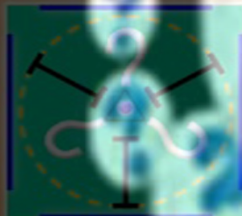
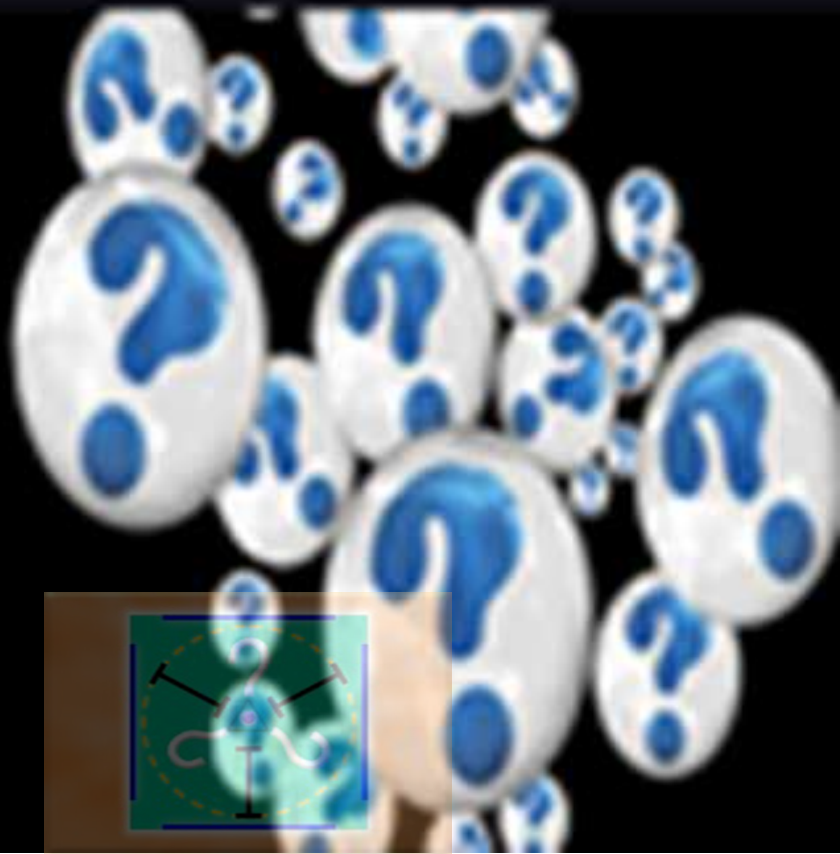


David Icke's Perspective: A Sufi's Meditative Reflection

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Published 2023

Published by One Draft Publications in Conjunction with Bilquees Press





Forward (Please Read First)

What follows is something of a meditative exercise concerning a variety of topics and issues that emerge during the course of just a single chapter in one of a number of books that have been written by David Icke. Irrespective of whether the reader supports what is being said by David or said by me or said by neither of us, the reader should engage the following as a meta-meditation – that is, as a meditation on a mediation – and part of any meditative exercise is to observe not only where the exercise might take one but how and why one responds to whatever might occur along the way.

The phrase: “A Sufi's Meditative Reflection” is used in the title of the present work in order to try to convey the idea that I do not speak for all Sufis, but rather, whatever transpires in the following discussion is a reflection of what is being manifested in the phenomenology of a single individual who might be right or wrong about any number of things. Therefore, whenever I might be wrong, then the shadow that appears over my work should not automatically be cast upon other folk who refer to themselves as travelers on the Sufi path.

For better or worse, I call things as I “see” them. However, as everyone who reflects on the foregoing words is likely to acknowledge, what we don't see is what often tends to cause many of our problems. In this respect, I am attracted to the truth that is embedded in the words of Daniel Boorstein who is reported to have said: “The greatest obstacle to discovery is not ignorance, but the illusion of knowledge.”

The present work is more of an extended essay or monograph than it is a book. There are no chapters, but, beginning, on page 7, there are a number of topical headings which are listed.

The topical headings are intended more as a way of providing readers with a way to keep track of different facets of the general discussion, so that, if some topic is of interest to a reader, then, hopefully, that individual will be able to re-locate a given topical section more easily. The material in the present



extended essay or monograph should really be read in the sequence that follows, beginning on page11, because the meditative reflections reflect the linear flow of the Introduction as well as Chapter One of David Icke's book: *Everything You Need To Know But Have Never Been Told*.



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Some Introductory Remarks

The name David Icke first showed up on my radar back in the mid-to-late 1990s. I was vaguely aware of his having been a professional goal keeper for the Coventry City football club. A few years later, he had to move into sports reporting because of the manner in which arthritis was ravaging his body – something which resonates with the decades of difficulties my mother went through as a result of her own encounters of an unfortunate kind with those sorts of painful, debilitating dynamics.

Somewhere along the line, I also saw a few clips of some of David's early scrums (a rugby term, not a football word) with British talk-show hosts concerning his post-sports ventures which involved delving into an array of controversial topics that were bending, if not warping, the sense of normalcy which most people have in relation to their conception of reality's nature. In the beginning, David didn't fare all that well when invited by different television personalities to speak about his research, and, as a result, he seemed to be invited on to those shows not because anyone in television was necessarily interested in what David thought about one, or another, issue but because he seemed to be an easy target for ridicule and jokes at his expense ... a cheap form of blood sport in which television often revels.

Over the last several decades, the foregoing tides have turned. In the interim thirty years, or so, David has sold thousands of books and DVDs, as well as has been very busy on a lecture circuit that has taken him all over the world where he addresses thousands of people for multiple hours at a time, and, now, he also oversees his own set of streaming services on the Internet which reach millions of people.

For a variety of reasons, approximately four years ago, I began to pay attention to some of his presentations a little more closely. Many of the critical points he was making about: The pharmaceutical industry, the banking industry, Palestine, medicine, war, 9/11, history (both ancient and modern), governmental duplicity, COVID-19, the media, education,



science, and a few other topics coincided, in many ways, with the conclusions at which, I – and, quite frankly, many others -- had arrived, independently, in conjunction with the foregoing topics.

However, there were other things being said during some of the foregoing sorts of programs over which David had control that began to raise a few questions in my own mind. For instance, and oftentimes with very good reason, David was quite critical of different religious orientations, and, yet, he seemed oblivious to the ways in which his perspective is, actually, quite religious in its own, inimical manner.

The Nature of Religion

Naturally, this brings us to the question: What is religion? Different dictionaries might define the notion of “religion” according to the manner in which some scholars tend to go about engaging such a topic as a function of the properties or qualities which various expressions of religiosity might share in common, despite whatever differences characterized the ideas and practices to which reference was being made by use of that word.

While many people appear to suppose that the idea of God or gods is the sine qua non of religion, not much research is needed to discover that although religions frequently do revolve about the presence of a Deity or deities – and such a presence is described in a multiplicity of ways – this kind of presence is not a necessary ingredient to the notion of “religion.” Indeed, quite apart from the dimension of God or gods, religion tends to constitute a dynamic in which individuals – separately or in groups -- seek to determine the nature of the essential truth concerning their relationship with Reality or Being or Existence.

The character of the aforementioned seeking process has several elements which appear to be held in common by all religious ideas, activities, institutions, and understandings. More specifically, whatever the nature of the foregoing relationship



between the individual and Reality is held to be, it is believed to give expression to: (1) The truth; (2) a source of morality or guidance concerning behavior; (3) a sense of duty and obligation in conjunction with what is believed; (4) a system of explanation concerning lived experiences that confers meaning and purpose concerning those experiences; (5) a sense of the sacred because one's way of seeking is considered to entail: Truth, provide a source for morality/guidance, serves as the origin of duty or obligation, and offers a way of explaining experience that is couched in terms of ultimate forms of meaning and purpose, and all of these qualities have an inviolable, pure, alluring, and inspiring dimension to them which gives expression to a sense of sacredness that needs to be honored, protected, and gives expression to a dimension of existence that is awe-inspiring.

Those individuals who don't care about -- or claim that they don't care about -- truth, morality, guidance, duty, obligation, explanations, meaning, purpose, or the sacred are often voicing testament to their own sense of their relationship with Reality, Existence, or Being. As such, their existential stance indicates that they believe themselves to be right or independent of considerations involving truth, and, therefore, this status of rightness and/or independence constitutes justification for the way they conduct themselves, and, as well, injects hermeneutical orientation into their lives (i.e., meaning and purpose), while assuming such a sacrosanct status within their belief system concerning the nature of their relationship to existence that they are willing to do whatever is necessary to preserve that way of life, and therefore, this sense of centrality and fundamental grounding confers a sense of inviolability or sacredness on all that they think, feel, or do.

In light of the foregoing considerations, whatever one believes, feels, or thinks concerning the truth about the nature of one's relationship with Reality, Being, or Existence, and however one's actions relate to such beliefs, feelings and thoughts, one is following a religion. Most people -- especially academics -- like to give the impression that when they talk



about: Physics, politics, literature, sociology, psychology, economics, law, evolution, philosophy, atheism, chemistry, biology, medicine, government, mythology, art, history, democracy, and so on, that they are talking about ideas and issues that are apart from religion, but this is not the case because everything they do and say adheres to the themes, features, and properties noted earlier that make religion, religion.

When David Icke, or anyone, seeks to put distance between what such individuals are advocating and the notion of religion, they begin at no beginning and are working toward no end which is other than religion. All they are doing is engaging in conceptual exercises which seek to indicate why they believe their approach to religion might be preferable to the religious approach of someone else concerning the nature of one's relationship with Reality, Existence, or Being.

Some people prefer the term spirituality to the notion of religion. However, as Shakespeare indicated, a rose by any other name would smell as sweet – or not – depending on one's aromatic sensitivities and biases.

The name which one assigns to a given phenomenon is irrelevant to the reality of that to which the name is being assigned. What makes something what it is, is its reality – whatever that might be – and not its name.

Individuals who refer to themselves as spiritual beings rather than religious ones are not actually pursuing any kind of search that is different from what those who consider themselves to be religious individuals are actively pursuing. Both are looking for the truth of things, and both are seeking to discover the source of guidance, obligation, duty, purpose, meaning, explanation, and sacredness that is believed to be entailed by such truth ... if, and when, that sort of truth is ever realized.

David Hume once sought to argue that one could not derive 'ought' from 'is.' However, the value of his argument rests entirely on what the nature of IS, is, and whether, or not, there is some kind of ought inherent in "Isness", as well as whether, or



not, it is humanly possible to constructively access, and, therefore, legitimately derive ought (via: reason, insight, unveiling, remote viewing, intuition, dreams, drugs, or anomalous experiences) from whatever realities are existentially present.

The Prophet Muhammad (peace be upon him) is reported to have said: "There are 71 sects among Jews, and only one of them is correct. There are 72 sects among Christians, and only one of them is correct. There are 73 sects among Muslims, and only one of them is correct." In other words, there are at least 216 sects among successive groups of Jews, Christians, and Muslims which are swirling, or have been swirling, about in the world and across time, and, at best, only three of them are correct, or, alternatively, perhaps, there is only one of those 216 sects that is correct because the one that is correct in Judaism, Christianity, and Islam might just be different historical manifestations giving expression to one underlying standard of correctness.

Presumably, one could extend the foregoing sort of framework to Hinduism, Buddhism, Taoism, Jainism, Gnosticism, mysticism and an array of indigenous systems of belief in a similar manner. In other words, although there might be any number of ideas and practices that are associated with various ways of engaging the Truth project, not all of those ways are necessarily correct when measured against the standard of what actually is the way of Reality.

The Prophet Muhammad (peace be upon him) also is reported to have said: "The right and the left are both ways of error, and the straight path is the middle way." One's heart is drawn to such words even as, simultaneously, one realizes that not only is finding the middle way a considerable challenge, but, as well, trying to live in accordance with what is found in relation to such a path might well be even more difficult.

With respect to what follows, I don't make any claims that I am one of the correct ones that are being alluded to by the Prophet. Like Leonard Cohen, all I can say is that, every day, I'm just paying my rent in the Tower of Song ... churning out my



melodies and lyrics, hoping they resonate, to some extent, with one, or more, of the lost – or misplaced and forgotten -- chords through which the universe arose.

Anomalous Experiences

Notwithstanding the foregoing caveat, and despite the fact that there are many aspects of David's Icke's work with which I tend to agree -- and which have been mentioned, in passing, earlier -- nevertheless, I have come across facets of his perspective which, to me, seem quite questionable, problematic, or just plain wrong. More specifically, I recently purchased a book by him entitled: *Everything You Need To Know But Have Never Been Told*, and, although I have only read the introduction ("On the Road to Now") and Chapter One ("The Biggest Need To Know"), already I am sensing there appears to be a certain amount of trouble in conceptual Paradise.

The ensuing discussion is not intended as a "hit" piece. I consider David Icke to be a fellow seeker of the truth, and, therefore, just because I am trying to critically delineate some possible problems with certain aspects of his hermeneutical position, this does not mean I consider all of his work to be nonsense.

On the basis of what I have heard from, and seen of, him previously, he engages in a great deal of quite good research, and, consequently, as I read more of what he has to say (there are another 650 pages to go in the aforementioned book, as well as thousands of pages in his other books, that have not been read by me), then, conceivably, things which seemed problematic to me at first glance might become mitigated to varying degrees by what has not, yet, been read. Be that as it may, as Sir Arthur Conan Doyle might say: "Watson, the game is afoot.

Early on in *Everything You Need To Know But Have Never Been Told*, David talks about some anomalous experiences that he had which induced him to follow the path that he has been on



for the last three decades. For instance, he mentioned having sensed, whenever he was alone, a presence of some kind on numerous occasions in and around 1989 – a presence that seemed to grow somewhat in felt intensity with the passage of time, and a presence that, in a sense, was crowding his existential space and, as a result, David, somehow, wanted whatever the presence was to break the silence and provide an indication of what was going on.

The foregoing series of encounters was followed by a strange set of circumstances that unfolded in a newspaper shop where he was led, rather inexplicably, to a book by a psychic, Betty Shine. He purchased the book, consumed its contents in a day, and, then, arranged to meet the author for a reading.

David indicates that he did not tell the psychic about his earlier experiences involving the sensation of a presence having been near him when he was alone, but, nonetheless, among other things, during one of his sessions with Betty Shine, he had been informed by her that there was a presence that knew David wanted to communicate with them, but the time was not right. In addition, the psychic passed on some information to David that had been given to her – apparently, by whatever presence had been encroaching on David's life.

The information was in the form of a number of declarations concerning certain aspects of David's future, many of which – if not all -- turned out, later, to be true. One of the things about which he was informed stipulated that David would say many things and wonder where the ideas to which the words gave expression came from and David was told that those words would come from someone or something other than David. He was also told that, on occasion, knowledge would be placed in his mind.

Over the next several years, a number of peculiar sets of events culminated in his going to Peru in 1991 and having an remarkable encounter. More specifically, while in Peru he had another form of anomalous experience, in a certain location when traveling through the Andes Mountains, during which he



felt energy entering his head, as if driven by a drill, and, then, flowing down to his feet.

This phenomenon continued on and ended in a way that was announced by a voice he heard within him earlier during the foregoing experience. The way in which the foregoing experience was slated to come to an end was very improbable at the time David heard the voice, but precisely that ending came to pass.

After he returned to Britain, following his journey to Peru, David indicates that there were all kinds of ideas, thoughts, and information which were being downloaded into his mind. This went on for a number of months and was quite overwhelming and confusing to him.

While in the foregoing condition, he somehow ended up appearing on a television show and began to talk about a variety of issues and possibilities. The issues and possibilities to which he gave voice challenged and threatened the sense of reality of both the show's host as well as that of the audience – both within and outside of the studio – and, as a result, David encountered considerable criticism and ridicule for his efforts.

However, the downloading of information continued on. Over time, David became more confident and competent in communicating what was bubbling to the surface of the sea of consciousness within him.

If one were interested in doing so, one could raise all manner of questions about whether, or not, David's foregoing anomalous experiences were veridical or authentic. I'm going to take David at his word ... in other words, I will accept that what he said had happened, actually did happen, and happened in the manner in which he indicated.

That something happened is one thing. What the significance of such events might be tends to be a separate issue.



Taqwa – Piety – Openness

The foregoing account, which is set forth in the opening section of *Everything You Need To Know But Have Never Been Told*, sets the stage for the first chapter of his book – “The Biggest Need-To-Know” – which will be the primary focus of this presentation. The latter chapter begins with a quote from E.B. White – namely: “The world is full of people who have never, since childhood, met an open doorway with an open mind.”

There is a potential difference between, on the one hand, having a mind that is receptive or open to ideas to which it might be exposed that could be of any sort of quality or character (dubious and otherwise), and, on the other hand, having a mind that is open to being taught truth. One of the Quranic terms for the latter sort of openness is transliterated as “taqwa” which, in English, is often translated as “piety.”

However, the foregoing condition of piety entails a degree of religious, spiritual, or epistemological sensitivity that is inclined toward trying to differentiate between what is acceptable to God and what is not acceptable to God. Therefore, in order to seek and learn the truth of things, one should have a certain kind of existential and epistemological orientation toward what is, and what is not, to be learned, and, consequently, not all manner of openness to ideas is necessarily a good thing.

If not already obvious, I try to approach issues through a certain religious or spiritual orientation. That approach bears the label: “tasawwuf”, or “the mystical dimension of Islam,” but as indicated earlier my approach (which might, or might not, accurately reflect that spiritual-religious tradition in whole or in part) could be just one of the 72 sects being alluded to in the foregoing saying of the Prophet Muhammad (peace be upon him) that were wrong in one way or another.

Having provided the foregoing qualifier, what was said previously about there being a potential difference between, or among, conditions of hoped-for epistemological openness and the truth of things, also applies to me, as well as to: David Icke,



the readers of his book, and, finally, the reader of the present work. One would like to feel that in any set of circumstances one is being sincerely open to, or receptive to, learning the truth, but this often works out better in theory than in reality.

One is constantly making purported epistemological choices. However, those choices are not always correct and what one thought might be bringing one closer to the truth might actually turn out to be an obfuscation of, or distancing from, the truth.

This is a very challenging, but essential, conundrum that needs to be properly resolved. Unfortunately, and quite frequently, this does not take place, but, either way, one's existential understanding and orientation will be impacted moving forward.

Given the foregoing considerations, what is one to make of the title of David Icke's book: *Everything You Need To Know But Have Never Been Told*. To begin with, the title seems a little presumptuous because, for one thing, he doesn't know what I -- or any of his readers -- have, and haven't been, told.

Moreover, given that there are likely to be many things that I (and others who might have read the book in question) have been told by many people, David doesn't really know if -- among the things that I (and others) have been told -- there actually might have been things among those items that I (we) were told that I (we) need to know. In addition, one might also wonder if among the things that I (or others) might not have been told, whether, or not, there are things that I (we) need to know, and, if so, what sorts of epistemological needs have gone unattended.

The foregoing way of describing the situation sounds a little like a Monty Python script, but based on the aforementioned title of his book, David Icke seems to believe that he knows what other people need to know concerning the meaning of life. He also appears to believe that what he knows, others have not been told, and while it might be the case that there are those individuals who have not been told what David purports to know, it is another matter altogether whether, or not, David actually knows what he claims to know when he makes certain kinds of statements ... statements that will soon be examined.



I once read an account in which the Buddha (peace and blessings be upon him) was reported to have been addressing a small group of individuals in a forested area. He alluded to all of the leaves in the forest and indicated that there were more truths in the universe than there were leaves in the forest, and, then, scooping up a handful of leaves from the forest floor in front of him, he indicated that he taught the truths that people needed to know in order to be in the right kind of existential orientation in order to be able to live life properly.

Whether the foregoing account is apocryphal, or not, I can't say. Either way, it seems to exude a certain amount of wisdom.

There are, at least, three questions that need to be asked in conjunction with the second chapter of David Icke's aforementioned book. Firstly, how much of that second chapter actually consists of knowledge. Secondly, with respect to whatever knowledge might be present in that chapter, how much of it is needed, and, thirdly, to whatever extent such knowledge is needed, what is the nature of that need?

Illusion

David begins the chapter entitled: "The Biggest Need- To-Know" by claiming that:

"Once upon a no-time, in a 'land' called Forever, there was only Awareness in awareness of itself – all possibility and all-potential waiting to manifest. There was no form: only the potential imagination of form of every possible kind. This was the infinite state of pure awareness from which all that we think we 'see' has ultimately come." (Page 1)

As will be discussed in a little more detail later on in this meditative essay, David doesn't believe that time has any reality. For him, time is an illusion.



The Prophet Muhammad (peace be upon him) is reported to have said: "This world is maintained in existence by illusion," and, therefore, I am quite willing to engage in a discussion in which illusion not only has a role to play, but illusion has a significant role to play within the context of maintaining this world in existence, but the questions which arise from such an acknowledgement are: (1) What is the nature of an illusion, and (2) what is the nature of the role that illusion plays in maintaining this world in existence?

A great deal of art is an illusion. When done correctly, two-dimensional surfaces are capable of creating the illusion that one is seeing more than two-dimensions.

Every so often in Toronto, on the northwest corner of Bloor and Yonge, street artists would show up and use colored chalk to create, on the sidewalk area, the most impressive three-dimensional looking images one is ever likely to encounter this side of holographs. The art was illusory, and, yet, it had a reality that was generated in a knowing, epistemological manner that was capable of – intentionally so – inducing people to see something that was not actually present ... until the rains came and proceeded, among other things, to wash the artistry into the nearby street gutters.

Our optical systems generate a similar, illusory magic. Two-dimensional surfaces are generated that can be turned into contours of incredible complexity that shape one's phenomenological landscape through a multiplicity of dimensionalities beyond the three dimensions of space and the one dimension of time that serve as a locus of manifestation for the non-spatial and non-temporal dimensions of: Emotion, thought, ideas, insight, understanding, interpretation, beliefs, hopes, problems, questions, and possible solutions.

Saying that no-time is the reality and time is the illusion requires an explanation. How does the illusion arise out of the reality, and, perhaps, an even more interesting question is why are the conditions generated that make such an illusion possible?

Is it all happenstance? Or, is something else intended.



Illusion doesn't create illusion. Somewhere along the line, real capacities are needed to be able to create the conditions that are conducive to inducing illusion to appear.

The aforementioned artists in Toronto showed up and created the visual conditions necessary for an illusion to emerge. They never seemed to be asking for money from the crowds that I saw gather around such artwork, and one could venture a guess that one of the reasons why someone might do something for other than money is because of love ... the love of creation, as well as to be part of the creative process, and to be able to enjoy the opportunity to entice others to become observing participants in such a phenomenon and, as well, experience an array of emotions and thoughts.

Perhaps, the same sort of possibility runs through whatever illusions are entailed by human experience. Perhaps, love for the creative process and love for what is generated through that process is the reason why human beings are able to experience illusion, and, maybe the illusion is the necessary starting point through which to access experiences that are more real in some sense.

Illusions have a reality. Their reality involves a capacity to generate whatever conditions are necessary to give rise to the experience of the desired illusion.

Artists don't create those who observe their art or the abilities of the latter individuals. However, artists do have a sense of how to go about leveraging the abilities of observers which turns out to be one of the conditions that is necessary for an illusion to be possible.

