

the present is not the only holographic influence which the individual may encounter in an out-of-body state. There are also energy patterns left by people or events occurring at the same physical site being viewed, but from the past rather than the present. In addition, since thoughts are the product of energy patterns, and energy patterns are reality, it may also be possible that individuals encounter thought forms while in an out-of-body state which mingle with physical reality and are not easily differentiated. Finally, as Melissa Jager writes, there is another potential problem area in the sense that holograms can be viewed pseudoscopically, that is to say inside out or backwards just as well as they can be seen in proper perspective. Some of the distortions occurring may ultimately prove to be traceable to this cause because in the out-of-body state an individual may perceive the holographic energy patterns given off by people or things interacting in time-space reality in a somewhat distorted form.

34. Belief System Considerations. In 1967, Alexandra David-Neel and Llama Yongden wrote a book entitled Secret Oral Teachings in Tibetan Buddhist Sects, from which the following quote is taken:

"The tangible world is movement, say the Masters, not a collection of moving objects, but movement itself. There are no objects "in movement," it is the movement which constitutes the objects which appear to us: They are nothing but movement.

This movement is a continued and infinitely rapid succession of flashes of energy(in Tibetan "tsal" or "shoug"). All objects perceptible to our senses, all phenomena of whatever kind and whatever aspect they may assume, are constituted by a rapid succession of instantaneous events."

The classic description of the universal hologram is to be found in a Hindu sutra which says:

"In the heaven of Indra there is said to be a network of pearls so arranged that if you look at one you see all the others reflected in it."

I have cited this quotation because it shows that the concept of the universe which at least some physicists are now coming to accept is identical in its essential aspects with the one known to the learned elite in selected civilizations and cultures of high attainment in the ancient world. The concept of the cosmic egg, for example, is well known to scholars familiar with the ancient writings of the eastern religions. Nor are the theories presented in this paper at variance with the essential tenets of the Judeo-Christian stream of thought. The concept of visible reality(i.e. the "created" world) as being an emanation of an omnipotent and omniscient divinity who is completely unknowable in his primary state of being. The Absolute at rest in infinity is a concept straight out of Hebrew mystical philosophy. Even the Christian concept of the Trinity shines through the description of the Absolute as presented in this paper. The description of energy totally at rest, in infinity fits the Christian metaphysical concept of the Father while the infinite self-consciousness resident in that energy providing the motive force of will to bring a portion of that energy into motion to create reality corresponds with the Son. This is so because in order to attain self-consciousness, the consciousness of the Absolute must project a hologram of itself and then perceive it. That hologram is a mirror image of the Absolute in infinity, still exists outside time and space, but is one step removed from the Absolute and is the actual agent of all creation(all reality). And, the eternal thought or concept of self which results from this self-consciousness serves the