

An Explanation for the Mechanisms that Cause Near-Death and Out of Body Experiences

by [W R Hohenberger](#)

Abstract

The world that we perceive is an illusion created within the boundaries of our mind, and there instead exists another world beyond our human perceptions, which is made from the transcendent energies of the dark and the light and can only be seen through the powers of our imagination. Our human world is not a replication of that world, but merely an enhanced representation, and is a classic example of Plato's "Shadow on the Wall". Objects possess no color, but are instead structures of the transcendent energies of the dark and the light, whereas the perception of color is purely a characteristic of the human mind. Analyses of the color of objects, human color perception, holographs, virtual reality and dozens of other human visual attributes all justify the existence of another world beyond our human perceptions. Animals have their own unique perceptual view of the universe based upon their own unique visual apparatus. Human beings have two bodies, the physical and the metaphysical, and falsely conclude that their own unique and human perceptual view of the world is the one and only, real and true world. The real one and only, true world exists independently from, and above and beyond the physical world of both the animals and human beings. The human metaphysical body and its inner self, the human soul, can exist outside of the human physical body and accordingly, outside of the human perceived physical world.

Introduction

The following paper is an updated and revised excerpt from the book titled "*Perceptions – A Symphony of Words*" published by Winston-Derek Publishers in 1992, which unites physics, metaphysics, philosophy, and psychology into an integrated whole. The purpose of this paper is much more limited in scope and explains only those mechanisms within and outside of the human brain that allow for the phenomena of near-death and out of body experiences. It is strongly recommended that the reader first read two papers that were presented to the members of the Natural Philosophy Alliance at their annual meeting held in April of 2008 at the University of New Mexico in Albuquerque, New Mexico. Both papers are available in full at the NPA website at www.worldnnpa.org or by simply clicking on the following titles in italics. The first paper is titled "*The Effects of Human Perception & the Human Mind on Building a New Paradigm for Physics*". The first half of the paper explains in detail the physical mechanisms of human perception and the unavoidable conclusion that the visual images of this world that we live in and perceive, are actually an illusion created within the boundaries of our mind, and that there instead exists another world beyond our human perceptions, which is accessible only through the powers of our imagination. The second half of the paper organizes and lists in detail an organized word structure for the human mind, which is then directly correlated on a one to one basis with the 'I Ching', the 'Qabala', and Dr. Max Lüscher's Color test. Together, these processes define many, if not most of the various physiological and psychological mechanisms and functions within the human mind. The second paper, titled "*A Unified Vision of the Universe*", reviews the various conundrums of contemporary science and then provides solutions to these mysteries by describing in picturesque detail visions of this other world that exists beyond our human mind.

All of the conclusions in both papers are based upon the absolute necessity of cause and effect through the 'a priori' existence of substance, structure, mechanism and process. It is simply unreasonable to conclude that anything can come from nothing, that the phenomena of the universe have no cause, or that these phenomena occur by some magical process unknowable to the human mind. First of all, there must be something out there before anything else can exist. Second, this single universal substance that permeates the whole of the Universe, can only take on existence through the structures of form and shape. Likewise, the various structures that are formed by and within this single universal substance can only take on life through the mechanics of motion. Therefore, there is an underlying logic between substance, structure, mechanism and process, as those things of substance take on life through the laws of cause and effect. That is, substance, structure and mechanism represent the first three dimensions of space or the cause, and accordingly, process represents the fourth-dimension of change or the effect. This applies both to the visual structures of our physical world, as well as the non-visual structures within the spiritual world, since both are interactive and effect each other. By applying these basic foundations to the physics of human perception, it becomes readily apparent that the images of this Earthly world that we live in and perceive, are actually an illusion created within the boundaries of our mind, and that there instead exists another world beyond our human perceptions, which is accessible not only through the powers of our imagination, but also through the physical mechanisms of death, near-death and/or out of body experiences. It is from these perspectives that the following conclusions concerning near-death and out of body experiences are presented.

