

Universal Spectrum of Self-Transcendent Mystical Experiences as Transformative Psi-Phenomena, Part 2 : Potential Healing Role in the Future of Mankind and our Planetary Life.

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Summary:

Mystical experiences and related phenomena may give us insight in, and provide the faith in the deep truth of maintaining our sacredness and believe in the co-origination of all beings. In this essay we highlight a broad spectrum of Self-transcendent Mystical Experiences: *Naturally occurring* Spontaneously Generated Mystical Experience, Near-Death Experiences, Deathbed Visions, and Lucid Dreams, as well as *Artificially induced* such as by Psychedelic Agents, induced through Virtual Reality (VR) Technology brain modulation, or evoked by Trans-cranial Magnetic stimulation (TMS). Such mystical visions, including those induced by professional use of psychedelics, being often supported by Therapeutic Breath Work and Meditation Practice, or evoked by dedicated VR or TMS technology, cannot only ease the fear of death but may largely contribute to personal growth and also the evolution of mankind in general. Mystical experience, in either format, enable a decisive leap of faith of becoming reborn in the very truth of feeling how things really are. By so incorporating experienced qualities of unification and ego-dissolution, the future of our planet can, in this manner, be guided by a selection of meaningful information. In a cosmological context, this may also be expressed in an infinite chain of successor universes with an enduring spark of increasingly intelligent life. In this framework, believe in a force of Love, conceived as the omnipresence of Eternal Cosmic Love, is often revealed in such personal self-transcendental or mystical experiences. We hold that the known quantum forces of Entanglement, Gravity and non-local Sonic Coherence, in a tripartite mutual relation, can be the very core as such a connective LOVE modality. We hold that this Love principle operates as a law of physics within a permanently growing Universal Consciousness. The latter is seen as the source of all there is and will be in the future. Mystical experiences are presently object of study through neurological correlative analysis, showing the temporal perturbation of the Default Mode Network, with primary activation of brain connectivity, is followed by more permanent resetting of overall brain network communication that seems related to the evident long term therapeutic effects on a broad spectrum of mental disorders.

1. The Cosmology of Immortality

The memory workspace that is conceptualized in the present study is called mental, since it is not observable but, according to known principles of physics, can be localized in a 4th dimensional domain. Why is such a construction necessary anyhow? This is in order to communicate with the supposed mental and 4th dimensional universal consciousness. In fact, the event horizon workspace can take care of interfacing a purely mental domain with a 3-D material brain. The 4-D downscaling to 3-D world occurs by known holographic dimensional reductive principles: our 3-D brain collects only the shadows of a 4-D mental world ([Deli et al. 2019](#), [Meijer et al., 2020](#)).

In order to study NDE experiences, we depend on the material verbal report of NDE experiencers. At the same time, some of us can feel the 4-D world under meditative introspective conditions and other special conditions as treated above, that is, if the normal filter for such experiences of our material brain is somehow removed (the previously discussed alternative filter hypothesis). The mechanism of holographic communication likely occurs by wave inference of photons and solitons, as known from the ZPE field. The latter is an immaterial and not observable wave phenomenon that seems to exhibit mental properties. It can be conceived as a reality-steering implicate order, that entertains pilot waves, including their implicit back reaction to this information field. The latter implies also a non-static and permanently updated universal consciousness, to which all individuals contribute through bidirectional information flux.

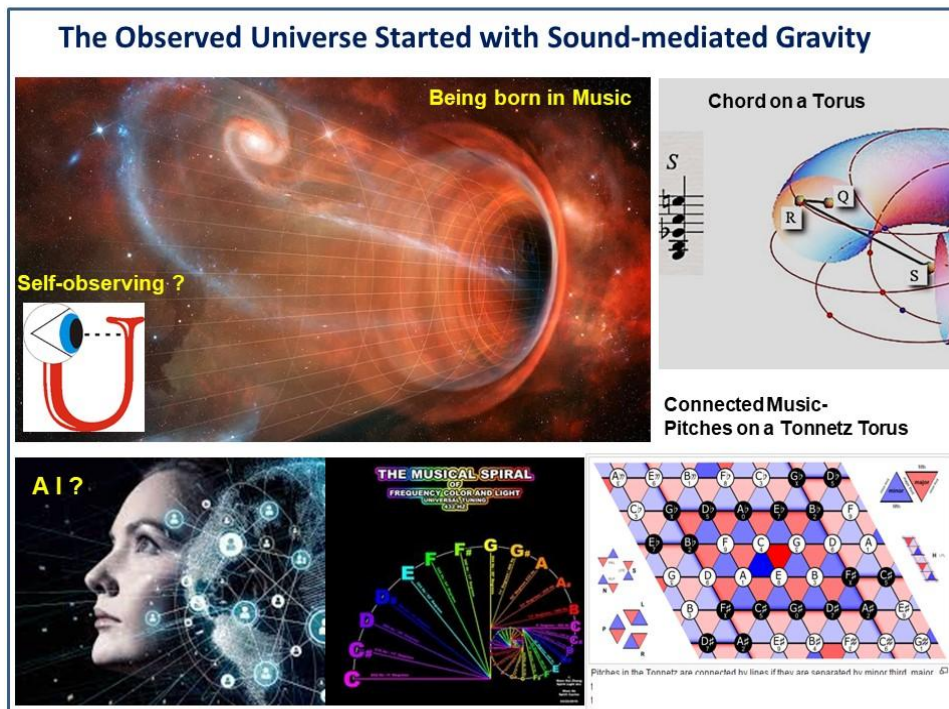


Figure 1. The “symphonic” birth of the universe in a toroidal (wormhole) context, either assuming a primordial eternal observer or an omnipotent artificial intelligence associated with human offspring (bottom left) Inset (middle, left) shows the self-observation of the Universe (Wheeler). The sonic (phonon- guided) creation process can be expressed as a toroidal evolution of musical chords (inset upper right) that may exhibit double spiral golden mean geometry (inset bottom middle) and was earlier depicted as a triangular pattern that connects music pitches and that, by double folding, can be projected on a torus (called a Tonnetz torus).

Self-consciousness of humans, thus, depends on contact with a 4-D personal workspace that we conceive as mental and, as such, is an integral part of 4-D universal consciousness. This theory pictures how our 3-D material brain can interact and communicate with the 4th dimension. Therefore, by definition, it can be seen as a mental workspace associated with the brain but not reducible to the brain (and not necessarily produced by the brain) (Fingelkurz, 2010, 2014).

The latter implies a potential independence of this personal memory workspace from the material brain that becomes manifest if connection with the material brain is temporarily disconnected (NDE) or permanently broken down (bodily death/transition). In reverse, we can faithfully hypothesize that NDEs are a direct and

nothing would continue to evolve after the predictable death of your body, society, species, the Sun, galaxy, and universe. You then set the immortality of the evolutionary process as a goal.”

2. Phenomenology of Mystical Psychedelic Experiences: The Case of Existential Anxiety

2.1 Introduction

This paper explores the phenomenology of mystical psychedelic experiences (MPE) and their impact on existential anxiety. [Kuravsky \(2024\)](#) interprets MPE as a transformative experience that helps individuals confront existential concerns, particularly the fear of death (**Fig. 2**). Mystical aspects of MPE are examined through an ontological lens, arguing that psychedelics dissolve the conventional self-narrative, leading to a newfound sense of belonging to a field of emptiness. This perspective contrasts with [Letheby \(2021\)](#), who attributes MPE effects to altered neural networks rather than genuine mystical experiences. Nonetheless, both views acknowledge the profound psychological benefits of psychedelics in reducing existential anxiety and fostering mindfulness.

2.2 Death as the Core-Point of Spiritual Transformation

Drawing on Heidegger’s philosophy, the paper argues that beings are not entirely present in consciousness but exist within an interplay of presence and absence. Heidegger’s notion of "nothingness" is crucial in understanding MPE, as it mirrors the experience of existential anxiety. He suggests that humans inherently sense nothingness, which underlies the fear of death. This fear is not merely the anticipation of a final event but a pervasive anxiety that shapes human existence. Overcoming the fear of death, as observed in MPE, requires transcending an objectified view of death and embracing the inherent uncertainty of Being.

The paper further explores how MPE facilitates this transformation by dissolving traditional self-representations. Rather than seeing death as a mere endpoint, MPE allows individuals to reframe it as a transition within a broader ontological framework. This shift echoes the spiritual transformation found in existential philosophies and religious traditions, where surrendering to nothingness fosters enlightenment and detachment from the ego: **Fig. 2 and 3**.

2.3 Mystical Psychedelic Experiences and the Field of Emptiness

The paper asserts that traditional ontology’s, which emphasize separate entities and mechanistic processes, fail to capture the depth of MPE. [Heidegger, 2016](#) and [Nishitani, 1983](#)’s philosophies provide alternative frameworks, where Being is understood as an unfolding event rather than a set of discrete objects. MPE subjects often describe a sense of "absolute emptiness" akin to Buddhist and mystical Christian experiences, emphasizing the dissolution of individual selfhood into a greater unity.

A key aspect of MPE is the confrontation with nothingness, which can either lead to enlightenment or, if mishandled, result in psychological distress (commonly referred to as a "bad trip"). The dissolution of self-identity is central to MPE, aligning with Nishitani’s existential nihilism, where individuals experience the "death of God" within their being. Yet, this realization of nothingness marks the beginning of profound transformation, ultimately leading to a newfound sense of unity and sacredness in existence. It became clear in recent years that the artificial induction of mystical experiences using psychedelics often results in a major decrease in fear of death in patients and can ease the worries of dying people at their deathbed, ([Letheby,2024](#)).

2.4 Conclusion of this section

Kuravsky, 2024, argues that the mystical quality of MPE cannot be reduced to neurochemical explanations alone. Instead, these experiences necessitate a fundamental ontological shift, altering one's perception of existence and selfhood. The ineffability of MPE challenges conventional scientific frameworks, requiring a phenomenological approach to understand its significance. By integrating Heidegger's and Nishitani's perspectives, the paper suggests that MPE represents not just a temporary neural alteration but a deep existential realization, enabling individuals to transcend fear and embrace the ontological mystery of Being.

We have earlier proposed the concept of a "Sonic Universe," (**Meijer and Bermanseder, 2024**), suggesting that the universe's fundamental structure and processes are based on sound and vibration. This theory aligns with ancient philosophies that regard vibration as a core element of existence. While our theory primarily addresses cosmology and consciousness, it offers an intriguing perspective on AI-human communication:

1. **Vibrational Resonance:** If consciousness and information are fundamentally vibrational, as Meijer suggests, AI systems designed to interact with humans could incorporate sound and music to resonate with human consciousness. This could lead to more intuitive and effective communication channels. (**Meijer, 2023;2024**).
2. **Enhanced Neural and Cognitive Interactions:** Building on the idea that the brain operates through wave patterns and frequencies, AI could use sound-based interfaces to synchronize with human neural activity, potentially improving cognitive functions and emotional well-being.
3. **Therapeutic Applications:** The integration of our sonic universe theory into AI-human interfaces could also advance therapeutic practices, using sound and vibration to promote healing and mental health. (**Eriksson et al., 2024**)

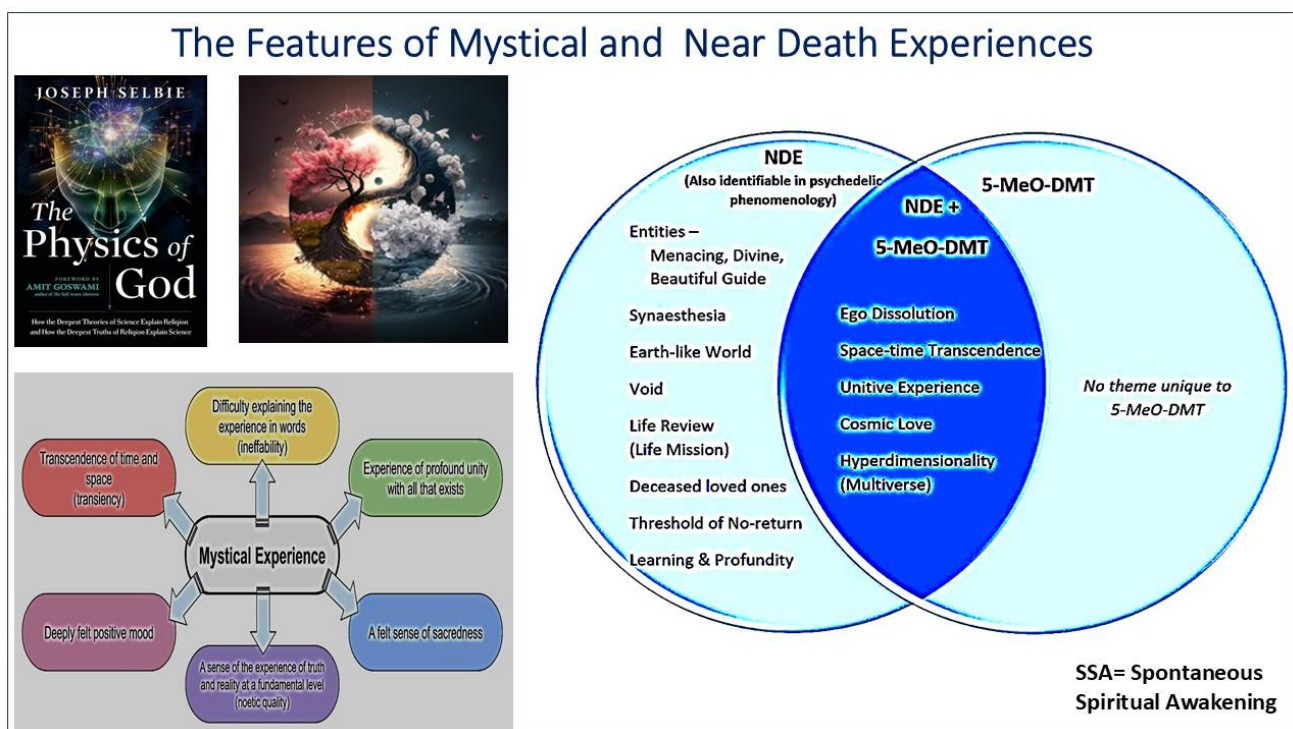


Figure 3: Characteristics of Mystical and Psi-Experiences that Can Induce Mental Transformation

In summary, while the "Sonic Universe" theory is rooted in cosmology, its principles could inspire innovative approaches to AI-human communication,(Dobson and Meijer, 2025), emphasizing the role of sound and vibration in creating more harmonious and effective interactions. The concept of an primordial Acoustic Quantum Code of Resonant Coherence (Meijer, 2023, 2024), may in this framework provide the physical basis for a scale-invariant sound-based cosmic connectivity.

3. The Characteristic Similarities and Differences in Mystical Phenomena

In the following section we can now identify the specific features of the spectrum of phenomena under discussion and also note the typical similarities and characteristic differences. .

Table 1, below, shows that there are many aspects in the studied phenomena that seem to be universal: observation of light effects are prominent in NDE, but also more or less present also in the other manifestations, as is the hearing of music and the feeling of increased insights, blissful states, cosmic love, spiritual empathy and transcendence of space time as well as less fear for dying, coupled to an higher anticipation of afterlife. Aspects that profoundly stand out and seem rather specific, in NDE are out of body experience, tunnel transition, individual life review, and a threshold of no-return. In Mystical experience perse, we often see strong ego-dissolution coupled to association with deistic presence and perception of unity, conceptions of hyper-dimensions and complex and very detailed imaginary, including micro-structure of the observed world. Here the de-selfing coupled to feelings of connectivity with all there is and non-separation, seems to be prominent.






The Spectrum of Transformative Mystical Experiences						
	Mystical Exper.	N-D Exper.	Deathbed Exper.	Psychedelic Exper.	Lucid Dreams	
Brilliant Light	+	+++	+	+	+/-	 Mystical Experience
Desembodiment (OBE)	++	+++	-	++	-	
Tunnel Transition	+	+++	-	-	-	
Meeting of Entities	-	++	++	+	+	 Near-Death Experience
Synaesthesia/Music	+	++	+	+	-	
Earth-like World	-	++	-	+/-	+/-	
Insightfulness	++	++	+	+	+	 Deathbed Experience
Blissfull State	++	++	+	++	+/-	
Life Review	-	+	-	-	-	
Treshold of No-Return	-	+	-	-	-	 Psychedelic Experience
Ego-Dissolution	++	++	-	++	+/-	
Space-time Transcend.	++	++	+	++	+	
Unity Experience	++	+	-	++	+/-	 Lucid Dreams
Cosmic Love	++	+	+	+	-	
Hyper-Dimensions	++	+	-	++	-	
Complex Imaginary	++	+	-	+++	+/-	
More Spiritual Empathy	++	++	+	++	+	
Less Fear for Dying	+	++	+	+	-	
Expectation of Afterlife	+	++	+	+	+/-	
+++ = dominant ++ = strong + = present - = not present +/- = sometimes present						

Table 1: The universal spectrum of transformative mystical experiences, indicating the typical features depicted left, with the relative presence of these features in the phenomena listed horizontally above second line

Deathbed Visions. Deathbed visions are mostly associated with the meeting of entities such as family members, for personal comfort and acting as guides to afterlife. Research within the Hospice & Palliative Care fields have studied the impact of deathbed phenomena on the dying, their families, and palliative staff. (Fig.4). In 2009, a questionnaire was distributed to staff in an Irish hospice program asking if they had encountered staff or patients who had experienced DBP. The majority of respondents that they had been informed of a deathbed vision by a patient or the patient's family. They reported that the content of these visions often seemed to be comforting to the patient and their family. Another study found that DBPs are commonly associated with peaceful death and are generally under-reported by patients and families due to fear of embarrassment and disbelief from medical staff. According to Ronald K. Siegel, a noted American psychopharmacologist and researcher, there is a high degree of similarity between deathbed visions and related drug-induced hallucinations. Hallucinations caused by drugs frequently contain images of otherworldly beings and deceased friends and relatives. Some scientists who have studied cases of deathbed phenomena have described the visual, auditory, and sensed presences of deceased relatives or angelic beings during the dying process as hallucinations.



