires a certain amount of forgetfulness about what we truly are (Haisch, 2006). We need to forget the logic of science and physical senses to feel His presence in us.

Circular logicians have always asked the question who created God and Hugh Ross has an answer. He counters that the very question itself provides a graceful proof for creation. Ross explains that the universe and everything in it is confined to a single, finite dimension of time and time in that dimension proceeds always forward and the flow



cannot be reversed or stopped. In that case, finite time has a beginning and can move only in one direction-finite time is really just half a dimension. Any entity confined to such half dimension should have an origin, meaning that creation applies to the whole universe and its contents. Ross argues that the necessity for God to be created does not at all arise because He does not belong to the half a dimension of time. Such Divine qualities like grace and hope speak one additional time dimension for God and in two or more dimensions of time, an entity is free from the necessity of being created (Ross,1993).

Any theory about God is unlikely to get scientific acclaim as a scientific theorem. Traditionally, the following criteria have to be satisfied for any new concepts to get scientific endorsement: a. consistency b. parsimonious, c. empirically confirmable or falsifiable d. useful, e. founded on multiple observations, f. correctable and dynamic, g. progressive, h. tentative. It is worth seeing the evaluation of the wider scientific community how Haisch or anybody proposing such theories satisfying these stringent scientific criteria. I am proposing only indicators to God in this paper.

Trinitarian Kingship

Metaphysical monism fails to accommodate the ontological Trinitarian kingship. Fulton Sheen asked how, if God is alone, He can love. God is a unity in diversity, and we observe diversity traits in all creation. A simple analogy for the plurality of God is H₂O₂ existing as water, vapour and ice. (Pandarakalam, 2016). In the context of just four dimensions of length, width, height, and time, the concept of trinity cannot hold water. Evidences from general relativity, the big bang, and particle physics support the existence of several more dimensions of space and time besides the four dimensions, human experiences. In quantum physics, all workable theories for the unification of the four fundamental forces of physics require that a minimum of nine dimensions of space and time must have existed immediately after the creation event (Bernstein, 1989). Since God controls all these dimensions, He must be able to fully operate in all these dimensions.

Astrophysicist Hugh Ross offers mathematical calculations that would accommodate the Triune God (Ross, 1993). In two dimensions in which only length and width, and no height exist, triangles can never be equal to circles. Triangles have three corners and circles have none. But in three dimensions of length,

width, and height, a triangle could be flapped up on its base so that the third corner resides above the base in the dimension of height. Then the triangle could be rotated on its base so as to transcribe the shape of a cone. Also, a cone is a series of concentric circles ending at a point- the third corner of the triangle. Thus, in three dimensions of space, it is possible in one milieu for a triangle to be equal to a circle and in another milieu, such as on a piece of paper, for a triangle not to be equal to a circle. Hence, one could posit that in three dimensions triangles are concurrently equal and not equal to circles. Hugh Ross argues that in an analogous manner, a few extra dimensions of space and a few more of time would make possible the existence of God as a Trinity, a Being who is singular and pleural at the same time.

Ross Hugh also tries to explain human perception of Holy Trinity as singular and pleural using the analogy of flatlanders (Ross, 1993) who has only a two-dimensional existence of length and width and a three dimensional being existing above their plane who can also operate in the dimension of height. If the three dimensional being pokes his finger to one of the theologian flatlanders through their plane, he would infer that this visitor to their realm is a small circle and if the higher being pokes three of his fingers to another theologian flatlander, he would conclude that the visitor was not only one small circle but rather three small circles. Their experience could spark a theological debate resulting in the formation of two different churches! This analogy fairly represents God's singularity and His plurality. It is interesting to note that the ancient Indian philosophers had a glimpse of the Holy Trinity which they described as "Thrimoorthy." Trinitarian kingship is central to comprehending the Divine Incarnation.

God's Search for Humans

From a bottom up approach, even the scientifically investigated possibility of the rare incidence of reincarnation and incarnation process where a spiritual body into a human product of conception could serve as a stepping stone in bringing the possibility of the Divine Spirit incarnating into a specialised physical body to the realm of the biological imagination of scientific community struggling to perceive the Divine Incarnation (Pandarakalam, 2013). Theology and science come close to each other while appreciating the Divine Incarnation of Christ. The theological stance is that



Divinity cannot unite with sin and this makes the Immaculate Conception a prerequisite for the Divine Incarnation. From theological perspective, God the Father foresaw the co-operative goodwill of Mary and her total submission to His will and performed the miracle of making the future mother of His son sinless from her conception. Mary remained free of the stain of sin so that she was eligible for divine motherhood. Both the Immaculate Conception and the Virgin conception are intrinsic to the hypostatic union. Christ's resurrection is the complement of the Virgin conception and its logical outcome because a supernormal exit from the world- resurrection demands a supernormal entrance into the world- the Virgin conception (Paisley, 1997).