Human Perception, Parallel Worlds and the Holographic Mind

The mechanics of human perception is a phenomenon of the mind and not of the objects being observed. The red flower is not really red, nor is the blue sky really blue, nor is the green grass really green. In fact, the perception of color is nothing more than an enhanced representation of the world around us created within the boundaries of our mind. This is not to say the world around us does not exist, only that it does not exist in the form in which we perceive it. The true form of the universe is that of a world of energy, which is built from the forces of the dark and the light and given life through the motions of change. Whereas, the universe within us is a world of color carved from those forces, and given a fixed existence within the substance of our mind. An image of color of the world around us is created by our mind and exists solely within our mind. This is a difficult truth to accept because it is contrary to our perception of being; however, just the same, true it is. Neither the existence of this world around us nor the existence of this image within us is unreal, but instead it is the insistence upon the common identity of these two worlds, which is unreal. And what is this grand illusion within us, but that state of being, that wonderful world of life within which each of us lives.

In order to better understand these phenomena, the mechanism that causes the sensation of color must be first understood. The mechanics of color is normally described by saying that when white light, which contains all of the various colors of light shines on a blue object, the blue light is reflected and the other colors of light are absorbed. Furthermore, when the reflected blue light shines against the pupils of our eyes, we then perceive the existence of the blue object. This description is totally subjective to our own biased perception of being. Bear with me, as this biased description is translated into a more objective point of view. *That is, a light wave travels through the air and shines on an object. Most of the energy is absorbed as heat; however, a single ray of light is reflected back into the air, which it travels through again and then shines against the pupils of our eyes. Coded signals representative of that wave are then sent to the brain where an image of the object is created within our mind and perceived by the contents of our mind as "blue."*

Notice that the word "blue" was not used in the second description until after the image had been perceived within our mind. There are dozens of similar examples, besides the mechanics of color perception, including dreams, visions, color blindness, double vision, holographs, 3-D

movies, virtual reality, hallucinations, dizziness, the varying perceptions of animals, open triangles which appear closed, pictures which can be seen as a face or a vase but not both, out of body experiences, and near-death experiences, which all add up to the same conclusion that these images can only exist within our minds. Accordingly and for the purpose of this paper, only four of the above will be presented in a detailed analysis, first the color of objects, second the mechanics of colors, third holograms, and fourth the varying perceptions of animals. In the first case, the color of objects can only be determined by first visualizing the atoms from which they are made; however, in order to accomplish this task, one must first develop a method for visualizing atoms as pure energy. From another paper by the same author titled "[*Methods for Visualizing Aether, Electromagnetic Waves, Quarks and All Else*](#)", quarks, which are the constituent forces within atoms, are defined as three-dimensionally shaped charge segments of an electromagnetic wave and are visualized as *vortices of aether or the stellar air*. Accordingly, nuclear particles that are then made from those quarks, are described as *saturated vortices of aether or liquid light*, and thereby neither quarks nor nuclear particles possess color for they are simply structures of energy. Likewise, atoms are described as *complex saturated vortices of liquid light*, and also possess no color. Furthermore, each of these forms of energy possess no structure or mechanism that directly correlates to the process of color. Finally, objects, which are made from those atoms, also have no color, but are instead described as *constructs of complex saturated vortices of liquid light*. The bottom line is that atoms by themselves have no color, but are instead *pure saturated energy*; and therefore the objects they form also possess no color, but are instead *constructs of pure saturated energy*.

Accordingly, as the spacing between the atoms within an object is changed, the size of the wave reflected by the object also is changed. Since it is the size or frequency of the wave interacting with our eye that causes the sensation of color, it is therefore the spacing of the atoms within the structure that determines the color we perceive. That is why substances appear to change color during chemical reactions, because the structures of the atoms within the substances are changed and not because the substances actually change color. For example, imagine each of the atoms as balls on a pool table. Arrange the balls in various patterns, being sure that each ball touches at least one other ball, simulating the bonding of atoms in chemistry. If the balls were all colored red, perceptive descriptions for the various patterns would be as differently shaped structures of red balls. At no time would the red balls change color, because they were rearranged. Likewise, when the forces of chemistry rearrange the atoms of *liquid light* in order to form the various substances of our physical world, they also do not change color. Therefore, if one views a single atom as a *glowing bubble of liquid light*, one must expect to view their combinations as *glowing structures of liquid light*. The sensation of temperature is then added to this description by describing it as a *glowing structure of vibrating bubbles of liquid light*.