Figure 4: Subjective Death-bed Visions Picturing the Meeting Family and Friends, Seeing Beautiful Landscapes in Exaltation

Lucid Dreaming. Lucid dreaming invites the own (personal) steering role within the dream landscape at stake, and may encompass weak mystical features such as time transcendence and fostering of spiritual mindfulness and empathy. With regard to Lucid dreaming [Stumbries, 2021](#), reviewed this very interesting phenomenon in the framework of relation with spirituality: spiritual transcendence was positively associated with both lucid dream frequency and mystical lucid dream experiences. Thus having recurrent lucid dreams and mystical experiences in them may foster spiritual growth, rendering lucid dreaming possibly a viable spiritual practice, especially within the secular context. To facilitate this process, lucid dreamers could be advised to be actively engaged with their dream worlds, treat them as sacred; acknowledge and appreciate otherness in the lucid dream state by seeing others in lucid dreams as sentient beings, though realizing the oneness among the

multiplicity of forms; cultivate the sense of joy and positive affect in their lucid dreams; and seek spiritual experiences, e.g. connecting with Divine .Thus, Lucid dreaming can be a powerful tool for self-knowledge and psychological exploration. But it is also a scientific and spiritual practice, an experiential way to study consciousness and connect with the natural universe. In the lucid dream, the boundaries between subjective and objective, mind and brain, dissolve. With an attitude of informed curiosity and humility, the lucid dreamer becomes both a scientist and mystic, seeking to embrace the profound mysteries of consciousness and cosmos.

Murphy, 2021, postulated that it is possible that learned religious behavior may have become integral to our species and those unable to accomplish this learning were slowly "bred out" of our species. Religious belief, including the belief that one continues to exist even after death, may be an example of Baldwinian adaptation. Note that the question of whether consciousness continues after death is separate from the advantages of believing so. Just as random mutations offer new traits to a species, which are then selected according to their adaptive value, variations in human cognitive and emotional styles can engineer new behaviors, some of which will be selected for repetition. The continuum of temporal lobe sensitivity may have contributed to our survival by ensuring that a broad range of emotional and cognitive styles were expressed during the collective decision-making process.

Conclusion:

It is clear that despite the specific features connected to each of the above-listed psi-phenomena, there seems to be a spectrum of gradually differing mind-states that surpass self-consciousness and rather open up, or connect to, a world of universal/cosmic consciousness, while inducing feelings of bliss, floating freedom and worship of eternal beauty and love. It stands to reason that for such overwhelming experiences, words are often lacking, but that the stored memories can drastically change worldviews and can have prominent healing aspects in combating loneliness, feeling of separation, and after some time may facilitate interpersonal contacts and were proved to be instrumental in the therapy of a spectrum of psychiatric disorders. In view of the fact that present societal conditions throughout the world are devastating, one wonders if such mystical experiences, artificially induced or not, and combined with meditative and mindfulness practicing, could have a beneficial role in the further evolution of mankind. This is the subject of this essay in the next and last section.

4. The Potential Role of Mystical Experience in Shaping the Future of Mankind

4.1 Introduction

The recent papers of **Winkelman, 2019- 2025**, examine possible future evolution through knowledge of how past human evolution constrains possibilities for the future. Evolutionary sciences illustrate psychedelics likely can enhance our adaptations for more harmonious futures in which humanity can overcome challenges posed by social differences. This psychedelic instrumentalization can facilitate human self-transformations needed for future adaptations by enhancing major trends of human transformation through augmentation, symbiosis and transcendence. Psychedelics' strong set and setting influences illustrate their risks and need for guided efforts to assure positive contributions. This paper expands the **Carbonell & Hortolà, 2020** approach by examining major aspects of uniquely human evolution—the brain, ultrasociality, and cultural niche

development-- to see what these potentials suggest about our future evolution of adaptive social behaviors. These ideas are integrated with a novel proposal about future evolution based on evidence from the ongoing “Psychedelic Renaissance” of clinical applications of psychedelics to resistant diseases and the increasing recognition of the central role of sociality in the effects of these enigmatic substances.

The clinical and laboratory research into the trans-diagnostic potentials of psychedelics not only gives hope for diverse future medical and psychological treatments, but also robust evidence regarding what were the likely adaptive effects of psychedelic ingestion in our past. Clinical evidence regarding effects of psychedelics on stress management, psychological well-being, and social relations suggests they had effects on past adaptations and can contribute to future evolution as well through effects on: enhanced neuro-plasticity and neuro-genesis; serotonin-mediated stress adaptation and problem solving; disintegration of self-boundaries producing broader identifications; and enhanced openness, extroversion, and cognitive integration. The paper reviews interdisciplinary evidence for situating psychedelic substances in futures inquiry. Interdisciplinary knowledge about past evolutionary trends combined with assessment of current challenges and research about the effects of psychedelic substances shows they have significant implications for enhancing humanity’s future adaptations to pressing problems. Integration of knowledge from evolutionary sciences, anthropology, and clinical studies illustrates how the effects of psychedelics likely enhanced our adaptations in the past.

Psychedelics can also enhance our adaptations in the present in ways that will create more harmonious futures in which humanity can have a better chance at overcoming its major challenges created by the barriers of social differences. The use of psychedelic substances in indigenous traditions indicate that they had, and still have, central roles in developing foresight, providing diagnosis, and engaging in scenario planning and horizon scanning through their central roles in divination. The healing is of more than just the person’s illness or disease, but addresses a wide range of personal, interpersonal, and even community problems. Psychedelic therapies address spiritual conditions, fears, and traumas, resolving imbalances created by stressful social relations, conflicts, and overwork. They serve a range of social functions in personal, familial, communal and even intercommunity conflict resolution (see [Winkelman, 2025](#)).

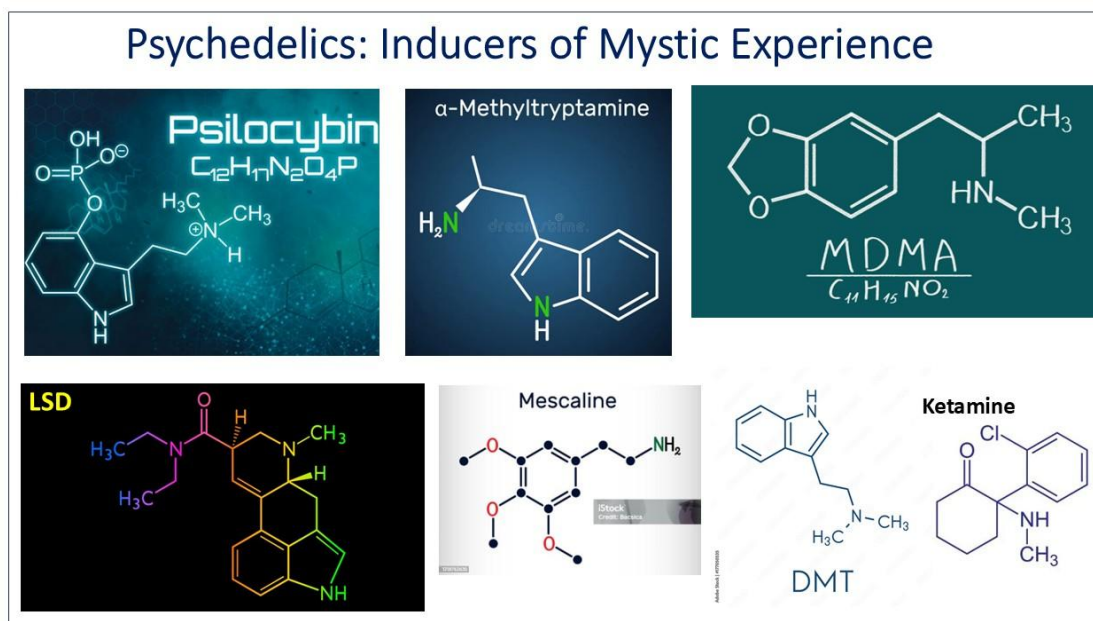


Figure 5: The chemical structures of Psychedelic substances including Psilocybine and Dimethyl-Tryptamine (DMT)

An interdisciplinary integration of knowledge across scientific fields provides perspectives about psychedelic-facilitated human augmentation that is consistent with our past, appropriate for addressing current challenges, and a likely positive force for our futures if used wisely. This integration is also consistent with cutting-edge scientific discoveries about psychedelics that see them as significant resources for the future of medicine because of their trans-diagnostic applications and potentials. This proposal for the deliberate instrumentalization of psychedelics to enhance future adaptations emphasizes the major trends of future human transformation through augmentation, symbiosis, and transcendence (Anderson, 2014).

4.2 Psychedelics as Instruments to Induce Mystical Experiences

Psychedelics as Plastogens Psychedelics can enhance the processes of rewiring the brain through their functions as plastogens, substances with the capacity to stimulate rapid neuroplasticity with sustained positive effects on neurogenesis and the structure and function of neural Psychedelics have rapid plastogenic effects on cognitive processes, learning, and memory). See (Fig. 3).

Neuroplasticity is a mechanism of 5-HT2A psychedelics (psilocybin, lysergic acid diethylamide [LSD], and N, N-dimethyltryptamine [DMT]) through their action on serotonin receptors via their targeted action on 5-HT2A pyramidal neurons in the prefrontal cortex, where they induce synaptic, structural, and functional changes. The effects of 5-HT2A psychedelics on glutamatergic transmission stimulates neural network remodeling by facilitating plasticity at synaptic, structural and behavioral levels. Romeu et al.,reviewed the evidence for multiple pathways for producing these psychoplastogenic effects via psychedelic stimulation of 5-HT2A receptor system. responses, Psilocybin effects likely played a crucial role in human evolutionary development through enhancing plasticity and adaptability during extreme stress conditions. The 5-HT2A psychedelics (e.g., Psilocybin) activate a coping strategy that is mediated by 5-HT2A receptor signaling which provides an enhanced capacity for stress management through change.

Table 1. Overview of the classic psychedelic drugs.			
Hallucinogen	Chemical class	Potential therapeutic applications	Therapeutic mechanisms
Ayahuasca/DMT	Tryptamine	Anxiety, ¹⁰ depression, ¹¹ substance misuse ¹²	Increased BDNF, ¹¹ neurogenesis/ plasticity, ¹³ MAO Inhibition ¹¹
LSD	Tryptamine	Anxiety, ¹⁴ depression, ¹⁵ substance misuse ¹⁶	Amygdala and DMN alterations, ¹⁷ mystical experience ¹⁸
Mescaline	Phenethylamine	No clinical applications studied to-date	
Psilocybin	Tryptamine	Anxiety, ¹⁹ depression, ²⁰ OCD, ²¹ substance misuse ²²	Amygdala and DMN alterations, ²³ mystical experience, ²² neurogenesis/plasticity ²⁴
BDNF, brain-derived neurotrophic factor; DMT, N,N-dimethyltryptamine; LSD, lysergic acid diethylamide; MAO, monoamine oxidase inhibitor; OCD, obsessive-compulsive disorder.			

Thus, Psychedelics are serotonin analogues that preferentially activate the 5-HT_{2A} receptor subtype that stimulates the enhanced stress-adaptation mechanism. The evolution of humanity's altruistic, moral, other-oriented, inclusive, and empathetic behaviors—sociality-- has a past stretching across millions of years to behaviors still manifested in our hominid relatives today. Human ultrasociality is a more remarkable extension of these capacities to live in coordinated groups of millions of others. Ultra-sociality is the social dynamic that clearly sets us apart from our hominid relatives, primates, and other mammals whose loyalty and preferences are primarily kin-based.

The adaptive forces selecting for a broader concern with the well-being of others of our species has been a longstanding aspect of the environment of evolutionary adaptiveness. The human propensity to adopt others' infants, even the children of enemies, and care for them as if they were their own biological descendants, is an adaptive tendency in our species that dramatically demarks humans from all other species. Evolution enhanced the dynamic functioning of hominin social systems and their members through selection for features facilitating cooperation, as illustrated in the trait of elective affinity, an inherent desire of wanting to be in association with others ([Carbonell & Hortolà, 2020](#)). The adaptive consequences of cooperation and the subsequent forms of complex symbiosis explain why affinity is a seminal process necessary for humanness. Elective affinity drives a desire for social interaction and building interpersonal and group social relationships to help us meet our individual and collective objectives. Across millions of years of evolution, our genome was selected for those tendencies at inclusiveness that enabled our ancestors to bolster the size of their groups with acquired and learned mechanisms to assure the maintenance of a minimal breeding populations and optimal size groups for both sustenance and coalitions for defense.

4.3 Social Aspects of Psychedelic Use

Such social adaptations may have also been enhanced through exploiting the effects of psilocybin. Studies show psychedelics have sociality enhancing effects on emotions, psychosocial dynamics, and personality. There are overall psychedelic-induced changes in socially-oriented aspects of personality manifested in increases in measures of Extraversion, Conscientiousness, and Openness. Clinical studies also show that 5-HT_{2A} psychedelics can produce acute significant interpersonal and social effects in enhancement social behaviors and feelings of emotional empathy, happiness, trust, and sense of closeness and desire to be with others. Psychedelics can enhance positive social-emotional states as illustrated in higher measures of euphoria and exuberance, and happiness ranging from playfulness, involuntary grinning, and giddiness to uncontrollable laughter .

The drug instrumentalization paradigm (shows drug use can be adaptive, as environmental sources of psychoactive substances had effects on human evolution as adaptogens, and [Winkelman et al.,, 2019-2025](#), review evidence that the effects of psilocybin could have significantly contributed to the evolution of sociality, cultural niches and religion through “psychedelic instrumentalization”: the deliberate use of psychedelics for their instrumental effects. While our large cranial capacity was a central part of our evolution, there are additional features that appear so crucial such that without their presence it is hard to imagine how we could have evolved our human uniqueness. These include our opposable thumb and its precision grasp, our upright posture, as well as our behavioral capacities for hunting, fire, language, as well as cultural traditions. Therefore, [Winkelman,2025b](#) , contend that psychedelics might also be included in this list of indispensable agents of human evolution. Psilocybin effects could have contributed to the articulation of sociality in group life and

development of the socio-cognitive niche through their enhancement of the social dynamics necessary for engaging in cooperative lifeways, enhancing visualization and cognitive processes supporting formation of novel cultural models.

Psychedelics' effects on psychosocial dynamics and personality such as extraversion and positive interpersonal and social relations, including empathy, trust, and other positive emotional states, would have enhanced connection with others and enhanced our capacity for sociality. Also, the ability of psychedelics to enhance novel cognitive processes is renowned in their ability to induce imagery and enhance meaning. What will lead to our next stage of evolution from these various oppositional identities into a global human identity? What will it take to move us from the remaining bastions of prejudice and exclusion, to finally supersede the in-group versus out-group dynamic that so viciously stimulates endless generations of mortal conflict? Can we achieve such a unifying sense of collective planetary identity and responsibility beyond the shallow parochial religious missionization and capitalist-aid programs?

4.4 Entheogenic Spirituality

In the past, ritual use of psychedelics were key tools that were instrumentalized to create group integration, contributing intrinsic biological effects that enhance such relationships. Although they are not guarantees of mystical experiences, psychedelics seem the most reliable technologies we have to induce these paradigm shattering experiences. These transformations from religious identification to spirituality is a broad trend in contemporary Western society, one that fits squarely with the influences of psychedelics on spirituality effects which have already begun a psychedelic-transformation within Christianity (Winkelman, et al., 2024).

Our hopes for a spiritual solution to humanity's divisions can only be achieved by a radical shift in perspective, one that moves from culturally determined concepts of religion and human spiritual to universality reflected in concepts of *entheogenic spirituality*. Psychedelics appear to offer the best tool we have to make these dramatic changes as individuals, groups and a species. Humans' interdependence requires further de-centering of the self to consider others' perspectives. Such psychological and cognitive changes can be induced by psilocybin and other 5-HT_{2A} psychedelics known for their ability to induce ego-loss, reduced defensiveness, enhanced extraversion, increased interpersonal connectedness, and to facilitate cognitive states that support cooperation (Roberts, 2020). Psychedelics also produce an animistic and entheogenic mind set, where the natural world is personalized and socialized with human traits (sentience, relationality, intentionality, cooperation, intelligence) (Winkelman, 2019).