Scientific studies of parthenogenesis and the phenomenon of test tube babies have brought the concept of virgin conception within the realms of biological understanding. These recent developments are perhaps a conundrum for scientifically orientated theologians who are sceptical about the Virgin conception. For scientists to accept the Divine Incarnation, they have to be convinced that Christ's physical body had a physiology superior to that of the human in order to enable it to incorporate the divine spirit. This is congruent with the theological reasoning that Christ's body comprised human and divine elements – the hypostatic union. It would be the divine elements that gave Jesus his superior physiology. To reiterate, the union of an ordinary human physical body with a Divine spirit is a physiological impossibility.

A girl is produced when a sperm adds an X-chromosome to an X-chromosome in the egg, and a boy is the result of a sperm adding a Y-chromosome. The feminine elements in the physical body of Christ may be understood as a human contribution (X chromosome from the Virgin Mary) and the masculine elements as a divine contribution (Y chromosome emanating from the Divine Incarnation Technologist-Holy Spirit). It may be hypothesised that a single set of gametes was activated by the working of the Holy Spirit, the third person of the Holy Trinity, and then a double set of gametes was formed, of which one set had masculine characteristics. We may understand the events as a miracle of multiplication and conversion. It may be conjectured that a divine male contribution was directly involved in the formation of Divine-human embryo. It is not at all illogical to speculate that there was an extra human contribution.

The coming of God into the physical world involved a disruption of normal order – it was an anomaly as well as a working out of a normal event. Recent discoveries regarding the genetics of sex determination challenge well-established scientific scepticism regarding the Virgin conception, but they are not adequate to provide an entirely satisfactory explanation of it. Some geneticists now believe that virgin conception is not scientifically impossible. If Jesus and Mary specifically were genetically dissimilar from average people, it may be postulated that it is more likely to have taken place in their situation (Berry, 1996). New insights of genetics help to counter scepticism regarding the doctrine of the Virgin conception.

Conception through induced parthenogenesis alone does not help us to comprehend the divinity of Christ, but such a possibility removes some of the scientific hindrances to believing in a virgin birth that excludes a direct human male contribution. Parthenogenesis is able only to offer an easy explanation of female embryo formation; the hypothesis has to be manipulated to accommodate the formation of a male embryo (Berry, 1996). With a presumptuous tripartite view of human being the physical body which is a mere outer covering of the complex human person, is not even created by our parents, but crafted by them using materials already existing. But in the case of Christ, his physical body itself was created and designed by the Holy Spirit with the co-operation of Mother Mary who contributed the female elements (Sheen, 1977). Unlike human beings, Christ has a Divine Spirit- a direct Flame from the Divine Flame.

Approaching the issue from a different dimension, one could argue that the physical body of Christ was formed out of an anomalous human-divine embryo. Hybrid embryo experiments are evidence for the likelihood of hypostatic union, which refers to a union that is physical, a union of two substances or natures that makes one person, a union that means that God is man and man is God in the person of Jesus Christ. We are coming close to appreciating the hypostatic union from a scientific perspective. Christ was a perfect human man, with full Divinity. The divine elements of the physical body of Christ probably did not go through the process of death. Divinity cannot die. Those who want to believe in the resurrection of Christ may be content in that the divine elements in His physical body made an automatic resurrection possible (Pandarakalam,



2013). To use a Vedic catch phrase, Christ was full direct Avatar. The creator can actualize a unique scientific formula for the Divine Incarnation to occur. High Incarnation is God's search for human beings and higher reincarnations are meant to assist the human search for the Sacred.

Panpsychism or Pantheism?

Theoretical physicists have recently written amply about the alleged implications of quantum mechanics to make broad claims about the nature of reality as a whole. Statements such as, "interconnected", "everything is one", "consciousness made the physical world" are common in their renderings (Bohm, 1980; Goswami, 1995; Greenstein, 1988). Of note, Vernon Neppe, a neuropsychiatrist and Close, a physicist, have developed a metaparadigm (Triadic Dimensional-Distinction Vortical Paradigm model-TDVP) which involve a large-scale research programme for the scientific enterprise (Vernon and Close, 2012). All these new scientific speculations have a tendency towards metaphysical monism, panpsychism and pantheism. That is the peril underlying the physicist's search for God.

Pantheism claims that there is no existence beyond the universe, that there is just universe only. Pantheists believe that the universe has always existed while atheists proclaim that the universe was not created, and no external entity exists independent of the matter, energy and space-time dimensions of the universe. Ross Hugh argues that all the scientific data collected and accumulated in the recent centuries point towards a different conclusion and that a transcendent Creator must exist and for all the matter, energy, length, width, height, and even time suddenly and simultaneously came into being from some source beyond itself (Ross, 1993). It is logical to assume that the creator has to be a transcendent entity because the act of causing these effects must take outside and independent of them.