Moreover, human color perception is a three-dimensional process, and accordingly, the mechanics of human color perception must therefore be a three-dimensional spatial continuum, whereas color electromagnetic wave generation is a linear process, and accordingly a linear continuum. The understanding that white light contains all of the various colors of light as diffused by a prism into the linear rainbow effect (ROYGBIV) of colors, only applies to the generation of light waves and is being misapplied to process of human color perception. Whereas the creation of the rainbow spectrum of colors (ROYGBIV) by a prism is a linear effect, color perception as observed by human beings is a three-dimensional spatial effect. For example, one may justify the creation of the intermediate colors orange or yellow (ROYGBIV), by mixing the colors green and red; however this same logic then fails when mixing red with blue, for that same linear sequence (ROYGBIV) should thereby create the intermediate colors orange, yellow or green instead of the observed colors of magenta or purple. There are actually three different processes involved in human color perception, the first is color electromagnetics, which deals with electromagnetic waves, the second is color electrodynamics, which deals with the creation of colored images within the mind, and third is color psychosomatics, which deals with the influence that colors have on the human mind; however, in no case do either objects, nor their atoms, nor the electromagnetic waves they reflect possess color, since none of the above possesses any

structure or mechanism that directly correlates to the human perceived process of color. For a more detailed analysis of those processes, please see the three papers by the same author previously referenced.

Therefore, there are two realities for the world within which we live, the conceptual world, real world or absolute reality, versus the perceptual world of our human perceived consciousness of reality. Both are real and exist at the same time; however, at different levels of existence. The third example, which goes beyond the illustration of the illusion of color, and furthermore supports the argument of the image existing solely within our minds, is the holograph. For those unfamiliar with a holograph, it is an optical machine capable of creating those magical three-dimensional images dancing within the staged display of a haunted house. A closer analysis of this phenomenon will show that the holograph does not create the image at all, but instead creates an aura of reflected energy, which completely fills the room. When our eyes interact with this aura of energy, the dancing image is created by our mind and within our mind, and is then superimposed upon the image of the stage set already found within our mind.

In order to understand this phenomenon, the mechanics of producing a holographic film must be better understood. A beam of laser light is directed toward an object, and the reflected light from the object is allowed to hit the film. The reflected light is not focused on the film as in a normal camera, so that the reflections from the entire object are allowed to hit the film at all points on the film. This would be similar to a double exposure in a normal camera, except that in this case it is the resulting image of quasi-infinite multiple exposures. At the same time, a second beam from the same laser light is allowed to directly hit the film so that only the interference pattern between the second beam and the multiple images is recorded on the film. Needless to say, no recognizable image is visible on the film; however, within the structure of atoms of the film is coded the information of each of the near-infinite number of images.

In order to reproduce the image, all that is needed is another laser beam the same as the original beam, the exposed film, and an eye and a mind. In this case, when the laser beam is directed at the film from the same angle as the original beam, the interference pattern is canceled out, and an aura of reflected energy or a pattern of waves is produced and fills the room. When this pattern of wave energy interacts with our eyes, the original image is recreated within our mind. Since the original object has long since been removed from the room, and since no image is visible on either the film or the laser beam, the only place the image can possibly exist is in our mind. To further prove that no single image was on the film, the majority of the film can be destroyed, and by illuminating only a small portion of the film, the entire image is still created within our mind. If you are still filled with disbelief, the next time you have an opportunity to see a holographic display, select an object on the stage set and walk over and touch it. However, try to find and to touch the dancing image and you will find this to be an impossible task, for you would have to reach within the substance of your mind.

Accordingly, if it were possible to rearrange the physiology of our minds, it would be possible to develop different perceptual worlds. This is exactly the case with the various forms of animal life found on the Earth. For instance, the eagle sees with telescopic vision, the cat sees with night vision and the dog sees in black and white vision. The whale and the dolphin see with sonar, while the bat sees with radar. We humans see in binocular vision, while the deer sees in surround vision. Also, we humans see in color by day, and black and white by night. There are actually two different imagery systems within our eyes, one for bright lights and in color, and the other for dim lights and in black and white. Imagine if we were also created with telescopic vision, as is the eagle. It would be like having a telescopic lens from a 35-mm camera contained within the apparatus of our eyes and our mind. Imagine being able to zoom in on a distant object just as naturally as we blink our eyes; or imagine creating three-dimensional images within our mind from the x-ray vision of radar or sonar. Likewise, our own perceptual world is a very highly sophisticated holographic image projected within and upon the substance of our mind.