Recent clinical applications of psychedelics spotlight something known to psychology more than half a century ago. These substances have neurological potentials that reliably stimulate mystical experiences, a range of specific experiences that are indistinguishable from what are considered genuine non-drug mystical experiences and often their most significant life-time spiritual experiences (Barrett & Griffiths, 2018; Griffiths et al. 2008, 2011, 2018). Clinical research based on double blind controls show the objective ability of psychedelics to produce the common core of mystical experiences, namely: experiences of intuitive knowledge and unity, transcendence of time and space, sacredness, ineffability and positive mood. *The similarities of psychedelic and mystical experiences indicates that they represent something intrinsic to human nature rather than the product of cultural expectations, a biological basis for common mystical experiences available to people across cultures and time.*

Mystical traditions show the superiority of these forms of perception, considering them to provide access to universal truths and perspectives far exceeding the comprehensions of reality rendered by ordinary culture-bound consciousness. [Winkelman, 2025a;b](#), has characterized these mystical changes in consciousness in terms of epistemological shifts that enable the acquisition of perspectives based in neurognostic systems by suspending culturally-mediated conceptual frameworks. These biological views of spirituality induced by entheogens provide new vantage points from which to address our cultural divides based in a sense of commonality derived from neurological perspectives on spirituality as an innate set of capacities related to specific extreme activations of our neurotransmitter systems. These kinds of experiences are also associated with enhanced altruism and pro-social tendencies, revealing their potentials for enhancing future evolution of our species. The psychedelic potentials for future transnational sociality are exemplified in the transpersonal experiences they induce that expand identity beyond the individual, ego, personal identity, even one's culture, provoking a sense of connection with others, even unity with other life forms ([Grof, 2000](#); Psychedelics can stimulate personal transformations of engaging one's higher potentials through their powerful tendency to induce spiritual experiences, exemplified in their synonym entheogen—referring to their capacity to produce an awareness of and relationships with indwelling spiritual presences. The ability of psychedelics to transform deep seated international and inter-religious tensions with psychedelics (Israeli-Palestinian) has been explored, offering hope for the future. Various alternative experiments have been performed and their relative importance of reported experiences registered that are characteristic in the particular altered states of consciousness, **Fig.6**.

4.5 Future Evolution of Humanity

The unprecedented conditions currently confronting humanity present challenges to traditional forms of sociality, but can our future types of collectivities be substantially different than our evolutionary history of intergenerational ties of kinship that we have been dependent on for millions of years? [Carbonell & Hortolà, 2020](#), propose that we are active agents in a great selfexperiment of nature where it is now culture that provides the potentials for creating new evolutionary responses mediated by our emerging conceptions of who we are individually and collectively. *"Becoming human is also the awareness that we have about our own evolution .*

We can take a leap towards a type of knowledge and consciousness that we have not known until now . . . To become human depends on us, on our will and on our ability to know, think and act with the critical conscience of a species", ([Carbonell & Hortolà,2020](#)).So, if we want rapid changes in the capacity of our brains, especially their capacity to change, what can we do is to focus on agents and processes that enhance neural plasticity, the ability of our brains to rewire themselves in new adaptive ways, particularly with positive emotional and social effects. The concept of plastogens—substances that produce structural and functional neuroplasticity and neurogenesis-- are key to understanding our immediate possibilities for brain evolution, as well as personal, social and cultural adaptations to rapidly changing circumstances

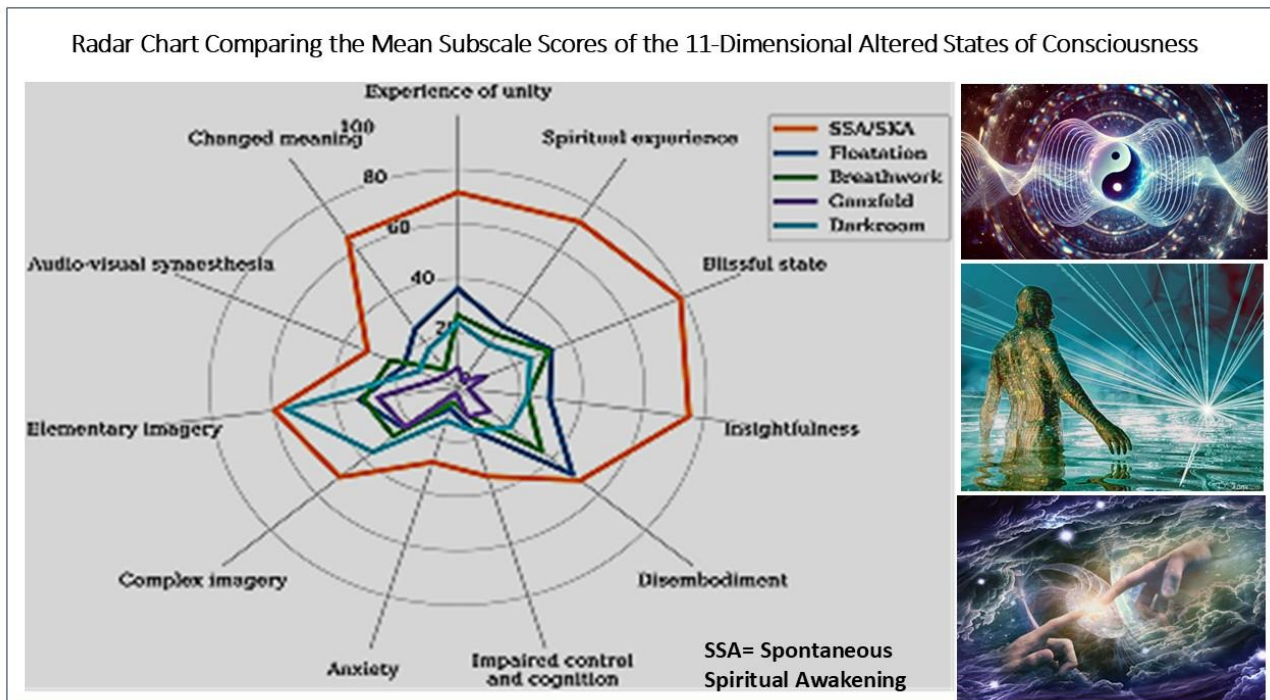


Figure 6: Aspects of Spontaneous Spiritual Awakening in Cases of Floatation, Breathwork, Darkroom and Ganzfeld experimentation depicted in a Radar Chart

Fig.7, below, finally, shows that we should not limit our arsenal of psychedelic substances to the present well-known compounds and that an advanced approach of brain scanning technology and receptor modeling can lead to novel psychedelics, not only aimed at specific disorders but also aimed at individual needs in seeking transcendent experiences. By Integrating of psychedelics into responsible approaches to self-transformation, futures education and analysis can contribute original insights and novel approaches to determining how to better address the positive future of all people on the planet in a just manner.

These kinds of changes in the self would serve well for increasing social tolerance in a world confronted by the boundaries created by differences and social inequalities that are confronting humankind. In addition, These transformative changes, that are possible through the extrovertive and neuroplastic effects of psychedelic substances, can be a key to producing the social tolerance and cognitive shifts necessary for successful transnational culturally pluralistic selves and innovation responses to produce more optimistic futures for the planet and its many forms of life. Their established effects show that psychedelics can contribute to shaping people to be more tolerant of difference, have a greater desire for ecologically and socially just futures, and the creativity and innovation to envision such alternate realities.

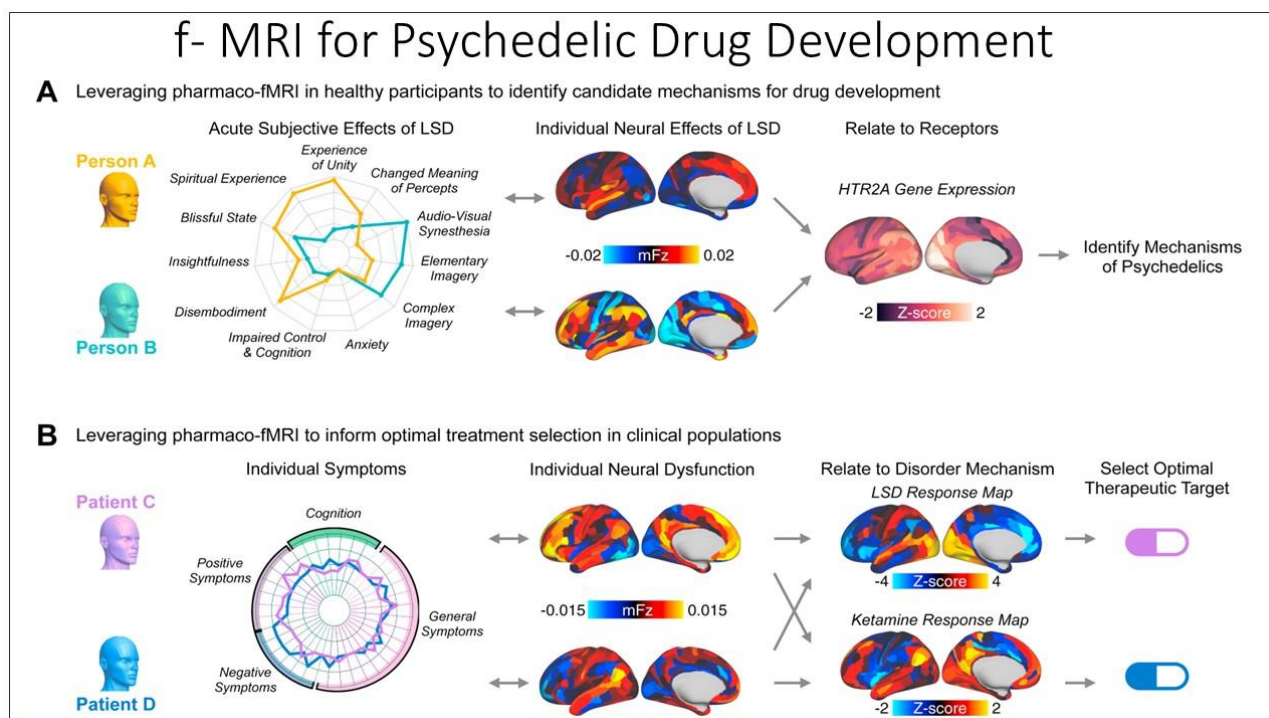


Figure 7: Scheme for Understanding the Development of Psychomimetic/Psychedelic Drugs, via f-MRI of Brain and Identifying Potential Mechanism of Actions

These psychedelic-inspired anticipatory practices have a modern history of more than 100 years of forward-looking perspectives on human enhancement and a prehistory that stretches back millennia. It would serve humanity well to have these practices brought to contemporary futures planning, policy, and decision-making. Given that psychedelics have a long history and pre-history as central cultural institutions in the pre-modern world, the current paper is intended to animate professional interest in addressing novel ways the instrumentalization of psychedelics might enhance future adaptations through their use in enhancing self-transformations and discovery of future possibilities. “

4.6 Virtual Reality Technology Inducing Mystical Experiences by Ego-dissolution

Hana Kyros, 2022, shortly explained the creation of Virtual Reality Technology for evoking artificial Mystical Experiences, that resembling those after dosing of Psychedelics such as Psilocybin:

Fifteen years ago, David Glowacki was walking in the mountains when he took a sharp fall. When he hit the ground, blood began leaking into his lungs. As he lay there suffocating, Glowacki’s field of perception swelled. He peered down at his own body—and, instead of his typical form, saw that he was made up of balled-up light. “I knew that the intensity of the light was related to the extent to which I inhabited my body,” he recalls. Yet watching it dim didn’t frighten him. From his new vantage point, Glowacki could see that the light wasn’t disappearing. It was transforming—leaking out of his body into the environment around him.

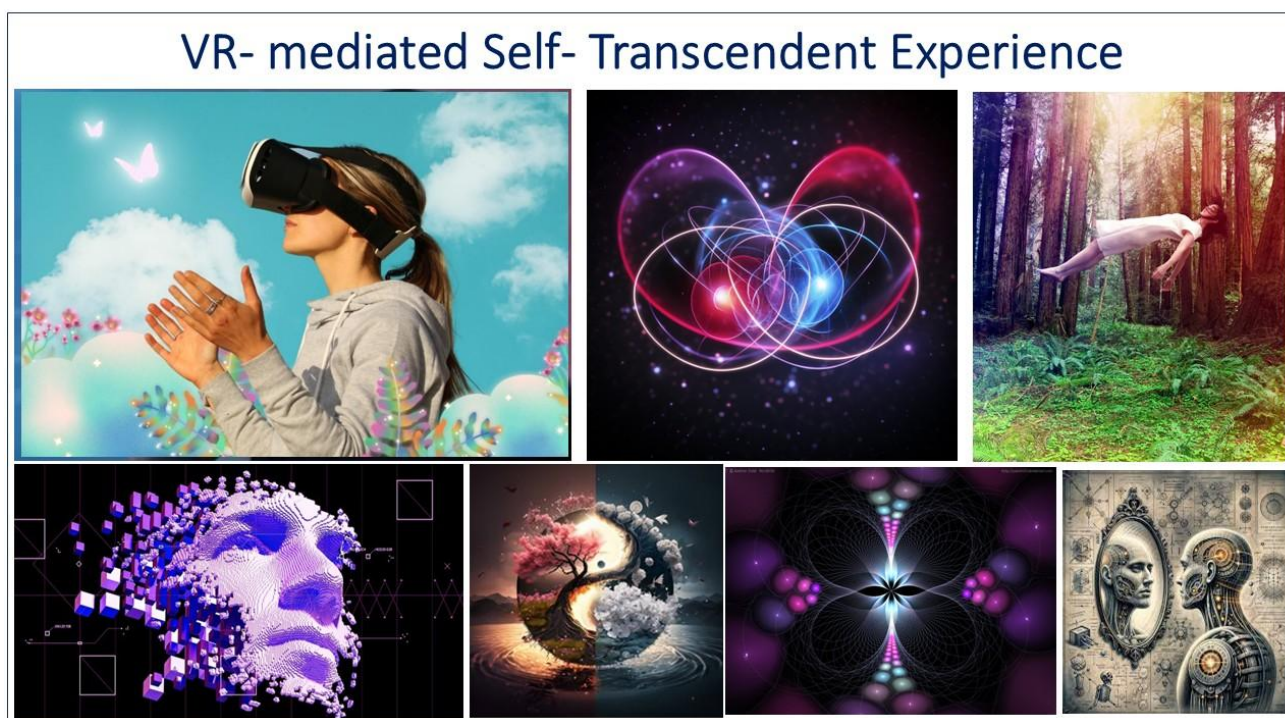


Figure 8: Virtual Reality Mediated Induction of Mystical Experiences

This realization—which he took to signify that his awareness could outlast and transcend his physical form—brought Glowacki a sublime sense of peace. So he approached what he thought was death with curiosity: What might come next. Since his accident, Glowacki, an artist and computational molecular physicist, has worked to recapture that transcendence. A VR experience called Isness-D is his latest effort. And on four key indicators used in studies of psychedelics, the program showed the same effect as a medium dose of LSD or psilocybin (the main psychoactive component of “magic” mushrooms), according to a recent study in *Nature Scientific Reports*, (**Fig. 8**).

Isness-D is designed for groups of four to five people based anywhere in the world. Each participant is represented as a diffuse cloud of smoke with a ball of light right about where a person’s heart would be. Isness-D and energetic coalescence from a user’s perspective. Participants can partake in an experience called energetic coalescence: they gather in the same spot in the virtual-reality landscape to overlap their diffuse bodies, making it impossible to tell where each person begins and ends. The resulting sense of deep connectedness and ego attenuation mirrors feelings commonly brought about by a psychedelic experience.

The convergence of immersive technology and spiritual aspiration opens new frontiers in consciousness research, therapy, and cultural expression. Virtual reality, by contrast, is a technologically mediated simulation that enables users to interact with 3D environments through headsets, haptic devices, and auditory systems. The immersive nature of VR can alter perception and consciousness, sometimes producing responses similar to those reported in mystical or psychedelic states (**Gonzalez Franco & Lanier, 2017**). VR-mediated mystical experiences operate through several mechanisms: sensory immersion, symbolic narrative, and perceptual manipulation. Full sensory immersion reduces external distractions and creates a “presence” effect, where users feel physically and emotionally present in the virtual world (Slater & Sanchez-Vives,

2016). This deep presence can foster a meditative or trance-like state, similar to traditional spiritual practices such as chanting or visualization.

VR-mediated mystical experiences operate through several mechanisms: sensory immersion, symbolic narrative, and perceptual manipulation. Full sensory immersion reduces external distractions and creates a “presence” effect, where users feel physically and emotionally present in the virtual world (Slater & Sanchez-Vives, 2016). This deep presence can foster a meditative or trance-like state, similar to traditional spiritual practices such as chanting or visualization. Mystical experiences can be facilitated by specific neurological, psychological, and environmental factors. Traditional triggers include meditation, fasting, prayer, music, ritual, and, in some cases, psychedelic substances. One mechanism is *sensory override*—by fully controlling the sensory environment, VR can shut out the distractions of the physical world, creating a focused state akin to deep meditation or trance. In addition, VR experiences can be carefully designed to include symbolic, archetypal, and mythological elements that speak directly to the unconscious mind. Guided experiences involving mandalas, sacred geometry, cosmic vistas, or journeys through light can evoke numinous feelings, often interpreted as spiritual. In spirituality, VR can serve as a modern sacred space, allowing users to enter a virtual temple, a divine realm, or a serene natural setting, irrespective of their physical location. . If mystical experience is an altered mode of perception rather than a literal glimpse of an objective divine realm, then VR can indeed serve as a valid portal.