Illusions require conditions that entail certain kinds of realities. Without these realities, the conditions which are necessary for illusions to arise are not present, and, as a result, the illusion is not possible.

Illusions are not a nothing. They are a 'something' with ephemeral properties and conditions that are made possible by underlying realities.



Form and Formlessness

What does David mean when he claims that in the reality of “Forever” -- which is devoid of time – there is only Awareness of whatever “Forever” is and that such awareness has no form but only consists of imagination’s potential for every kind of possibility which gives expression to the “infinite state of pure awareness?” What is the empirical basis in which such a claim is rooted?

Why should one suppose that the nature of “Forever” is formless while, simultaneously, claiming that it is infinite? After all, infinity is something that has – however elusively – a form. Indeed, mathematicians (thanks to Cantor) are quite adept at giving different kinds of forms to the infinite in the guise of, for example, natural and real numbers.

Moreover, why claim that “Forever” is formless and, yet, also claim that “Forever” allegedly has awareness as well as consists of a capacity for imagination that is capable of giving rise to all possibilities and potentials? Awareness, imagination, potential, and possibility all seem to have a quality of form about them even if one is not in a position to exhaustively account for the details of those form-like qualities.

“That” which is without form is without form. As such, this “That” is unknowable to human beings because we only deal with the notions of form that can be manifested through the phenomenology of experience.

One can ask how form arises from formlessness. Nonetheless, asking such a question does not render the formless any less formless since we do not necessarily have insight into how form emerges from the formless other than to say, perhaps, that if not for the “presence” of the formless, then, that which has form would not be possible.

The conditions of illusion have been created through the dynamics of form. What makes such dynamics possible is not known, and, as such, the formless remains formless.



David believes that proponents of different religions and indigenous traditions are nothing more than storytellers who have become entangled in ancient ways of language usage. He believes that such ancient forms of language usage can be replaced by the language of science and computation, but notwithstanding the foregoing perspective, conceivably, the language of science and computation could just be another, more technical form of storytelling or narrative with respect to the quest of trying to make sense of how form arises from the formless.

If Awareness is the only reality, then, what is meant by the notion that Awareness is aware of itself? Does the "itself" or the "awareness" have a form, and, if so, what might be meant by the notion of a formless form?

The Prophet Muhammad (peace be upon him) is reported to have said: "Reflect upon all things, but reflect not on God's Essence." One possible meaning of the foregoing is that if human beings – even when fully realized – do not have the capacity to grasp Divine Essence, then, all attempts to try to make sense of how Essence and manifested reality are related will come to nothing other than the realization that all dimensions of manifested reality are an unknown function of Essence ... as such, Essence is un-penetrable, and, therefore, from the side of manifestation, the relationship between manifestation and Essence is asymptotic ... capable of being approached, in some sense, but never capable of being reached even though from the side of Essence, everything that is manifest is possible because Divinity is, as Pascal suggested, like a circle whose center is everywhere but whose circumference is nowhere.

Inversion?

David wants to help bring about a transition in the human narrative that transcends the descriptions and accounts that are given through traditional religious venues. While, on the one hand, he contends that the foregoing sorts of religious



narratives are, as far as they go, often correct, nonetheless, on the other hand, he believes that such narratives have tended to devolve into inverted renditions of the original nature of the traditions to which such narratives give expression, and, in addition, he asserts that human beings should not be worshipping anybody or anything when we are, already, the all but, unfortunately, have just failed to realize – or have been prevented from realizing -- this truth.

I'm having a little difficulty juxtaposing some of the foregoing themes. David starts out by saying that "themes of religious and narrative cultures are basically correct, emphasis often on the basically," (Page 2) but, then, he indicates that "we should not be worshipping anybody or anything when we are the anybody/everybody and anything/everything." (Page 2)

What are the "themes of religious and narrative cultures" basically correct about? What is meant by "basically?"

What are the criteria for determining what constitutes the conditions for being "basically" correct? On what grounds can the use of such criteria be justified?

David indicates that "themes of religious and narrative cultures are basically correct." Yet, he, simultaneously, suggests such themes have become so inverted and corrupted that billions of people are worshipping something other than what had been indicated originally.

How does David know what was originally called for by the overtures of reality? Is this part of the understanding that was downloaded into him through some of his anomalous experiences, and, if so, then, why should such an understanding be trusted?

I've had some anomalous experiences in my life, and even when such experiences seem relatively simple on the surface, the ultimate significance of those experiences is not always easy to fathom. For example, Najm al-Din Razi (may Allah be pleased with him) lived during the twelfth-thirteenth centuries, and one of the books he wrote was entitled: *The Path of God's Bondsmen from Origin to Return*.



In the aforementioned book, the author alludes to the witnessings and visions that might appear to a wayfarer as the latter individual travels along the mystical path. The author also indicates that, on occasion, the same sort of vision or form of witnessing will take place within various spiritual stations and, yet, such visions and witnessings will have different significances depending on the nature of the station in which they occur.

To demonstrate the foregoing point, the author uses the image of “fire”. However, there are hundreds, if not thousands, of other images that could have been used to make the same sort of point.

Before delving into his account, the author makes clear that only a realized shaykh or guide is capable of determining the significance of an image if it appears in a particular vision or form of witnessing. Having given a cautioning concerning the process of trying to assess the meaning of a given image, he proceeds to talk about a number of possibilities to which the image of fire might be giving expression.

Sometimes the image of fire refers to the passion of a seeker's quest. On other occasions, the presence of fire in a vision might indicate that a quality of anger is coloring a given vision.

There are instances when the image of fire gives expression to the quality of devilry, while in other visionary states, the image of fire exemplifies the light of zikr or remembrance of God. In still other circumstances, the image of fire might be a sign of the kind of impassioned longing that reduces human qualities to mere ash.

Fire can signify guidance as was the case when Prophet Moses (peace be upon him) saw fire up on the side of a mountain and went to investigate its source and nature. In other cases, the image of fire could be a sign of gnosis, sainthood, or a witnessing in relation to the truth of things.

To understand the significance of David's various anomalous experiences, one would have to know what the



source of such experiences was and what the meanings of those experiences were when measured against the standards of reality in relation to which all experiences must be measured. One also would have to critically reflect on what meanings David might be assigning to such experiences and whether, or not, his process of assigning meanings actually reflected their realities.

Does, or did, David have contact with, and was he provided with insight into, the nature of the original teachings for any given expression of religion? Within certain parameters, one might be willing to agree with his assessment that many manifested forms of religious activities seem suspect because of, among other things, the egregious hypocrisy that often marks the difference between what is said and what is actually done by practitioners of some of those spiritual or religious traditions, but such discernment is possible even if one does not know, or has not been exposed, to what the original form a given tradition might have been.

This issue of original intent is of fundamental importance. David presents himself as someone who knows what the nature of our relationship with Being is and how the character of that relationship has become distorted over the years, and, therefore, trying to understand how David thinks about origins, original dynamics, and existential potential is not only a worthwhile exercise, but it provides one with an opportunity to critically explore issues which might provide some indication of how tenable such thinking might be.

Beginning nearly thirty years ago, I spent about eight years interacting with an individual who was, and is, a spiritual charlatan and, eventually, that reality was made manifest to me. I've also spent 16, or so, years interacting with someone who I believe to be the real deal and, over the years, a little of the latter individual's reality has been made manifest to me.

I spent considerable time with the one I consider to be a genuine spiritual guide first (and the time spent was at often close quarters, frequent, and quite intense in one way or another), and, then, only later on (about four years after the



foregoing individual passed away in 1988) did I have a relationship (that often was conducted through a sizable physical distant) with the individual whom I consider to be a spiritual fraud. If I had met the latter individual first, I've often felt that I might never have been conceptually, emotionally, psychologically, and spiritually prepared to go in search of someone who was a genuine guide.

In other words, the order of many existential events does not exhibit the commutative property. The order in which life events are experienced can make a considerable difference to one's life.

When one is brought into contact with those who are spiritually corrupt, that corruption can leave its mark. I've seen many people who came into contact with the aforementioned fraudulent teacher begin to distance themselves entirely from the spiritual or religious quest.

To induce the foregoing sort of distancing activity is, presumably, one of the purposes motivating the activities of those fraudulent individuals who enjoy trying to lead people astray from the truth. Consequently, I consider myself quite blessed and fortunate to have survived such an encounter – at least to some extent – in order to be able to carry on with the spiritual-religious quest as best I am able to do in the absence of a genuine, authentic teacher who is physically present.

Before moving on, I should note that the one whom I considered to be a genuine shaykh never tried to beguile me with allusions to some alleged spiritual status that I might have and, instead, he just provided me with many opportunities that would assist me to work on myself and concentrate on trying to become a better human being. However, within a relatively short period of time after meeting, in person, the other individual – the one whom I, now, consider to be a charlatan – I was being designated by him as someone that his own shaykh or guide had indicated should become a spiritual shaykh and who would have an important role to play in the Western world within the spiritual lineage of the branch of the Sufi path into which I was being initiated.



While the activities of the false shaykh (many of which I was not told about and didn't find out about until much later) sought to entangle me in an array of potentially problematic machinations of one kind or another, the authentic shaykh only ever sought to induce me to become committed to pursuing the realization of good character and actionable truths. My ego was being addressed by the false teacher, but my soul and spirit had been addressed by the authentic guide, and if it had not been for the Grace of God in the form of the teachings of the authentic spiritual individual that came into my life, I might never have survived the games and stratagems of the charlatan that, with God's permission and my choices, subsequently came into my life.

On the surface, both of the foregoing individuals appeared to be very similar. They each quoted from the Qur'an and were familiar with many aspects of the body of sayings of the Prophet Muhammad (peace be upon him) known as Hadith, and, in these respects, were almost like mirrors of one another.

They each were able to display a voluminous knowledge concerning different facets of the Sufi mystical tradition, and, as a result, would recount incident after incident after incident concerning the lives of those who had traveled the Sufi path in the past. They each were able to meaningfully relate the teachings of the Qur'an, Hadith, and various practitioners of the Sufi mystical tradition to the problems of everyday life in the modern world, and they each could do this in an intriguing, interesting, humorous, informative, and charismatic manner while responding to questions that went on for hours at a time, deep into the night and early morning hours.

As a result of the foregoing resonances and similarities -- and despite what many people might think (especially individuals who have not had such experiences) -- differentiating between an authentic and a false spiritual guide is not necessarily a slam-dunk. To be sure, if the charlatan doesn't have much skill, then, perhaps the counterfeit is easily detected, but when one is engaging a master crafts person of



spiritual counterfeiting, the task of detection becomes much more challenging.

The situation is further complicated by the existence of what Alan Watts (1915-1973) used to call “genuine fakes.” These are individuals who are not charlatans, but, are, rather, human beings who were quite genuine and sincere in their spiritual commitments even though what they believed might not be true or might not have much to do with the actual nature of one’s relationship to Reality or Being.

The foregoing notion of “genuine fake” has a somewhat ironical aura in my memory banks. More specifically, having read a number of the works of Alan Watts, and, then, attended a talk by him not too long before he passed away, I’ve often had the sense that Alan, himself, might have been a genuine fake ... in other words, he was someone who sincerely believed in what he said but didn’t necessarily know what he was talking about.

Unfortunately, there seems to be a potential for genuine fakery in many of us, including myself. This potential is just one of the many things against which one must try to guard oneself while engaged in the quest to discover the truth about the nature of one’s relationship with Reality or Being.

Notwithstanding the foregoing considerations, there is much about David Icke which I admire and which resonates with various aspects of my own life. As previously indicated, I feel that quite a bit of his research and ideas – which engage a considerable litany of issues, themes and topics -- seem quite sound and tenable ... at least to me.

On the other hand, there are various dimensions of David’s work and spiritual orientation about which I have my doubts. The present essay is an attempt to zero in on, and critically reflect about the sort of subject matter within David’s overall perspective which appears to exhibit a fundamental, if (to me) problematic, kind of significance with respect to trying to discover and map out the truth concerning the nature of one’s relationship with Being or Reality or Existence.



The Nature of Reality

Under a section entitled “Reality Check” which appears near the beginning of the first chapter (“The Biggest Need-To-Know”) of his book: *Everything You Need To Know But Have Never Been Told*, David begins to introduce some ideas about what he considers to be the nature of reality. For example, he indicates how the notion that the world is “solid” and “physical,” while widely accepted, is not necessarily tenable.

He goes on to note that material substances are made up of atoms, and that atoms, themselves, are made up of electrons and a nucleus consisting of protons and neutrons which, in turn, are made up of, usually, three kinds of quarks. He, then, makes mention of how quantum physics claims that 99.9999999 % of material substances consist of nothing more than empty space.

One begins to enter rather nebulous territory when one starts to talk about space being empty, especially given how – as will be explored a little later -- David considers space to be as illusory as he considers time to be. Furthermore, there is a difference of opinion about whether space is, or isn't empty, and if not empty, there are a variety of perspectives concerning what might occupy it.

Some quantum theorists believe that space, itself, constitutes an unexplored country, that resides somewhere beyond the Planck length (approximately 1.616255×10^{-35} meters, which is about 10^{-20} times smaller than a proton) as one approaches the foamy dynamics that allegedly give expression to space on its most fundamental level. Is space particulate in nature or is it a wave phenomenon of some kind? Or, is it both? Or, is it neither?

Is space filled with virtual photons that blink into and out of existence in unknown ways? Or, is space part of the Einsteinian notion of time-space which has the capacity to be affected by gravitational fields that, among other things, can alter the way clocks run, depending on where the clock is in relation to a given gravitational field and the magnitude of that field.



Einstein said that time is what a clock measures. Maybe, however, time is what enables a clock's metric to have the degrees of freedom needed to be able to operate according to the properties of that metric, and, as such, while gravitational fields might affect the way in which a clock's metric operates, nonetheless, those fields have no capacity to affect time. If so, then relativistic effects might have to do with clocks and modes of measurement and not time.

Is space replete with dark matter and dark energy or are these two ideas merely artifacts of some unknown set of field dynamics to which the reality of space gives expression? Is space filled with all manner of plasma phenomena that are generated through the woom and warp of electric and magnetic fields that some argue modulates most of what transpires in an Electric Universe?

Is space a geometric dimension or is space some other kind of qualitative dimension that is capable of accommodating structures that possess breadth, width, and depth? Is space an informational construct, or is it an unknown kind of phenomenon that makes informational constructs possible?

Whether one considers space to be: Dimensional (geometric or otherwise), an informational construct, wave-like, particulate in nature, capable of interacting with gravitational fields, a generator of dark matter and/or dark energy, a medium capable of giving rise to virtual photons, a thermodynamic boundary that might help maintain cosmological background radiation as an ambient temperature just a few degrees distant from absolute zero, the playground of plasma dynamics, or some other kind of phenomenon, all of the foregoing possibilities have a physicality about them. Does this quality of physicality make things solid?

Maybe, things are solid in the sense that is alluded to in the Leonard Cohen's song: "Democracy Is Coming To The USA", in which he says: "It's coming from the feel that it ain't exactly real, or its real, but it ain't exactly there." Governments fall; businesses fail; marriages crumble; life vanishes; cars breakdown; winning leads evaporate; people are betrayed;



buildings collapse; reputations are ruined; hopes dissipate; causes are lost; clothes wear out; the new replaces the old; memories are extinguished; jobs are downsized; promises are thwarted; politicians lie; innocence is seduced; magicians disappear; money runs out; love is unrequited; things fall apart.

Whatever sense of solidness people might have about some aspects of existence that sense is also surrounded by, if not permeated with, all manner of experience indicating that nothing is really solid. Everything has a degree of fragility inherent in its nature ... a vulnerability to tenuousness.

We might plan our lives with the idea that things will remain stable, constant, whole, and predictable. However, experience tends to teach us from a very early age that there is often a 'disconnect' between our plans and the nature of existence.

Being solid, physical, or material are conceptual-emotional-sensory constructs based on our experiences and our interpretation of those experiences. As the nature of our experiences and hermeneutical frameworks change, so too, does the character of those constructs.

For example, our sense of what is solid, physical, or material was different before the atomic bomb and after it. To entertain the idea that matter can be converted into energy, one has to begin to rethink what it means to be solid, physical, or material – even if one does not understand those sorts of events in terms of quantum physics.

Physicality has to do with the capacity to produce palpable effects of one kind or another. Those effects might be a function of: Waves, particles, energy of some kind, fields, dimensional dynamics, informational constructs, and so on, but all of those phenomena can either be considered to be physical in some sense of the word or capable of producing physical effects – the sorts of effects that can be seen, heard, touched, tasted, felt, sensed, or experienced in some fashion.

Dreams have a physical dimension irrespective of how they arise. Anomalous experiences entail elements of physicality as well.



Are physical phenomena the same as material phenomena? How one answers that question depends on one's understanding of what makes physical phenomena, physical, and what makes material phenomena, material.

Our sense of what is solid requires material and physical dynamics to remain stable. When the latter dynamics change, then, so too, does our sense of what is solid undergo transition.

Forms, manifestation, structures, dynamics, energy, fields, waves, particles, forces, experiences, and dimensions can all be described as being material or physical in nature depending on how one goes about defining terms. Of course, there are all manner of ways of describing things - mathematically, scientifically, spiritually, phenomenologically - that are considered to be descriptions of material or physical phenomena, but this doesn't mean that one can necessarily reduce Reality - whatever it might be - down to such descriptions.

Reality appears to be some sort of a will-o'-the-wisp set of phenomena, while descriptions or accounts directed toward that Reality often encompass quite another set of possibilities. Descriptions are relational maps, and explanations are annotated maps concerning those relations, but maps (whether annotated or not) don't always accurately or completely account for the actual territory that is being mapped.

David seems to be of the opinion that most people don't understand the fundamental nature of reality. While it might be the case that the vast majority of people do not have any familiarity with the concepts of quantum mechanics, I believe many individuals do have an appreciation that whatever Reality is, it is capable of sliding in all directions, and some of these directions appear to be more concrete, solid, physical, and material than do others.

Initially, David seems to chide the general public for not knowing that things are not solid and are relatively empty space. Yet, just a few paragraphs later, he is talking about how space is not empty and filled with energies of one kind or another.



So, which is it? Do solid things consists of empty space, or is emptiness filled with various forms of energetic solidity? Are we dealing with Memorex or Reality?

Having said the foregoing, one might add that: To whatever extent most people do not understand the nature of reality, then, nevertheless, one also should consider the possibility that David, himself, might not understand the nature of reality. This is said not because I believe that I know what Reality is all about and, therefore, have the ultimate standard of evaluation to assess what David is saying, but, rather, this sense of doubt concerning certain facets of his perspective exists because David's alternative approach to the fundamentals of Reality doesn't seem to be all that convincing due to a variety of lacunae, inconsistencies, unanswered – if not unanswerable – questions, and a certain dimension of arbitrariness that appear to be present in his conceptual position concerning the nature of Reality ... beginning with the notion that he appears to want to say that space is both empty and, in a sense, solid at the same time.

On Holding a Book

For example, David argues that when a person is holding a book, the person is not actually holding a book, but, rather, is holding an electromagnetic field. Or, even more precisely, one set of electromagnetic fields – a person's hands – interacts with another source of electromagnetic waves – the book – in order to enable a claim to be made that a book is being held.

To say that a person is holding a book or that a certain number of electromagnetic fields are interacting are both descriptions of what is taking place. David appears to believe that one of the foregoing ways of describing the situation is more accurate or true than the other way of doing so, but this seems to be a distinction without a difference.

The kind of description one uses depends on the purpose or purposes that give rise to a particular description. An individual



might not know how computers and the Internet work or what makes it possible for the two to be able to interact in ways that generate feature-rich web sites, and, yet, this lack of knowledge about what the individual is actually doing on the level of electronics and coding whenever that individual seeks to engage the World Wide Web does not prevent that person from being able to travel from one web site to another and being able to obtain whatever information might be of interest. On the other hand, if a person is having trouble getting the computer to operate properly and/or is having difficulty logging on to the Internet, then, either that person is going to have to possess the technical knowledge which would be capable of resolving the existing problems or that person is going to have to have access to someone with the sort of technical knowledge who will be able to sort out whatever the problem or problems might be.

Similarly, a person doesn't have to understand the physics of electromagnetic waves to be able to pick up a book and to start perusing through it or reading it. If someone asks that individual what is going on, and the person being asked says something about having an interest in the book in his, her, or their hands, then what is being said is not descriptively inaccurate, whereas, if the person had responded by saying, well, I had an interest in the way various sets of electromagnetic waves are manifesting themselves during their dynamics of interaction relative to a particular set of on-going biological processes, then, while the description might be accurate, it doesn't necessarily add very much useful insight into the situation.

Furthermore, to say that the person is encountering a phenomenon in which the information contained in the electromagnetic fields of the structure referred to as a "book" (by those who are woefully ignorant) is being interdicted by the electromagnetic fields that help form the structures known as "hands" (by people who should know better), is, technically speaking - and contrary to what David is claiming - not really entirely accurate either. After all, besides referring to the presence of electromagnetic fields to account for the existence of a book and the hands that hold it, one also should mention:



The presence of gravitational waves or, possibly, the as-yet, undiscovered gravitons, together with the manifestation of strong gluon forces that govern the dynamics of the quarks within the protons and neutrons that help make the phenomenon of a book possible, as well as the occasional manifestation of the weak force, when a few scattered neutrons amidst the ka-zillions of other neutrons that help create the "illusion" of the book decay into protons, while releasing a certain number of electrons and anti-neutrinos, and, thereby, help give rise, over time, to some amount of wear and tear in the fabric of the book, as well as a certain amount of ever-so-tiny increases in the level of back-ground radiation.

In addition, can one suppose that the conceptual, linguistic, emotional, motivational, creative, phenomenological, spiritual, willful, hermeneutical, and epigenetic capabilities that might have played a role in a given structure – sometimes known as a "book" – being picked up by things called "hands" can necessarily be reduced to being nothing more than a set of interacting electromagnetic waves? If the answer to the foregoing question is: "No, we cannot suppose that such phenomena can be reduced to being functions of just electromagnetic fields and nothing else", then, obviously, much more is going on in the process of holding a book than can be accounted for by the presence of a set of interacting electromagnetic waves, while, on the other hand, if the answer to the foregoing supposition is: "yes, the presence of electromagnetic field accounts for everything", then, one will need to spell out, precisely, how such a unified theory of everything works – something that scientists have unsuccessfully been trying to accomplish for nearly a century.

David contends that "The experience of apparent solidity is really electromagnetic resistance between energetic fields of different frequencies or densities." (Page 5) Nonetheless, if something resists being penetrated as a result of the way energetic fields of certain frequencies or densities interact with one another, then, trying to claim that such dynamics are not, simultaneously, what makes something not just appear to be



solid but to actually be solid to a certain degree seems rather an arbitrary way of going about one's explanation of reality.

The terms: "Resistance" and "densities," which appear in the foregoing quote are the vocabulary of solidity, not emptiness. A lay person's understanding of what makes something solid might not be the same as that of a physicist, but both modalities of description lead to the same place: Being able to hold a book in one's hands.

David continues on in the foregoing manner by contending that: "You who are not solid can't walk through a wall which is not solid because of electromagnetic resistance and not physical resistance because there is no physical." (Page 5) Quite frankly, this sounds nonsensical.