Professor Henry Bauer questions the widely held belief that science is the epitome of evidence-based, evidence respecting knowledge and perceptions (Bauer, 2016). Currently the attitude of a good percentage of the people in the world are as though they have been brain washed by the Newtonian perspective that nothing invisible exists. Consequently, they are disabled to believe in the Sacred and only through science they can be helped. Professor Bauer states; "Scientists like other people find it hard to accept evidence

that threatens their prior-beliefs, which include established scientific theories." He also notices that once the ranks of researchers became plentiful, and the emergence of career scientists who are lavishly remunerated became acceptable, and science became commercialised, peer review became weighed down with a host of personal and institutional conflicts of interests. As a matter of fact, theories can win out primarily owing to social and political factors rather than compelling objective evidence" (Bauer, 2016). He also states that one may listen to science but not wholeheartedly to scientists. It is a welcoming sign that scientists are criticizing science insightfully and positively and discouraging scientism.

Chinmayananda Swami suggests that one should only chew the particle physics when it comes to the borderland between science and spirituality and should not swallow it but spit it out after chewing and enjoying the essence. There are as many views in quantum physics as there are quantum physicists. The above discourse of search of God through quantum physics illustrates the deficiencies of the human search for the Sublime and justifies a discussion of His search for humans. God introduced himself through world scriptures. I believe it is healthy to examine our beliefs with a scientific perspective and reorient ourselves. The Divine Incarnation as Christ may be considered as God's search for human beings. It is very hard for the technically minded 21st century people to grasp the Divine Incarnation and so, a discourser of a scientific approach to this thorny issue has been presented in this paper.

Multi Faiths

People involved in religious cum paranormal experiences need to develop an open mindedness, willingness to respect even counter views and above all, a sense of humour. After all, we are only pilgrims on this planet. It is essential we cultivate a mentality to respect the minds of fellow human beings on their rights to commit mistakes from which they learn new lessons of life. In the years to come, cognitive sciences will have to modify many of the currently held views of the mind to accommodate the earthly visitations of the Queen of Heaven. Scientific studies of mysticism would hopefully take off the existing scientific blocks for a global recovery of faith.

Mystical manifestations are at the root of all religions and it is the starting point of understanding God. It is an experience that gives a sense of the Beyond. This can come either from the human



level or from the Divine level. Low level and high-level paranormal phenomena have supported the growth of all religions and now they are the issues for the study of Theistic parapsychologist. For many scientists of today, God has become irrelevant because they cannot believe in the existence of a human spirit that survives physical extinction. There are scientists who believe in the existence of soul but its survival only in the form of reincarnation. For those people who believe in the endless cycle of rebirth, God is irrelevant. Marian apparitional knowledge alone can help these scientists. "There are two ways of passing from this world, one in light and the other in darkness. When one is passing in light, he does not come back, but when one passes in darkness, he returns"-Bhagavat Gita 8.25-26. Theistic scientists accept that human beings have two selves, the phenomenal ego and a non-phenomenal higher self, the unconscious God or the spark of divinity within him, which is the communicating part with the supreme transcendence. Combining the various Marian apparitional experiences in their school of thought, scientists are now in a position to form a new Mythology, but it will be the same as the old Mythology.

Astrophysicists make us faint while trying to grasp the immensity of the universe. The whole of our solar system is only a minute part of the Milky Way, a galaxy of some ten million stars. The Milky Way is only one of literally countless number of galaxies separated from each other by immeasurable vast stretches of intergalactic spaces. Appreciating the existence of even vast alternate universes, Theistic parapsychologists also believe in higher dimensional spaces and spaces. They also believe that one of these higher dimensional spaces is the sanctuary of a very advanced and perfect civilisation full of peace and joy and love. The space scientists may not believe in the Biblical end of the world, but they do accept an astronomical end of the material universe. Even after the end of the world, the spark within the human being continues to exist. The immortality of a single human being makes him more valuable than the whole of the material universe. Marian apparitional experiences enhance the dignity of man shattered by technological sciences and once again place him as the master of creations in the face of this beautiful cosmos.

Science has to explore the wealth of all religions and their antiquity and explode the myth that the Christian understanding of God is the only correct

one and the best. It has to promote openness to truth and humility to recognize, respect and appreciate the truths of other conceptions of God, which may be slightly different from the Christian understanding. We have to enjoy the diverse images of God. Their divergences and convergences, distinctions and blending are many. We should prevent a fruitless collision of them because of our wrong assumption that Christianity has the best of everything. From a spiritual point of view, it is even counterproductive to make another religious followers doubt their faith.