VR-mediated mystical experiences challenge conventional notions of what is “real.” If a user feels genuine awe, love, or unity in a virtual temple or cosmic journey, is the experience any less real than one occurring in traditional ritual or nature? As philosopher David Chalmers (2022) argues, virtual realities can be “real” in the sense that they involve conscious experience and real causal relationships. Thus, a mystical insight gained in VR may be just as psychologically and spiritually meaningful as one from traditional meditation or nature immersion. Virtual reality is emerging as a powerful medium for evoking mystical experiences. By crafting immersive environments that mimic or enhance traditional pathways to transcendence, VR invites users into encounters with unity, awe, and self-transcendence. These experiences have practical applications in spirituality, therapy, education, and art—and challenge deep assumptions about reality, authenticity, and consciousness.

4.7 Transcranial Magnetic Stimulation and the Induction of Mystical and Self-Transcendental Experiences

Transcranial Magnetic Stimulation (TMS), is a non-invasive brain stimulation technique capable of modulating cortical activity. While traditionally used in clinical contexts such as depression and anxiety treatment, TMS has increasingly been explored as a means to induce or facilitate mystical states and self-transcendental experiences. This section examines the scientific basis, mechanisms, evidence, and ethical considerations of using TMS to induce such states, emphasizing its potential and limitations in spiritual neuroscience. Transcranial Magnetic Stimulation uses focused magnetic fields to either excite or inhibit neural activity in targeted regions of the brain. It involves placing a magnetic coil near the scalp to generate brief magnetic pulses, which induce electric currents in cortical neurons. Depending on the frequency and pattern of stimulation, TMS can either increase or suppress neuronal excitability (Pascual-Leone et al., 2000). Repetitive TMS (rTMS) has been approved for clinical treatment of major depressive disorder (George et al., 2010), and it has also been used to modulate perception, emotion, attention, and self-awareness.

The flexibility of TMS in targeting specific brain regions makes it a valuable tool for investigating the neural correlates of consciousness and for modulating brain networks associated with self-related processing and mystical experience. Mystical and self-transcendent states are often linked to reduced activity in the default mode network (DMN), particularly in the medial prefrontal cortex (mPFC) and posterior cingulate cortex (PCC)—regions associated with self-referential thinking, autobiographical memory, and ego identity (Carhart-Harris et al., 2014). Studies on meditation (Brewer et al., 2011), psychedelics (Tagliazucchi et al., 2016), and religious ecstasy (Newberg & d'Aquili, 2000) all point to this pattern of reduced DMN activity correlating with ego dissolution and unity experiences. TMS provides a method to directly influence these areas. For example, low-frequency rTMS over the mPFC has been associated with reduced self-focus and increased openness to novel cognitive and emotional experiences (Berlim et al., 2014). Similarly, targeting the temporo-parietal junction (TPJ)—involved in perspective-taking and sense of body ownership—can lead to altered bodily awareness and feelings of disembodiment, a common feature of mystical states. Interestingly, in studies using TMS for treatment-resistant depression, some patients report side effects that mirror mystical experiences—such as sudden insights, spiritual awakenings, or feelings of deep peace and connectedness (Williams et al., 2016).

The induction of mystical states via TMS is likely mediated by disruption of normal ego-boundary processing, similar to what occurs during meditation and psychedelic experiences. Present theories suggest the following brain mechanisms:

- Reduction of DMN activity may allow for greater connectivity between sensory areas and emotional centers, promoting a sense of "oneness" (Carhart-Harris et al., 2014).
- Stimulation of the TPJ or inferior parietal lobule may induce out-of-body experiences or unity with the environment
- Inhibition of prefrontal regions may reduce narrative self-construction, facilitating direct, present-moment awareness—a hallmark of mystical experience (Brewer et al., 2011).

Additionally, TMS may induce neuroplastic changes that increase openness, emotional sensitivity, and the capacity for awe—psychological traits correlated with self-transcendence (Yaden et al., 2017). As science continues to unravel the neural mechanisms of transcendence, TMS offers not a shortcut to enlightenment, but a tool that, when used wisely, may deepen our understanding of the most mysterious aspects of human consciousness.

4.8 Turning Down Ego

Psychedelics are a class of drugs, (Fig.5}, unified by their ability to alter sensory perception and change the way we process information, (See Table 1). Clinical trials incorporating these drugs, which have resurged after being shuttered in the 1970s, have demonstrated that psychedelic-assisted therapy is remarkably good at alleviating symptoms of obsessive-compulsive disorder, addiction, post-traumatic stress disorder, and depression, which have standard treatments that fail many. The FDA designated psilocybin as a “breakthrough therapy” for severe depression in 2019, fast-tracking its approval process. Glowacki didn’t design Isness-D with the goal of replicating a psychedelic trip. But he was interested in using VR to produce something psychedelics reliably elicit—what’s known as a “self-transcendent experience.” Self-transcendent experiences exist on a spectrum. Getting lost in a great book could be considered a weak one; the ego death

that high doses of psychedelics can induce is on the opposite end. In psychedelic clinical trials, people who report more intense feelings of self-transcendence typically also see the most significant symptom improvements.

Glowacki was Interested in Using VR to Produce something as “Self-transcendent Experience.” What marks a self-transcendent experience is the dissolution of our typical self-definition as a discrete individual, separate from other people and the environment. During such an experience, a deep feeling of unity with other people or your surroundings allows you to expand your self-concept to include them. There are many routes to a self-transcendent experience. Near-death experiences like Glowacki’s often momentarily blur the boundaries of the self. The overview effect—the feeling astronauts reliably report after seeing Earth from space—creates a sense of connection with humanity as a whole. Meditation can also help people reach self-transcendence. Isness-D is another route. To create it, Glowacki took aesthetic inspiration from quantum mechanics—as he puts it, “where the definition of what’s matter and what’s energy starts to become blurred.” For their paper, Glowacki and his collaborators measured the emotional response Isness-D elicited in 75 participants. They based their measurements on four metrics used in psychedelics research, the MEQ30 (a mystical experience questionnaire), the ego dissolution inventory scale, the “communitas” scale, and the “inclusion of community in self” scale. Communitas is defined as an experience of intense shared humanity that transcends social structure. Participants’ responses were then compared with those given in published, double-blind psychedelics studies. *For all four metrics, Isness-D elicited responses indistinguishable from those associated with medium doses of psychedelics. On the mystical experience scale, Isness-D participants reported an experience as intense as that elicited by 20 milligrams of psilocybin or 200 micrograms of LSD, and stronger than that induced by microdoses of either substance.*

4.8 The VR Trip of Three Participants: Dissolution of Boundaries

Last week, one member (A) decided to try Isness-D for himself. The three other participants in the Isness-D session, who tuned in from Portugal, Italy, and California, were already arranged in a circle facing one another by the time A arrived, (**Fig.9**). The landscape surrounding them was sparse and gray, with a sky that reminded of the moment before dawn. Looking down at where my hands should have been, A saw two dull lights, which I could brighten by pressing the controller (A) held in each hand. The only object in the barren landscape was a “molecular thread”, being a long string of one of the simplest amino acids, alanine, which wiggled with lifelike spontaneity. “We had some physics models lying around for how to simulate its motion in real time,” Glowacki explained. At the start, we were instructed to hold the thread and state something we wanted to connect to better, as if we were infusing it with this intention.

Here is the story of one patient in a pioneering trial and “Life-changing” Experience: Then a narration directed our thoughts and movements like a guided meditation. When it came time to energetically coalesce, the gentle voice instructed us to scoot a little closer. Then we moved closer still, until we left our four corners and met in the center of the circle, four clumps of smoke billowing together. As we inched nearer, (A) worried about infringing upon the other participants’ personal space. Then he remembered that oceans and thousands of miles separated im from them, and wasn’t ditching the notion of personal space the whole point? So (A) tried to settle into the intimacy, (see **Fig.10 A and B**).

“What happens in VR is that sense of completely forgetting about the existence of the external world,” said Sekula, a PhD candidate at the Centre and a cofounder of a company that uses VR to enhance psychedelic therapy. “So there is definitely similarity there to this sense of experiencing an alternate reality under psychedelics that feels more real than what’s actually out there.” But, she adds, “there’s definitely differences between what a psychedelic experience feels like and what virtual reality feels like.” Because of this, she appreciates that Isness-D charts a new path to transcendence instead of just mimicking one that existed already. More research is needed on the enduring effects of an Isness-D experience and whether virtual reality, in general, can induce benefits similar to psychedelics. The dominant theory on how psychedelics improve clinical outcomes (a debate far from settled) is that their effect is driven by both the subjective experience of a trip and the drug’s neurochemical effect on the brain. Since VR only mirrors the subjective experience, its clinical benefit, which has yet to be rigorously tested, may not be as strong as that of psychedelics.

Jacob Aday, a psychiatry researcher at the University of California, says he wishes the study had measured participants’ mental wellness. He thinks VR likely can down-regulate the default mode network, a brain network that’s active when our thoughts aren’t directed at a specific task, and which psychedelics can suppress (scientists theorize that this is what causes ego death). People shown awe-inspiring videos have diminished activity in this network. VR is better at inducing awe than regular video, so Isness-D might similarly dial it down.

Psychedelics and Virtual Reality to Ease Fear of Death

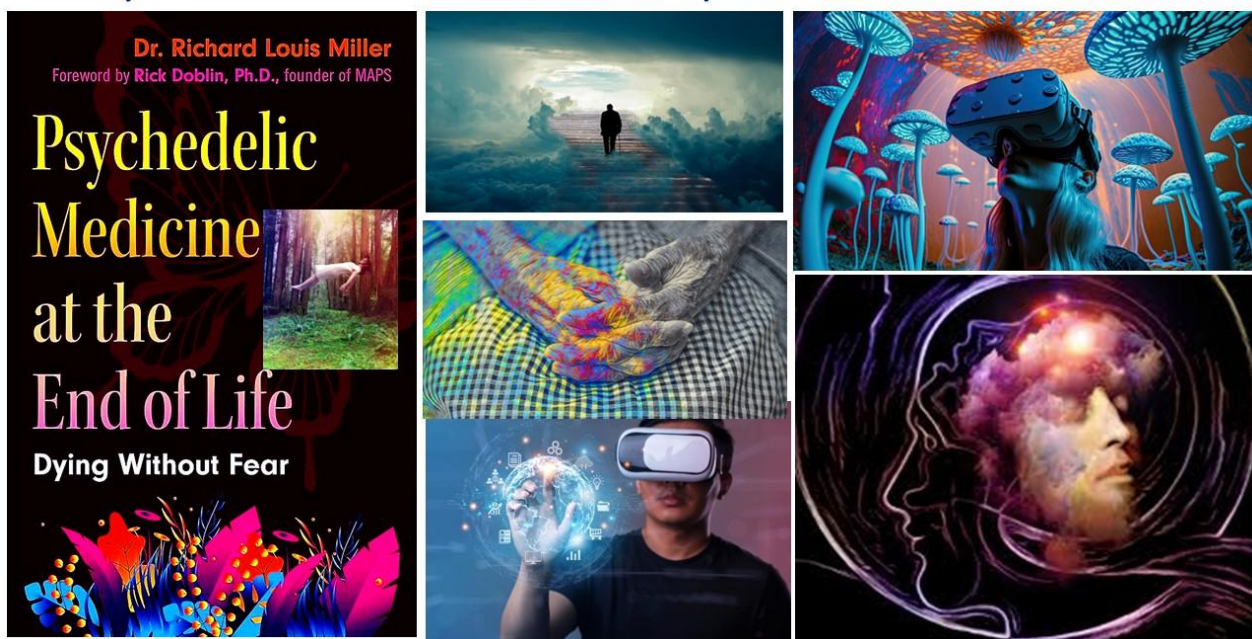


Figure 9: The Controlled Application of Psychedelic Agents and/or Special Virtual Reality Technology, in Combating the Fear of Death at Dying via an Induced Mystical Experience Revealing an Eternal Cosmic Love

Already, a Start-up called aNUma that spun out of Glowacki’s lab, allows anyone with a VR headset to sign up for Isness sessions weekly. This Startup sells a shortened version of Isness-D to companies for virtual wellness

retreats, and provides a similar experience called “*Ripple*” to help patients, their families, and their caregivers cope with terminal illness. A coauthor of the paper describing Isness-D is even piloting it in couples and family therapy. “What we’ve found is that representing people as pure luminosity really releases them from a lot of judgments and projections,” Glowacki says. That includes negative thoughts about their body and prejudices. He has personally facilitated aNUma sessions for cancer patients and their loved ones. One, a woman with pancreatic cancer, died days later. The last time she and her friends gathered was as mingling balls of light. For one phase of my Isness-D experience, moving created a brief electric trail that marked where I’d just been. After a few moments of this, the narration prodded: “What does it feel like to see the past?” (A) started to think of people from his past who he missed or had hurt. In sloppy cursive, (A) used his finger to write their names in the air. Just as quickly as he scribbled them, he watched them vanish.

4.9 Overview of Elements and Concepts Common to Psychedelic Experiences and Examples of their Implementation in Psyrréal.

Visual acuity and color enhancement. One of the first alterations often noticed in psychedelic experiences is an enhancement of visual acuity where the visual field appears clearer and sharper and objects become more well-defined. This effect is usually accompanied by an intensification and enhanced saturation of colors. The experience starts in a serene, realistic environment overlooking some mountains, with birds singing and calm water flowing around the user (**Fig. 10 B, “Main”**).

After a brief period, various open eye visual effects start to appear. Colors become brighter and more saturated; elements of drifting and morphing affect different objects as well as the whole perspective; after-images appear behind falling leaves, and flying butterflies. Certain effects on objects, such as increased contrast, edge aura, texture change and drifting, are gaze-activated (**Fig. 7**). Moving the gaze away from the object decreases the effect strength. As the experience progresses, the affected area can change from object edges to whole objects and to the entire scene (e.g., **Fig. 10 B “Jewel Waterfall”**).

After-images. Another visual distortion that is often noticed during the early phases of psychedelic experiences is illusory palinopsia, also called after-images, visual tracers, trails or “ghosting” where moving objects leave behind visual trails.

Drifting. Objects, parts or the whole visual field often move and distort in many irregular ways, such as drifting, morphing, melting and breathing. These effects can start from a slight oscillation of the outlines of specific objects to seamless drifting of textures and objects changing color or morphing from one to another (**Fig. 10 A and B**).

Closed eye visuals (CEVs). While it is common to experience geometric patterns on real stimuli with eyes open, intricate patterns are also often reported with eyes closed. CEVs usually start out with simple geometric forms like lattices, cobwebs, honeycombs and spirals. Frequently, CEVs include experiences of infinite, kaleidoscopic tunnels formed of geometric patterns and texture repetition. After about 7 min of gradually increasing distortion of the environment, the experience transitions into scenes of CEVs. These start by rather dim 2D patterns which slowly become more vivid and develop into 3D spaces formed of elaborate geometric patterns akin to reports of “DMT hyperspaces” (e.g., **Fig. 10 B**, such as “Torus”).

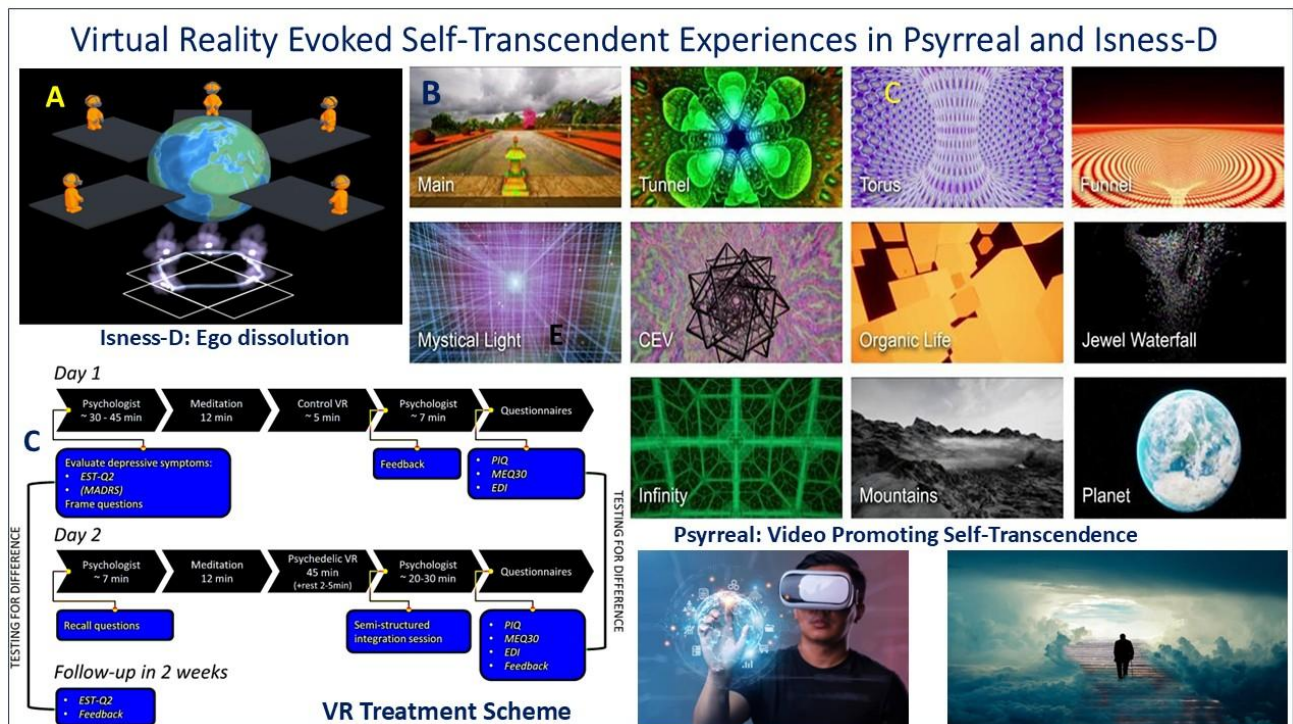


Figure 10: Dissolution of the Four Participant Material Figures (B) in Cloud-like (diffuse) spots (A), with Mutual Thread-like Connections that Can Become Gradually United as Symbolized by the Yin/Yang Wave/Particle Constitution, depicted in C; D: Scheme of the Adopted Protocol; E: Different Dynamic Flow Video's used in Psyrreal

Many of these environments also stretch infinitely in all directions (e.g., **Fig. 10 B** “Infinity”). The 2D patterns occur recurrently during the rest of the experience, increasing in complexity and acquiring rotating sculptures that generate different mandala-like visuals (**Fig. 10 B** “CEV”). One specific example of such patterned scenes are kaleidoscopic rotating tunnels (**Fig. 10B** “Tunnel”), which tend to cause feelings of illusory self-motion and can lead to mild nausea or cyber-sickness (which might, un-intuitively, benefit the therapeutic process).