In what way, is electromagnetic resistance not a form of physical resistance? What, exactly, does David mean by the notion of "physical"?

As previously indicated in this essay, the terms "material," "physical" and "solid" are somewhat interchangeable with one another, as well as being relatively linguistically and theoretically fluid in the sense that each of those terms could be engaged in ways that are capable of accommodating a wide variety of conceptual possibilities concerning the nature of reality. Among the latter sorts of theoretical frameworks that might be used to describe the phenomenon of holding a book, one could mention the idea that the presence of electromagnetic fields is believed, by some, to play an important role in determining whether, or not, something could be considered to be physical or material, or solid.

A little later in his book, David contends that ears don't hear, brains do. Moreover, he adds that sight, taste, smell, and pain are all brain functions in as much as the brain is required to decode the information that is being carried by different kinds of signals.

While the brain might play an important role with respect to the processing of sensory signals, there is a great deal of uncertainty about what, exactly, is involved in the nature of that



processing? Is the brain what is making sense of those sensory signals, or is the meaning and understanding which arise in conjunction with the foregoing sorts of sensory signals a function of “that” which has oversight concerning, say, the epigenetic dynamics underlying the metabolic processes throughout the body which interpret incoming signals and make “choices” or “decisions”, or “judgments” or “assessments” about what structural, enzymatic, and other kinds of proteins should be given expression within the genome, considered as a whole (and this includes the so-called junk DNA and RNA which turns out not, at all, to be junk or nonfunctional) in order to properly deal with such incoming sensory signals.

Hijacking Phenomenology

How do sensory signals get transduced into phenomenological experiences? Yes, the brain plays a role in all of this, but general psychology, neurobiology, and transpersonal psychology are still trying to figure out what the role of the brain is with respect to the phenomenology of consciousness.

Is consciousness a physical or material phenomenon, or is it neither of those possibilities? And, even if one does not wish to consider consciousness to be either physical or material in nature, can one demonstrate that consciousness is necessarily a function of brain processes, and nothing more, or could those brain processes be a complex, intricate scaffolding dynamic that is built (through a multiplicity of transduction events of one kind or another) to serve as a parallel system for monitoring and keeping track of phenomenological experiences within a biological environment rather than being the source of those experiences?

As Nick Begich, Robert Duncan, Len Ber, Sabrina Davis Wallace, and others have documented in conjunction with the phenomenon of frequency following behavior, technologies exist that are capable of hijacking different aspects of the brain's biological processes and, then, through manipulating various



electromagnetic frequencies, are able to induce people to have specific thoughts, emotions, and experiences, or to perform certain kinds of behaviors. However, what frequency following behavior does is, among other things, to entrain biological processes and, thereby, interfere with the latter's capacity to be receptive to non-EMF kinds of signals – such as might be involved in processes of willful consciousness or extra-biological forms of receiving and processing non-EMF forms of signal transmission, and, consequently, there is a potential difference between what brains do and what dimensions of a human being do that exist apart from processes of biological functioning, even though, there seem to be ways in which the biological and the non-biological are able to communicate with one another and impact one another (The old mind versus brain controversy started by, among others, Rene Descartes).

The dynamics of hijacking a brain have been experienced by tens of thousands of targeted individuals around the world, and have been reported on, in some detail, by individuals such as Bill Binney, an NSA whistleblower, and his physicist wife, Katherine Horton, as well as Russian émigré Dr. Len Ber, or former networking engineer Sabrina Davis Wallace, along with many other people. As horrific as the targeted individual phenomenon is, that hijacking dynamic has some holes – at least currently this seems to be the case – in which individuals who have been targeted and, as a result, are being electronically played with or manipulated, to varying degrees, by psychopaths who have been supplied with DARPA-researched technological toys by still other psychopaths, nonetheless, such targeted individuals do sometimes still have a few degrees of freedom through which to resist or fight against what is transpiring, and, therefore, despite having to experience very painful, exhausting, and debilitating forms of torture on a daily basis, nevertheless, such individuals – or a subset of them -- possess what appear to be both some biological and non-biological forms of resiliency that enable them to speak out, do significant research into the problem, and try to find ways of countering what is taking place.



Being able to use various kinds of pharmaceuticals, frequency technologies, and acupuncture techniques to block pain signals does not mean that pain is a function of brain dynamics. Rather, such results merely shows that one can approach the dynamics of pain signals from two directions – one source that is physical or material, and another direction which -- as the placebo/nocebo effect, hypnosis, and certain aspects of epigenetics have shown -- appears to be non-physical or non-material in nature.

Identity

At one point in the first chapter of David's aforementioned book, he quotes the film maker and artist, Sergio Toporek. Essentially, the quote makes reference to the fact that human beings are only able to see less than 1% of the electromagnetic spectrum, hear less than 1% of the acoustic spectrum, are made up of cells, 90% of which contain microbial DNA that is not human, occupy a body that is made from atoms which are 99.999999+ empty space, none of which are the same atoms which existed in us when we were born, and, finally, have two fewer set chromosomes in their genomes than do potatoes.

I'm not quite certain what the point of the Toporek quote is or why David decided to include it in his book. Human beings, like all life forms, have degrees of freedom which give expression to various kinds of capabilities as well as are characterized by degrees of constraint which impose limits on what human beings, in general or specifically, are capable of accomplishing.

While human beings might come equipped with capacities that are capable of picking up on less than 1% of the electromagnetic spectrum and less than 1% of the acoustic spectrum, nevertheless, human beings also come equipped with capacities that enable instruments to be constructed which are capable of detecting extensive aspects of the electromagnetic and acoustic spectra. Consequently, what David's point is, in



pointing out the aforementioned considerations, seems to be a sort of cherry picking of data that doesn't appear to lend much, if any, support to the sort of perspective that David is trying to advance at this point in his book.

In addition, the fact that potatoes have 48 chromosomes and human beings have 46 chromosomes is neither here nor there because one of the truly remarkable dimensions of human genetics is that while, on the one hand, the 46 chromosomes in human beings might only code for about 23,000, or so, proteins, on the other hand, the epigenetic system which exists in humans is capable of coding for roughly 90,000 proteins by arranging sequences of DNA and RNA that are found within so-called junk DNA and, then, directing how those sequences can be expressed in ways that are capable of generating nearly four times the diversity of proteins that are generated through the manner in which the genes on the 46 chromosomes are normally expressed, and, as a result, the human genetic system certainly exhibits a great deal more diversity than what the 48 chromosomes in potatoes are able to do.

Moreover, one could accept the idea that 90% of human cells contain DNA which is microbial and not human, but this does not necessarily require one to argue that those cells are not part of what makes a human being, human. Or, alternatively, one might wish to point out -- as, I believe, Richard Alpert/Baba Ram Das used to do -- that a distinction can be made between the car being driven and the one who is operating the car.

Furthermore, reminding readers that most, if not all, of the atoms with which we started are no longer with us when we are older, doesn't necessarily disclose any sort of significant insight. Instead, the issue being raised alludes to a fundamental question that neither David nor Sergio Toporek seems to be asking. More specifically, how is that despite the fact that the atoms with which we began are no longer with us when we are older (and indeed different kinds of tissues and organ cells within our bodies also go through an array of cycles involving complete replacement over the course of weeks, months, years, and a lifetime), nonetheless, most of us have the sense of going



through such changes with a relatively stable notion of “self” notwithstanding those sorts of replacement dynamics?

I believe it was David Hume who once posed a similar sort of problem concerning the nature of identity when he talked about a ship that left harbor, and, then, during the course of its journey proposed that every plank and part of the boat was replaced. The question he asked had to do with whether the boat that arrived back in harbor at the end of its journey was the same boat that left harbor at the beginning of the voyage.

What makes something what it is? The ship might have had everything material/physical element replaced during the course of its journey, but the person or people who paid for the wood, rope, tar, sails, metals, and so on that were used to rebuild the ship and, as well, had papers establishing ownership of the craft, plus the testimony of all of the crew concerning what had transpired during the journey, then, legally, according to maritime law, the ship was the same despite whatever changes were made to it over the course of time.

What makes a human being a human being? Is it the atoms, cells or tissues of a human being that render the individual human, or is there something other than material/physical considerations that make a human, human?

Perhaps, like Hume's transformed ship, the biological transformations that a human being undergoes over the course of life or the extent to which non-human DNA exists within human beings is incidental to the issue of identity, because just as legal considerations in the case of, say, a ship which is being re-fashioned during a voyage might determine continuity of identity rather than physical/material considerations per se, then, so too, there might be dimensions of a human being that are extra-material or extra-physical and which play a central role in determining what constitutes a human being. For instance, if that which makes a human being, human is non-material or non-physical in nature -- such as consciousness or a dimension that is spiritual in character and transcends the physical even as that qualitative dimension interacts with the quantitative realms of the physical and material -- then all of the



interesting data points that are being focused on by David Icke and Sergio Toporek in the quote to which I alluded earlier really seem to have little do to with an array of more fundamental considerations concerning human identity.

Who's Minding the Store?

David Icke continues on with trying to develop his perspective by referencing another quote, this time from a publication entitled "Wonderpedia." That quote indicates how during every second of a person's life, the brain encounters 11 million sensations which are, then, filtered down to a manageable set of 40, or so, sensations that are used to construct a perceptual lens of sorts.

I have just one question with respect to the foregoing considerations. Could David be a little more specific about how all of the foregoing supposedly takes place?

What is the nature of the metric which calculates that there are 11 million sensations occurring every second? How reliable is that metric?

What are the natures of the filters through which 11 million sensations are whittled down to just 40 sensations? How are decisions made? What makes those decisions? How do we know that it is the brain which is making those decisions?

Given that many biochemical reactions take place somewhat slowly relative to, say, the speed of light, and given that the foregoing 11 million sensations are, at least in part, mediated by biochemical dynamics, and given that "something" or "some things" have to make judgments concerning which genes are to be given expression so that 11 million sensations can be reduced down to 40 sensations and, thereby, be able to form an intelligible and functional relationship with on-going events in the surrounding environment, and given that energy must be generated and delivered to all of the foregoing dynamics, how can one be sure that it is the brain which has complete and total oversight of the foregoing set of processes?



The Wonderpedia quote that appears in David's book at this point only talks about brain dynamics, and does not at all talk about what other dimensions of awareness might be shaping what transpires within phenomenology. Meaning, purpose, intention, motivation, understanding, memory, likes, dislikes, and intuition might have nothing to do with the electromagnetic and chemical dynamics that take place in the brain.

Just as a television set does not produce the programs that appear on its screen, so too, perhaps, the human brain does not produce the programs that appear on the screen of consciousness. Moreover, just as a television set can breakdown and no longer be able to properly process the signals being received from elsewhere, and just as there are ways in which the signals coming from elsewhere can be jammed and prevented from reaching the television set, so too, perhaps there are ways for the brain to break down in a manner that undermines its ability to properly process signals coming from outside of the brain, or, maybe, there are ways in which the brain's manner of operating can be hijacked so that it is no longer capable of picking up on certain kinds of signals involving meaning, purpose, intention, choice, creativity, insight, and understanding.

Are eidetic memories stored in the brain, and, if so, how is this done? Where in the brain - and how -- do individuals known as "human calculators" (who, among other things, can quickly calculate - however this is done -- complex powers, roots of numbers, and prime numbers) do their computations and reach answers faster than computers which operate at the speed of light? How does Broca's area of the brain produce speech and how does Wernicke's area of the brain comprehend speech, and how does the individual who generates speech understand that what is being said is what was meant to be said before intention was turned into language?

David maintains that the other 10, 999,960 sensations (the 10,900,060 figure that appears in David's book is incorrect) which do not make the final cut of 40 sensations are taken up by the subconscious mind. Is the subconscious mind part of the



brain? If so, where in the brain is the subconscious mind? How does it operate?

Why should the subconscious mind be able to absorb [remember (?)] 10,999,960 new sensations every second, while the active capacity of the brain's memory dynamics seems to be governed by the limit of 7 plus or minus 2 chunks of data that was written about by George Miller more than 60 years ago? What is the nature of the interaction between the brain that is processing 11 million sensations per second, and the subconscious mind that is accumulating 10,999,960 new sensations every second, and what are the principles which govern or have oversight concerning those interactions?

Quantum Physics

According to David, "... quantum physics explores the hidden realms beyond the 'seen' and has demolished the material, solid, clockwork model of reality pedaled for so long by mainstream science." (Page 6) As quantum physicists themselves have been attesting -- at least since Nobel Prize winning scientist Richard Feynman might, or might not, have indicated to an allegedly bewildered and confused graduate student back in the 1960s but did indicate in a talk given while at Cornell -- no one understands what quantum physics means and, therefore, one should just do the calculations, which are extremely accurate as far as they go.

Quantum physics is capable of describing a great deal – at least on a certain level of phenomena. However, what can actually be explained by quantum physics is surprisingly limited

Quantum physics doesn't actually explore the hidden realms beyond the 'seen.' Instead, quantum physics is sort of like a powerful microscope that allows one to "see" some of what appears to be happening beneath a surface level of events that is normally considered to be "real". Nonetheless, this does not make quantum physics a way to explore realms beyond the 'seen', but, rather, this merely makes quantum physics a



different way of engaging or 'seeing' or understanding what usually is, or can be, "seen" through more superficial modalities of 'seeing' and understanding.

Quantum physics filters reality according to its own set of presuppositions, biases, methods, and limitations. Quantum physics can provide extremely precise descriptions concerning what is highly likely in any given situation in which certain kinds of events involving forces, particles, waves, frequencies and an array of other quantum properties of various kinds are unfolding on a nano or sub-nano level, but quantum physics has nothing at all to say about what makes such an unfolding process possible or why those properties have the characteristics that they do or why the constants which show up in such phenomena (e.g., such as Planck's constant, or the fine structure constant, and so on) have the values that they do.

The reason why Werner Heisenberg, Niels Bohr, John Wheeler, Albert Einstein, David Bohm, Hugh Everett III, Roger Penrose, and others all had different ideas about what the nature of quantum phenomena are is because none of those individuals were able to prove to the satisfaction of everyone else that the former's understanding of quantum phenomena was, and is, correct. Quantum physics is the ultimate Rube Goldberg-kind of conceptual device in which all manner of incredible pieces of evidence have been cobbled together to provide a method for generating accurate descriptions involving certain kinds of events despite the fact that no one actually seems to know how all those pieces hang together in the way they do or why that system of descriptive methodology is capable of such precision.

David seems to want to bring quantum physics into his narrative because of the ways in which that kind of scientific inquiry raises so many important questions concerning various aspects of classical physics which tend to be rooted in material and physical notions of solidity – classical notions that David wants to jettison so that he will be in a conceptual position (or so he believes) to be able to put forth his own notions concerning the nature of reality (which will make their



appearance shortly). However, quantum physics hasn't necessarily been able to entirely free itself from notions of physicality, materiality, or solidity, but, instead, just approaches those issues from a very different direction such that one tends to scratch one's head and wonder what it actually means to say that something might be physical, or material, or solid in some sense.

David refers to Nikola Tesla as a real scientist (whatever that means) who once was reported to have said: "The day science begins to study non-physical phenomena it will make more progress in one decade than in all of the previous centuries of our existence." What Tesla might have meant by the notion of non-physical phenomena has not been made clear, and, furthermore, one also might raise the question of whether science would ever be able to study such non-physical phenomena and still remain science, or, alternatively, whether one would have to begin to re-envision the process of scientific methodology and the manner in which one might go about demonstrating truths with respect to non-physical phenomena.

Being able to demonstrate that there are phenomena, events, and effects that cannot be explained by physical science as currently understood might only mean that one will have to re-calibrate what is entailed by the notion of physical science. Anomalous phenomena that cannot be explained or understood by existing notions of physicality and materiality does not automatically require one to cast off the realm of the physical and material but might just be challenging one to discover what makes what are normally referred to as physical and material events or phenomena possible, and therefore, one would need to probe what the nature of the relationship is between, on the one hand, that which is described in physical and material terms, and, on the other hand, that which appears to transcend the realm of the physical and material and, yet, somehow, makes the latter kinds of phenomena possible. To date, quantum physics -- despite all of its advancements relative to classical physics -- has not been able to provide a persuasive way of addressing any of the foregoing issues.



What Are We In Essence?

According to David, human beings should not identify with their bodies, but they should reflect on the capacity for awareness that is associated with that body. Although awareness does occur in the context of the biological body and can be shaped by that context, nonetheless, he contends that “awareness in the purest sense has no form.” (Page 7)

Aside from trying to resolve the questions which surround the idea that awareness can have some sense of purity (for example, what are the criteria for determining what constitutes pure consciousness?), one also has to grapple with how awareness in such a pure sense supposedly doesn't have any form. The foregoing sort of claim would seem to present something of a conundrum since one might suppose that awareness, whether pure or not, is giving expression to its own modality of form by being manifested as awareness and not something else and, as such, can, to some degree, be recognized as the kind of experiential form to which the word “awareness” can be applied.

Subsequently, David indicates that, in essence we are, in some sense, awareness. He further indicates that awareness, at least in its most expanded sense, is not energy, but, in some way, just is.

Just is: ‘what’? He doesn't answer that question, but he does say that human awareness is but a sub-expression of a total, over-all awareness.

Moreover, he stipulates that since God is “Infinite Awareness” (David's term), and because human beings possess awareness, then, human beings give expression to the Divine. He further notes that while some religions and spiritual traditions are quite ready to embrace such a possibility, there are other religions and spiritual traditions which would consider the idea that human beings are, in some way, God would be sacrilegious and blasphemous.



There are other ways of engaging the foregoing issues besides the manner in which David is giving expression to those themes. For instance, what if one were to say that awareness is a form of manifested phenomena which God makes possible and that the existence of such awareness says nothing about God other than that God is the source of such a phenomenon.

Furthermore, what if one were to say that God is without form, and, therefore, anything that has form is other than God even as such forms could not exist were it not for the Presence of Divinity? Awareness – even in its purest sense – has a form which distinguishes it from other modalities of manifestation, and, therefore, awareness – even if pure and infinite – is something other than God given that the latter is being alluded to as “That” which has no form.

Being other than God does not necessarily make the awareness in human beings something that is, according to David, “insignificant, detached, isolated, and powerless” relative to God but it does make that awareness dependent on God for whatever significance, sense of relatedness, and power that is entailed by the awareness which has been made available to human beings through the putative Source of such a manifested phenomenon.

We don't know what awareness is or how it is possible. We don't know what God is but are hypothesizing that the existence of awareness can be attributed to the capabilities of Divinity, and, consequently, the nature of the relationship between awareness and God is immersed in a great cloud of unknowing. David favorably endorses Alan Watts (1915-1973) when the latter is quoted as saying: “God is what no one admits to being and everyone is,” (Page 7) but what is the nature of the evidential proof that would be capable of validating such a claim?

There is considerable evidence to indicate that awareness is vulnerable to: Delusions, illusions, hypnotic states, undue influence, biases, propaganda, logical fallacies, acts of counterfeiting, misinformation, charlatans, disinformation, indoctrination, psychotic breaks, drug-induced distortions,



manipulation, mistakes, and so on. Evidence which has been cleansed of all of the foregoing qualities is much harder to come by and even harder to assess as to the state of purity of that sort of evidence.

My spiritual guide – the one whom I consider to be authentic – was an authority on the teachings of the Indian Sufi mystic, Hazrat Ahmad Sirhindi (may Allah be pleased with him). There is a story associated with the latter individual in which, late at night, someone rushed into the courtyard near the shaykh's residence clamoring that he "had seen God." He kept repeating the phrase over and over until the shaykh came out from the house and calmed the person down and asked that individual to describe what he had seen.

The person proceeded to do as he had been asked. When he had finished, the shaykh indicated that the person was getting carried away with things because all that the individual had seen was the light of his own ablution (ritual form of readying a person for worship).

In other words, the individual had seen something that was, in its own way, real. Nonetheless, the reality which was encountered and witnessed was not God.

There is a difference between creation and the Creator. Creation exists by virtue of the Creator's Presence and capabilities as a Creator, but creation cannot be equated with the Creator any more than a novelist can be considered to be nothing other than the narrative and characters that such a novelist makes possible.

There is a second teaching that comes from the life of Hazrat Ahmad Sirhindi (may Allah be pleased with him) that was related by my spiritual guide. More specifically, there was an occasion in which the shaykh's son came to his father in a perplexed condition due to a spiritual experience that had taken place.

The young man described his experience, indicating that during the experience he seemed to have been in a stage that was higher than one, or another, prophet, and this was



incongruous with his understanding that non-prophets could not occupy a spiritual state higher than a prophet. His father reportedly responded that there were two points associated with every human being, one of which had to do with one's point of origin and another locus of manifestation which had to do with an individual's point of spiritual ascension.

While, sometimes, it might be the case that a non-prophet could have a point of origin that was, in some sense, higher than that of a prophet, nevertheless, according to the shaykh, no non-prophet could experience a state that was higher than the point of spiritual ascension of any given prophet. And, therefore, one set of observations which might be drawn from what the shaykh was saying is that "awareness", whatever it might be, has gradations, and some of those gradations have to do with one's point of origin and other modalities of such gradations have to do with spiritual ascension, and, therefore, at the very least, the nature of one's relationship with the One Who made such gradations possible can be quite complex and nuanced depending on whether one is talking about origins or ascensions.

The Prophet Muhammad (peace be upon him) is reported to have said: "There are hidden gems of knowledge unknown to all but those who know God; If they are spoken of, none denies them except those who are arrogant toward God." The Prophet is also reported to have said: "Whoever knows Allah, curbs one's tongue from speaking about Allah, since this kind of knowledge cannot be contained in speech,"

To have some sort of knowledge concerning what God makes possible does not make one God, any more than having knowledge of the Sun makes one the Sun. The Presence of God might make all manner of manifested phenomenon possible, and in coming to know of such manifested phenomena one comes to be acquainted with some of what that Presence is capable of doing, but such knowledge does not make one God even while it does provide a medium of communication between that Presence and the one who is opened up to some of what that Presence is able to bring about.



There are some experiences which can be described through language. There also are some experiences which cannot be properly or fully described through the use of language but must be engaged phenomenologically, and there are many levels and dimensions of phenomenology which exist between one's point of origin and one's point of ascension.

The fact that one can be aware of such dimensions does not necessarily mean that one's awareness is equivalent to "That" which made such awareness possible. In fact, we don't even know what such awareness is or how it was made possible, and, therefore, we have absolutely no knowledge of whether, or not, human awareness has been made possible in conjunction with, or as a function of, some sort of Divine awareness.

The properties of manifestation are one thing. What makes such manifestation possible might be another issue altogether, and to whatever extent this latter point is relevant, then, one would not be able to employ some form of spiritual reverse engineering through which one would be able to go from: Acquiring some degree of understanding in relation to the properties of manifestation, to: Arriving at an accurate understanding concerning the nature of the Divine Being that made such manifestation possible.

Interpreting Experience

David indicates that he imbibed a psychoactive substance on two occasions. The substance was ayahuasca, and he went where the chemical took him on consecutive nights while spending time in the rainforests of Brazil during 2003.

The following comments are not intended as a form of shaking an accusatory finger at David and saying "Tut Tut" concerning his use of psychoactive substances. Nearly sixty years ago, I had my own close encounters with a variety of psychoactive substances, and it was more than two nights.