There are many other examples of optical illusions, which can be explained by the separation, or dichotomy, of the absolute world from the perceptible world. For example, dreams, visions and hallucinations can be seen as the ability of the mind to recall and recreate past experiences, or to fabricate and create new and imaginary experiences. During periods of conscious awareness,

these images may even be superimposed upon the normal perceptual experiences already being viewed by our mind. Other examples are 1) the illusions of virtual reality and 3D movies, which like holographs are artificial worlds created within the boundaries of our mind, 2) constructing a triangle with two of its three sides not connected at one corner, but which appears connected within our mind when viewed from the direction that is in the direct line of sight with the two open ends, 3) staring at a red image, which then becomes an illusionary blue-green image within our minds, as our eyes are turned away from the red image to a plain white surface, and 4) the color gray appearing to change the shade of its color as it is placed next to various other colors. The mechanics for this process was discovered in the Polaroid research labs back in the 1950's when it was discovered that the mind's visual system actually changes the intensity of all colors based upon the amount of each color being perceived. Still other examples are double vision, dizziness, and color-blind vision, all easily explained by malfunctioning holographic displays within the mind. And, of course, one cannot forget the magician who is a master of illusionary tricks.

It therefore becomes apparent that there actually exists another world outside of our perceived world. It is comprised of the combined substance of the physical world and the transcendental forces of the universal and heavenly world, and can be visualized into a single integrated whole through the powers of the imagination. For instance, if an atom is seen as a phosphorescent bubble as if it were a single spark aglow in the dark, then structures of atoms could be seen as phosphorescent objects glowing in the dark. Accordingly, objects such as tables, chairs, and even our bodies could be described as structures of crystal radiating with light or as phosphorescent fabrics, woven from radiant strands of crystalline light. Then, imagine a single atom supernaturally dissolved into a translucent vapor, faintly permeating the whole of the darkness and gently enveloping the other atoms. Add to it the forces of the heavenly world as ghosting images of various shades of dark and light magically suspended as superimposed images within this universal substance of translucent light.

Applying these descriptions to our everyday world, see a group of children at a camp outing, as imaginary ghosts sitting around a brightly lit campfire and surrounded by a glowing halo of fire-lit mist. See the trees around them as phosphorescent crystals glistening from the reflections of the fire-lit mist, and projecting auras throughout the glowing halo of mist. Then, add geometric images of transparent lights hovering over each of the children as a band of Guardian Angels in the night. And finally, see within each of their minds paralleled images of colored versions of their camp meeting scene, as they mysteriously yet ironically discuss the improbable existence of other worlds filled with ghosts, goblins, and angels. It is from this perspective that all of the fundamental forces within the universe, and hence the true reality of both ourselves and the universe, can be perceived.

Our human perceived world is Plato's shadow on the wall, and our world and the animal's worlds, are but parallel worlds to the single and true universal world. We are well aware of the differences between our human perceptions and those of the animals, but we naively continue to believe that our perceived world is the only true world and that the other vision systems of the animals are simply limited or enhanced aberrations of our own world. We never really understand that the world we perceive occurs solely within our minds, that the animals have another reality of their own, and that there is even a greater and more absolute reality for the real Universe. If there were one hundred people and ten animals together in a room, there would then be one hundred and eleven parallel worlds in that room. They are the one hundred worlds that the people see, the ten worlds that the animals see, and the one true world that none of them see.

Human Consciousness and the Soul

There is, then, an inherent dichotomy, which exists between the outside world and the perceptions of the human mind. For example, we tend to identify ourselves with the entirety of the human body, and this simply is not true. We are not the reproductive system, although we

enjoy its fruits. We are not the digestive system, although we sense its pangs of hunger and enjoy its gratification of fulfillment. We are not the skeletal or the muscular systems, although we enjoy the motility they provide. We are not the immune or the hormonal system, although without them we could not exist. We are not the nervous system, but it is there where we reside. The human body is a temple, harboring myriad forms of life, and its nervous system is the tabernacle for our soul.