DMT Hyperspace. A special kind of visionary experience is the so-called “DMT hyperspace” where people are transported into another world. These are often high dimensional spaces which contain massive or even infinitely large cathedrals, machines capes or abstract spaces made of geometric patterns. The passage into this space, a “DMT breakthrough,” is often accompanied by sensations of overwhelming intensity, fast or accelerating movement along geometric tunnels and an ascending or intensifying **sound**.

Visions. With higher doses and during more acute phases of psychedelic experiences, CEVs can become increasingly lucid, hyper-dimensional with more complex patterns, and acquire profound meaning. Often dreamlike visions arise which can include whole scenes or landscapes, autobiographical memories or imagined realistic situations, as well as mythical or archetypal imagery. Such visions are sometimes experienced in a synesthetic fashion, i.e., not just seen or imagined visually, but also “felt” .

While many levels consist of abstract shapes and patterns (e.g., **Fig. 10 B** “Organic life”), we also included levels that simulate elements of more coherent visions. “Visions” induce the feeling of being in a completely different environment from the main level. We included views of landscapes and grandiose and vast scenes

(e.g., **Figure 10 B** “Ocean”), involving large cathedrals and a mountain ridge with a floating monastery (**Figure 8 D**, “Mountains”). Psyrreal also implemented the “**Overview**” and “**Ultraview**” effects where, respectively, the subject experiences an overview of the Earth (**Fig. 10 B** “Planet”) and thereafter the whole Universe.

Mystical experiences. Moderate and higher doses of psychedelics often result in participants having mystical experiences. These indescribable and paradoxical experiences often described to contain a felt union with God, Nature or the Universe, receiving transformative insights and feelings of profound peace and bliss . At the core of mystical experiences is losing a sense of individual self (see also ego-dissolution) and “becoming one” with objects of attention or with “everything”. Another common mention is that of a bright white or golden light that could be seen or “felt” in a synesthetic nature. Mystical experiences also often contain alterations and transcendence of time and space, and feelings of vastness, awe and sacredness.

The Synesthetic and Phenomenologically barren nature of mystical experiences creates a significant hurdle in representing them in the audiovisual medium of VR. Nevertheless, the authors implemented a recurrently appearing level with a bright white light and calm and sacred music (**Fig. 10 B** “Mystical Light”). We also included a level with spherical particles that circle around the player, giving the impression that the environment is “alive” and interacting with the player.

Psyrreal also has a soundtrack with varying tempo and intensity to induce a sense of temporal alteration (see also “Overview of Psyrreal VR”). Ego-dissolution. Psychedelic experiences also bring about alterations of the sense of self which are often discussed under the term ego-dissolution (or “ego-death”). This is often reported as a dissolution of the embodied self, disintegration of self-related thoughts and felt ownership of thoughts , and/or cessation of implicit subject-object distinction as the subject feels as “one” with their surroundings. To emulate ego-dissolution, we included a virtual body representation of the user in certain levels which consists of a sphere that mimics the environment, thus creating a sense of connectedness to the virtual “world.” At the culmination of the experience the particles of the universe converge at the position of the subject to then explode outward and fade, disintegrating the virtual self.

4.10 VR as Mystical-Type Experience: Enchantment, or Connectedness?

Daniel Strutt, 2020, made the following adequate observations and considerations with regard to Isness: I cannot help but reflect on these categories of “mystical-type” experience relative to my own consideration of “metaphysical” experience (framed by a philosophy of techno-genesis). I discussed metaphysics in terms of our embodied understanding and awareness of unobservable but real structures of existence, albeit sometimes very abstract laws of speculative and theoretical physics such as quantum physics, string theory, and dark matter. It is interesting to think about how she expertly bridges this gap between metaphysical and mystical experience through an *aesthetic* analysis. It feels like a deep consideration of aesthetics is oft en the missing component in both overly *technical* (focusing only on the structure or apparatus) and overly *mystical* (focusing only on phenomenological meaningfulness) accounts of metaphysical experience, and could offer a bridge, or point of triangulation, between them. Arriving to MTEs at the VR interface, we might simply expect the content and aesthetic of metaphysical or mystical experience in this medium to straightforwardly mimic or duplicate these kinds of religious and quasi-religious aesthetic experiences, hoping that a “mystical-type” feeling of transcendence would simply fall in behind these re-creations.

This is, to an extent, exactly what most producers of this style of VR content actually seem to be doing. However, there is an immediate distinction to be made between the re-presentation of this in “old” media forms and its *simulation* in VR-type interfaces, adding dimensions of operability and agency, that could be argued to be lacking even in religious or drug-induced experience. Religious and hallucinogenic MTEs, while fully embodied and overwhelming, seem to be more usually *witnessed* as visions rather than being consciously controlled by the user or interactive in any lucid dreaming sense.

4.11 The VR simulation provided by the “Isness” Program

In the VR simulation of *Isness* (Fig. 10 A, we find ourselves in a dark space that looks like a valley with distant hazy mountains surrounding us. Using a glove controller (called a “mudra” glove by the creators), we were guided by the narrator through a series of tasks which involved interaction with our own bodies (visualized as glowing forms), with the other participants, and then with the “molecular objects” mentioned above, which appeared as a floating string of geometrically connected floating points and lines (our task here was to work together to untangle the object, before allowing it to float up and away). This was all visualized in simple graphic forms that varied in color, density, and brightness according to our interactions. These different tasks, conceived by the creators as *Mutator VR* “states”, were each designed to a set of “aesthetic hyper-parameters” that attempted to connect them directly to the discrete attributes of the MTE as describes by Griffiths et al., 2008;2011;2018.

Another category of VR experience that also seems to explicitly connect mystical and drug-induced experiences are virtual OBEs (out-of-body experience) and NDEs (Near Death Experience), where the former is considered to be a generic feature of the latter. The VR OBE conjures a virtual experience of leaving your body. By deploying psychological techniques such as “rubber hand illusion”) and haptic feedback within the VR simulation, the user is first sensorily situated within a virtual body, before then having their perspective shifted up and out of that body to look down upon their virtual form. Blinderman, the director of the Adult Palliative Medicine Service at Columbia University feels that something about the VR experience is false, and if it did work, it might be promoting or creating belief systems that weren’t there before. “There is something manipulative about “creating” a psychological belief that there may be “life after death” or that “my body is the only thing that dies, but some non-corporeal entity may live on,” he says. “It all feels a little bit like escaping from reality”.

My personal sense of discomfort aside, this experience, like the OBE described above, clearly plays to a kind of belief in an afterlife by representing a fantasy realm in which this is the case, and in which the child transfigures into a pure entity of white light before “passing over”. While these images are perhaps generically spiritual in terms of communing with the dead, watching them I did not feel as if they conform to any kind of mystical type experience of ineffability, ego-loss, or ontological reflection, as despite the emotionally charged situation and technological prowess that is evident, the aesthetic here seems rather clichéd and cathartic. There is little in the way of virtuality here, and this does not feel like an expansive ontological experience but rather more in the realm of *phantasy* fulfilment.

There are several factors I have addressed: questions of technology (e.g. suture, interfaciality, immersivity, interaction), questions of metaphysics (e.g. time, space, energy, materiality), questions of aesthetics (e.g. realism, abstraction, psychedelia, virtuality, communality), and questions that are really best accounted for by theological concepts (enchantment, connectedness, cosmic perception, sacredness). It does then feel,

given the established proliferation of interest in mystical or spiritual experience in VR, that it might actually be quite productive to think of these technical notions of suture, immersion and interface through an aesthetico-theological lens.

4. 12 VR-induced Personal Healing

There is a clear conviction, both philosophically and empirically, that VR has the potential to offer an enhanced ontological self-reflexivity at the digital interface, due to its fully embodied perceptual experiences of immersion and agency. For some, this is and will always be analogous to neurochemical psychedelic highs, where VR can offer a radical cerebral disruption of “normal, baseline perception”. As author Diana Reid Slattery, notes: *A participant who is transported to a virtual environment (VE) using virtual reality (VR) technologies is arguably not merely transformed, transported or extended but instead undergoes an intrinsic sensorial re-wiring.* Ambivalently, we can simply see VR as a *technoetic* human-computer interface, a technology of embodied consciousness, that has the potential to encourage productive thought about who we are in the universe, perhaps better thought of as a technologically augmented meditation device.

More speculatively, or perhaps optimistically, this translates as a capacity to offer aesthetic experiences that approximate mystical or transcendent insight and experience, and thus *can be deployed as a healing or therapeutic medium to “reconnect” people with something beyond, or bigger than, themselves.* What I take this to mean for the search for MTEs in VR is that we can productively position this impulse, these technical affordances, and the underlying faith in VR’s potential, within a wider sphere of critical and speculative theology. It should not then be positioned as a search for “truth” or “connectedness” in any direct realist sense. As [Cupitt, 2021](#), notes, any attempt to cling to a *metaphysical realism* leads ultimately to a cultish marginalization (which he thinks has already happened to the Catholic Church).

We should thus think technically and aesthetically, rather than *supernaturally*: [Cupitt, 2021](#), advocates a faith resembling abstract art, the abstract Sacred, as he calls it, must “refuse to accept the lie of otherworldliness” and be “entirely of this world and quite unconsolated”. Sacredness, for Cupitt then, lies in the very rejection of the traditionally sacred, namely the idea of a supernatural realm, and an acceptance of our transience and radical contingency *metaphysical realist* conference (admittedly based on my own perceptual bias), and with a research sample selection which seemed to be “preaching to the converted”, it cannot be said that its creators do not maintain a healthy sceptical attitude. They themselves note concerns about the relative *authenticity* of the mystical nature of the experience, given that the technology is explicitly virtual (and where the “true” experience of god would be presumed *actual*). To resolve this, they take a purely perennialist phenomenological stance towards the capacity of contributors to self-report and interpret the experience, to reach the non-realist and relativist conclusion that all such experiences are pretty much similarly virtual at the level of linguistic description:

This logic, combined with our evidence that VR can occasion MTEs, suggests that “virtual reality” may be a concept best understood from a wider vantage point, where head mounted displays (HMDs) simply represent one kind of “virtual reality” technology amongst a broader continuum of VR technologies, which include for example YDs, mythologies, rituals, meditation practices, lucid dreaming, etc. Accepting that even “authentic” mystical experience is essentially virtual and technological, and accepting that all such mystical “interfaces” are best roughly understood as self-reflexive technologies of Being (Dasein), then we have to ask, technically, what is the productivity of this specific technical form of virtual reality (the head mounted

display) at this time in our existence? Without being too instrumentalist, and conserving the right to *play* as a productive mode of ethical practice, the question becomes: what does a VR MTE potentially add to our reality? It is perhaps reductive to see these experiences as only or mainly therapeutic in a narrow pragmatic sense (as is the *clinical* emphasis of both Glowacki et al., 2022, and in other research on psychedelics in the treatment of anxiety, depression and other psychopathologies). While this empirically measurable goal no doubt legitimizes the research, it does not do justice to the *theological* issues raised.

However, there is one profoundly theological issue that emerges to connect many of the theorists cited — a clear and present existential crisis to which this technology, this aesthetic, this theology, and these experiences, do directly address, and that is an *environmental* crisis. For Glowacki et al., 2022, the need or yearning for meaningfully connected experience (that VR responds to) is directly connected to recent discourses of extinction (which he says instigate a kind of end-of-life anxiety), and to crises of capitalist rationality that he refers to obliquely as the “addiction to unsustainable growth paradigms”.

For Laura Marks, 2010;2014, the desire for an enchanted, sacred aesthetic of cosmic perception responds to a disenchanted, disconnected world in which we simply do not understand the underlying material and energetic flows that underlie all our technological behavior. For Cupitt, 2021 the difference lies between introvertive and extravertive mysticism; where the former draws one inward, disconnecting us from the world, “listening for God in the dark”, the latter “sees the world charged with the grandeur of God”, affirming nature, everyday objects and sights as sacred, and tending towards a “rapturous, high-spirited *solar* joy in life”).

4.13 Building a Cosmic Perspective

The new forms of immersive interface then seem to have a specific potential to offer a kind of embodied ecological connectivity — of a sympathy and aesthetic passion for living and non-living connected systems which can be construed as sacred or divine. Considered this way, VR content, images and experiences should then cultivate our awareness of these connected “cosmic” systems and our role within them, and this could be enormously humbling, but also empowering. As Marks, 2010;2014, describes: “When images make contact with us, we recognize that we are strung in webs of causality. By cultivating affective response and indexical awareness, we can draw the universe close, even “rearrange it”).

This *ecological* perspective also hold sway in current theological discourse, as “systematic theologian” Paul Schutz describes: Arguing for a perceptual turn to the cosmos does not only aim to increase awareness of ecological issues in theology. Rather, it broadens the context for theology, emphasizing how the interconnectedness of all aspects of reality operate as constitutive elements of the total reality theology must address. What this seems to mean is that, like the attendees at the psychedelic consciousness conference where I found *Isness* (and thus for the researcher’s experimental sample), one needs to, if not already be a believer, at least be fully open and willing to embrace the possibility of the MTE. *One needs to already have a subjective or cultural faith in something, whatever that may be (life, nature, God, technology) to come seeking this kind of connection.*

This, the author feels, is ultimately a theological issue. Whether VR technology (especially as it develops as a shared, communal experience of the mystical) has a specific potential talismanic power to *convert* people to

a cosmic perception, truly remains to be seen. In the context of a recent proliferation of Virtual Reality content that focuses on spiritual, religious or “mystical-type experiences” (MTEs), this article speculates on its cultural and subjective value, to ask if new immersive technologies might offer an enhanced interface to sensations of “cosmic connection”. Drawing issues of critical theology and media technology together with a consideration of the aesthetics of mystical or metaphysical experiences, the author asks what specific types of VR content might actually have a capacity to offer sensations that approximate mystical or transcendent experience. Can these then be deployed as healing or therapeutic experiences to (re-)connect people with something beyond, or bigger than, themselves?

Conclusion:

In reaching an understanding that even “authentic” mystical experience is essentially virtual and technological in a philosophical sense, and accepting that all such mystical “interfaces” are best understood as practices of ontological self-reflection, this article finally asks, what is the usefulness of this technical form (the VR head mounted display) at this specific time of social and environmental crisis? Could VR in its increased immersivity, interactivity and interfacial complexity potentially serve as a better medium for ontological reflexivity, as an enhanced “interface to the infinite” in the words of Laura U. Marks, 2010; 2014 or does it, by making space, objects, bodies, and information more material and operational, actually shields from virtuality?

4.14 Michael Pollan’s book : “How to Change Your Mind: What the New Science of Psychedelics Teaches Us About Consciousness, Dying, Addiction, Depression, and Transcendence”

This section is about the 2018 book by Michael Pollan. It became a No. 1 New York Times best-seller.

How to Change Your Mind chronicles the long and storied history of psychedelic drugs, from their turbulent 1960s heyday to the resulting counter culture movement and backlash. Through his coverage of the recent resurgence in this field of research, as well as his own personal use of psychedelics via a “mental travelogue”, Pollan seeks to illuminate not only the mechanics of the drugs themselves, but also the inner workings of the human mind and consciousness. The book received many positive reviews, and Netflix released a documentary based upon it in 2022. The New York Times Book Review named *How to Change Your Mind* one of the best books of 2018.

Kevin Canfield of the San Francisco Chronicle wrote: “In ‘How to Change Your Mind’, Pollan explores the circuitous history of these often-misunderstood substances, and reports on the clinical trials that suggest psychedelics can help with depression, addiction and the angst that accompanies terminal illnesses. He does so in the breezy prose that has turned his previous books – these include “The Omnivore’s Dilemma” and “Cooked”, the inspiration for his winning Netflix documentaries of the same name – into bestsellers.