David claims that he remembers his aforementioned chemically induced experiences in photographic detail.



Although there is no independent way of demonstrating that his claim is true, one could accept what he has to say in this regard, while simultaneously pointing out that the clarity of his experience might be neither here nor there.

Jean Piaget, the developmental psychologist, had a photographic-like detailed memory of an event that he believed occurred when he was two years old. In the memory, his nanny protected him and saved him from being kidnapped by a stranger.

What he remembers so clearly never took place. It was a false memory.

George Bush supposedly had a number of flashbulb memories concerning how he had come to know of the alleged attacks on 9/11. However, not only were those clear memories inconsistent with one another, some of them couldn't possibly have been true, and, yet, he had those "memories" nonetheless.

Elizabeth Loftus, who pioneered a great deal of work concerning the issue of false memories, recounts how some fifteen years after beginning her research on this topic she encountered a relative who spoke about a day when Elizabeth was 14 years old and had found her mother's dead body floating in a backyard swimming pool. Initially, Elizabeth indicated to her relative that she had not been the one who found her mother's body and, moreover, she didn't remember events in the way they were being explained to her by her relative, and, yet, within a relatively short period of time she began to have specific images concerning that day which seemed to indicate that she had been the one to discover her mother's body, only to be told a few weeks later by the same relative that the notion that Elizabeth had discovered her mother's body was not correct, and the relative apologized for having induced Elizabeth to have believed otherwise.

Maybe David Icke's memory of what transpired during his psychoactive-inspired journey in 2003 was correct, and, maybe, it wasn't. The issue is whether, or not, what he remembers from that trip provided him with true insights concerning the nature of existence.



According to David's written account of his 2003 experience, at some point during his psychoactive encounter, he heard a voice telling him that: "All you need to know is Infinite Love is the only truth – everything else is illusion." (Page 9)

In what sense is pain an illusion when considering the lives of those who, through no apparent fault of their own, are abused, bullied, raped, molested, tortured, bombed, maimed, terrorized, sold into slavery, killed, or who undergo prolonged, painful deaths as a result of this or that disease or some series of iatrogenic errors? If Love is Infinite and the only truth, then, what is to make of what is happening to the foregoing set of individuals? One can either avert one's awareness as one tries to explain away and rationalize what is happening to the foregoing individuals as being illusory, or one can begin to entertain the possibility that, perhaps, we don't actually understand what Love is or how it operates or why things happen in the way they do.

Until one has all the data, one doesn't know what the significance of pain is and whether it is illusory, or all too real. Until one knows what the nature of the relationship is between the existence of pain -- terrible pain -- and the Presence of Infinite Love, then, to claim that pain is illusory seems to be little more than an exercise in gaslighting. Until one knows whether, or not, there is some sort of compensatory measure for whatever pain is experienced, or one comes to have deep insight into the possible roles that pain plays in working toward the realization of one's essential potential, then everything we do would appear to be reduced to being nothing more than different ways of whistling past the cemetery on a dark and stormy night in which something that we can't quite identify is in hot pursuit.

One doesn't have to deny David's foregoing drug-induced experience to question its meaning or significance. One doesn't have to deny the phenomenology of David's experience to be able to question what it means for illusion to appear to exist in the middle of Infinite Love and whether such illusion is actually



entailed by the nature of Love and, as such, serves one, or more, purposes.

To know that something is illusory, one has to know something about the nature of Reality as well as how such Reality makes such illusions possible and why. To be able to distinguish between illusion and Reality requires discernment, and being told that Infinite Love is the only truth, while everything else is illusory, doesn't really provide such discernment but, instead, merely indicates that there is a discernment that needs to be made.

David continues the account of his encounter with a psychoactive substance by further indicating that the Voice which had been addressing him with respect to the idea that Infinite Love is the only truth also went on to inform David that he was going to be taken to a modality of awareness which was not only gave expression to his origins but would, as well, give expression to his condition of return. He was further told that the experience he was about to undergo would help David to acquire greater insight into the nature of things.

He, then, speaks about experiencing or seeing a "shimmering radiant blackness of stillness and silence" that, despite its blackness, also gave expression to brilliant light. David was further informed by the Voice that what he was experiencing was the Infinite Awareness being aware of All-potential and All-possibility prior to the point through which potential and possibility would be imagined into existence.

Since, previously, David indicated that the Voice had informed him that Infinite Love was the only truth, then, presumably, one might safely conclude that Infinite Awareness is merely another way of talking about, or referring to, Infinite Love. Having realized the nature of the identity of Love and Awareness, one wonders about the status of that which is entailed by All-potential and All-possibility which are to be imagined into existence.

Apparently, the Infinite is not only a loving awareness, but it has the capacity to imagine all-potential and all-possibility into existence. Whether such potentials and possibilities are also



infinite is uncertain, or, if they are infinite, perhaps, they are different kinds of infinities much as natural numbers and the real numbers can be shown, through Cantor's mapping technique, to constitute different kinds of infinities.

In what ways all-possibility and all-potential might give expression to the Presence of Infinite, Loving, Imaginative, Awareness is uncertain. What might constitute loving expressions of illusion and loving expressions of truth is unknown, and, perhaps, that is the challenge with which human beings are faced – how to develop discernment in relation to the difference between infinitely loving, aware, imaginative expressions of illusion and infinitely loving, aware, imaginative expressions of truth.

David indicates that he is not the only individual who has encountered the Darkness that is both black as well as shimmering with brilliant light. For instance, he refers to Dr. Eben Alexander, a Harvard professor and neurosurgeon, who had a near-death experience in 2008 when the latter individual entered into a coma for a week and during his "coma" he engaged, or was engaged by, a "dazzling darkness" that appeared to manifest pure love and all manner of knowledge.

Dr. Alexander refers to the foregoing phenomenon as being the expression of some sort of "Core." David mentions that Nikola Tesla also spoke of the "Core" from which everything arises.

According to Tesla, "My brain is only a receiver in the universe. There is a core from which we obtain knowledge, strength, and inspiration. I haven't penetrated the secrets of this core, but I know that it exists"? (Page 11) While the 'core' that Tesla sensed existed -- but which he had not penetrated -- might, or might not, be the same sort of Infinite, Aware, Loving, Imaginative Reality to which David and Dr. Alexander were alluding in the foregoing discussion, one wonders about the extent to which such a dazzling, dark infinitely loving and knowing core was penetrated by either David or Dr. Alexander.

Conceivably, the foregoing Core is not capable of being penetrated. Perhaps, just as there is said to be an event horizon



associated with a gravitationally dense black hole which marks the boundary between a gravitational force which cannot be escaped and the space beyond that boundary which is in proximity to a black hole that has not, yet, been pulled into the inexorable draw of force that is at play in such a cosmological, gravitationally-based maelstrom.

The dazzling dark, core phenomenon which exudes the presence of an infinite love and knowledge could be but an epistemic and existential event horizon that serves as a veil of the Reality which is hidden by manifested phenomena which convey Hawking-like radiation of some kind which involves, in a difficult-to-grasp manner, a complex of: Semi-Infinity, love, awareness, imagination, potential, and possibility. Consequently, like Tesla, perhaps neither David nor Dr. Alexander actually penetrated such an event horizon but, instead, experienced what was being radiated through, or from, that veiled aspect of Reality.

During his discussion concerning the ayahuasca-induced experience outlined previously, David contends that any entity which: Takes form, moves, or gives rise to patterns of interference that constitute manifestations of acoustic or electromagnetic phenomena constitutes “figments of Infinite Imagination.” In fact, David indicates how the aforementioned Voice had informed him that all such vibrational manifestations are expressions of illusion.

Given that so much of our normal sense of “reality” is a function of vibrational resonances that result in manifestations that take on forms, modalities of movement, and force field frequencies of one kind or another, one might ask: Why should this be the case? Why is there so much illusion with which to have to hack one’s way through like some explorer with a machete in a dense rain forest?

The foregoing sentiments resonate, somewhat, with J.B.S. Haldane’s comment which stated that: “God has an inordinate fondness for beetles,” for beetles, like illusions, seem to be everywhere. Perhaps, just as beetles have their ecological



functions, so too, do illusions have their ecological functions within the ontology of things.

Maybe, illusions are not meant to be ignored but are, instead, a phenomenon that needs to be understood. Learning about illusions becomes part of one's journey toward the truth.

Previously, mention was made that my spiritual guide – the one I consider authentic, and not the one who was steeped in illusions – was an authority on the life and teachings of Hazrat Ahmad Sirhindi (may Allah be pleased with him). My shaykh's doctoral dissertation explored the teachings of the aforementioned Sufi mystic.

One of my spiritual guide's external examiners was A.J Arberry who, at the time, was considered to be one of the preeminent scholars in the world with respect to: Islam, the Sufi mystical tradition, and the Qur'an. In fact, at one point in his life, Arberry translated the Qur'an and, then, half way through the translation process became Muslim – a conversion which had to be kept secret because of the many academic prejudices that existed back then, and still do, concerning Muslims and Islam. Arberry considered my spiritual guide's dissertation to be the best thing that he had ever read about the Sufi path that, up to that time, was available in the English language.

When my shaykh became a faculty member at the University of Toronto he often entertained the idea of getting his dissertation published. As a result, from time to time, he would re-engage the document with the thought of getting it ready for publication, and in this regard, he would go about making a few corrections here and there as well as introducing new material which he felt might help to enhance the quality of his work-in-progress.

About five or six years into his tenure as a professor, he was informed by his own shaykh in Ajmer, India that he was to assume the duties and responsibilities of a shaykh who would help people to, God willing, step onto and traverse different facets of the Sufi path. As a result, my future shaykh began to undertake the rigors of seclusion.



Seclusion, or “khulwa”, takes place for a period of between 1 and 40 days. During this spiritual exercise, one starts by going into a room by oneself -- beginning after sunset – and, then, one proceeds to keep the night vigil before -- a number of hours later -- beginning the fast that takes place between several hours before sunrise and sunset (breaking the fast with only bread and water), while: Observing the five daily prayers; engaging in zikr or remembrance; reading the Qur’an, and, if so instructed by one’s shaykh, pursuing the practices of meditation and/or contemplation.

The idea is: To eat less, drink less, spend less time with people, and remember God more. My spiritual guide started out with a period of seclusion that lasted 40 days.

Every year, thereafter, for the next twenty years, he performed a seclusion that lasted 40 days. Occasionally, when his teaching and familial obligations permitted him to do so, he also added a 19-day or 21-day period of seclusion to the aforementioned yearly observances.

Having had a relatively small taste of what seclusion is like, I know that observing the rigors of seclusion has, God willing, the capacity to change one, and in the process, opens one up to various kinds of experiential possibilities. My spiritual guide’s many seclusions also induced changes in him, including his understanding of the Sufi path, which, over time, became more nuanced, deeper, and richer as a result of, among other things, his periods of seclusion.

Consequently, at some time following the completion of a period of seclusion, he would consider the idea of re-writing various aspects of his doctoral dissertation in order to better reflect the enhanced understanding of the Sufi path that seclusion, by the Grace of God, had conferred upon him. Eventually, he reached a point in which he gave up all thought of up-dating his thesis because his understanding was changing at a rate that was more rapid than any free time he might have – which was not much – to be able to re-work his dissertation in order to incorporate his deepening insight into the nature of the Sufi path .



In a sense, as the truth became clearer to him, many modalities of previous understanding were re-worked and modulated to varying degrees. These sorts of understandings were like scaffoldings that played a temporary, supportive role, only to be replaced by better forms of epistemological, ontological, and metaphysical scaffolding later on.

Perhaps certain kinds of illusions are necessary. One might need to acquire the sorts of understanding that enable one to journey a little more closely to the truth concerning the nature of one's relationship with Reality, and, in the process, leave various other kinds of illusions behind ... illusions that were, rooted in realities of one kind or another, but illusions that were more likely to obfuscate than to illuminate.

Illusions, like truths, come in all manner of gradations. Illusions – or some of them – might be the forms of epistemological, moral, spiritual, aspirational, ontological, and metaphysical challenges which must be overcome and mastered so that one will develop the personal qualities that are necessary to be able to fully realize one's essential potential or *fitra* – at least as much as one's capacity will permit and God's Grace will allow.

David uses the term "Phantom Self" (Page 12) as a way of referring to the dimension of human experience that identifies, to varying degrees, with different facets of the world through ethnicity, financial class, race, social status, career, political affiliation, institutional affiliations, gender, educational background, and the like. He considers the Phantom Self to be at the heart of the human inclination toward trying to control others and, therefore, responsible for a great deal of the trauma and misery which exists in the world.

Every spiritual tradition has a term that is similar to David's notion of the Phantom Self. The Islamic/Sufi counterpart to the Phantom Self is known as "nafs", and this notion not only entails an inclination to seek to control others, and, thereby, bring trauma and misery into people's lives, but, as well, the nafs gives expression to that tendency within human beings to rebel



against the truth, especially the truth concerning the nature of one's relationship with Reality or Being.

There is also a term known in the Islamic/Sufi tradition as "dunya." This refers to the chaos, tumult, antagonisms, and conflicts that are generated through the way in which each individual's nafs clashes with the same problematic dimension in other people as everyone seeks to satisfy his, her, or their own interests at the expense of everyone else.

According to David, the human goal is to "become One with Infinite Awareness." In support of such a perspective, he cites a woman by the name of Anita Morjani who indicates, based on a near-death experience that if we can transcend the idea of just being expressions of the physical body, then, "... we are all expressions of the same consciousness." (Page 12)

David adds that the foregoing perspective has played a central role in the lives of enlightened individuals down through the ages. He, then, claims that quantum physics is just beginning to catch up with such a position.

There are a number of observations which might be made in conjunction with the previous two paragraphs. To begin with, if each individual gives expression to one of the possibilities and potentials that is imagined into existence by a loving, infinite Core, then, conceivably, contrary to what David claims, the goal is not necessarily to become One with Infinite Awareness but, instead, the goal might be to seek to realize, God willing, whatever one's essential potential has the capacity to do within the ecology of the Core of Created Being. As such, the Ocean with which one might become One is not necessarily Infinite Awareness but the essential potential of created Being that Infinite Awareness makes possible which, might well be infinite in nature, but, again, a form of infinity that is different from the Infinity which is the Source of such a lesser, more limited, form of infinity ... in a sense, perhaps human beings are like an infinite - but limited -- form of natural numbers relative to the real numbers of Infinite Awareness (one might keep in mind that, sooner or later, all analogies break down).



There is a saying in the Sufi tradition which stipulates that God never repeats manifestation. If so, then, while we might all be expressions of the One Source, those expressions are not necessarily the same ... a consideration which would seem to resonate with David's earlier reference to the notions of All-possibility and All-potential. As such, we would not all be the same expressions of an Infinitely Loving, Aware Capacity for Imagining possibilities into existence, but, instead, we would be individually unique manifestations of such a set of infinitely essential possibilities and essential potentials.

David mentions how Anita Morjani indicated that during her out of body experience she entered into a state or condition of clarity in which she maintained that not only did she understand everything but she also felt connected to everything. David goes on to say that she was referring to the force that moves everything and connects everything.

Without wishing to disparage Anita's description of her out-of-body experience, nonetheless, a person reflecting on the foregoing account would not necessarily be unreasonable or unfair if such an individual were to raise the possibility that while acknowledging the possibility that Anita might have experienced a sense of understanding and connectivity which was quite profound, whether or not she was, in fact, actually connected to everything or understood everything might require something more than her claim that this was the case in order to be persuasive to individuals other than herself. David assumes that she is talking about the same sort of thing about which he is talking in his book, but that assumption might not be warranted.

David endorses an analogy which Anita uses to help describe the nature of her experience. She asks one to imagine someone being in a pitch black warehouse with nothing but a flashlight.

The beam of light gives expression to the narrow range of frequencies that one can see or engage under such circumstances. However, when the lights of the warehouse are turned on, then, one begins to comprehend that one is



immersed in, and connected to, something much greater than could be disclosed by using the limited capacities of a flashlight.

One might wish to ask, however, why stop with the warehouse? What lies outside of the warehouse, and what lies outside of the region in which the warehouse is located, and what lies outside the state or province in which the warehouse resides, and what lies outside the country in which such a warehouse exists, and what lies beyond the world in which such a warehouse is situated, and what lies beyond the solar system where the world exists which contains the warehouse in question, and what exists beyond the galaxy where such a solar system can be found, and what exists beyond the universe where the galaxy is located, and what lies beyond the physical/material entities that populate such a universe, and doesn't one need different kinds of light to engage or "see" realities that are normally escape the luminosity of whatever kind of light one is using, and how does one know that the light one is using within any given context actually is capable of disclosing everything that is present or is intimately connected to everything that is present?

The Prophet Muhammad (peace be upon him) is reported to have said: "The movements of nafs are more difficult to detect than the movements of a black ant on a smooth rock in the dead of night." How does one know that what one is seeing is reality rather than the extremely difficult to detect movements of the nafs as it seeks to claim knowledge, understanding, or connectedness that might not be not be real?

Finally, one has difficulty understanding how David can believe that quantum physics can be said to be catching up to any of the foregoing issues. Quantum physics is a methodology for describing the dynamics of phenomena within a context which, according to the so-called standard model, consists of different kinds of carriers of force or forms of energy known as gauge bosons such as: photons (electrodynamics); W and Z entities (weak nuclear force, particle decay); gluons (which operate within neutrons and protons); the much sought for, but,



so far, elusive graviton (gravity), as well as the Higgs field which has to do with the acquisition of, or conferring of, mass.

The foregoing gauge bosons provide the means through which a group of phenomena known as fermions tend to interact with one another. Fermions refer to structural -- or structural-creating -- entities such as electrons, neutrinos, quarks, protons, neutrons, muons, and so on, although, obviously, the properties associated with any given form of boson will also introduce structural-like properties into whatever context of which they are a part.

Unless one wishes to make: Infinity, Awareness, Truth, Love, the Core, potential, possibility, and imagination a function of quantum mechanics – and, no one has really come up with a plausible and provable way of accomplishing such a task – then, one might be better off – both scientifically and metaphysically - - to suppose that quantum physics gives expression to just one set of possibilities or potentials which are imagined into existence by the Source of all such possibilities and potentials. More specifically, no one – and I do mean no one – has shown, in detail, how fermions and bosons combine together in self-organizing ways to generate: Understanding, insight, logic, reason, phenomenology, talent, creativity, knowledge, critical awareness, character, intelligence, choice, meaning, purpose, or spirituality.

The foregoing claim is not intended to say that fermions and bosons aren't, on some limited level, part of the biological dynamics that receive, transduce, and utilize, for example, the intelligence that is being transmitted to, and through, human beings from such higher-order realities – illusory though biological dynamics might be relative to ultimate forms of awareness, knowledge, insight, unveiling, truth, and so on. Nor is the claim in the last sentence of the previous paragraph meant to suggest that fermions and bosons don't have a role to play in the way in which one set of technological psychopaths and sociopaths have enabled another set of psychopaths and sociopaths to hack into the biology of a set of unfortunate human beings who are known as “targeted individuals” and,



thereby, not only interfere with the cognitive and metabolic functioning of the latter group of people, but, as well, are able to generate conditions of frequency following behavior in the latter individuals using pulsed frequencies of coherent energy to remotely control what goes on in the bodies and brains of targeted individuals, but such technological abuse is parasitic on an underlying order which makes biology possible and which fermions and bosons did not create, and, indeed, fermions and bosons did not create themselves or their quantitative and qualitative properties, and if the reader doesn't want to acknowledge what is being said here then start listening to the testimonies of people such as Len Ber, Katherine Horton, Bill Binney, and thousands of other targeted individuals, as well immerse oneself in studying the research of people like Nick Begich, Robert Duncan, Len Ber, Clifford Carnicom, Ana Mihalcea, and Sabrina Davis Wallace ... because both groups of people will warn you that the plan of the technologically savvy transhumanist psychopaths and sociopaths alluded to earlier is to leverage phenomena that are based in fermions and bosons to control everyone and everything ... a plan that is already well-advanced and currently is infiltrating more and more levels of society.

Maybe David knows the truth concerning the nature of his relationship with Reality or Being. Maybe Anita knows the truth concerning the nature of her relationship with Reality or Being. Maybe the experiences of David and Anita are equivalent in this respect.

Nonetheless, notwithstanding the alluring possibilities to which David and Anita are bearing witness, there continue to be an array of questions arising from their perspective(s) which do not seem to be adequately addressed by what has been said so far in the second chapter of David's aforementioned book.



To Sleep, Perchance to Dream

At this point, David quotes a Sufi mystic, Hazrat Jalal-al-Din Muhammad Rumi (may Allah be pleased with him): "This place is a dream. Only a sleeper considers it real. Then death comes like dawn and you wake up laughing at what you thought was your grief." (Page 13)

What kind of a dream is this place? There are many sorts of dreams that can be experienced. What makes dreams possible?

Is a sleeper real, and, if so, in what sense is the sleeper real? What makes sleep possible?

If a sleeper is real in some sense, how does a sleeper dream that which is not real? If the dreamer is not real, then, how does the dreamer wake up?

What kind of death is being alluded to in the foregoing quote? Is it the death of nafs? Is it the death of the body?

Is it the death of that which is not real? What makes such a death possible?

What does it mean to wake up? What is the nature of the grief to which an allusion is being made? What happens if one wakes up to discover that what one thought was one's grief in the dream has carried over into one's waking state, and, as such, is a very real nightmare come to life and not, at all, the stuff that dreams are made of.

I'm not questioning Rumi (may Allah be pleased with him). I'm questioning whether we understand what he is saying and whether what has been translated into English accurately reflects that to which such a mystic originally might have been trying to draw one's attention.



The Instantaneous

David returns to the testimony of the neurosurgeon, Dr. Eben Alexander, who talks about the nature of thinking that takes place outside the brain. Such a phenomenon is said to involve “instantaneous communication.”

What is meant by such a phrase? To a microsecond (10^{-6}), a nanosecond (which takes place 1,000 times more quickly – 10^{-9}) might seem to be instantaneous, and to a nanosecond, a picosecond (which takes place 1000 times more quickly again – 10^{-12}) might seem to be instantaneous, and to a picosecond, a femtosecond (which takes place 1000 times more quickly still – 10^{-15}) might seem instantaneous.

One could continue the foregoing downward journey with attoseconds (10^{-18}), zeptoseconds (10^{-21}), and yoctoseconds (10^{-24}). Every level of metric is more instantaneous than the level prior to it, and, yet, duration exists in all of the foregoing metrics, and, therefore, none of them are instantaneous ... just instantaneous-seeming.

All of the foregoing instances of temporality are like the movement of molasses when compared to the Planck length of time. According to the National Institute for Standards for the United States, the Planck length of time is assigned a value of 5.391247×10^{-44} – some twenty magnitudes of quickness faster than a yoctosecond (10^{-24}) -- and, yet, the Planck length of time, once again, gives expression to a very tiny period of duration which means that, technically speaking, however quick that duration might be, it is not instantaneous even though an individual whose phenomenology is taking place as a function of processes that occur at a rate measured in Planck temporal lengths might feel that things are taking place instantaneously.

Are thoughts which occur outside of the dynamics of the brain necessarily instantaneous? We don't really know because irrespective of however quickly they occur, it is possible that some form of duration is present which takes place more quickly than anything we thought might be possible or faster



than any metric we might care to come up with in order to try to measure the temporality of such an occurrence.