The nervous system is, therefore, the essence of our human existence, as it is what unites our systems into an integrated whole, as well as provides the differentiation between our bodies and our selves. In order to understand this phenomenon, a broad perspective of this one aspect of our human anatomy must be assimilated. First, the nervous system can be divided into nerves and nerve endings, the spinal cord, and the brain. There are then two types of nerves, sympathetic nerves and parasympathetic nerves. Sympathetic nerves chemically induce the electrical flow of energy and parasympathetic nerve chemically inhibits the electrical flow of energy. Each nerve is a single functioning cell with some, such as those in the spinal cord, as long as three feet. They interconnect electrically at chemical junctions called synapses. The majority of our nerve endings culminate as the sense of pain, touch, heat, and cold in our skin, with the remainder connected to the previously visualized autonomously functioning systems within our bodies.

The spinal cord acts as the communication channel between the nerve endings and the brain. However, it also provides another critical autonomous function; that is, our physical reflexes. Electrical impulses actually short circuit directly from the sensory nerves to the motor control nerves to induce movement. This entire process occurs solely within the spinal cord, and we have only limited abilities to inhibit them. Our body jumps, and our hands recoil from threatening objects as predetermined by our genetic code. It should be noted this is not a simplified process, either, since if the hand is touched with a hot object, one set of muscles must be activated; however, if the elbow is touched, another set of muscles must be activated.

The brain is then further divided into the brainstem, the midbrain, and the cerebral cortex. The brainstem sits atop and blends into the spinal cord; and through the parasympathetic nerve system, controls the remainder of our autonomous functions such as breathing, heart rate, blood pressure, and the digestive system. The midbrain is divided into the limbic system, the cerebellum, and memory control systems. The limbic system and memory control systems are made up of hundreds of separately functioning organs and are interspersed with ventricles of circulating fluids, which nourish the entire system. They function as complicated chemical-electrical circuits, which interface the nerve endings, the spinal cord, and the brain stem with the cerebral cortex. In addition, they control the development of the living being growing within the cerebral cortex. They are, in fact, the control circuits for the making of a soul. The cerebellum is located behind and below the midbrain and coordinates our physical movements into sequentially smooth actions, and when it does not function properly, we become jittery and clumsy.

The cerebral cortex is a folded or crumpled-up tissue surrounding the midbrain and is composed of six layers of brain cells. If it were unfolded, it would be approximately sixteen inches by twenty inches by one-eighth inch thick. It is symmetrically divided into two halves, the left and the right half, with each half containing four subdivisions, the frontal lobe, temporal lobe, parietal lobe, and occipital lobe. These divisions represent definite chasms, which exist between each of the eight lobes, which are then interconnected by bundles of nerve fibers; for instance, in the case of the left and right brain, it is called the corpus collosum. This is actually barely a beginning at understanding the complexities of the brain, as scientists are still continuing the cataloging process. However, it is unnecessary to attempt a more complicated understanding since end conclusions can be achieved, philosophically.

However, first a simplified visualization of the nervous system will be presented. Start by visualizing the nerve endings as a glowing silhouette ghosting the contour of our skin. Our sense of touch is seen as a series of pulses of light journeying from this glowing silhouette through electrified threads and funneled onto braided cords of liquid light. The spinal cord appears as a woven mesh of fibers channeling surges of liquid light into integrated impulses, which are leaping, spinning, and jumping about within this inter-tangled mesh. Waves of psychedelic light are then projected as a laser light show of geometric art, upon a crown of cotton candy webbing

filled with electrified fibers of saturated light. Sound is seen as harmonically tuned waves resonating through symphonic programs, which are orchestrated by and within this saturated light. And finally, vision is a three-dimensional image cast by microscopic gyros spinning shadowed webs of color that are suspended within the fibers of this saturated light. The human being is a composite force of shades of dark and light, which lives and dances as ghosting images, within the substance of our mind.