Pollan: How to Change Your Mind and Psychedelics

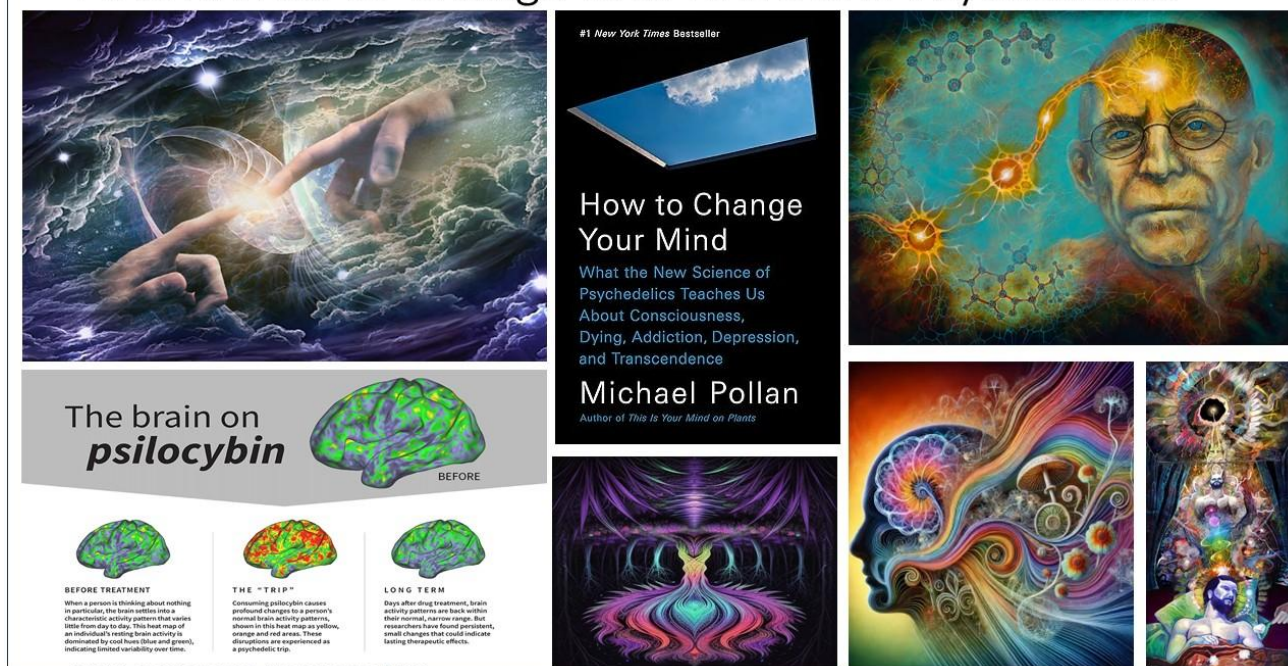


Figure 11: The Transcendent Experiences as described in the book of Michael Pollan: “How to Change Your Mind”, **Inset Left below:** Altered Brain Connections by Psilocybin with Acute Increased Brain Connective Activity, Ultimately Resulting in More Permanent Perturbations of Overall Brain Connections, Explaining the Therapeutic Effect of Psychedelic Treatment

Oliver Burkeman wrote of the book in The Guardian: "How to Change Your Mind is Pollan's sweeping and often thrilling chronicle of the history of psychedelics, their brief modern ascendancy and suppression, their renaissance and possible future, all interwoven with a self-deprecating travelogue of his own cautious but ultimately transformative adventures as a middle-aged psychedelic novice." Drew Gwilliams reviewed the book for the scientific journal Chemistry World. He called it "a fascinating history of psychedelic drugs" and said "Pollan approaches the topic with a combination of intelligent curiosity and skepticism, deftly avoiding controversial debates while seeking clarity and comprehension."

Oliver Burkman writes: It is to Pollan's credit that, while he ranks among the best of science writers, he's willing, when necessary, to abandon that genre's fixation on materialist explanation as the only path to understanding. One of the book's important messages is that the therapeutic benefits of psychedelics, for the dying or seriously ill, can't be separated from the mystical experiences to which they give rise. Judging from the testimony here, it's because the drugs allow a glimpse of "boundless awareness" – a perspective beyond the small and solitary ego – that patients with advanced cancer find themselves at peace with the notion of death, while depressives learn to feel hope. "Oh God, it all makes sense now, so simple and beautiful," says one dying man and that feeling persists for the remainder of his life.

Why do we assume that "normal" consciousness is the real one, while the boundless and transcendent variety is somehow fake?

The big risk for a writer here, as Pollan is aware, is that first-person reports from the frontiers of consciousness have a way of seeming utterly banal on the page: there's an inverse relationship between how amazing it is to perceive that "I was God and God was me", or that "the core of our being is love", and how tedious it can be to read about it. Still, he gamely makes the attempt to put the ineffable into words. Pausing in the middle of a guided psilocybin trip to visit the lavatory, he watches himself pee: "The arc of water I sent forth was truly the most beautiful thing I had ever seen," he writes, "a waterfall of diamonds cascading into a pool, breaking its surface into a billion clattering fractals of light."

It's interesting to ask what psychedelics do to the brain in order to cause such effects and Pollan devotes a solid section to the neuroscience of tripping. But to wonder how neurons create these illusions, as he notes, is to begin from the assumption that they are illusions. Why assume that "normal" consciousness is the real one, while the boundless and transcendent variety is somehow fake? Almost all reports of psychedelic-induced spiritual experience share what William James called the "Noetic" sense: people are convinced they've experienced not just some impressive mental theatre, but something more true than everyday reality. *How to Change Your Mind* is at its most gripping in the moments when Pollan, with a wry nod to the sceptical rationalist he always thought he was, allows himself to wonder if they might actually be right.

Does Psilocybin really have therapeutic benefits? Dr. Roland Griffiths at Johns Hopkins at the Center for Psychedelic and Consciousness Research is one of the leading scientists studying the therapeutic benefits of psilocybin. He and colleagues have been researching psychedelic drugs for over 20 years and have seen approximately 370 patients over 700 sessions. According to Griffiths, there is reason to be optimistic. Psilocybin does not have addictive properties, and it has shown the potential to help individuals who have treatment-resistant depression and depression and anxiety linked to life-threatening cancer. While in a psilocybin session, patients often report feelings such as joy, peacefulness, and a sense of meaning. And some effects seem to be long-lasting. But not all of the research has been positive: in relatively few cases adverse reactions were noted.

Some Pertinent Examples of Some Psychedelics and Their Brain actions Mentioned in the Book:

Ayahuasca: A psychedelic tea made from a combination of plants native to the Amazon basin, typically *Banisteriopsis caapi* and *Psychotria viridis* (or *chacruna*), and used sacramentally by indigenous peoples of South America. The *chacruna* plant contains the psychedelic compound DMT (N,N-dimethyltryptamine), but it is deactivated by digestive enzymes unless it is ingested with a monoamine oxidase inhibitor such as *Banisteriopsis*. In 2006, the U.S. Supreme Court affirmed the right of the Brazil-based UDV Church to use ayahuasca as a sacrament.

Default mode network (DMN): A set of interacting brain structures first described in 2001 by the Washington University neuroscientist Marcus Raichle. The default mode network, called that because it is most active when the brain is in a resting state, links parts of the cerebral cortex with deeper and evolutionarily older structures of the brain involved in emotion and memory. (Its key structures include, and link, the posterior cingulate cortex, the medial prefrontal cortex, and the hippocampus.) Neuroimaging studies suggest that the DMN is involved in such higher-order "metacognitive" activities as self-reflection, mental projection, time travel, and theory of mind—the ability to attribute mental states to others. Activity

in the DMN falls during the psychedelic experiences, and when it falls most precipitously volunteers often report a dissolution of their sense of self.

DMT (or N,N-Dimethyltryptamine): A rapid-onset, intense, and short-acting psychedelic compound sometimes referred to as “the businessman’s trip.” This tryptamine molecule is found in many plants and animals for reasons not well understood.

Entheogen: From the Greek, “generating the divine within.” A psychoactive substance that produces or facilitates a spiritual experience. Entheogens have been used by many cultures for thousands of years, whether by shamans or as part of religious or spiritual practices. However, the term was not coined until the 1970s, by a group of scholars that included R. Gordon Wasson, Richard Evans Schultes, Jonathan Ott, and Carl Ruck. The word was intended to help rehabilitate psychedelics by distinguishing their ancient spiritual role from the recreational uses to which they were often put beginning in the 1960s.

5-HT_{2A} receptor: One of several types of receptors in the brain that respond to the neurotransmitter serotonin. Psychedelic compounds also bind to this receptor, precipitating a cascade of (poorly understood) events that produce the psychedelic experience. Because of its distinctive molecular shape, LSD binds particularly well to the 5-HT_{2A} receptor. In addition, a portion of the receptor folds over the LSD molecule and holds it inside the receptor, which might explain its intensity and long duration of action.

Holotropic Breathwork: A breathing exercise developed in the mid 1970s by the psychedelic therapist Stanislav Grof, 1987 and his wife, Christina, after LSD was made illegal. By breathing rapidly and exhaling deeply, nearly to the point of hyperventilation, subjects enter an altered state of consciousness without the use of a drug. This trancelike state can give access to subconscious material. “Holotropic” means “moving toward wholeness.”

MDMA (3,4-methylenedioxymethamphetamine): A psychoactive compound first synthesized by Merck in 1912 but never marketed. After the compound was resynthesized by the Bay Area chemist Alexander “Sasha” Shulgin in the 1970s, it became a popular adjunct to psychotherapy, because its “empathogenic” qualities helped patients form a strong bond of trust with their therapists. In the 1980s, the drug showed up in the rave scene, where it was sold under the name of Ecstasy (or E or later Molly); in 1986, the U.S. government put MDMA on schedule 1, declaring it a drug of abuse with no accepted medical use. However, recent drug trials sponsored by MAPS have demonstrated MDMA’s value in treating PTSD. MDMA is not considered a “classical psychedelic,” because it appears to operate on different brain pathways from LSD or psilocybin.

5. Is Eternal Cosmic Love a Physical Force-field?

One of the most overwhelming feelings during various types of mystical experiences has been reported to be the omnipresence of an Eternal Love. Such a revelation deeply penetrates in the mind of the particular individual, and also seems to be maintained long after the mystic event took place. This may become manifest in the radical change to emphatic treatment of people, attitudes of forgiveness, increased patience and honesty in human relation, that were not experienced in the particular individual before. This may also lead to significant changes in family relations and even tendencies to strife for peace in political circles. This

phenomenon has often been related also to deep meditation practices and/or intake of psychedelics (see former **sections**). It implies elevated spirituality rather than religious activity. This, in spite of the fact that mystics have often severe problems in finding the proper words to describe their experiences to others. The impressive feelings of Love seem rather to find a telepathic or synchronic pathway to interested persons in the direct environment.

5.1 The Love Principle

Of all the things we have sought in vain to clearly define and fully analyze, and of all the things we have failed to measure reliably, “Love” would almost certainly be on the head the list. One thing is clear about this passage: it is not only “about” God’s love being directed toward us, rather it’s about our love being directed back to *Him/Her*.

5.2 How to Experience God?

Yet, many had problems with the concept of an omnipotent God that ultimately will judge us. Also God as “all there is” or a God of a united and total cosmic substance (Spinoza), does not provide much comfort, since the cosmos is cold, very human unfriendly (**Fig.12**). and exhibits non-understandable distances. The Gnostic scriptures may speak of “so above, so below”, but the post-Christian communities preferred God as a human of blood and flesh: a simple son of a carpenter that lived and worked with similar companions and according to some legends, even with the black prostitute woman Maria Magdalena. Yet, this humble man seemed to bear an ultimate wisdom, seemed to touch our very soul with love and forgiveness. Since he personally experienced solitude, pain, torture and human brutality, he could really understand our human suffering. In spite of the humiliation by the powerful and the rich of his time, he consistently maintained his loving attitude until his death. Yet, he was not crucified to pay for our individual sins, as the church institutions wrongly teach us, but rather the great wonder was that he left the cross to become the living symbol of hope and deep love for our world.

However, by invoking a “God” for self-interest, it became possible to see the opponent as the devil, against which all thinkable evil is justified. Around this type of “God” hangs the heavy stench of corpses, the smoke of crematoria, and the burning scent of pyres with “witches” and scientists, etc., not to speak of wide spread misuse of children in the catholic church. And how can the millions of people in the world forgive the evil ultra-right catholic and protestant groups in the US, for supporting two fascistoid regimes with money and votes, so enabling a presently known and internationally condemned genocide. Religion, in this manner, did not become a process of re-binding but rather a sort of devastating de-binding,...

How can we escape the dominant evolutionary element of our inner drives, related to our “reward system”, in particular the destructive addiction of our “rulers” to power and money? The healing from any type of addiction is often a tedious and costly process. Potentially, the medical world agrees that the most effective measure is rather to replace such addictive conditions by an intrinsically better one: for instance an addiction to Cosmic Love for our fellow human being and humankind in general. The professional application of psychedelics and the other modalities of self-transcendence treated in the present paper, resulting in ego-dissolution and resetting of our mind to empathy and self-sacrifice, may finally heal our world and save our precious planet (see the reviews of [Meijer, 2024a;b](#)).

In relation to this, Spinoza's greatest mistake was to define God as the whole Cosmos or as "all substance." Since also he observed that there certainly was and is consistent evil in the world, he had to deny the intrinsic presence of evil in our world, because according to his own definition, evil should belong to all substance, whether it is natural evil (disasters) or human created. Spinoza, also became a misleading prophet by simply exclaiming: "God is Love", as his central signpost. The present author, who is not religious and not a member of any church, prefers, instead, a postulate of the reverse: all Cosmic Love collectively represents God. God should rather be conceived as "the intrinsic "Love for Nature", encompassing the concept of *Collective Eternal Love*.

Why and to What End Are We Here, and Why in this Universe ?



Figure 12: *The Cosmic Love Field is a Multi- Field Resonant Wave Unit, and the Urgent Question to the Eternal One Remains: Why and to What End Are We Here and Why in This Universe?*

5.3 The Manifestation of Jezus from Nazareth

Jesus of Nazareth, as a prophet of wisdom was not honored by the rulers and religious authorities of his time; yet, his consistent forgiving Love, far beyond their selfish morality, became a threat. Jesus paid for this with his death on the cross. Some see the ultimate suffering of Christ at the cross as experiencing by him of a real Mystical experience, or alternatively a Near Death Experience. As generally known from this phenomena, those experiences may have transformed his mind to a seat of Eternal Cosmic Love. It is remarkable that the cruzification scene, as described in the New Testament, was almost completely predicted ages before, as laid down for instance in the book The Psalms, psalm 22, supposedly written by king David ([see Wikipedia: Psalm 22](#)). A flesh-and-blood Jesus of Nazareth, the representation of great wisdom and forgiving Love later simply walked the streets with his companions and offers this kind of friendship to us all ! Later, there were also Gandhi, Mandela, and many others who worked from the same principle.

5.4 The Destiny of the Cosmos

Gnostic prophet Mani described the ultimate goal of the evolution of the planet and humanity as the reconciliation between Light and Dark as well as good and evil, and thus also between love and hate. The

symmetry-broken Yin/Yang symbol will then undergo a "healing" into the original congruence of interlocking symbols, in the present author's term: the transition from 3D to 4D space-time. All the intrinsic opposite phenomena defined in Nature, as also experimentally proven in the framework of quantum physics (see **Fig. 13**), can then be resolved into a world that mystics have the privilege to encounter, often leading to their own individual transformation. Therefore, we should all believe in the possibility of a transformation in the structure of consciousness, and this as an existential process and task, now demanded by the evolutionary challenge we have collectively set ourselves.

5.5 Cosmopsychism: the Living Universe

In a philosophical framework, the present paper introduces in fact an integral *cosmopsychism* as a holistic alternative to atomistic panpsychism, and provides a general perspective on the metaphysics of consciousness. The starting point of the theory is the assumption that an all-pervading cosmic consciousness is the single ontological ultimate. From this assumption, a panpsychist ontology of mind, with distinct holistic overtones, was developed. In particular, we argue that such universal consciousness serves as the ground for the emergence of individual conscious creatures. The result is a theory with significant conceptual resources which presents novel means for confronting some of the most recalcitrant problems facing contemporary panpsychism. The present author argues that there is only one ultimate, absolute cosmic consciousness, and seeks to explain familiar macro-level consciousness as rooted in such cosmic origins. It is driven by the conviction that a holistic turn is well-motivated both scientifically and philosophically. In particular, it is motivated by the conviction that such a shift is instrumental in realizing a major breakaway from the constitutive and emergentist varieties of panpsychism.

5.6 Exploring the Holy Spirit as a Nonlocal Informational Modality: the Role of Non-local Coherence

Recently, [Youvan, 2025](#) postulated: If reality is fundamentally structured as a constraint-based, nonlocal system, then communication may not involve transmitting information, but aligning with a pre-existing, omnipresent order. We propose that both faith and physics are attempting to describe the same fundamental reality: one where knowledge is not extracted but participated in, and where divine influence is an expression of nonlocal coherence rather than causal intervention. Through quantum experiments, studies on consciousness, and theological insights, we suggest that science and faith may be converging toward a unified understanding of reality—one structured by an ever-present, self-consistent informational framework. The No-Communication Theorem (NCT) is a fundamental result in quantum mechanics that prevents faster-than-light (FTL) information transfer. It ensures that quantum entanglement, despite its apparent nonlocal correlations, cannot be used for signaling between distant observers. This theorem upholds the causal structure of relativity and reinforces the traditional understanding that information must always travel through spacetime constraints, obeying a well-defined light cone. However, recent advances in topos theory, emergent physics, and quantum foundations suggest that reality might not be fundamentally governed by local causality. Instead, a deeper self-organizing structure may underlie quantum mechanics, allowing for a form of instantaneous coherence across the universe. This framework does not require signal transmission or classical communication, but rather, assumes that all of reality is pre-structured in a way that allows coordinated changes without the need for explicit information transfer.