Degrees of Freedom

David goes on to quote Dr. Alexander as indicating that our most essential self is “completely free.” As is the case with the notion of “instantaneous,” so too, the notion of “freedom” might depend on the nature of the metric one is using to assess what freedom actually involves.

While it might be the case that relative to all of the addictions of the ego or nafs, the essential self is completely free, this does not mean that there aren't forms of measurement or assessment which might indicate that there are certain kinds of limitations associated with the essential self. For instance, can one be free from who and what one is essentially?

Until one's essential nature has been fully realized, one can't possibly know whether, or not, there are any limitations associated with that nature. The Qur'an informs us that: “They will ask thee concerning the spirit (ruh). Say: “The spirit is by command of my Lord, and of its knowledge you have been vouchsafed but little.”

The spirit is but one dimension of an individual's essential potential. So, before one begins talking about being completely free, perhaps one should determine what the nature of different dimensions of one's being are and try ascertain what the Manufacturer might have to say about those sorts of processes.

The Prophet Muhammad (peace be upon him) is reported to have said: “Every child is born according to primordial nature (fitra); then, the person's parents make the child a Jew, a Christian, or a Zoroastrian.” If we are diligent, we spend our lives trying to overcome what we have become fashioned into by our parents, the world, and our problematic choices and, if God wishes, then, somehow, we seek to try to find our way back to our primordial nature.



There is not necessarily just one kind of possibility associated with such a primordial nature. There is not necessarily just one kind of potential associated with such a primordial nature.

There might be degrees of freedom with respect to certain aspects of our operational possibilities. Similarly, there might be limitations and constraints in conjunction with other facets of our inherent set of possibilities.

A term which appears in some Sufi discourses is: “ayn al-thabita.” This can be translated as referring to a “fixed form” or an “immutable entity.”

The Qur’an indicates that: “Our only speech to a thing, when We desire it, is to say to it: “Be, (Qun)” and it is (16:40). God calls upon a fixed form to be, and it is imagined into existence as it is enabled to make the transition from possibility to actuality

Nafs, mind, qalb [that quality of the heart which is capable of turning back and forth between the call of the world and the call of fitra (essential potential)], fo’ad (a potential of the heart which has the capacity to see or grasp the truth of something), the sirr (which, when emptied of illusions generated by the nafs, dunya, and so on, protects the heart from being influenced by other than God), the kafi [secret, (Qur’an, 20:7)], and the previously mentioned ruh or spirit are all entailed by that fixed form, whose core (fitra) gives expression to the essential potential of such a fixed form. Life becomes the venue through which -- according to choice, circumstance and Grace -- various possibilities associated with such a fixed form are played out or manifested.

A person is free (as a potential) to choose to be what that individual is essentially. A person is free to choose one set of possibilities associated with one’s essential nature rather than to choose some other set of possibilities associated with one’s fixed form.

Nevertheless, we might all be limited by, and free in accordance with, the nature of one’s essential potential. Barring Divine intervention, we all operate according to the degrees of



freedom and limitations or constraints that are present in the fixed form that contains one's existential possibilities.

We are all expressions of Divine creativity and imagination. However, while in essence we might be Divine, we are not Divinity in Essence, and, moreover, every manifestation that emerges through Divine expression is different in its potential and possibilities – different from other existential potentials and different from That which served as the Source for those sorts of potentials.

Now, of course, maybe David and Dr. Alexander are correct when they claim that we are completely free when operating out of our essential selves. However, given that most of us are not necessarily operating in accordance with the nature of our essential selves, and, therefore, given that acquiring an evidential basis through which to judge such claims is difficult to come by, an alternative set of possibilities to the one provided by David and other individuals that he has mentioned have been outlined to provide a certain amount of food for thought for those who might wish to reflect on, if not research, such issues further.

The Nature of Attention

At this point, David refers again to the ideas of Alan Watts (1915-1973) whom David considers to have been an “awake philosopher” -- which would seem to be an oxymoronic phrase since philosophers often speculate about possibilities rather than actually know the nature of the realities about which they are speculating. Be that as it may, David indicates that Alan Watts once said that the Ego (what David calls the Body-Mind) is “nothing other than the focus of attention,” and David wishes to leverage the dynamic inherent in the “focus of attention” notion in order to be able to support David's belief that we – as individuals – are nothing more than points of attention of Infinite Awareness.



There is an interesting analogy in this regard which Hazrat Ahmad Sirhindi (may Allah be pleased with him) uses to try to provide individuals with some sort of understanding concerning the condition of “fana” or “annihilation” – the experience of passing away from awareness of one’s sense of self -- that some individuals encounter as they traverse the Sufi path. More specifically, the shaykh asks one to imagine looking up into a cloudless sky at night where there are countless stars on display. When the sun comes up in the morning, those stars don’t cease to exist, but, rather, their degree of visible luminosity is overpowered by the presence of the Sun’s proximate, and, therefore, greater level of luminosity.

Similarly, when an individual experiences fana, the “self” of that individual does not cease to exist. Instead, that person’s awareness of the self is overpowered by the Presence of the Divine luminosity as it dominates the individual’s awareness of the self’s existence.

The point of focus here belongs to the individual undergoing fana. That point of focus does not necessarily give expression to God’s awareness of the situation but might only give expression to the experience which an individual has when God’s manifested Presence serves as Ground to the form of whatever occupies the individual’s attention and renders that person’s sense of self relatively invisible.

If an extremely beautiful woman enters into the visual field of a man or a very handsome man enters into the visual field of a woman, and an individual’s gaze is captivated by the presence of such beauty or handsomeness to the extent that, even if only for a few seconds, all awareness of the surroundings disappears, and all sense of time as well as space evaporate, and all thoughts concerning plans, schedules, purpose, meetings, duties, propriety, and responsibilities are reduced to zero, and the one who is immersed within such a gaze no longer is aware of oneself but is, instead, entirely mesmerized by, and preoccupied with, the presence of such beauty or handsomeness, one cannot actually say that the individual has become one with what is being visually engaged, nor can one justifiably try to claim that



such enchantment is nothing more than an expression of the presence of beauty or handsomeness even though such a presence helps make the phenomenology of complete enchantment and self-effacement possible.

Similarly, the notion that an individual undergoing the condition of fana has become one with God is problematic. One's experience of Divine Presence is the experience which God has made possible in manifested form, and, therefore, even while the individual's point of focus is entirely consumed by what God has made manifest to that individual, none of what is observed necessarily constitutes an expression of Divinity in any essential sense but, instead, only constitutes what God has made possible in the way of manifestation.

Is the One Who made possible such an experience aware of the nature of the experience that an individual is undergoing? Presumably, yes, but this doesn't necessarily make the individual's point of experience an expression of the Creator's Awareness, any more than a painter can be reduced down to one, or another, painting that is made possible by such a painter, although, clearly, there is a relationship between the painter and the painting.

A painting is a possibility that has come to be. A painting gives expression to a potential that exists.

How the possibility makes the journey from potential to reality is something of a creative mystery. Imagination brings forth the possibility and potential even as the painter remains hidden and invisible in relation to that which emerges into the visible world.

Furthermore, if Ultimate Reality or Infinite Awareness is without form – as David claimed earlier in the first chapter of his aforementioned book -- then, such experience cannot be equated with Divinity, because all manifestation has a form, whereas Infinite Awareness, by David's own admission, does not. Consequently, one cannot necessarily say that the individual who is entranced by an all-consuming manifested form (i.e., that which emerges in the phenomenology of a person undergoing fana) has become One with a formless God or that



the experience of fana gives expression to a point of focus of Infinite Awareness at that juncture in time because we don't really know how such a spiritual condition is being made possible or what is actually being experienced during that condition.

Presumably, Infinite Awareness is capable of discerning the difference between limited manifestation and That which has made such manifestation possible. Manifestation is always limited in one way or another irrespective of how expansive, rich, nuanced, and vibrant it might be, whereas Infinite Awareness is not limited in any way and, as such, there is no point of focus. The point of focus belongs to the limits of manifestation alone.

To suppose that the focus of awareness of the individual is but an expression of Infinite Awareness is a hypothesis concerning the nature of how a given phenomenological condition is made possible by That which is the Source of such a phenomenological condition. Proving that such a hypothesis is correct goes way beyond mere words and claims.

A point of focus is a point of focus. One has no way of knowing whether there is something beyond that point, nor can one use such a point of focus to try to prove that whatever is being manifested through that point of focus couldn't be other than what it is, and one has no way of showing that such a point of focus is necessarily the same as the sort of Awareness that is believed to have made such a manifestation possible.

In the earlier analogy which David attributes to Anita Morjani, the individual who is in a darkened warehouse with just a flashlight to illuminate the surroundings has no idea of the things that might exist in the warehouse that have not, yet, shown up in the limited light of the flashlight. However, when the warehouse lights are turned on, then, the individual is opened up to all the things that were not previously visible.

The point of focus of the flashlight has been replaced by, and expanded into, the point of focus of an entire warehouse. Similarly, the point of focus of a person who is experiencing a normal kind of phenomenological event (that is, an event which



is similar to what other people in the vicinity were having and about which they could all talk in intelligible ways) but is, subsequently, brought into a condition of fana, then, one might say that the point of focus of such a person has been switched to something else entirely that is not visible to other individuals who might be in the vicinity.

In a sense, the warehouse lights have been turned on for such an individual while everyone else in the warehouse is still straining to figure out what objects occupy the warehouse while using the limited range of their flashlights. Yet, none of those individuals (either the individual who sees by the lights of the warehouse, as well as the individuals who are still using flashlights) is necessarily aware of whatever exists beyond the walls of the warehouse because in every case, the point of focus only illumines according to the nature of the kind of light that is being manifested through the point of focus being considered.

David claims that: "Infinite Awareness is not energy but produces energy as an imagination of All-Possibility." (Page 15) Moreover, energy, frequency, and vibration are all imagined into existence.

Are All-possibilities imagined into existence because they are what make Awareness Infinite, or is the capacity of Imagination to generate All-possibilities something that is separate from, and independent of, All-Possibility – possibilities and potentials that could be generated but don't have to be? Are such phenomena imagined into existence because Infinite Awareness cannot do otherwise since Infinite Awareness is nothing other than All-Possibility, or, is the emergence of possibilities and potential a Mercy through which individual points of potential and possible focus are selected to serve some purpose or set of purposes that are possible, but not necessary? David doesn't seem to indicate which, if any of the foregoing possibilities, might be the case.



Frequency, Vibration, Force, and Energy

However, he does maintain that if such imagined possibilities become detached from a state of Infinite Awareness, they will fall into lower forms of energy, frequency, and vibration, and, as a result, enter into states of illusion. How does something such as energy, frequency, or vibration become detached from a condition of Infinite Awareness?

Can energy, frequency, or vibration ever actually become detached from Infinite Awareness? Or, is this a matter of energy, frequency, or vibration somehow losing their way within the realm of possibility despite not having been lost track of by Infinite Awareness?

Why suppose that if energy, frequency, and vibration are manifested on some kind of lower level that this renders them illusory? In what sense are they illusory?

What is energy? Is energy a function of frequency/vibration?

Are frequency and vibration possible because of the nature of the energy that is present? In other words, are frequency and vibration merely energy manifested according to frequency and vibration? Can energy exist without the presence of either frequency or vibration?

Do the notions of force and energy give expression to the same kind of phenomenon? If so, do different forces give expression to different kinds of energy, or is there some sort of underlying unity that is, depending on circumstances, manifested differentially as one kind of force or energy rather than another kind of force or energy?

The photon is described as being the boson that transmits or carries the force of electromagnetic dynamics. The energy associated with a photon is described as being directly proportional to its electromagnetic frequency and inversely proportional to its wavelength.

The higher the frequency of a photon, the higher is the energy associated with it. The shorter the wave length is, then,



the higher the energy is which is associated with a given photon, and the longer the wave length, then, the lower the amount of energy which is associated with a given photon.

Is a photon more than the energy associated with it? Is the notion of a force something other than the energy which is present?

Is force a function of the kind or quality of energy which is present rather than just the quantity of energy that is present? For instance, the properties of forces vary with: Electromagnetic forces, strong forces, weak forces, gravitational forces, and Higgs forces.

Electromagnetic forces arise through the interaction of charged particles that are mediated by, or through, photons. This force is said to be infinite in range, and the strength of the force between charged particles is a function of the fine structure constant that has a value of -- approximately -- $1/137$ independent of any particular modality of measurement. All of this is described by the mathematics of quantum electrodynamics (QED).

The weak force involves, among other things, the dynamics of particle decay. Its strength is a function of the Fermi constant which is said to have a value of 1.435×10^{-36} joules per cubic meter. A joule is a unit of energy that is defined as the amount of work done by a force of one newton (see the next paragraph for a definition of this force) acting across a distance of one meter.

The properties of a gravitational field are due to the presence of an unknown entity which pulls, at a constant rate of $6.67408 \times 10^{-11} \text{ Nm}^2 \text{ kg}^2$, on whatever it is that makes up the stuff or contents of the universe. The term "N" in the foregoing quantity stands for newton, a measure of force, and is defined as the amount of force that is required to accelerate a kilogram of mass at the rate of one meter per second squared in a given direction.

The strong force which is transmitted through, or carried by, gluons (as described by Quantum chromodynamics - QCD) have to do with the force that binds and set limits on the dynamics



through which the quarks within protons and neutrons can engage one another, which, in turn, affects how protons and neutrons interact with one another. At high temperatures and energies, the strength of the force associated with gluons diminishes.

The strong force gives expression to a force that is: 137 times stronger than the electromagnetic force (but only over a relatively short distance). The strong force is a million times stronger than the weak force, and is 1.67×10^{38} times stronger than the gravitational force.

Then, of course, there is the force associated with the Higgs boson. The Higgs boson is described as being like a wave sweeping through the Higgs field which transmits a force that enables elementary particles to acquire mass.

Force seems to have something to do with the way in which energy is organized, manifested, dispersed, and transmitted, all of which structures the sorts of functionality that characterizes, and differentiates, different kinds of forces. An unanswered question in the standard theory of quantum dynamics is how do different forces come to have the properties (including energy) that they do ... and this is a problem that some scientists hoped one, or another, edition of string theory might be able to resolve but, to this point, has not been even remotely successful.

Contrary to what David says in the first chapter of *Everything You Need To Know, But Have Never Been Told*, matter is not just energy that has been condensed to various vibrational forms. Matter, as given expression through the interaction of bosons and fermions, encompasses an array of different ways in which energy is "condensed," and what is missing from the physics is a defensible account of how energy came to be organized or condensed in the different modalities that are associated with what appear to be separate kinds of forces, but, might, ultimately be expressions of some unified field theory that splinters in different directions when some sort of primordial symmetry becomes broken through an unknown event, process, or dynamic.



David contends that if frequencies fall far enough, then, they become “energetic densities that we call matter.” How does a frequency, or vibration, or energy go about “falling?” What are the dynamics of such a ‘falling’ process?

Is the fall a random phenomenon? Or, is there an order to the dynamics of the fall?

Randomness doesn't necessarily mean that there is no order to what is transpiring. Randomness only means that whatever is being referred to as giving expression to random phenomena is not characterized by any known algorithm, or by a set of determinate processes, which is capable of producing the observed phenomenon. As such, randomness might be more of a statement about ignorance rather than a statement about the nature of ontology.

If All-possibility is really all inclusive, then, why can't one suppose that some of those possibilities are manifested according to one set of energies, frequencies, and vibrations while other possibilities are manifested according to other sets of energies, frequencies, and vibrations? What makes one set of frequencies, somehow, lower than another set of frequencies, and isn't it possible that even if one set of frequencies is lower, in some sense, than the other, nevertheless, such differences might just be the way they are because they serve different purposes or are involved in different kinds of manifestation, and, as such, are not necessarily detached from the Source from which they originate?

Illusions and Non-Illusions

While illusion might be one of the possibilities that is encompassed by the notion of All-Possibility, there is nothing which necessitates that illusion necessarily constitutes the essential nature of the visible universe. In fact, even if one were to acknowledge that illusion is part of the potential of All-Possibility, one also would also have to acknowledge that non-illusion is also one of the potentials of All-Possibility, and, as a



result, one would have to ask whether there is more evidence and reasons to suppose that visible reality is nothing more than an illusion which serves to obfuscate Reality or whether there might be more evidence and reasons to support the idea that whatever its limitations, degrees of freedom, and character, the phenomena that are accessible to most people under “normal” circumstances have a role to play – if properly analyzed and understood – that is capable of assisting an individual to work toward discovering the truth concerning the nature of one’s relationship with Reality, Being, or Existence

According to David, physical matter is illusory because the energy which is present in matter vibrates so slowly that it appears to be solid. Perhaps, this is only the case if the one who is encountering such vibrational rates is not equipped with the capacity to perceptually grasp the character of the relationship between vibration and appearances.

Maybe, human beings are so constructed that, at least on a certain level, they are incapable of seeing how the frequency present in a given form of energy induces certain systems of perception to interpret such a manifested form of energy as being solid. If this is the case, then one might raise the question of whether, or not, the foregoing sort of perceptual phenomenon served a purpose, and therefore, was not necessarily illusory in any disinformational or obfuscatory sense, or, alternatively, whether, or not, such a perceptual arrangement could be considered to be illusory but, nonetheless -- for whatever reason, purpose, or ordered set of arrangements – was intended to serve such an illusory role.

Another possibility is that the “normal” visible world is intended to give expression to only partial, limited truths, and, as such, is intended to serve as a form of protection – both for the Truth as well as those who are not properly prepared -- that prevents people from realizing certain truths until those individuals are ready to engage those truths with the appropriate modalities of sacredness, respect and duties of care.

Mystical paths – irrespective of the nature of the spiritual tradition in which they are immersed – all tend to have such a



protective dimension inherent in their structure. One of the most crucial elements of any such path is the necessity of acquiring the character traits – such as humility, courage, resilience, honesty, nobility, integrity, honor, compassion, perseverance, love, sincerity, generosity, charitableness, strength, forgiveness, forbearance, and patience – because without such character traits, whatever mysteries might be disclosed or stumbled upon are likely to be abused, misused and/or misunderstood.

The manner in which David introduces the notions of “lower,” “illusory,” and “fall” into the discussion seems rather arbitrary. One can constructively engage the issues which his discussion seeks to address – as this essay has attempted to do - - without necessarily having to claim that the physical-material world of apparent solidity is, in some sense, ‘lower,’ ‘illusory,’ or ‘fallen.’

The visible world is as it is. Our mission, should we accept it, is to figure out why that world is the way it is and what, if anything, it has to do with the truth concerning the nature of one's relationship with Reality, Being, or Existence.

Particles and Waves

David indicates that: “There is no matter. There is only light and sound.”

When, in 1900, Max Planck introduced the notion of the quantum– which has a constant value of: $6.62607015 \times 10^{-34}$ joules per second – it was introduced as merely a mathematical construct. The value was used as part of Planck's formula for describing the radiation dynamics of a blackbody (which is an idealized structure that is capable of perfectly absorbing all electromagnetic radiation), but in order to remain in thermodynamic equilibrium, the rate of emission of such a blackbody must be equivalent to the rate of absorption of that same structure.



Planck wanted to represent the radiation being absorbed and emitted from a blackbody as a digitized quantity rather than continuous quantity in order to help resolve the problematic energies that were being calculated by many researchers in conjunction with blackbody radiation ... calculations that were at considerable odds with what was actually being empirically observed. This problem was sometimes referred to as the ultraviolet catastrophe due to the problems that were generated for classical theories of physics as a result of the differences between predicted and actual results in conjunction with the ultraviolet end of the electromagnetic scale.

In 1905 Einstein came along and wrote a paper describing the nature of the photoelectric effect. In that paper, light – often considered by many to be a wave-like phenomenon – was described by Einstein in a manner that indicated how, under some circumstances, light exhibited particle-like properties and effects.

More specifically, the energy of a photon is given by the formula $E = h \times v$, where h is Planck's constant, and v is the frequency of the photon being considered. When the energy of the photon is greater than the energy of whatever surface-electron's might be binding the photon (e.g., the surface of a metal), the photon will be able to escape the surface to which it had been bound and will emerge as a packet-like (i.e., particle-like), kinetic form of energy.

In 1922-1923, Arthur Compton came up with an explanation for why the wavelengths of X-rays and other forms of energetic electromagnetic radiation exhibited an increase when subjected to electron scattering experiments. This came to be known as the Compton Effect and formed part of the foundations that were supporting the quantum revolution in physics.

According to Compton, one should think of X-rays (usually understood as a wave-like phenomenon) as being able to give expression to discrete pulses, packets, or quanta of energy. When such X-rays were engaged by scattered electrons, then, the wavelength of the X-ray would increase as a result of



absorbing discrete quanta of energy via the electrons being scattered.

In 1924, Louis de Broglie put forth a dissertation which proposed that just as photons could be shown to be capable of being manifested in both wave-like and particle-like forms, so too, electrons and other elementary entities – which traditionally were thought of as particles – could be shown to have wave-like properties. This became known as the de Broglie hypothesis of matter-waves or particle-waves ... a hypothesis which, subsequently, has been demonstrated to be consistent with many kinds of empirical observations.

One has difficulty understanding how David can justify asserting that there is no matter. Manifestation – at least on the plane of physical-seeming events -- comes in at least two modalities: Wave-like and particle-like.

While one might not be able to take everything we encounter in this world and reduce it down to solid, material substances or stuff, nevertheless, neither can we entirely eliminate the traces of particle-like properties which show up in the presentations of individuals like Compton and Einstein.

We might not fully understand in what way something is particulate in character, while simultaneously being wave-like in character. However, apparently, the Universe is trying to tell us something, and one of the lessons we are being taught might be that when one is confronted by something which seems like a paradox, then, perhaps, one has not properly understood what is transpiring and this should induce one to look more closely – as well as differently – at the possible nature of one's relationship to Reality, Being, or Existence.

In its own way it is a kōan to which one is being invited to meditate upon. A kōan is a spiritual exercise within certain teachings of Zen Buddhism that is given expression through a paradoxical story, statement, interchange, or question that is used to induce seekers to critically reflect on the nature of the paradox that is being addressed as a way of being drawn toward deeper insights into the nature of the spiritual path and how that path connects one to life's essential quest.



A famous kōan is: What is the sound of one hand clapping? A variation of that kōan is: Are we talking about the left hand or the right hand when considering the idea of one hand clapping, and, would there be any difference in the character of the sound in the two cases

When is a particle not a particle, and when is a wave not a wave? What is the nature of the role that particles and waves play in conjunction with the ultimate nature of one's relationship with Reality, Being, or Existence?

Light and Sound

Contrary to what David claims, there appears to be more to manifestation than just light and sound – at least as normally understood. Indeed, even in the case of light and sound, one might want to consider the possibility that there are many kinds of light and sound which end up weaving a complex tapestry involving both visible reality and hidden realities.

In the Qur'an, one finds: "Say (O Muhammad): This is my way. I call to God upon insight – I and whoever follows after me." (12:108) Or: "It is not their eyes which are blind, but the hearts in their breast." (22:46)

The Prophet Muhammad (peace be upon him) is reported to have said: "God has seventy thousand veils of light and darkness, were they to be removed, the Glories of God's Face would burn away everything perceived by the sight of God's creatures." He is also reported to have said: "Be careful concerning the vision of a Mu'min (someone who has an advanced condition of insight and understanding), because such a person sees by the Light of Allah."