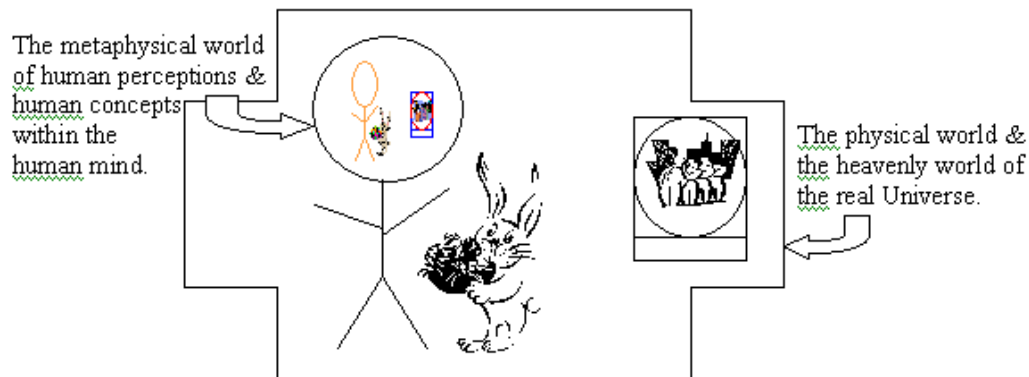
Although this is a somewhat simplified visualization of the actual processes at work within our nervous system and our mind, it is sufficient to establish some fundamental definitions for our more intangible characteristics. For example, consciousness can be defined as the focusing of perceptions and occurs on two levels, the physiological and the psychological level. On the physiological level, consciousness includes all of the apparatus required to present the images, sounds, and other senses of the self to the brain in an integrated fashion. It would not include those parts of the nervous system, which do not act directly in the integration process but only support the development of that process. This could be visualized as the images of light within the optical, auditory, and sensory nerves and their projections as our perceived images, senses, and sounds within the occipital and temporal lobes. Consciousness on the psychological level then represents the focusing of our physiological consciousness into our self-perception of being, and occurs within the parietal and the frontal lobes. Therefore, our psychological level of consciousness continues to grow as our intellect expands. This can be visualized as the complex web of images of light within the frontal and parietal lobes and the forces which integrate them with the physiological web of images of light within the temporal and occipital lobes.

Our soul is then the combined memory traces of our physiological and psychological states of consciousness; and whereas the physiological level of consciousness is innate and thereby opposed by nonexistence, the psychological level of consciousness progressively develops throughout our lives and is opposed by the unconscious. Spirit is then the harmony or disharmony within the soul, or the level of conscious and unconscious integration within the soul. The soul can be visualized as the light of the conscious intellect, and the spirit as the ghosting images of both dark and light within that intellect. Previously, the soul and the spirit were thought of only in abstract terms. However, by applying previously developed visualization techniques to the human mind, substance has added to the perception of the soul, and therefore, the soul has the potential to exist outside of the brain.

The overwhelming abundance of well-documented near-death experiences reveals hints of the potential for life of another kind. Also, since human beings can only perceive the images created within our minds by our minds, it would seem reasonable that outside of our minds almost anything is possible. It must be remembered that there are two realities for the world within which we live, the absolute reality and the perceptible reality, and that they are separate but parallel worlds. That is, they are both congruent and interconnected, and what happens in the one world similarly also happens in the other world. This explains exactly how the human being separates the objective from the subjective worlds. For both the objective and the subjective worlds exist within both the visual and the sensual worlds within mind, and it is then through the processes of consciousness, self-awareness and self-knowledge that the two worlds are individually defined and that the soul is created. The physical world of the Universe is the real world, that is the one that is really out there, and includes both the world of matter or liquid light and the world of electromagnetic energy or the stellar air. Whereas the metaphysical world is the world within our minds, as it exists only within the mind and is but a reflection of the true world that is really out there. This definition is just reversed from the way most contemporary disciplines view reality, for in truth this humanly observed world is the illusion and what a grand and wonderful illusion it is, and the world beyond the mental imagery of our minds is in fact the real world.

Similarly, human beings actually have two bodies, as illustrated in the drawing below. The first is the physical body, that is, the real one that exists outside of our mind, and is illustrated in the drawing by the stick person watching his television within the physical world of the real Universe. The second is the reflected metaphysical image of the physical body, which is visualized by and within the mind, and which is illustrated in the drawing by the metaphysical

stick image of the real physical body watching the metaphysical image of the real television set within this mentally created holographic universe. The metaphysical body actually has four aspects, 1) sensual, 2) visual, 3) spatial, and 4) motional, and which together form the complex energy field within the mind that we each identify as our self. This then provides a mechanism for near-death experiences. That is, when the physical body dies, the energy complex of the intellectual body and of the human soul transmigrates out of the brain and into the heavenly world. For this brief moment, the consciousness of the intellect is in the unique position to view both the physical body that had always been misidentified as its metaphysical image, and the metaphysical image of the self that had always been mistaken as the real physical body. Does the light of the conscious intellect of the living soul within the mind go out, or is it instead transposed by the death of the body into another world?