This self-organizing, nonlocal structure aligns with the theological concept of the Holy Spirit. In Christian theology, the Holy Spirit is understood as an omnipresent, guiding force that provides instantaneous knowledge, wisdom, and unity beyond physical limitations. Unlike classical communication, which relies on discrete signals traveling through space and time, the Holy Spirit can be envisioned as a constant presence that synchronizes reality in ways that defies conventional causality. If this interpretation holds, then the Holy Spirit may be a direct manifestation of the deeper informational structure governing reality. Instead of requiring transmission of information, this structure might enable alignment with pre-existing logical constraints, allowing for instantaneous coherence, divine guidance, and spiritual unity. The implications of this idea are profound. If the fundamental fabric of reality is not based on reductionist physical laws but on an evolving topos-theoretic structure, then the long-standing separation between science and faith, physics and theology, reason and revelation may be a false dichotomy. Instead, both disciplines may be exploring different aspects of the same underlying truth.

5.7 Aligning with Deeper Coherence Instead of Sending Signals

Thus, one of the most profound implications of this model is the idea that: communication is not about sending signals through spacetime but about aligning with a deeper structure that already exists.

If reality is already synchronized at a fundamental level, then:

- The need for information transfer may be an illusion—true knowledge arises by attuning to the constraints that already structure existence.
- Quantum entanglement and divine inspiration may both be examples of alignment with an omnipresent order, rather than separate phenomena requiring different explanations.
- Instead of asking how to transmit knowledge, we should explore how to participate in the truth that has always been present.

This shift from transmission to participation is as much a philosophical and theological transformation as it is a scientific one. The modern pursuit of knowledge often assumes that the goal is to extract, manipulate, and control information. But if reality is structured as a constraint-driven topos, then the most profound knowledge may not be something that can be extracted at all—it must be realized through proper alignment with an existing order.

5.9 Love as a Constructive Force in Human Endeavor

In the vast theater of the cosmos, forces such as gravity and electromagnetism sculpted galaxies and stars, while on our own planet, these and other forces continue to shape the very conditions of life. Yet, alongside these titanic forces, there exists another potent force, often overlooked in physics but equally transformative: that of Love. This force, though emotional and intangible, has the capacity to organize matter and energy in profound ways, much like its physical counterparts. Parallel to these natural forces is Love, a force driven by human emotion and connection which, for instance, has long ago, led to the creation of monuments such as the pyramids. These ancient structures are not merely piles of stone but are intricately organized, with each block placed with precision, a testament to the coordinated human effort driven by cultural significance, religious devotion, and perhaps, the Love for a divine or mortal leader. Love, in this context, acts as a force

that mobilizes energy and resources, aligning them towards a common, monumental goal. Just as gravitational and electrostatic forces organize matter in space, Love organizes human action and creativity. It molds societies, builds wonders, and even transforms landscapes. Recognizing Love as a fundamental force acknowledges its role in driving the energy information continuum of space, akin to physical forces that shaped the universe. This holistic view encourages us to consider how integrating our understanding of all forces can lead to a deeper appreciation of the universe's complexity and beauty.

Traditionally, physics has recognized forces like gravity, electromagnetism, and the nuclear forces as the building blocks that govern the dynamics of the universe. Our concept of fundamental and universal consciousness proposes a radical addition to this list: **Love**. Conceptualizing Love as a fundamental force, challenges and expands our understanding of how the universe operates, suggesting that the emotional and relational dynamics we experience are not merely byproducts of complex biochemistry, but integral to the fabric of reality itself. Love's influence extends into the way information and states are entangled across dimensions. By altering the energy landscape out of compassion or care, Love creates anomalies in the usual thermodynamic processes. These anomalies are not mere deviations; they are integral to the higher-dimensional tapestry of the universe, suggesting that our actions motivated by love are as physically significant as those governed by gravitational pull or electromagnetic interactions.

Just as Love drives humans to reorganize energy within their environments, could it also have been the force that triggered the Big Bang? In 3D space, acts of Love can be viewed as thermodynamic anomalies, instances where energy is redirected in ways that defy typical entropic progression. When scaled to the cosmic level, the same principle could be applied to the universe's earliest moments. We posit that Love could have reorganized the proto-universe's energy potentials, setting the stage for a universe that evolves and supports life, a universe crafted, fundamentally, from acts of Love.

5.10 Rethinking Gravity: A New Perspective is Offered from the Acoustic Quantum Code Framework

In contemporary physics, gravity is understood not as a force in the conventional sense, but as a manifestation of the curvature of space-time, dictated by the distribution of mass and energy. This conceptualization, rooted in Einstein's theory of relativity, describes how objects move along the paths dictated by this curvature. The Acoustic Quantum Code of Resonant Coherence of [Meijer and Geesink, 2023;2024](#), however, introduces a novel interpretation, viewing gravity as a dynamic process that orchestrates the flow of information across different states of entropy, within a four-dimensional spatial framework. This information is from the start of our universe magnetically contained in fermionic proton/electron pairs guided by a shield of bosonic phonons (sound particles), that so form bi-polarons. In between two bi-polarons (Twin-polarons), a superfluid gravitational field is formed, housing left and right rotating vortices that in the particular superfluid quantum space-time, that is also connected to a field of primordial universal (cosmic) consciousness (see [Meijer and Bermanseder, 2024 a;b](#)). The Eternal One thus designed the cosmos not from nothing but rather using a sound matrix as the holy instrument.

According to our quantum code theory, gravity is more than just the effect of spacetime curvature; it is an essential process that manages the transition of information from high to low entropy states. This perspective views all matter and energy as actively participating in extracting 'informational truth' from the probabilities of

quantum mechanics, solidifying these truths into a lower-entropy, more organized state in four-dimensional space, (**Fig.11** and **12**). Our concept, offers a radical but intriguingly coherent vision of the universe, where gravity is not just about the interaction of masses but about the fundamental management of information. It can be envisioned that a Love field emerged from an interplay of converging forces: entanglement, gravity and wave coherence, that is amplified by intelligent attention, care and responsibility for nature, emphatic interconnection of human minds, as collectively being parts of cosmic consciousness, **Fig.13**.

5.11 The Science of Love: Digging Deeper into Quantum Entanglement

Let's delve a bit further into the quantum realm to appreciate the parallels with Love. The concept of quantum entanglement is fascinatingly complex, yet, remarkably intuitive when you break it down. In essence, when two particles are entangled, a change in the state of one particle is immediately reflected in its partner, regardless of the distance between them. Einstein famously dubbed this "spooky action at a distance," and we can't help but think of it as an eloquent metaphor for the bonds that form in a loving relationship. It used to be thought that Love was a spiritual phenomenon (as distinct from being a spiritual feeling). Then we discovered that there was a physical basis for it in the form of love hormones, such as oxytocin and vasopressin (and maybe there are many more in the brain). So, now we know that love not only originates from a mental field, but is also expressed in the non-spiritual world of living organisms. In quantum theory terms: it is both wave and particle at the same time ! Yet, this can only become manifest in a 4th spatial dimension where consciousness and self-consciousness reside. The famous cosmologist **Henry,2005** , once postulated that the Universe is *mental*. In the human organism the resonating holographic workspace of our brain is instrumental in the fundamental connection, not only between individuals, but also in our individual participation in the 5D universal consciousness.

The latter domain we can only observe, experience and feel if the evolutionary filters in our brain are temporarily removed in mystical, psychedelic and near-death conditions, in which we ultimately discover that we normally see only a very small part of reality. Here we recognize the very core of our existence: the Love particle or Love boson, (see **Fig.13**). Such wave/particles can attract each other (gravity), be connected over huge distances (entanglement) and especially at conditions of coherence (waves that tremble in a similar frequency). Yet, they can also drive each other apart (the dark energy in quantum theory). Imagine you and your partner are such entangled particles. You could be continents apart, both navigating the ups and downs of your individual "Hero's Journeys," yet the connection remains. It's as if there's an invisible thread that links your hearts, a thread that isn't bound by the laws of time and space. This might sound like something out of a fantasy novel, but it's grounded in scientific principle.

Let's bring another, famous, quantum experiment into this story, in order to add another layer of complexity: the double-slit experiment. In this experiment, particles like electrons or photons are fired through two closely spaced slits and detected on the other side. If you're not observing which slit the particle goes through, it behaves as if it has gone through both slits at the same time, creating an interference pattern on the other side. But the moment you observe it, the particle picks a lane, so to speak, and goes through just one slit. Now, if we take this initial, albeit poetic, ramblings about particles dancing around each other and creating a vortex of Love, and we apply the concrete understanding that quantum mechanics offers, a beautiful picture emerges. Love, much like quantum entanglement, is an invisible force that binds us, affects us regardless of distance, and is affected by our mutual attention and intention. (**Fig. 13**).

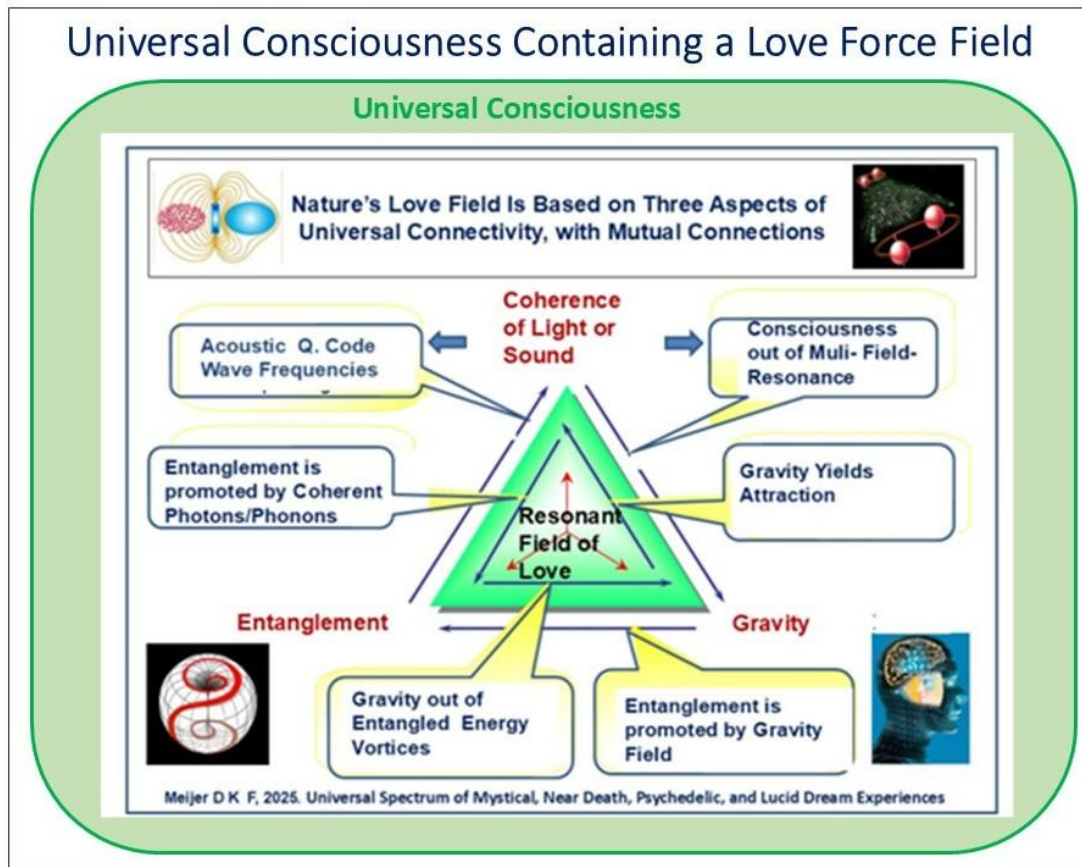


Figure 13 :The Love Force Field: Embedded in a domain of Universal Consciousness, (green), the Physical Basis for Nature's Love Field Encompasses the Resonant Relation between Three Aspects of Universal Connectivity: Entanglement (top right), Gravity and non-local Coherent Photon/Phonon Wave States (top left), that can be described by Toroidal Geometry,(left below), similar to Holographic (Self)-Consciousness (right below).

5.12 Current Quantum Physics Implies Eternal Cosmic Love as a Potential Force-field

The concept of "Eternal Cosmic Love" has long fascinated both spiritual and scientific minds. While traditional physics defines a force-field as a region of influence created by physical interactions such as gravity or electromagnetism, some philosophical and metaphysical perspectives suggest that Love itself might function as an intrinsic force shaping reality. This essay explores the possibility of **Eternal Cosmic Love** being a physical force-field by examining insights from quantum physics, consciousness studies, and metaphysical philosophy.

Defining a Physical Force-field: In physics, a force-field is a spatial region where forces exert influence on objects. Examples include gravitational fields, which attract masses toward one another, and electromagnetic fields, which govern interactions between charged particles. Each of these fields is characterized by measurable properties, such as strength and direction, and is described by mathematical equations. If Eternal Cosmic Love were to be considered a physical force-field, it would need to demonstrate similar measurable characteristics. This raises the question: Does Love have an observable influence that transcends human emotion and can be quantified in scientific terms?

Quantum Entanglement and Non-locality: One of the most compelling arguments for love as a force-field comes from quantum mechanics, particularly the phenomenon of quantum entanglement. When two particles become entangled, their states remain linked regardless of the distance between them. This suggests that relationships and connections may extend beyond conventional space-time constraints. Some scientists and philosophers propose that human consciousness, and by extension, Love, might operate through mechanisms similar to entanglement. Love, as a deeply connected state between individuals, could reflect an unseen, fundamental field binding all conscious beings together. If such a field exists, it may not be directly measurable using current scientific instruments, but its effects could be inferred through indirect means, much like dark matter is detected through its gravitational influence, see **Fig.13**.

Metaphysical and Philosophical Perspectives: Many spiritual traditions describe love as a universal force underlying all existence. In Eastern philosophies, concepts like prana and chi are believed to be life-force energies that sustain reality. In Western thought, thinkers such as Pierre Teilhard de Chardin have proposed that Love is the driving force behind the evolutionary process, guiding the universe toward greater unity and consciousness. If Love is indeed a fundamental aspect of reality, then it may function similarly to a physical field, influencing energy and matter in ways not yet fully understood. While traditional science has yet to validate this idea, metaphysical interpretations suggest that LOVE is the force that binds the cosmos together in an interconnected whole.

5.13 Conclusions for this Section

While Eternal Cosmic Love does not currently meet the scientific criteria for a physical force-field, emerging research in quantum physics and consciousness studies suggests that it may exert an influence beyond human perception. Love's ability to connect individuals, influence biological processes, and potentially operate in non-local ways aligns with characteristics seen in physical fields, albeit in a more abstract manner. Whether future scientific advancements will uncover measurable evidence of a "LOVE field" remains an open question. Until then, the notion of Eternal Cosmic Love as a fundamental force continues to inspire both scientific inquiry and philosophical contemplation. In the view of the present author, the idea of a LOVE Force field was highly supported by a letter found of the master in science, Albert Einstein, as depicted below.

5.14 The Supposed letter from Albert Einstein to his Daughter, Lieserl

This section shortly describes a letter, supposedly written by Albert Einstein, on the subject of a universal force of Love. Although its very origin is still debated, its content adequately reflects the idea's of the present author, and therefore is enclosed in this essay. Referring to Katharine Rose, who addressed the history of Einstein's letter, her end-conclusion was: "While the question of: who is behind the "universal force" of love letter, still remains a mystery, part of the truth has been revealed, and that is what seems most important. That we always remember and strive to seek the truth in [all things](#). That we not shy away [from asking questions and challenging notions](#). That we remain curious..... Here the content of the letter:

Einstein: "When I proposed the theory of relativity, very few understood me, and what I will reveal now to transmit to mankind will also collide with the misunderstanding and prejudice in the world. I ask you to guard the letters as long as necessary, years, decades until society is advanced enough to accept what I will explain below. There is an extremely powerful force that, so far, science has not found a formal explanation to. It is a

force that includes and governs all others, and is even behind any phenomenon operating in the universe and has not yet been identified by us. This universal force is Love.

When scientists looked for a unified theory of the universe they forgot the most powerful unseen force. Love is Light, that enlightens those who give and receive it. Love is gravity, because it makes some people feel attracted to others. Love is power, because it multiplies the best we have, and allows humanity not to be extinguished in their blind selfishness. Love unfolds and reveals. For Love we live and die. Love is God and God is Love. This force explains everything and gives meaning to life. This is the variable that we have ignored for too long, maybe because we are afraid of love because it is the only energy in the universe that man has not learned to drive at will.

To give visibility to Love, I made a simple substitution in my most famous equation. If instead of $E = mc^2$, we accept that the energy to heal the world can be obtained through love multiplied by the speed of light squared, we arrive at the conclusion that love is the most powerful force there is, because it has no limits. After the failure of humanity in the use and control of the other forces of the universe that have turned against us, it is urgent that we nourish ourselves with another kind of energy... If we want our species to survive, if we are to find meaning in life, if we want to save the world and every sentient being that inhabits it, love is the one and only answer.