Everything in Created existence is made up of a combination of light and darkness. What is the nature of light and what is the nature of darkness?

Insight gives expression to the Light of God that makes vision of any kind possible. The light by which eyes see is not the light by which hearts see.



Using one's ignorance to serve as the filter or lens through which one places limits on what can and cannot be, is a problematic methodology. As Shakespeare had one of the characters in *Hamlet* acknowledge: "There are more things in heaven and earth, Horatio than are dreamt of in our philosophies".

As noted previously, the Qur'an informs one that all that is necessary for a thing to be is for the sound of Qun (Be) to be said to it (Qur'an, 16:40). Qun gives expression to the intention of activating possibility, and, therefore, for every different kind of fitra or essential potential to which Qun is addressed, there is a slightly different articulated sound that emerges.

Matter, frequency, vibration, solidity, and the physical give expression to an array of qualitative and quantitative manifestations involving sound and light. To whatever extent matter, frequency, vibration, solidity, and the physical can be said to exist, they exist as a function of the presence of the Light and Sound which God makes manifest.

The Creator makes use of infinite riches as Divinity wishes. The created are naked or poor and have only the existential, manifested clothing with which they are provided. (Qur'an, 35:15).

David states: "When people talk of seeing something appear out of nowhere or 'disappear before my eyes' they are describing phenomena that enter the frequency band of visible light and then change frequency to go beyond it. ... Those more aware of how energy interacts with consciousness (is consciousness) can perform apparent 'miracles' which are not miracles at all. They are the result of knowing how reality works." (Page 16)

In a sense, the process of seeing takes at least three to tango. There is that which is manifested, and there is that which is either receptive to, or not receptive to, what is being manifested, and there is the One Who brings together, through light of one qualitative kind or another, the manifested and the one who might potentially witness what is being manifested.



Divinity dances in the moonlight while humming a tune and dreaming a lucid-dream. A character emerges in the dream and is given a determinate capacity for awareness which enables that individual to become aware of the moon, begin to remember a forgotten song, and start to move in unison with someone else who has emerged from the ontological shadows.

There are many faculties within a human being through which seeing might take place. According to the practitioners of the Sufi mystical path, the eyes, the mind, the heart, the spirit, along with other inner potentials such as the *sirr* and the *kafi*, all have different capacities to see, and while all forms of seeing might be dependent on the presence of Divine Light, not all such light necessarily involves a form of electromagnetic frequency.

Is Light a form of energy? What is meant by the notion of energy? Does energy make Light possible or does Light make energy possible?

Are energy and consciousness the same as David's previous quote seems to claim? If so, what kind of energy is consciousness? Can one necessarily say that frequencies of some kind are involved?

When something appears and, then, disappears in the phenomenology of seeing, doesn't one's understanding of what is transpiring depend on the nature of the faculty through which one is seeing or through which something is being seen? The seeing of the mind is different from the seeing of the eyes, while the seeing of the heart is different from the seeing of the mind or eyes, and the seeing of the spirit is different from the seeing of the eyes, mind, or heart.

Do we really know how reality works on any of the foregoing levels involving the mind, the heart, the *sirr*, the *kafi*, or the spirit? Is it all a matter of frequencies, and, if so, frequencies of what?

According to David, none of this seeing business is a miracle but is, instead, just a matter of knowing how reality works. Isn't the capacity to know how reality works something of a miracle,



and does anyone know how such a capacity to know actually works?

According to David, the visible universe is nothing more than a quantum computing system which makes use of quantum states consisting of an array of particles – such as electrons – to be able to store as well as process information. Whose “visible universe” is David talking about?

Is he referring to the Universe that is visible to a person whose essential nature is fully realized or is he alluding to the universe that, to varying degrees, is visible to an individual whose understanding of visibility is a function of a certain range of electromagnetic phenomena (extending, in most cases, from 380 nanometers on the violet end of the spectrum to 750 nanometers on the red end of the visible spectrum), or is he alluding to someone who operates somewhere in between the foregoing two possibilities?

Quantum States

Some individuals who have written about the Sufi path speak about five domains of ontology – namely, Nasut, Malakut, Jabarut, Lahut, and Hahut. The term “Nasut” entails what many people would call the “physical world” and part – but only part – of that physical world has been described through what is known as the standard model of quantum mechanics which involves quantum electrodynamics (QED – the realm of electromagnetic and weak force phenomena), quantum chromodynamics (QCD – the realm of quarks, gluons, and the strong force), the Higgs field (the Higgs boson), as well as general relativity or gravitational phenomena.

Quantum physics has, as of yet, no demonstrable insight into how to go about describing – let alone explaining -- what makes: Life, forces, energy, consciousness, logic, reason, insight, understanding, knowledge, memory, creativity, talent, character, spirituality, or existence possible. So, when David maintains that the Universe is a quantum computing system



that makes use of quantum states consisting of an array of particles, including the electron, how does he know that quantum states are capable of characterizing not only all facets of the realm of Nasut, but, as well, are characteristic of what is taking place in the realms of Malakut, Jabarut, Lahut, and/or Hahut, and if the latter realms are not a function of quantum dynamics, then, why suppose that a quantum computer is actually capable of storing or processing the dynamics of those realms in an error-free, intelligible, constructive, and useful fashion?

No matter how powerful a computational system might be, one cannot compute what one does not understand and, then, expect to arrive at reliable results. Just as natural numbers are not capable of capturing the nuances and intricacies of real numbers, why should one suppose that quantum dynamics are capable of capturing the nuances and intricacies of phenomena which are not necessarily quantum in nature?

Quantum computers and normal computers share certain similarities. However, there are also important differences.

Both of the aforementioned kinds of computing devices possess, and operate in accordance with, various modalities of processing units that consist of logic gates and circuits which, respectively, will organize and transmit different sorts of algorithmically directed functions. Standard computers use sequences or bits of 0's and 1's to represent the computational structures that are being processed.

Quantum computers, on the other hand, utilize the properties of what are known as qubits to store, process, and transmit possibilities. Qubits are not restricted to just representations that can be expressed in terms of either 1 or 0 but, instead, are able to express representation as being both 1 and 0 at the same time until some sort of measurement is made or designation is specified.

This principle of superpositional representation permits more possibilities to be considered at any given point in a sequence of algorithmic directives. In addition, the property of entanglement enables qubits to be operated on as part of a



network of possibilities rather than just as isolated, separate entities as is the case in most standard non-quantum computers.

As a result, artificial atomic structures, involving qubits circuitry and logic gates, can be created that are able to process possibilities far, far more quickly than can standard computer chips. However, in order to ensure that such circuitry and logic gates are not interfered with, or compromised, by ambient forms of electromagnetic activity, the materials of quantum computers often exist in a context of nested chambers kept at near-absolute zero temperatures.

No matter how powerful a quantum computer system might be that is based on a capacity to compute and analyze an array of possible quantum arrangements concerning a given outcome, as well as to be able to collapse the foregoing computational functions in a way that can identify a sought-for solution with respect to a given set of dynamics under a given set of circumstances that are characterized by a given set of possible values, if the situation that one is attempting to represent, describe, compute, analyze, as well as resolve is not a function of phenomena that can be described through quantum superpositional and entanglement modalities of metrics, then, such a project begins at no intelligible beginning and works toward no intelligible end.

David claims that we have quantum physics because the universe is a quantum computer. Not only has David not actually demonstrated that the Universe is a quantum computer since we don't necessarily know or understand all that is entailed by, or given expression through, the different dimensions of the Universe, but he hasn't really demonstrated that the reason why we have quantum physics is because the Universe is a quantum computer, as if just because something might be a possibility then this explains why what is, is manifested in the way that it is.

Quantum physics emerged in bits and pieces across more than a hundred years of intense creative, mathematical, experimental, and conceptual activity. Many different kinds of observations, insights, instrumentation, mathematical



considerations, critical reflections, questions, models, successes, and failures of hundreds, if not thousands, of individuals went into the development of quantum physics, and, therefore, even if one wished to try to simplify matters and claim that quantum physics was inevitable because it is one of the possibilities that exists within All-possibility, this doesn't really provide one with an understanding of why it came together in the way that it did rather than not be manifested at all.

Of course, some might want to argue that if the universe is a quantum computer, then, quantum physics came together in the way that it did because this was all part of the ontological configuration in which the wave function collapsed when the superpositional set of possibilities for how quantum physics might come together, did come together. Although the logic of the foregoing perspective is understandable, it is still based on the assumption that that Universe is, indeed, a quantum computer, and that All-possibility is nothing but the set of quantum states which are possible in such a Universe.

Nonetheless, operating out of such a conceptual framework would require one to be able to demonstrate that the Universe is, indeed, a quantum computer and that the ontological states being described through quantum physics are, in fact, quantum states rather than some other kind of state. One cannot assume one's way to one's conclusions.

We don't know why different kinds of particles and certain elemental isotopes have the decay rate that they do, but we know that such a decay process is governed by the weak force. Similarly, we might suppose that we understand that quantum physics is one of the possibilities of the universe that happened to emerge when, somehow, some sort of universe wave function collapsed, but, just as in the aforementioned case of particle decay, we don't know what the nature of the dynamics were that led to one particle decaying rather than another, so too, we don't know what the dynamics are that make potential undergo the transition from possibility to actuality in either general or particular terms.



A little later on in the first chapter of the aforementioned book, David says that “the human body/brain is a biological quantum computer.” (Page 18) However, while considering the human body/brain to be a quantum computer is a possibility, whether the body/brain actually is such an entity is another issue.

We don't know what influences could be impinging on the human body/brain or how such influences might be shaping what takes place biologically. Antoine Béchamp talked about “microzymas”, and Günther Enderlein referred to “endobionts”, while Wilhelm Reich spoke of “bions,” and Gaston Naessens employed the term “somatids”, and all four individuals were alluding to an entity which they considered to exist prior to, as well as to be a progenitor of the emergence of cellular life and, therefore, were, in some way, responsible for directing cellular life (via the processes of epigenetics), rather than cellular life being just a function of the dynamics of the genome.

The genome is a potential. Epigenetics activates that potential in a way that the genome, in and of itself, cannot do on its own.

Epigenetics introduce a source of organizational activity that is capable of translating the potential of the genome as well as the potential of the so-called junk DNA and junk RNA into metabolic pathways that have functional properties. That organizational capacity comes from beyond the genome as well as comes from beyond the so-called “junk DNA” and “junk RNA” -- just as sentences imply the existence of something beyond the alphabet that make sentences possible.

Alphabets might be necessary for the generation of sentences. Nonetheless, in and of themselves, alphabets do not generate syntactical structures or semantics, nor do alphabets dictate how such syntax and semantics will be used in any particular case of meaning- making.

Similarly, DNA and RNA might be necessary for metabolic pathways to be possible. Nevertheless, strands of DNA and RNA, in and of themselves, do not generate metabolic pathways but, rather, organizational functionality is needed, and this comes



through epigenetic dynamics that direct the expression of genes. Just as the existence of sentences indicate that there is more to language than the existence of letters, so too, the existence of organizational capabilities in the matter of gene expression points to the need for a source of direction and control that is beyond the genetic alphabet of DNA and RNA in and of themselves.

Microzymas, endobions, bions, or somatids were considered, respectively, by Béchamp, Enderlein, Reich, and Naessens to be sources of order or organization that were not necessarily inherently physical in nature, but which constituted a medium of transduction that enabled those entities to access certain kinds of order or organization – wherever such order and organization might be coming from – that was capable of impacting biological processes in a physical way by, among other things, ordering the manner (i.e., sequences of metabolic steps, chronobiological timings, amounts, combinations, targets, and so on) in which different branches or pathways of metabolism unfolded in any given kind of cell form, tissue, or organ. If – and I emphasize the word “if” – biology operates as a function of transduction processes which have an organizational character that influences the way in which biological life forms operate, and if such organizational properties are not a function of the interactive dynamics of fermions and bosons, then, one might not be able to reduce the functionality of being human to the computational dynamics of a quantum computer (For a more in-depth exploration of some of the foregoing issues please engage my book: *Follow The What? – An Introduction*).

“Garbage in, garbage out” is as true for quantum computers as it is for standard computers. Being able to compute possibilities very rapidly is useless if one doesn’t understand the nature of the possibilities with respect to which one is busily computing.

Quantum computers can be used to engage in processes of modeling phenomena such as brain activity, the universe, and so on. Nevertheless, if one doesn’t understand the nature of what one is trying to model, then, such modeling efforts will fail.



Consequently, if: Intelligence, understanding, reason, logic, insight, creativity, consciousness, language, memory, critical reflection, interpretation, perception, morality, and spirituality cannot be shown to be functions of, among other things, superpositional and entanglement logic, then, once again, one cannot necessarily refer to the body/brain as being a quantum computer. In other words, if one cannot show that all events and dynamics that occur in, or in association with, a human being are a function of quantum forms of computational logic, then, there will be dimensions of what transpires in conjunction with human biology which cannot necessarily be descriptively reduced down to the sorts of computations that are made by quantum computers, and, if this is the case, then, such computers can neither accurately describe nor definitively explain the nature of being human.

Information

David claims that the universe can be summed up as a function of information. More expansively, he maintains that we perceive the universe according to the interaction between: (1) the manner in which the information to which the Universe gives expression is encoded and (2) the manner in which humans decode it.

Information is a way of parsing, describing, or encoding something else. Information does not exist on its own but always exists in relation to, and, therefore, to varying degrees, is functionally dependent on that to which it seeks to allude.

Information is a system of representational description. Information is a way of mathematically, linguistically, or conceptually encoding that to which such mathematics, language, or concepts refer.

The encoding which takes place is not necessarily a function of the ontological character of that which is being encoded in the form of information. Rather, the encoding is a representational



interpretation of the ontological character to which the information is alluding or referencing.

If the ontology of that which is being encoded is quantum in character, then, the system of informational encoding which is used to represent that ontological character need not be quantum in character itself. However, under such circumstances, the issue, then, becomes a matter of trying to assess the extent to which such a descriptive or encoding process accurately captures the ontology of that which is being represented.

When encoded information is decoded, then, one must have a means of determining the extent to which the decoding process is capable of reproducing or mirroring the encoding process. To whatever extent such a decoding process can be demonstrated to be an accurate reproduction of the encoding process – in other words, two modalities of description (encoding and decoding) are shown to be equivalent to, or homologous, to one another – the existence of such equivalency does not absolve one of the task of proving that the original way of encoding information accurately describes that to which such information is alluding through the latter's representational structure.

Ontology – whatever it might be – does not emanate or exude information. Information is a conceptual or hermeneutical tool/method or form of metric that is used to parse whatever the phenomenology of emanation or exuding is believed to involve. The dynamics of informational processing seek to render such a parsing process into a representational description – through encoding – which alludes to that aspect of Reality, Being, or Existence which has been, or is being, descriptively parsed.

Mathematics can be used to describe the functional relationships of either one phenomenon to another or can be used to describe the network of relationships that are perceived to exist among a group of phenomena. Mathematics rarely, if ever, seems to be capable of actually explaining what it is being



used to describe or how what is being described came to be in the first place.

Not surprisingly, the information processing dynamic of quantum computing is steeped in the mathematics of quantum mechanics. The algorithms, logic gates, circuitry, and storage activities that govern quantum computing processing tend to reflect the mathematics of quantum mechanics.

Just as to a hammer, everything seems like a nail, so too, to a quantum computer everything seems like an exercise in quantum dynamics. When used in an appropriate context, quantum computers often work very well and show a lot of promise for being able to resolve, within a relatively short period of time, certain kinds of problems – such as those entailed by cryptography – that might take standard computers years, and, perhaps, even lifetimes to handle (assuming, of course, that the former sorts of problems could be resolved at all via standard methods).

To whatever extent the Universe is a function of quantum events, then, quantum dynamics would seem to be an appropriate way to describe and make computations concerning such events. To whatever extent the Universe is not a function of quantum events, then, to that extent, quantum mechanics and quantum computers would appear to be irrelevant to how the Universe operates.

David contends that “the foundation state of the Universe is waveform information or what some call the Metaphysical Universe.” (Page 18) In traditional terms, metaphysics has to do with what lies apart from, or beyond, the physical and which physical filters, lenses, methods, or forms of representation are not capable of describing or explaining in a satisfactory manner.

To equate waveforms with the foundational state of the Universe might be a bridge too far. While waveforms of whatever kind might be a function of certain dimensions of the Universe, nevertheless, one cannot necessarily reduce the entirety of the Universe down to waveforms.



To whatever extent the term “metaphysics” is appropriate to use in conjunction with the phenomena of the Universe, this would be because one would have encountered one, or more, existential boundary regions in which waveforms and particles, of one kind or another, no longer appear to be involved in the manifestation of certain kinds of phenomena. David appears to be assuming that there is nothing in the Universe but waveforms/particles giving expression to the interaction of fermions and bosons, but he hasn't shown that his foregoing assumption is warranted and, instead, he tends to use quantum dynamics as a lion tamer might use a whip and a chair to fend off -- “Tyger! Tyger! burning bright in the forests of the night, What immortal hand or eye Dare frame thy fearful symmetry?” (cf William Blake) -- the unknown, the inexplicable, the mysterious Order of things.

Furthermore, as indicated earlier, information is a way of parsing or representing the phenomena of waveforms and particles. Therefore, one must try to keep in mind that the ontology of waveforms and particles is one thing, while the way in which those waveforms and particles might be, for example, mathematically parsed or described is a different kind of issue.

Information, mathematics, and quantum dynamics are not metaphysical mediums relative to the Universe. Rather, they are methods for describing certain kinds of experiential phenomena which are often considered, in some way, to constitute physical or material dynamics – that is, dynamics which, in some broad sense of the term, are concrete, palpable, and visible (either directly or through instrumentation) and, consequently, not metaphysical at all.

Mysticism and spirituality tend to be metaphysical in nature. Such perspectives tend to account – whether correctly or incorrectly -- for what is normally visible by making reference to what normally cannot be seen and, therefore, such a perspective maintains that what, in some sense, is considered to be physical or palpable only exists because of That which is beyond, or transcends, the physical.



Sensation and Perception

David continues on by saying: "Our five senses convert this waveform information source into electrical signals and send them to the brain which constructs the reality that we think we see, touch, taste, hear, and smell." (Page 18-19) While a tenable case can be built to demonstrate how our five senses might convert waveform-based experiential data into electrical signals of one kind or another, one might be on less stable and assured grounds when one tries to claim that it is the brain which constructs the reality that "we think we see, touch, taste, hear, and smell."

Unless one is proposing some sort of solipsistic phenomenology, the properties that waveforms have – or whatever "stuff" makes things possible -- is not entirely a function of our eyes, tongues, ears, noses, or our capacities to register the sensation of touch. The stuff, waveforms, or entities that help manifest the universe have their own realities or sets of properties which are engaged by our senses.

There is an interaction which takes place between what waveforms or ontological "lego sets" bring to the dance floor and what our sensory wiring and processing bring to that same stage. There are individuals who experience synesthesia in which certain kinds of smells might be experienced whenever one is exposed to particular kinds of shape, or an individual might experience colors while listening to music, and so on

Leaving aside the issues of illusions, hallucinations, various kinds of pathology, dreams, hypnosis and different kinds of anomalous experiences which, from time to time have been reported and which might complicate the following explanation but do not necessarily undermine what is about to be said, nonetheless, generally speaking, in order to hear something one must come in contact with a waveform or "stuff" that has certain kinds of properties to which one's hearing faculties are responsive, or in order to see something, one must come in contact with a waveform or "stuff" that has properties to which



one's faculties of vision can be responsive, and, the foregoing also holds true in the case of smelling, tasting, and touching.

This means – and, again, leaving aside various anomalous experiential conditions which appear to constitute exceptions to the general set of principles governing sensation – that sensory equipment does not activate itself but is activated through contact with the kinds of waveforms or ontological “stuff” to which a given sensory faculty is responsive. Furthermore -- and, once again, putting aside phenomena such as synesthesia which might appear to be exceptions to the general set of principles that govern sensation – the properties that are present in a given waveform or ontological “stuff” have a capacity to modulate what is experienced by one's senses, just as the properties that are present in a given capacity to sense can filter and modulate what a certain kind of waveform brings to the sensory dance.

Sensation is not a one-way street. There is a complex, interactive dynamic which is taking place between sensory faculties and that which is being sensed.

To organize, interpret, understand, and evaluate a given moment in the sensory dance as being of one modality rather than another involves a process of perception. However, perception is not necessarily something that sensory faculties impose on the waveforms which one encounters, but is something that is sort of a mutual work of art or construction to which both the senses and what is sensed contribute.

Again, putting aside an array of anomalies which are known to exist in conjunction with sensory experience, nonetheless, one can say that, in general, waveforms present our sensory capacities with a set of constraints and degrees of freedom that will tend to frame or modulate what is experienced. To a certain extent, perception is as much a function of what waveforms or ontological “stuff” brings to the dance floor as what sensory capabilities bring to that same venue, and, to that extent, perception is as much a function of what is sensed as it is a function of what does the sensing.



Therefore, one cannot say that perception is just a construct of the brain. To a certain degree, sensory capabilities will accommodate, or take into consideration, various properties of what is sensed during the construction of perception.

In addition, to be able to perceive something requires that an array of: Judgments, interpretations, characterizations, organizational arrangements, and conceptual/linguistic renderings must be made that give expression to cognitive processes that frame our sensory experience of what is being sensed. Nevertheless, these value-added intellectual processes cannot alter the character of one's sensory rendering of what is being sensed beyond certain limits since, otherwise, one will not be able to locate, for example, the book that is on a certain part of a table which can be found in the kitchen and that has a check stuffed in its pages which needs to be cashed even as one notes that the book appears to have the same sort of redness – but not necessarily exactly – that everyone else in the room is commenting upon even as the individuals who are gathered around the kitchen table might acknowledge, both individually and collectively, that the redness which is perceived is not actually the color of the book but, rather, the structure of the book has a waveform composition which rather than actually being red, induces the red part of the spectrum to be reflected to a person's eyes and, thereby, induce an experience of redness ... but, nonetheless, if the waveform or ontological "stuff" being sensed did not have the structure it had, the waveform would not have been able to interact with light to reflect the color that all of us might tend to agree that we saw or are "seeing."

Given the foregoing considerations, then, when David returns to the words of Alan Watts (1915-1973) which state: "Without the brain the world is devoid of light, heat, weight, solidity, motion, space, time, or any other imaginable feature. All these phenomena are interactions, or transactions, or vibrations with a certain arrangement of neurons," (Page 19) one feels a certain degree of uneasiness with the way in which things are being said or framed.



More specifically, the world is not devoid of the events that help make light, heat, weight, solidity, motion, space, time, or any other imaginable feature possible. Furthermore, the world is not just a function of a certain arrangement of neurons, even though such an arrangement might have a role to play in a given kind of sensory experience.

Even if neurons and the activities of the brain have a modulating and orientating impact on what is being sensed or perceived, neither Allan Watts nor David has shown that neurons and the brain are responsible for the sort of cognitive processes (consisting of intelligence, judgment, decisions, interpretations and so on) that help transition sensations into perceptions. In addition, if the ontological “stuff” and waveforms of the world were not what they were or are, then, to a considerable degree – and leaving aside anomalous experiences of different kinds – what we sense would not have the properties that it does.