Hinduism has been a wonderful human quest to apprehend the inapprehensible through his intellectual faculties. It is the summit of human wisdom. The Hindu concept of God is very close to the Christian views. The supreme transcendence and perfect simplicity of the absolute, the infinite love and compassion of God is comparable to Jesus' revelation of his Father. The dogma of triune God of the Trinity is described as the central mystery of Christianity. The word comes from the third century and the classical formulation of the doctrine from the fourth century. The feast of Trinity was inaugurated by the Avignon Pope John XXII only in 1334 for the Church as a whole and met with a long resistance. The concept of Trinity is reaffirmed in Fatima revelation. Hindus knew about the Trinitarian kingship. Hindu temples are sacramental temples. Hindu concept of Nirvana is very close to the Christian concept of beatific vision.

The root causes of all religion-cultural intolerance, prejudice and bigotry are ignorance and science is meant to explain religion in modern technological terms. When technology is making the world a global village, the world is also becoming fragmented with religious and cultural rivalries. So, technology also contains elements of auto destruction. Theistic parapsychology has to bring out these negative elements of technology and allows us to enjoy only the fruit of these human achievements.

Science should ideally help us to discover an evolution in our understanding of God through a new theistic synthesis of all religious faiths, accelerating the human search for God and stimulate human response to God's call. Unconditional love is the path to the sanctuary of God and selfless love is the unveiler of the Supreme Transcendence. Human beings are now like the thirty fish in the water. We are surrounded by his presence but unable to recognise the Divine love. Science should invoke an



awakening of recovery of faith in all religions and a healthy diffusion of ideas between them.

Concluding Remarks

The Divine incarnation is God's search for human beings and God has introduced Himself in different religions through His emissaries. Prophets, angelic messengers and higher reincarnation (indirect avatar) are such Divine envois. God humbled Himself to be born in a manger and as the son of a carpenter. Majesty and humility were harmoniously blended in the Divine incarnation. A poor Hindu carpenter in India once reminded me: "Your God was a carpenter like me." It was a moment of mysticism; Christians worship a humbled, crucified, resurrected and glorified "Carpenter God." The quest for truth and salvation are separate issues and science can only help the former whereas religions help the latter. Unfortunately, most of the cognitive sciences are priesthood for atheists. Gerald Schroeder, theologian and scientist, has opined that we will never ascertain an absolute proof for or against the existence of a creator by looking through a microscope or a telescope, but we may scan developments in science and determine if they tend toward confrontation or confluence with the Biblical Divinity and world views (Schroeder, 1997). There are no fool proof evidences to support atheistic philosophy as well. Scientific atheism, like religiosity, also requires an act of faith.

Parapsychology which is mind centred, may emaciate many of the spiritual phenomena. Theistic parapsychology is another human search for the Sublime. One could naturally ask for the scientific evidences to accept the existence of God. Marian apparitions and the mystical experiences of world religions offer modern proof for the existence of God and Marian apparitional experiences are scientifically proven. Theistic parapsychologists accept that human beings have two selves, the phenomenal ego and a non-phenomenal higher self, the unconscious God or the spark of divinity within him, which is the communicating part with the Supreme Transcendence. Combining the various Marian apparitional experiences in their school of thought, science has matured enough to form a new Mythology, but it would be the same as the old mythology.

Religious thoughts and religious institutions are two different things. Most world religions exhibit a lot of harmony with science and science also provides a surer path to God as religions do (Davies,

1986). In recent years all religions have developed a culture to learn more from other faiths. The root cause of all religion-cultural intolerance, prejudice and bigotry is ignorance and psychiatrists should have the knowledge to explain religion in modern scientific terms. When technology is making the world a global village; the world is also becoming fragmented with religious and cultural rivalries. So, technology also contains elements of auto destruction. Science in harmony with spirituality alone can bring out and eliminate these negative elements of technology and allow us to enjoy the fruit of these human achievements. Physicists' observations are to be considered as pointers to God rather than a proof of His existence.

The best proof for appetite is food; the best proof for God is an inbuilt "spiritual appetite or craving" for the transcendence and only through faith the Sacred can be truly appreciated; reductionism is incongruent with the basic human nature. About contacting the Greater Mind, Michael Grosso (2019) states, "Traditional methods revolve around one major principle—conscious dissociation from ordinary reality—by fasting, chant, meditation, prayer, surrealism, detachment from material possessions, chastity, tantrism, breath control, ecstatic dance, solitude, entheogens, and so on and so forth—anything that serves to break the spell of solidarity with the everyday business of life... The challenge is getting oneself out of the way, so that something greater, perhaps at first fearful and incomprehensible, can break into our consciousness." The world is desperately in need of a healthy recovery of faith.

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