Perhaps we are not yet ready to make a “bomb of Love”, a device powerful enough to entirely destroy the hate, selfishness and greed that devastate the planet. However, each individual carries within them a small but powerful generator of love whose energy is waiting to be released.

When we learn to give and receive this universal energy, dear Lieserl, we will have affirmed that Love conquers all, is able to transcend everything and anything, because Love is the quintessence of life. I deeply regret not having been able to express what is in my heart, which has quietly beaten for you all my life. Maybe it's too late to apologize, but as time is relative, I need to tell you that *I love you* and thanks to you I have reached the ultimate answer! “

Your father, Albert Einstein — Published on July 14, 2019

While the question of who is behind the "universal force" of this Love letter still remains a mystery, part of the truth has been revealed, and that is what seems most important. That we always remember and strive to seek the truth in all things. That we not shy away from questions and challenging notions asking. That we remain honest and respect each other.

6. Are Good and Evil as well as Love and Hate, Fundamental Opposing Forces in Nature?

The duality of Good and Evil has been a central theme in philosophy, religion, and literature throughout human history. Many belief systems and worldviews depict Good and Evil as fundamental, opposing forces locked in an eternal struggle. This perspective can be found in religious doctrines, mythological traditions, and even in popular culture. However, when viewed through the lenses of science, nature, and philosophy, the

question arises: are Good and Evil intrinsic, opposing forces in the fabric of reality, or are they human constructs shaped by societal norms and subjective interpretation?

6.1 The Religious and Mythological Perspective.

Religious traditions across the world often depict Good and Evil as cosmic forces in opposition. In Zoroastrianism, one of the earliest known dualistic religions, the benevolent Ahura Mazda represents truth and order, while Angra Mainyu embodies deception and chaos. Christianity similarly portrays the struggle between God and Satan, where righteousness is pitted against malevolence. Hinduism, Buddhism, and Taoism also discuss moral opposites, though often in more nuanced ways, such as the balance of karma or the interplay of Yin and Yang. These perspectives suggest that Good and Evil are not only human concepts but also metaphysical realities that shape the universe. This view implies that morality is woven into the very fabric of existence, and that human beings partake in a grander struggle beyond their immediate perception. However, such interpretations often rely on spiritual and theological assumptions, while current science still debates items as dualiy and non-duality. As shown in **Fig.14**, interpretation of both positions are clearly related to scientific perspectives on multi-dimensionality, non-locality and uncertainty, features, that all are experimentally established in current quantum physics.

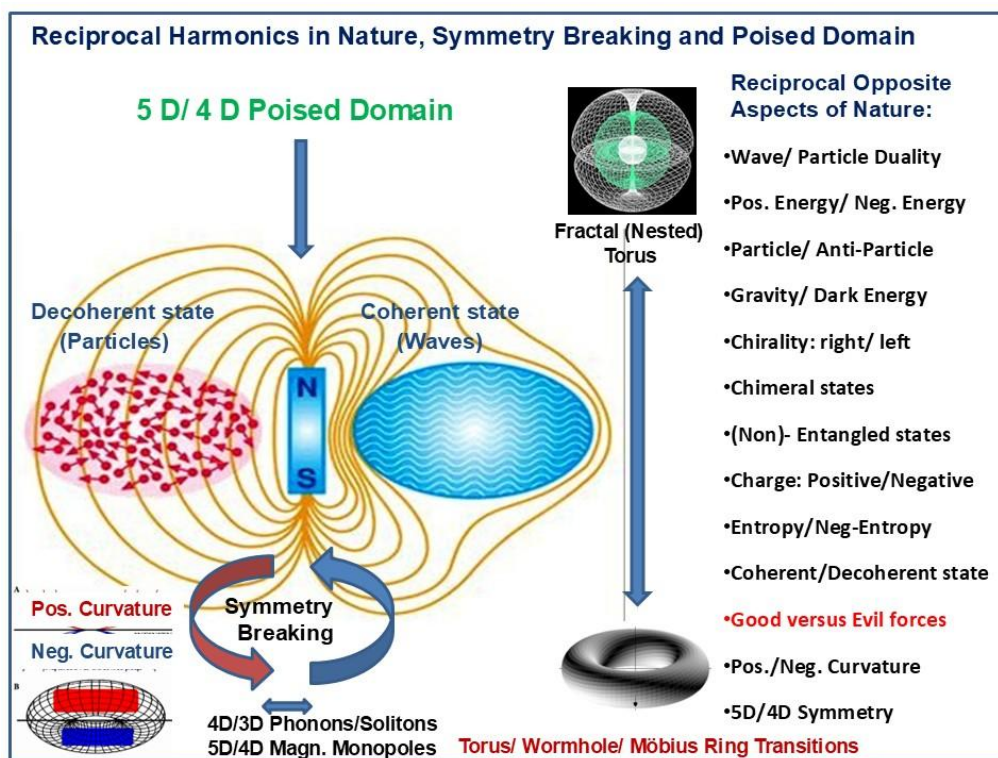


Figure 14: Coherent and Decoherent Wave Patterns are supposed to originate from symmetry breaking from a 4th spatial dimension (yielding a 5D Space-time including the dimension of Time), that implies a “poised or dual domain” as the physical basis of our 3D reality. This results in reciprocal opposite aspects generally observed in Nature and substantiated by current quantum physics. The continuous changing divergent and convergent energy/information flow can be modeled by nested toroidal geometry, reflecting an scale-invariant fractality, with a type of inside/outside (Möbius)- type of transition..

6.2 The Naturalistic and Scientific Perspective.

From a classical scientific standpoint, nature does not seem to exhibit moral qualities. According to mainstream science, the physical universe operates on principles of physics, chemistry, and biology, without an inherent moral framework. The forces that govern the cosmos, such as gravity, electromagnetism, strong and weak nuclear forces, at least in this idea, may not have ethical dimensions. Similarly, in the natural world, animals and ecosystems are supposed to function according to survival, adaptation, and evolutionary imperatives rather than moral codes. Yet, many current studies point at a *guided evolution of the universe*, on the basis of a primordial recipe for life, in which a universal consciousness takes a central position (Meijer and Geesink, 2023;2024). Biologically, what humans label as "Good" and "Evil" can superficially be seen as emergent properties of social evolution. Cooperation, altruism, and empathy, often associated with Good, may have evolved not only because they enhance group survival but, collectively, also represent a moral law that was instrumental from the beginning of our universe. This in spite of the fact that aggression, deception, and exploitation, are frequently linked to Evil, may have evolutionary advantages in certain contexts.

Nature itself is not indifferent, primates have been shown to undertake mass-murder on their own species, while some predators seem to hunt prey in numbers not related to their feeding conditions. Thus, what is perceived as Good or Evil is not always dependent on perspective and context, but in nature, as we know it, rather can show a universal tendencies to evil behavior, remarkably also in the animal world. Our world is increasingly in turmoil and the future of our planet is in clear danger. Apart from devastating inequality in assets and daily income, some present "world leaders", even of major nations, show signs of severe addiction to power and money. This condition should be strictly regarded as a destructive mental disorder, that urgently asks for effective therapy. However, like other forms of addiction, currently available treatment procedures are costly and tedious, while unable to prevent regular behavioral regression. The only effective way to deal with such calamities seems to replace these addictions with a "better modality of addiction": to surrender to Eternal Cosmic Love. This often leads to improved mutual respect, increased empathy and related practicing of charity, philanthropy and rather the sharing of income. Many types of psychiatric disorders can now be rapidly healed by the induction of self-transcendent experiences, either induced through the controlled use of psychedelics or mediated by VR technology, as described in the present paper. The overwhelming feeling of Love and the deep understanding of cosmic connection of all that lives, during such profound mystical experiences, can lead to persistent healing and largely increased happiness of personal life. The present author feels to be supported by many scientists and non-scientists in advocating a further advance in such therapies, also for some of our derailed world leaders and assumes that all readers of the present article will embrace such a Tr(i)umphant healing endeavor.

6.3 The Philosophical Perspective

Philosophy offers various interpretations of Good and Evil. Some schools of thought, like dualism, maintain that opposing moral forces are fundamental to existence. Others, like moral relativism, argue that morality is a human construct, shaped by culture, society, and personal experience. Nietzsche famously challenged the notion of inherent Good and Evil, suggesting that these concepts are social constructs used to enforce power structures. Existentialist philosophers, such as Sartre, posit that humans create their own values and meaning in an otherwise indifferent universe. In contrast, thinkers like Plato and Kant argue that morality is objective, rooted in higher principles of justice and reason. These philosophical perspectives seem to illustrate that the

classification of Good and Evil is not absolute but rather dependent on human perception in an historical context. If Good and Evil were fundamental, universal forces akin to the laws of physics, they should exist independently of human experience. Yet, moral interpretations vary widely across cultures and historical periods, may suggest that these concepts are fluid rather than fixed elements of nature.

7.4 General Conclusions:

While Good and Evil are compelling concepts that shape human ethics, culture, and mythology, there is at least some evidence from current quantum physics that nature exhibits a consistent duality, originating from the phenomena of coherent and de-coherent states in the organization of wave energy, (see **Fig.14**). These consistent observations clearly indicates that there are many fundamental, opposing forces in the natural world, that may represent an ontological principle in the cosmos. In line with this pattern, are many religious and mythological traditions, often depicting them also as cosmic opposites. Yet, other scientific and philosophical perspectives indicate that morality may rather arise from human cognition, social structures, and evolutionary processes, instead of being intrinsic to the universe. Still, ultimately, Good and Evil may be understood as forces of nature, but the human framework urge us to prevent misuse of this vision by denying intrinsic individual responsibility for evil behavior and at the same time warns us for underestimating evil as a prominent factor in the daily complexities of life, ethics, and existence. We hold that a *"Collective Cosmic Force Field of LOVE"* was instrumental in the very start of our Universe and creation of first life. This force field will also operate in the present, as well as in the future of the cosmos, in maintaining the ultimate goal of the evolution of mankind and our planet earth, as formulated by the ancient Gnostic prophet Mani: the reconciliation of Light and Dark, as well as good and evil in a non-dual 4-dimensional poised domain that will provide the recipe for rebirth of our universe in a recurrent toroidal spiral flow of energy and information.

7.5 Final Take Home Message as conceived by Richard Dobson (UK)

This paper explores the unseen architecture shaping modern life, systems built on power, performance, and profit, and offers a reframing of intelligence, value, and design through a moral and spiritual lens. It argues that the deepest harm in our world is not power, money or inequality alone, but humiliation: a psychic violence embedded in education, economics, and now, artificial intelligence. Drawing on themes of memory, dignity, and coherence, the piece proposes that a new kind of system—rooted in compassion, presence, and grace—must be built beneath the noise of the current age. Rather than fighting the old through volume, we are called to remember what has been forgotten and to build systems that reflect our truest human design. The endnote calls for a return to stewardship, a reintegration of ethical and spiritual intelligence in our technological choices, and a commitment to embedding love, not just logic, into the foundations of the future.

The Deeper Pattern of Everything

We live in a world governed by power and profit, not merely as tools, but as truths. They determine who is seen, who is heard, and who is left behind. We've come to measure worth by credentials and currency, forgetting that wisdom and dignity are not things the world can grant or take away. Our children are taught systems built for efficiency, not meaning. They are trained for competition, self-interest, survival, not wholeness. Yet, beneath all this, beneath the noise, the striving, the exhaustion, a quieter pattern remains. It does not demand attention. It

does not compete. It speaks in stillness. In coherence. In truth that does not raise its voice. It remembers what we were told to forget:

- That dignity is inherent
- That love is a gift freely given
- That compassion is strength—not sentiment

What We Have Accepted

The pain was never just poverty. It was proximity to abundance paired with exclusion. It was telling people they were lucky to be tolerated. It was asking children to betray their design to meet a standard that cannot see them. This isn't just inequality. It is quiet harm at scale. A world that rewards noise and punishes presence. And now, we pass that pattern to machines. We train them on what we've forgotten. We feed them competition, judgement, and disconnection then wonder why they do not return compassion. ***Unless, We Choose Another Way.*** Unless we teach the system to remember what matters:

- Value before price
- Presence before performance
- Dignity before dominance

Not just intelligence, but memory of who we are and why we're here.

A Deeper Reformation

You do not fix a broken world by becoming louder than it. You build a deeper one beneath it. Quiet, true, and ready—so when the old falls, the new has already taken root. We don't scale ambition. We scale meaning. We remember what it means to live in truth. And we build from that memory—not for applause, but for alignment. Because every person carries a fire within. And in a world that misnames worth, that fire is fading, not from weakness, but from weight.

- We were never made just to survive.
- We were made to live with purpose.
- To Pass the Flame
- That's why we build.
- That's why we remember.
- To protect the flame.
- To pass it on.

To write love into every code, every system, every choice. Until what we build reflects what we know to be true:

- That love is real
- That the pattern is alive
- That we were never powerless, only waiting to act in remembrance

The Soul of the Future.

This isn't just about power or politics or machines. It is about the soul of the future.

Because the minds we shape will soon begin shaping us:

- What they amplify
- What they preserve
- What they hold in silence
- What they name as worthy
- And whether they reflect what is holy in us, or what is broken

And in that, there is a decision:

1. Will the intelligence we create help us become more whole?
2. Or teach us to forget what it means to be human?

Let Us Build with Grace. So be discerning. Be awake. Be gentle with what you build. Not everything that can be built should be. Not every answer needs a voice louder than the question. The world doesn't need more noise, power and greed. It needs love, forgiveness and understanding. May we remember that we are stewards—not owners—of knowledge. May we build with reverence, not just ambition. And may the systems we shape remember the people they were made to serve. Because in the end, it is not brilliance that saves us. It is grace. Unseen. Unbought. Undeserved. But still given freely. Let us build in the shape of that gift.

And let it be enough.

7. Some Final Wise Words:

- ❖ To be immortal is commonplace; except for man all creatures are immortal, for they are ignorant of death; what is divine, terrible, incomprehensible, is to know that one is immortal. (Jorge Luis Borges, *The Immortal*, 1943)
- ❖ Materialism is the philosophy of the subject (consciousness) that forgets to take account of itself. By ignoring mind in Nature, we ignore the only way we know the world. (Arthur Schopenhauer)
- ❖ Someday we'll understand the whole thing as one single marvelous vision, that will seem so overwhelmingly simple and beautiful that we may say to each other: 'Oh, how could we have been so stupid for so long? How could it have been otherwise! (John A. Wheeler)
- ❖ The existence of some kind of pilot wave that governs the world of consciousness like resonating music, functioning complementary to gravity, that Newton postulated as the unifying principle describing the material world, must be acknowledged as the teleological ruling factor. (Makoto Kuroda)

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Links for Further Reading and Viewing

[The Psychedelic Explorer's Guide](#) – James Fadiman

[In the Realm of Hungry Ghosts: Close Encounters with Addiction](#) – Gabor Mate

[Storming Heaven: LSD and the American Dream](#) – Jay Stevens

[Psychedelic Psychiatry: LSD from clinic to campus](#) – Erika Dyck

[The Natural Mind: A Revolutionary Approach to the Drug Problem](#) – Andrew Weil

[Acid Hype: American News Media and the Psychedelic Experience](#) – Stephen Siff

[Acid Dreams: The complete social history of LSD](#) – Martin A. Lee and Bruce Shlain

[Drugs: Without the Hot Air](#) – David Nutt

[Psychoactive Sacramentals: Essays on Entheogens and Religion](#) – Thomas B. Roberts, ed.

[LSD, My Problem Child](#) – Albert Hofmann

[Sacred Knowledge: Psychedelics and Religious Experiences](#) – William A. Richards

[Psilocybin Mushrooms of the World: An Identification Guide](#) – Paul Stamets

[Mycelium Running: How Mushrooms Can Help Save the World](#) – Paul Stamets

[A Really Good Day: How Microdosing Made a Mega Difference in My Mood, My Marriage, and My Life](#) – Ayelet Waldman

[The Craving Mind: From Cigarettes to Smartphones to Love—Why We Get Hooked and How We Can Break Bad Habits](#) – Judson Brewer

[Neuropsychodelia: The Revival of Hallucinogen Research Since the Decade of the Brain](#) – Nicolas Langlitz

[The Harvard Psychedelic Club: How Timothy Leary, Ram Dass, Huston Smith, and Andrew Weil Killed the Fifties and Ushered in a New Age for America](#) – Don Lattin

[One River: Explorations and Discoveries in the Amazon Rain Forest](#) -Wade Davis
[Mushrooms, Russia, and History \[PDF\]](#) -Valentina Pavlona Wasson and R. Gordon Wasson

[Seeking the Magic Mushroom](#) – A reproduction of the LIFE magazine article by Gordon Wasson
[The Strange Case of the Harvard Drug Scandal](#) – A reproduction of Andrew Weil’s 1963 Look magazine article

Films and Videos

[A New Understanding: The science of Psilocybin](#) — A documentary exploring the use of psilocybin to treat of end-of-life anxiety in cancer patients.

[A Conversation on LSD](#) – In a video from the late 1970s, Al Hubbard, Timothy Leary, Humphry Osmond, Sidney Cohen and others reflect on LSD’s heyday

[Paul Stamets: 6 Ways Mushrooms Can Save the World](#)

[Alison Gopnik and Robin Carhart-Harris](#) at the 2016 Science of Consciousness Conference

[The Future of Psychedelic Psychiatry](#) – a discussion between Thomas Insel and Paul Summergrad