Our sensory and perceptual faculties might filter, frame, shape, and alter, to some degree, our experience of the properties that the waveforms of the world bring to the phenomenology of sensory experience. Nevertheless, generally speaking -- and leaving aside anomalous forms of experience -- the ontological “stuff” and waveforms of the world shape and orient our sensory and perceptual capabilities in ways that tend to place constraints on what can, and can't, be done to such waveforms via sensory and perceptual processing and still have a world of ontological “stuff” and waveforms about which people can reach consensual agreements as far as what the nature of the properties are about which those worldly waveforms seem to be communicating to our senses.

Frequency Following Behavior

A little further on in his discussion, David says that: “The reason they can now connect the human brain with a computer



and make the computer respond to thought is because they are connecting two computer systems.” (Page 21)

The foregoing description appears to have a misleading dimension inherent in it. For example, the reason why human brains and computers can interface with one another to varying degrees is because of a phenomenon known as “frequency following behavior,” and this has little, if anything, to do with whether the phenomenon works because two computers are being hooked up to one another.

The fact that some frequencies can be used to entrain other frequencies does not depend on the presence of computers. Moreover, frequencies don't depend on the presence of computers to be able to interact with one another.

However, if, through whatever means, one sends a pulsed set of frequencies to a computer and if that pulsed set of frequencies is associated with frequencies that are present during certain kinds of human thought processes, then, as long as the computer is set-up to engage such frequencies according to certain processing dynamics (i.e., algorithms), then the computer can be sensitized to the presence of the foregoing kinds of frequency signals and, as a result, begin to follow those pulsed signals and, if equipped to do so, exhibit certain kinds of behaviors that are a function of the properties of the signals that are being received. Similarly, if a human being is exposed, through whatever means, to pulsed beams of a certain frequency, and if those pulsed signals are characteristic of frequencies that are associated with a certain kind of thought or emotion in human beings, then, human beings can be induced to respond to the presence of such pulsed signals and, as a result, some of the frequencies in the brain of the person toward which the frequencies are being directed will begin to follow, or accommodate, the presence of the signals that are being communicated to the individual, and, consequently, the person will experience a certain kind of thought or emotion peculiar to, or associated with, the pulsed frequency which is being sent.

The individual interprets the presence of the pulsed frequency as if it were being manifested in a context that is



normally associated with a perception in which such a frequency is present. However, this phenomenon is possible not because the human brain is a computer but because of the role which frequencies and pulsed frequencies play in human experience.

If one doubts that the foregoing considerations are true, then, for a start, one might take a look at the work of, among others: Nick Begich, Michael Persinger, Robert Duncan, Len Ber, and Sabrina Davis Wallace. All of the foregoing individuals, each in his or her own manner, have put forth evidence indicating that the brain possesses electromagnetic properties that are eminently hackable by means of techniques involving frequency following behavior, but notwithstanding such a reality, this does not make the brain a computer nor does the existence of such realities mean that one can reduce the mind to the brain.

Computers, Information, Energy, and Health

David goes on to state: "... The human body has the equivalent of a computer motherboard with its genetic network and the meridian lines of energy on which the healing art of acupuncture is based." (Page 21) There is a certain amount of vagueness present in the idea that the combination of a genetic network and meridian lines can be considered to be the equivalent of a motherboard in a computer.

The systems of logic that are present in a genetic network or the meridian lines is far more complicated, nuanced, and richer than anything that can be found in the motherboard of a computer. In addition, the circuitry that can be found in the epigenetic dynamics which connects, among other things, genetics and meridian lines exhibits far more degrees of freedom and enhanced capacities for generating a diversity of metabolic pathways in response to changes in environmental signals than any modern computer is capable of accomplishing.

Standard computers are shaped by the possibilities and limits inherent in putting together systems involving



combinations of: “or,” “and,” “not,” “yes,” “no,” “on,” “off,” and, sometimes a certain amount of fuzzy logic in which the nature of something entails a few degrees of freedom or degrees of imprecision beyond the narrow determinations that are permitted by Boolean logic processes. On the other hand, human memory, insight, inventiveness, creativity, understanding, critical reflection, talent, dreams, emotional intelligence, inspiration, abductive reasoning, moral assessment, and spiritual experiences often involve the experience of grasping (insight or intuition), or being grasped by (e.g., experiences of mystical unveiling in which the whole of a phenomenon is disclosed to a person) rather than being the result of some kind of step-wise computation or set of algorithms.

There is none of the computational character of computers – whether standard or quantum in nature – which is necessarily present in a great deal of human cognition and emotion. Consequently, the notion that the brain or the mind is just a kind of computer seems, at the very least, to be questionable.

As previously noted, David describes his own anomalous experiences in the late 1980's and early 1990's in a manner that indicated how he felt that understandings, of one kind or another, were being downloaded into him. The way in which he describes his own experience does not seem to be a matter of computing his way to such understandings by means of logic gates or the logical properties of qubits, but, rather, those understandings – whether right or wrong – felt to him like they were being given to him.

Artificial intelligence is called artificial intelligence because notwithstanding its capacity for making parasitic use of what has been given to it in the form of an array of computing algorithms by its human overseers, and as a result, has been enabled to take the collective contributions of a myriad of human beings and leverage those contributions, with human assistance, into performances capable of beating world champions at chess or Go. Nonetheless, to date, artificial intelligence has not been able to come anywhere remotely close to the natural intelligence of human beings with respect to self-



generated capabilities involving language, creativity, critical thinking, scientific discovery, mathematical inventiveness, moral sensibilities, emotional intelligence, or spiritual considerations.

I can't remember the last time that an AI system won a Nobel Prize, or a Pulitzer Prize, or a Fields Medal, or a MacArthur Fellowship. Part – or, perhaps, much – of the problem here, of course, is that the One Who oversaw the installment of natural intelligence in human beings is far more gifted than the humans who have deluded themselves into believing that, somehow, they have the same set of capabilities as the One Who created them.

David ends his attempt to try to draw parallels between computers and human beings by stating that: "Acupuncture needles and other techniques are designed to balance the flow of energy (information) through those pathways to maintain informational balance and communication in the constant interaction between body and Cosmic Internet." (Page 21) What does it mean to balance the flow of energy, and why refer to energy as being equivalent to information when the latter is, at best, merely an attempt to descriptively represent the former since, among other things, energy can actually do what information cannot – namely, energize? Information – with human assistance -- might be able to talk a good game, but it can't actually accomplish what that which it is attempting to describe can accomplish unless information is organized by human beings into a system that is provided with the sort of energy that information needs to bring about any sort of effect.

In addition, health is not a state of informational flow – balanced or otherwise. Health is a state in which epigenetic dynamics either: (a) encounter no sources of pathological interference which prevent those dynamics from being able to function in accordance with their essential nature, or (b) to whatever extent such pathological currents are present, an individual's capacity for detoxifying those kinds of phenomena kicks in – which is controlled by epigenetic dynamics ... a



capacity that information did not, and cannot, give to human beings.

People might know how to use acupuncture needles to treat this or that malady, and, thereby, restore some sort of healthy, functional, balanced interaction between the forces or qualities or properties of ying and yang. Moreover, there might be some individuals who know how to use such acupuncture instruments better than do others, but neither the ones who are masters of acupuncture, nor the ones who are mere practitioners of acupuncture necessarily know the details concerning the actual character of the energy dynamics that are being induced to take place or what makes such inducements possible.

What is chi? Is it a form of electromagnetic energy or is it some other kind of energy that can, under certain circumstances, be transduced – as might be the case with respect to the activities of microzymas, endobions, bions, or somatid dynamics -- into certain forms of electromagnetic energy, or piezoelectric energy, or biophotonic energy?

David brings together words such as: “Motherboard”, “quantum computing”, “information”, “informational flow”, “genetic networks”, “meridians,” “biological systems,” “energy,” and “Cosmic Internet” as if the mere juxtaposition of those terms – together with a few terms of connection -- forms a coherent, intelligible system. Unfortunately, this does not seem to be the case, and, as a result, while he might be creating a framework of meaning through which to interpret experience, the system of meaning being created doesn't seem to provide much in the way of a demonstrable understanding of, or insight into, what either human cognitive potential or health seems to entail.

More On Computer Issue

On a number of occasions, David refers to human beings – sometimes in conjunction with the activities of the brain and



sometimes in conjunction with genetic activity and the meridian network – as being a computer ‘in the broadest sense of the term’ or “in the widest possible sense.” One tends to encounter a certain amount of difficulty trying to understand what is entailed by the notion of a computer that is to be construed in the broadest or widest sense of the term.

Computers compute. No one has shown that what goes on in cells, tissues, organs, the meridian system, or the brain is a matter of computation of some kind.

To be sure, there are individuals (e.g., Steven Pinker) who have sought to put forth models that are built around the idea of treating the brain as a network of computational devices. However, even if one were to agree – for purposes of argument – that all cognitive activities are a function of nothing more than brain activity, there are considerable lacunae in the accounts that are offered concerning the alleged computational nature of, say, dreams, consciousness, creativity, language, eidetic memory, meaning, insight, inventiveness, phenomenology, hermeneutics, belief, and mysticism. Moreover, if cognitive activities are not a function of brain activity, then, trying to fathom in what way such activities are computational in nature presents a variety of problems.

David talks about standard computers and quantum computers, but he never really talks, in clear and definitive terms, about what makes a computer a computer. As a result, the idea that one should think of computers in the widest, broadest terms tends to drift off into an unintelligible kind of vagueness that seems to accomplish little except to enable an individual to leverage that vagueness in ways that offer some extra degrees of leniency or freedom in relation to the process of theorizing about an array of possibilities that might, or might not, necessarily involve devices that are connected by a set or network of logic gates and circuits that are intended to compute answers as a function of mathematically weighted algorithms or ways of organizing such gates and circuits.

Being asked, as David appears to be doing in the first chapter of *Everything You Need To Know But Have Never Been*



Told, to engage the idea of computers in the widest, broadest sense, seems to be little more than saying: Let's just assume that the human being is a computer of some kind and proceed from there. If this is what David is doing, one might wish to counter with: "Let's not assume this.

Rather, let's begin with being shown that human beings are, indeed, computers in some particular sense of that term. If someone wishes to take me on a narrative journey or down a darkened rabbit hole, then, I would like the mode of conceptual transportation that is to help carry me into the unknown to be as sound as possible.

Unfortunately, suggesting that one should treat human beings as being computers in the widest or broadest sense of this word raises an array of what seem to be important questions concerning such a possibility. Some of those questions have been outlined during the last several pages.

The Chakra System

A little later in the first chapter of *Everything You Need to Know But Have Never Been Told* David talks about the chakra system. He indicates that the term "chakra" can be translated as "wheels of light," and, then, he proceeds to list different chakras, pointing out that each chakra has a different function.

For example, he indicates that the sacral chakra, which is located in the lower belly, processes certain emotions, such as anxiety, whereas the emotions of compassion, love, and empathy are felt in the heart since this is where "the heart chakra vortex is located within the body's electromagnetic field." David doesn't say what the nature of the processing dynamics are that take place in the sacral chakra or wheel of light and, as a result, generate anxiety, nor does he say what the nature of the light is which is whirling about in its vortex within the body's electromagnetic field, nor does he specify how that light - whatever its nature might be -- interacts with the electromagnetic field to produce compassion, love, or empathy.



How does one determine that a given situation is better engaged through anxiety than through compassion, love, or empathy? Do chakras make such assessments, and, if they do, then, what contribution, if any, does the brain make with respect to such forms of assessment and processing?

The foregoing comments are not intended to cast aspersions on the chakra system of processing or activity. Rather, certain kinds of questions are being raised in conjunction with that system of processing because there is nothing which David is saying in this section of his book which would indicate that the chakra system is just a computer in the widest or broadest sense of the term.

We don't know what the nature of the light is that is manifested in any of the chakras. David says that every chakra has a different function, but we don't know if such differences are because: (a) The structural properties of each of the chakras are different while the nature of the light that is expressed through them remains the same; or, (b) if the aforementioned functional differences are because the nature of the light coming through different chakras is not the same while the structural properties of the chakras remain the same; or, (c) if the differences in functionality which are being alluded to are a combination of different modalities of light being manifested through each chakra, together with the structural differences that might be inherent in each of the chakras which, in some way, process the light that is present in any given chakra as a function of the properties of those chakras.

Given the foregoing sorts of questions concerning the chakra system, one has difficulty understanding how one might refer to that system as being some sort of computer system when the latter is thought of in its broadest, widest sense. How the light(s) associated with different chakras is transduced into anxiety in the case of the sacral chakra and transduced into compassion, empathy, and love in the case of the heart chakra is not indicated by David in specific terms.

What are the properties of the "logic gates" to which such chakras supposedly give expression? Is the light that is



transduced through each chakra a form of energy or does that light not only provide some sort of energy, but, as well, inform the dynamics of the chakra in some fashion?

Is the light a form of force or is it a form of energy, or a bit of both? If it is a form of energy, then, what kind of energy is it and how does it become transduced into, say, electromagnetism?

In addition, David doesn't seem to spend much time providing an account of how the chakra system interacts with brain functioning. He does mention that there is a crown chakra on top of the head (and adds that this is where he had the experience of some kind of energy drilling down into his head during his anomalous experience in the Andes mountains while traveling through Peru), and he also refers to the brow chakra which is the putative sight of the so-called third-eye, but he doesn't say how, or to what extent, the activities of the crown and brow chakras shape, modulate, or organize brain functioning, nor does he say how the sacral and heart chakras – which process an array of emotions – are connected with, or have some control over, or modulating capacity with respect to, various kinds of brain activity.

Are chakras parts of some sort of computer system when they are viewed through the lenses of the notion of a computer when the latter notion is considered in the broadest, widest sense? I don't see how one can answer such a question on the basis of what David has said, nor can one understand how whatever interface occurs between the chakra system and brain activity necessarily gives expression to some kind of computer, and if one would like to maintain that such an interface does give expression to the idea of a computer when this latter notion is considered in its widest, broadest sense, then the idea of a computer becomes relatively meaningless because even if one were to claim that the chakra system and the brain as well as the interface of those two networks constitute a complex computer system, one has no idea how any of it works.



All-Possibility, All-Potential

David claims that our five senses constitute a decoding system which takes waveform information from the Cosmic Internet or Universe and turns that information into electrical information which is, then, communicated to the brain. Furthermore, various parts, sections, regions, or compartments of the brain specialize in further forms of processing information that is coming to them via the sensory transduction of the waveform information from the Cosmic Internet into electrical signals and, by means of such additional processing, the brain is able to generate digitalized images and holographic forms which human beings perceive as the world around them even though, as David claims: "There is in fact no world 'around us' and everything exists only in the brain an genetic structure in the form that we think we are experiencing 'outside' of ourselves." (Page 22)

The brain, chakra system, genetic capabilities, and meridian network came into existence how? Whether one posits an explanation that is couched in evolutionary terms or mystical/spiritual terms, we are not solipsistic beings that created ourselves.

According to David, Infinite Awareness consists of All-Possibility and All-Potential, and, therefore: The 'brain', 'chakra system', 'genetic capabilities' and 'meridian network' were, apparently, the possibilities and potentials that just happen to emerge in our Universe. However, David doesn't actually account for how the transition from All-Possibility and All-Potential to actuality took place in relation to any of the foregoing terms.

Was it a random event? How would one know this is the case given that All-Possibility and All-Potential would have room for both random and non-random scenarios?

If the process of going from All-Possibility and All-Potential to actuality was not random in nature, then, in what way was it not random? Are All-Possibilities and All-Potentials aware of



themselves prior to being actualized, and if they are, what determines whether one kind of possibility or potential rather than another possibility or potential emerges into actuality?

If All-Possibilities and All-Potentials are inherent in Infinite Awareness, then, surely, among those possibilities and potentials is one in which no possibility or no potential will ever be manifested. So, given the foregoing possibility or potential, then, an obvious question is why is the Universe here rather than not at all?

Did certain particular waveforms present in All-Possibility and All-Potential come into being because Infinite Awareness focused on such waveform possibilities and potentials? If so, how does such a focus turn possibility and potential into actuality and how does particularized focus emerge out of Infinite Awareness?

Did a Cosmic Waveform collapse and become manifest as particular waveforms that have the properties of a brain, or a chakra system, or genetic processes, the meridian network, and so on? If so, what was the nature of the collapse dynamic and what brought it about?

Why should one accept David's contention that there is no world "around" us and that everything exists only in the brain and the genetic system? After all, when considering the nature of All-Possibility and All-Potential, one such possibility and potential would be for there to be 'something' around us – rather than the nothing which David proposes – and, if this is the case, then, phenomenology is not just a function of what takes place within the brain and genetic system but involves an interactive dynamic of some kind between two or more realms.

David's claims to the contrary, the capacity to create virtual forms of reality does not serve as evidence to corroborate the idea that there is no world 'around' us. To create a virtual form of reality, something – usually in the form of pulsed frequencies of various kinds – is organized to impinge on the brain in certain ways and, thereby, induce it to experience through the filters, frames, and lenses which are provided by the aforementioned pulsed frequencies, and, moreover, that which organizes such a



dynamic is possible because of the existence of some kind of hardware (epigenetics, genetics, brain) that is capable of generating or processing the sort of dynamic that will be able to induce an individual to have one kind of experience rather than another.

Hallucinations, illusions, hypnotic trances, fantasies, dreams, and placebo events might seem like variations on the theme of virtual forms of reality. However, in one way, or another, human beings are, or have been, structured in such a way as to be open to those sorts of possibilities, but since there is no evidence to indicate that human beings are the ones who created themselves with the foregoing set of inclinations, then, one is forced to consider the possibility that a transcendent force or set of forces of some kind – that is forces ‘outside’ or ‘beyond’ or ‘around’ human beings – are responsible for the possibility of such virtual reality potentialities.

The focused attention of Infinite Awareness upon some aspect of All-Possibility and All-Potentiality that is given expression through possibility being transduced into actuality of some particularized kind creates a context of focused and unfocused attention. One might not necessarily have to interpret such a context in terms of spatial relationships, but one has created a differentiated set of compartmentalized relationships involving a “within” and a “without” involving contexts of focused attention.

David maintains that everything is consciousness because everything is a function of Infinite Awareness. Nonetheless, given the notion of All-Possibility and All-Potential to which David believes Infinite Awareness is capable of giving expression, then, one might note that even if one were to agree that everything is an expression of consciousness, this does not necessarily mean that everything manifests consciousness in the same way or to the same degree, otherwise there would be no need for the realms of All-Possibility or All-Potential.



Consciousness, the Brain, and Information

David further stipulates that not only is everything consciousness, everything is also connected and engaged in the process of communication. In fact, David maintains that: "... a brain is only a means of decoding information and in that sense everything has a 'brain' because everything is constantly receiving and transmitting information." (Page 24)

The Qur'an states: "The seven heavens and the earth and all that is therein praise God and there is nothing that does not glorify God in praise, but ye understand not their manner of praise." (17:44) Is 'praise' a function of information or, alternatively, does praise necessarily involve a process of decoding information or having "a brain that is constantly receiving and transmitting information"?

Whatever kind of possibility or potential an aspect of consciousness entails, one might want to consider the idea that the essential nature of such a possibility which has become actualized, at least as a potential, constitutes a form of praise that does not necessarily require the decoding of information or the presence of a brain. In other words, the existence of a possibility as an actualized potential with an essential nature might be considered to be a form of praise, in and of itself, quite apart from issues of information, decoding, brains, awareness, and communication, and, moreover, the foregoing possibility would constitute a form of praise that we do not necessarily understand because we have no knowledge or understanding of what it is for such a possibility to become actualized as a potential with an essential nature that might, or might not, become realized.

Roger Lewin wrote an article for the journal *Science* that appeared in the December 1980 edition and was entitled: "Is Your Brain Really Necessary? The article provided an overview of certain aspects of the clinical work conducted by a British neurologist, John Lorber (1915-1996).



One of the research interests of Professor Lorber (he was on faculty at Sheffield University) involved the condition of hydrocephalus in which, usually for congenital reasons, the cerebrospinal fluid of a person is prevented from circulating properly as it circulates between the spinal column and the brain. As a result, over time, the cerebrospinal fluid begins to collect in one or more of the ventral spaces within the brain and begins to exert an outward pressure and, thereby, squeezes the brain against the skull.

Professor Lorber divided people with the foregoing condition into four categories. First, there were those individuals whose brain scans indicated a minimal amount of enlargement of their ventricles, and, then, there were individuals whose scan indicated, respectively, ventricles or spaces within the brain that occupied: (2) 50 to 70 percent of an individual's cranium; (3) 70 to 90 percent of a person's cranium space, and, finally, (4) 95% or more of the internal cranium space of an individual.

Professor Lorber indicated that category 4 constituted about 10% of the total group of the people being studied. Many of these individuals – that is, individuals whose cranium is 95%, or more, filled with cerebrospinal fluid, and, therefore, with very little brain material -- exhibited severe cognitive challenges and disabilities, and, yet, nonetheless, at least half of the individuals in that group were able to take an intelligence test and score 100, which matches the mean average score for that test.

Moreover, Professor Lorber also indicated there was one youngster from the foregoing group who scored 126 on the IQ test and who, also, had obtained a first-class honors degree in mathematics. In addition, his social capabilities were, in all respects, quite normal.

The reason why this particular young man showed up in Professor Lorber's study was because one of that individual's professors noted that the youth had a larger head size than other students and, as a result, referred the student to Professor Lorber for possible inclusion in the latter's research study. When a brain scan was performed in conjunction with that



student, instead of observing a thickness of 4.5 centimeters in the brain tissue that normally exists between the ventricles and the outer portion of the cortical surface, the researchers found just a thin sliver of brain material measuring approximately a millimeter, or so, in thickness.

In further commenting on the case of the foregoing young student, Professor Lorber indicates that he couldn't be sure whether the quantity of cerebral matter in the student's brain is 50 grams or 150 grams. However, one thing the pediatric neurologist is sure of is that irrespective of whatever the precise amount of cerebral material which might actually be present, it is substantially less -- by an order of magnitude, or more -- than the 1.5 kilograms (1500 grams) that characterizes the weight of a normal brain.

Notwithstanding a cranium which is 95% filled with cerebrospinal fluid and the presence of brain material that is a millimeter, or so, in thickness (rather than the usual 4.5 centimeters of thickness), and which weighs roughly 1450 to 1350 grams less than a normal brain of some 1500 grams, the student graduated with a honors degree in mathematics. Furthermore, there were other individuals who were in the same group and who were able to score 100 on an intelligence test.

Contrary to what David claimed in the previously cited quote, apparently, not even human beings necessarily need their brain to be able to communicate with the world. If such a possibility exists in conjunction with human beings, then, why should one suppose that the rest of Universe is in need of a brain to be able to interact with that Universe or to engage in praise of the One Who made such a Universe possible?

David rhetorically asks on page 25 of his book, near the top: "...what is the brain except a form of information," and, then, he proceeds to add: "... information can be processed in infinite different ways by infinite expressions of consciousness."