A Simple Illustration of the Metaphysical or Human World and the Real World of the Universe

One remaining problem to be resolved is the nature of the soul after it leaves the body. In three other papers by the same author titled, "*The Structure of Aether and the Mechanics of the Electromagnetic Wave Spectrum*" and "*A Structural Method for Deriving Planck's Length (P_L) and Alpha (α) the Fine Structure Constant*" and "*The Structure of Aether and a Structural Method for Calculating Phi (ϕ) and Planck's Length (P_L)*" it is proposed that space is not empty, but is instead filled with a single universal substance. Furthermore, this substance is far from being inert or homogenous, but is instead a highly complex form of energy structures within itself. Accordingly, this complex aethereal structure provides ample possibilities for the soul to have a real and substantial physical existence within the aether. For example, each time scientists develop a new and better camera or explore our solar system with a new and better spacecraft, they discover new and unexpected things beyond anything they had previously imagined. Such is the case with the aether, as we have not even begun to understand the varieties and multiplicities of energy structures possible within the aether. However, hocus-pocus and magic are not valid explanations for life after death, just as they are also not valid explanations for gravity, magnetic, or any of the other artificial scientific names assigned to the various mass, energy and force fields that we perceive, for all things that exist can only exist as combinations of some real substance, interconnected in a real structure, and moved by real mechanisms and the real processes of life. As difficult as it is for us at times to believe in life after physical death, especially because of its seemingly one-way direction, it must be accepted as a definite and real possibility. One of the most significant findings in the above papers is the common structural foundation between both the physical world and the spiritual world. When your body dies, you should be able to just walk right out of your physical body and into the spiritual world. Moreover, when one remembers the stories, the faces, the dedication and the convictions of those special few who have experienced near death experiences, life after death should be considered a near certainty.

Aethereal Life in the Spiritual World

Beyond any doubt, the world that we perceive is an illusion created within the boundaries of our minds, and there instead exists another world beyond our human perceptions. Moreover and because of the aforementioned anecdotal stories, it is probably accessible not only through the powers of our imagination, but also through physical death, near-death and/or out of body experiences. This of course, brings up the question of what would it be like, when the soul of a person leaves the body within the physical world and enters aethereal life within the spiritual world? A lot of those answers can be found by defining those attributes that are a part of the soul living within the cerebral cortex of the brain and those attributes that are merely a part of the brain, the midbrain, and/or the nervous system alone. For example, our reflexes occur mostly within the spinal cord and not in the brain, so therefore, reflexes would not go along with the soul. This makes a lot of sense, since you probably won't need reflexes in the spiritual world anyway. Likewise, further differentiation of the brain can also determine those attributes that are purely a part of the soul. For example, the apparatus of the occipital lobes, which produce the images we see, and the temporal lobes, which produce the sounds that we hear are not a part of the soul; however, our perceptions of those images and our perceived sounds are a part of the soul. Therefore, when entering the spiritual world, the apparatus of producing images and sounds, will be replaced with the virtual images from the aura of holistic energy within the heavens. You will still be able to look back at the world and see the physical images of the world that you just left behind; however, the colors will probably be transparent instead of opaque as they are now, as if you were looking through a rainbow. You will also be able to hear the sounds of the physical world, but they will be in a chorus of harmony. Accordingly, you will be able to see and to hear as the angels see and hear. Your words, your knowledge and your memory will go with you, so you will be able to recognize and to communicate with your loved ones. Furthermore, attributes such as self-image, self-identity, and self-knowledge are also a part of the cerebral cortex and will therefore also make the transmigration along with the soul into the spiritual world. In other words, when you get there, you will be in possession of who you are and what you know, and you will be able to see and to talk to others. You will be able to visit with your ancestors who you have never met, and also with your lost loved ones, whom I am sure have been eagerly awaiting for your return from the memories of their bygone years.

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