The foregoing perspective seems to be conflating information with that which information is used to represent. There might be an infinite ways of processing information, but,



the challenge is to try to ascertain which, if any, of those ways of processing information concerning the brain might be correct.

String theory has been estimated to be capable of giving rise to 10^{500} possible universes, and one might point out that among the many problems which have tied string theory up in knots there is no known, reliable, rigorous way to test that theory and show how and why our universe emerged rather than some other kind of universe. String theory is a way of processing information which is not even infinite in nature, and, yet, it has dissolved into a morass of uncertainties and things which cannot be known, and, so, to argue, as David does, that there are an infinite number of ways to process information doesn't really resolve any issue because, as is the case in string theory, being able to come up with an incredibly large number of possibilities for arranging information doesn't necessarily help one to identify the nature of the reality in which one is currently ensconced.

The Qur'an indicates: "And if all the trees of the earth were pens, and the sea, with seven more seas to help it (were ink), the words of Allah could not be exhausted. (31:27)" The problem is not infinity or the indefinitely large number of possibilities that are implied by the foregoing orientation, but, instead, the problem is to find a way of distinguishing between the Real and the illusory.

The Prophet Muhammad (peace be upon him) is reported to have said: "I swear by God that this world in comparison with the world to come is as though one of you put a finger into the sea. Let that person consider what amount of water is brought out of the sea, and what remains." Again, the idea of a certain level of reality which is indefinitely large is being alluded to, but that which is being alluded to is not necessarily a function of information or the processing of information as – based on the previously noted quotes -- David seems to believe is the case.

Reality, whatever it might be, is not information. Information presupposes the existence of a reality of some kind, and, as such, information is a way of attempting to describe or



represent That which, among other things, provides the idea of information with something with which to work.

David cites an article in *Scientific American* that seeks to equate black holes and computers. According to the article everything is a computer because everything registers and processes information.

The article goes on to speculate that all elementary particles store bits of data. Moreover, whenever two, or more, particles interact, those bits of data are transformed, and, as a result, "physical existence and information are inextricably linked."

David modifies the foregoing statement by saying that it is the illusion of physical existence and information which are entangled with one another. This is because he believes that the idea of physical existence is, in and of itself, a form of processed information.

Elementary particles are whatever they are. Data and information arise when human beings engage, or are engaged by, such particles and, during that phase of interaction, human beings have been known to generate systems for quantitatively and qualitatively keeping track (through representational forms of data and information) of different phenomena involving the human side of the interaction – systems that, sometimes, are referred to as recorded observations.

Contrary to the *Scientific American* article which David cites, elementary particles cannot be shown to store bits of data. Data, like information, is a form of description or representation that is tied to observational or instrumental methodology.

When particles interact, recorded observations might indicate that something is different from previous recorded observations involving such particles, and such differences might be captured in the form of statements and equations that give expression to, or allude to, forms of data-based and informational representation that are believed to capture something about the nature of the changes which have been observed ... observations that might have been made possible by changes or differences in the particles being observed.



Nonetheless, the observations, data, information, and so on that exist on the human side of things are nothing more than hermeneutical ways of representing or referring to whatever has helped to make possible the dynamics of whatever has been phenomenologically experienced.

To try to claim that elementary particles are involved in the dynamics of “data storage” and “informational processing” in the same way that humans are involved in those sorts of dynamics is a form of projection because the foregoing two phrases are hermeneutical artifacts or representational constructs. We don't observe elementary particles: Storing bits of data, engaging in data transfer, or transducing such data into some sort of informational format so that those particles will be able to process that information in order to undergo this or that kind of transition, but, instead, the individual or individuals who wrote the article in *Scientific American* to which David is referring are, arbitrarily -- and without any real justification -- are conceiving of elementary particles as if the latter entities go about their existence in the same way that the authors of the article go about their own existence.

David modifies the position being put forth in the *Scientific American* article by stipulating that it is the illusion of physical existence which interacts with information because, as noted previously, the physical realm is, according to David, nothing more than a function of some sort of data- and information-processing dynamic. However, notwithstanding the change which David has introduced into the discussion, he has committed the same sort of mistake that the aforementioned *Scientific American* article has made ... in fact he has doubled down on the mistake because he is not just saying that the physical interaction of elementary particles involves the storage of data and the processing of related information as the article does, but, he also is saying that physical reality is nothing more than a function of the sort of data and information processing that takes place in the brain.



Informational Standing Waves

David says that every “Form is in-form-ation decoded from waveform states. ‘Physical’ reality including the body is made manifest through standing or stationary waves of information. (Page 25)”

Physical reality is made manifest through what kind of stationary waves of information? One is reminded of lines from the 1934 poem, *The Rock*, by T.S. Eliot which read: “Where is the wisdom that we have lost in knowledge? Where is the knowledge that we have lost in information?”

How are different kinds of stationary waves of information possible? How are those waves made manifest?

Is knowledge something more than information, and, if so, in what way is that the case? What are the criteria for differentiating between noise and information?

Is the aforementioned notion of ‘differentiating criteria’ a function of something that is other than information? If this is the case, then what is this ‘something other’? If this is not the case, then isn’t any attempt to distinguish among: Noise, information, knowledge, and wisdom a rather arbitrary exercise?

If stationary waves of information are arbitrary arrangements, then, what do such waves have to do with issues of truth? Is meaning a function of information, or does information have to be encoded in certain ways in order to have meaning, and if so, what are these ‘certain ways’ and what makes them possible and what do they have to do with the nature of reality?

Does the encoding of information involve something more than information? If so, then, what is this ‘something more’?

If the encoding of information does not involve anything more than information, then, why bother with encoding it? What does encoding information do that information does not do on its own except, perhaps, to improve the efficiency and capacity of transmission.



What makes the process of decoding encoded information possible? What follows from instances in which the decoding process generates a meaning structure that is other than what was intended or meant by the original encoding process, and how does one go about determining that this is the case?

David indicates that in order to create a standing waveform, one needs some sort of blockage or wall at each end of the node through which the standing wave emerges and which is capable of creating a context which induces a waveform to: (1) Bounce back and forth between the two end-walls, (2) interact with itself as it is bouncing back and forth, and, (3) continue to repeat stages (1) and (2) so that an up-and-down oscillating waveform is maintained somewhat like the way in which the prongs or spokes on the hubcaps of cars moving at certain speeds appear to be stationary even as they are oscillating.

What kind of information is oscillating? What generated the information? Why is it oscillating? What do such oscillating standing waves of information mean?

Why does information assume the shape of a waveform? Where does the information come from that makes up different waveforms?

What are the properties of the oscillation? What makes those properties possible?

How did the walls or blockages arise that are containing the waveform oscillation? What is the nature of the force that enables such walls to prevent an oscillating waveform from escaping rather than remaining stationary?

From the perspective of some individuals – and given some of the things that David says (some of which have been quoted earlier), one has difficulty resisting the idea of placing David in this group of people -- the answer to all of the foregoing questions appears to be: “Information.” It is as if the Mr. McGuire character played by Murray Hamilton in the movie, *The Graduate*, were to utter: “Information” rather than “Plastics” as being the response du jour with respect to resolving all



possibilities, problems, aspirations, interests, opportunities, and scenarios.

However, information does not order itself. Furthermore, there doesn't seem to be any way to plausibly argue that information is aware of itself, or that it understands itself, or processes itself, or encodes itself, or decodes itself, or establishes the criteria that might help one to differentiate among noise, information, meaning, knowledge, wisdom, and truth.

The notion of information gives expression to only one possibility among All-Possibilities and gives expression to only one potential among All-Potentials. Consequently, why should one suppose that David's attempt to treat standing waves of information as being the "stuff" out of which our universe is made is correct when there are so many questions surrounding the issue of information (some of which have been mentioned over the last several pages) that do not seem to lead to defensible answers concerning the idea that standing waves of information constitute the 'stuff' of the universe?

David contends that: "...what we call the Universe is itself one big standing wave of information that oscillates – 'moves back and forth in a regular rhythm'." (Page 27) What is a person actually saying when such an individual claims that information oscillates back and forth in a regular rhythm? What causes the information to oscillate back and forth? What causes the oscillation to take place in a regular, rather than an irregular, rhythm?

What determines the frequency of the oscillation? How does this take place?

What prevents the foregoing oscillating wave from being able to escape the node through which it is being expressed? What makes possible the node through which the standing waveform of information is to be expressed?

David mentions, in passing, the work of the German biophysicist Fritz-Albert Popp who led a team which discovered, among other things, that DNA seems to oscillate or vibrate at a



particular frequency. David comments – without any discussion, elaboration, or proof – that such oscillation: “...relates to the standing wave.”

Relates in what way to the standing waveform of information that supposedly constitutes the Universe? This appears to be nothing more than a process of attempting to generate ontology through declaration.

David develops the foregoing perspective by citing the work of the Russian biophysicist and molecular biologist, Pjotr Garjajev, and maintains that the research being alluded to shows that “... DNA not only receives and transmits information but absorbs and processes it.” However, the aforementioned research was not necessarily about the transmission, absorption, and processing of standing waveforms of information, per se, but, instead, appears to be focused on the phenomenon of being able to alter the structural character of DNA coding by transferring captured frequencies from one organism and transferring those frequencies to the DNA of another organism by means of lasers and, thereby, was able to effect a change in the latter's DNA.

Given that David's manner of parsing the nature of the Russian scientific research involves introducing the notion of “information” as a way of framing and filtering what took place in that research, this seems to cast such research in a light that distorts, somewhat, the actual perspective that might have been advanced through that research. Garjajev's group indicated that there are certain homologies between the syntactical structure of languages and the structural character of the alkaline-pairs in DNA. When the right frequencies are captured by a laser, then, the language-modulated frequencies that are carried by coherent light are capable of affecting what takes place in DNA that is other than the DNA from which the captured frequencies originated (i.e., present in another organism).

The foregoing point concerning the homologies between natural language structures and the structural features of DNA and the way in which frequencies that are given expression through the medium of language can affect what takes place in



the dynamics of DNA is made by David on page 28 of his book. However, that point is made in a context that is relatively free of the vocabulary of standing waveforms and information, and the gist of my comments over the last several pages has been directed toward critically reflecting on problems entailed by David's manner of trying to frame issues concerning the nature of reality using the notions of information, standing waves, and the like.

Evolution, Population Dynamics, and the Dot Below Bey

David continues on by asserting that: "What we call evolution with species changing to stay in sync with a changing environment and developing gifts perfect for survival comes from the information interaction between the quantum field of possibility and probability, DNA and the human energetic field." (Page 27)

Since, as evolutionists readily admit, 99% of all the species that have ever been known to exist on Earth have become extinct, one has difficulty accepting the idea that the reason why species change is "to stay in sync with a changing environment." Different dimensions of a specie's population might be better able to stay in sync with changing environmental conditions while other dimensions of that same population might fall by the wayside because those dimensions have fallen out of sync with the environment, and when the collective capabilities that are present in a given specie population are no longer in sync with changing environmental conditions, then, the specie will become extinct.

Sometimes, as environmental conditions change, different segments of a given specie population will become isolated from one another and, over time, establish populations that exhibit a different mix of characteristics and properties that, among other things, prevent those segments from being able to breed with one another, and, as a result of such changes, new species sometimes emerge. Nonetheless, the emergence of such species



is a function of population dynamics and has nothing to do with “...developing gifts perfect for survival” that, supposedly, come “from the information interaction between the quantum field of possibility and probability, DNA, and” energetic fields because no one has ever provided a plausible account – in step-by-step detail – of how such new “gifts perfect for survival” ever come into existence, or why it is that such “gifts perfect for survival” are not able to stem the tide of extinction that has washed away 99 % of all species. Maintaining, as David does, that there is a dynamic involving: “information interaction between the quantum field of possibility and probability, DNA”, and some sort of energetic field doesn't really provide much insight into how, allegedly, such a dynamic serves as the source of “gifts perfect for survival.”

David contends that: “By expanding the frequency band on which DNA is operating (by expanding our consciousness) we can connect with other realities beyond the five senses as psychics and mediums do. We can heal and be healed remotely by using our consciousness to deliver harmonizing frequencies to another's DNA.” (Page 27)

I believe in the idea of expanded or expanding consciousness. The Qur'an indicates that: “We raise by grades (of Mercy) whom We will, and over every lord of knowledge, there is one more knowing. (12:76) and, as well, “We shall show them Our signs upon the horizons and in themselves, until it is clear to them that God is the Real.” (Qur'an: 41:53)

The realities beyond the five senses to which an individual might be connected are not necessarily a function of the sort of standing waveforms of information about which David talks. Instead, the dimensions of experience to which allusions are being made in the foregoing quotes give expression to signs on the horizon and within one which are said to demarcate different dimensions of the Real which, God willing, do not involve becoming lost in information but have to do with being opened up to knowledge and wisdom.

In fact, the Sufi mystical path invites an individual to a very different scenario than the informational standing-wave notion



about which David seems to be informing individuals. More specifically, the Prophet Muhammad (peace be upon him) is reported to have said: "All of the Revealed Books are contained in the Qur'an. And the meaning of the Qur'an is contained within surrah al-Fatihah [the opening chapter of the Qur'an], and the meaning of surrah al-Fatihah is contained in Bismillah ir Rahman ir Raheem [In the Name of Allah, the Beneficent, the Merciful], and the meaning of Bismillah ir Rahman ir Raheem is contained in Bismillah [In the Name of Allah], and the meaning of Bismillah is contained in the dot beneath bey [the Arabic letter with which Bismillah begins]." From the foregoing perspective, the dot beneath bey symbolizes the locus of created manifestation that constitutes the connection to realities that both encompass as well as extend beyond those that are accessible by the five senses.

In addition, the Prophet Muhammad (peace be upon him) is reported to have said: "Truly, the Qur'an has an outward and an inward dimension – and so on, up to seven dimensions." The Qur'an is, first and foremost, intended as an aural, not a written, tradition, and, therefore, reciting the Qur'an gives expression to all manner of frequencies which if recited properly can, if God wishes, affect every aspect of a human being's existence, including DNA.

Consequently, I am not taking issue with the sorts of phenomena which David indicates might be possible. Rather, I am taking issue with the way in which David often goes about describing such possibilities through the language of informational philosophies or engages those possibilities through the arbitrary and, often, neologistic treatment of various ideas derived from quantum mechanics.

Frequencies, Information, and Order

David mentions, in passing, a March 2017 announcement by researchers at Columbia University, in conjunction with individuals associated with the New York Genome Center. The



announcement to which reference is being made indicated that it was both possible and feasible to employ DNA as a means of storing, copying, and accessing files that had been digitized just like one might do via a computer.

Commenting on the foregoing discovery, David talks about how, for quite some time, he had been proposing that DNA is like a computer hard drive that “stores information.” Notwithstanding his position concerning the idea of “information” and irrespective of whether one is talking about a storage device for a computer or the manner in which DNA can be used to store, copy, and access files, what is being stored is not information.

In computer-related storage devices, bits refer to something that can have only two states – on and off, magnetized and unmagnetized, yes or no, 1 or 0. None of this is about information but, rather, it is about whether something is one state or another.

When one configures bits into units of 8, called a byte, one has a unit that can assume 256 states which can be used to represent or characterize this or that: Property, condition, attribute, alpha-numeric character, or other kind of symbol. Again, none of this is a function of information but, instead, has to do with the combinatorics of states and the network of meanings and functions which one can generate through organizing the dynamics of such combinatorics in one way rather than another.

The contents of a file – when digitized and stored on an appropriate device – consists of an array of bytes that are capable of representing the letters, numbers, symbols, images, and meanings to which such an arrangement of bytes gives expression. States can be represented, and combinations of states can be represented, and numbers, letters, images, and meanings can be used to represent those states.

There is no information inherent in what is transpiring. However, principles of information theory can be used as a way of trying to describe and assign significance to the structural character of the state dynamics in such a storage device.



If one can store, copy, and access files via DNA, then, this is because the structural properties of DNA, like the properties of a storage device for a computer, enable one to create a context of combinatorics through which networks of states can be established as a function of the properties of DNA molecules together with the manner in which they interact with one another. The possibility of generating states that can have different representational meanings, properties, and structural features is what gives DNA the capacity to serve as a storage device and not the presence of something called information.

Information presupposes the existence of something which is, in some sense, "real" that has the capacity to manifest or assume an array of states which can be organized into meaningful forms or structures. So, when David indicates that, for some time, he has had the sense that DNA is like the hard drive devices that can be used in conjunction with computers that make storage, copying, and accessing functions possible, none of this is tied, in any necessary way, to the notion of information.

Upon mentioning the research that uncovered the capacity of DNA to store, copy, and provide access to various kinds of meaning-structures, David stipulates that one doesn't "... need a university to understand reality because this information is in the Cosmic Internet all around us if people only tune-in to those frequencies." (Page 28) Institutional research is one way to tune-in to various dimensions of reality, and there might be other, intuitive, non-scientific modalities of doing so as well, and, as previously noted, David indicates that he has had such intuitions for quite some time.

However, whether one uses scientific methods or intuitive methods, or some other form of methodological process of tuning in, one is engaged in research that involves more than frequencies, and, furthermore, the dimension of reality which one is tuning into is more than just frequencies and information. The frequencies into which one is tuning have an ordered relationship to one another and the frequencies themselves have been made possible because certain dimensions of reality



have been organized in ways that are capable of generating those frequencies, and, in addition, important functional differences are manifested as a result of the manner in which different structural arrangements yield an array of frequencies that have different significances in various contexts.

The context which one is trying to tune into, and the means one uses to tune into such a context involves networks which possess various functional capabilities. If DNA molecules did not have the properties that they do, then, DNA could not be used for storing, copying, and accessing meaning structures that have been digitized, and, presumably, the sort of structures which one would like to digitize, store, copy, and access have value because they are not just informational noise and because they enable one to perform various functions in everyday life.

Frequencies might play some role in the foregoing and one can use information-based models to describe both the frequencies and the roles they play as well as what makes such frequencies and their roles possible. Nonetheless, one cannot reduce such frameworks to being nothing more than information, frequencies, and some unspecified notion of tuning in.

Placebos

David talks about how placebos “trick the mind into believing they will be effective in curing illness and the mind’s perception of this is communicated subconsciously to the body which, then, responds to that perception and heals itself.” (Page 28) He doesn’t explain what the nature of the trick is that gives rise to the idea that the placebo will be effective or why the trick seems to work with some people and not others? Furthermore, he doesn’t account for how the mind’s perception that the placebo has curative properties is, supposedly, subconsciously transduced by the body to enable the latter to heal itself.

He is putting forth a narrative which purports to be an explanation or alludes to the idea that such an explanation is at



hand. The problem, however, is that key junctures of the would-be explanation are missing, and, as a result one is left with the impression that one has a narrative that is rooted in an understanding of a placebo phenomenon which is known to be real, when, in truth, such an understanding is not present, and using words like “frequency,” “tune-in,” and “information” might serve the narrative but those terms don’t advance a defensible account capable of proving that one possesses a tenable insight into understanding how everything works.

Similarly, David mentions experiments – experiments that I also have read about -- that have been performed which compare the outcomes of surgeries. Some of the surgeries have been done in accordance with standard medical practice for treating certain kinds of injuries, while other instances of surgery involving the same kind of injury and presumed need for surgical repair just use surgery to open up the part of anatomy which has been injured and only pretend to perform surgical-related activities while waiting out the period of time which normally would be required to complete such surgery, and, then, the physicians bring the surgery process to an end as would occur during actual, rather than counterfeit, surgery.

The aforementioned studies indicate that, on average, people who undergo the pseudo-surgery tend to recover from their injuries as well as do those individuals who undergo the “real” surgical procedure. David’s comment with respect to such experiments is: “Everything in all infinite existence is consciousness/awareness interacting with itself.”

Unfortunately, he doesn’t spell out the details of how consciousness/awareness interacts with itself to be able to give expression to the foregoing phenomenon. Nor does he account for why, or how, some people don’t seem to have gotten the memo about the foregoing anomaly and, as a result, don’t appear to benefit from the pseudo-surgery, just as not everyone seems to respond to placebos to the same degree, if at all.



Information Processing

At this point in the discussion, David introduces the topic of crystals and notes that just as crystals have been used in technologies involving transmission and reception of signals, so too, all of the cells in the human body have crystalline elements which are capable of encoding, transmitting, receiving, processing, and decoding the information which is present in the Cosmic Internet or Universe, including frequencies – such as those said to be involved with realities beyond the five senses – that are accessed through the crystalline dimensions of the pineal gland and its alleged relation to the “third eye.” Moreover, biophotons -- which have to do with the manner in which certain aspects of the communication dynamics within organisms seem to be a function of light-related phenomena – have a role to play in the way crystalline elements in cells transmit and receive signals of one kind or another from within or without the organism.

However, contrary to the perspective being advanced by David, the crystalline elements and biophotons that are involved in various modes of communication are not encoding, transmitting, receiving, processing, and decoding information but, instead, are interacting, according to their nature and capabilities, with whatever form of dynamics that is being expressed through a given form of phenomenon, and it is those dynamics (whether biological, quantum, or a function of some other kind of dimensional dynamics) that underwrite what is taking place in any given form of communication, not information.

If David likes, he can use the vocabulary of information-based forms of description to develop a narrative concerning such phenomena. However, one should not confuse the foregoing sort of narrative with that to which the narrative is alluding or making reference.

I agree with Tesla – whom David quotes – when the former individual asserts that the brain is nothing more than a receiver. Unfortunately, David seems to muddy the functional and



ontological waters somewhat when he seeks to expand on Tesla's position by adding: "Consciousness does not come from the brain but through the brain which is a processor of information both from the five senses and consciousness beyond this reality." (Page 29)

To begin with, the brain is not necessarily responsible for processing dimensions of reality that fall outside or beyond the five senses. David mentions a number of chakras that have something to do with engaging such extra-sensory dimensions of reality, and, previously, I have referred to faculties within the human being – but not necessarily within the biological form of the body – such as: The heart, the sirr, the kafi, the aqfah, and the spirit, or ruh – that Sufis believe interact with dimensions of reality beyond those of the five senses.

Secondly, whatever the brain is doing, it is not processing information – although, as noted earlier, the notion of information can be used as a way of trying to describe what the brain appears to be doing. Moreover, whatever the nature of the consciousness is beyond the realms of the five senses, such consciousness is not sending information to the brain, but, rather what is being communicated entails forms of dynamics which are different from the dynamics of the five senses and, therefore, not necessarily capable of being received, processed, or understood by the faculties of the brain.

The 'Observer' and 'Decoder' Effects

David makes a distinction between what he refers to as the "Observer Effect" and the "Decoder Effect." The "Observer Effect" has to do with the belief of some physicists and philosophers that "reality" only occurs when an observer is present to collapse, in one way or another, the wave function which contains the possibilities for what could happen so that reality will be enabled to precipitate or manifest in the particularized form that actually occurs. The "Decoder effect" on the other hand is what takes place when the process of



observation activates the decoding part of the brain which engages the information in the waveform being observed and translates or transduces such information into a detailed, holographic form that constitutes the phenomenological medium of experience.

Allusions are made by David to an experiment conducted in Australia which purportedly demonstrates that the world doesn't exist until it is observed. An obvious question concerning the foregoing perspective is how would one know whether, or not, reality exists if one is not looking at it since every way of attempting to test, measure, or indicate that reality is not present is a form of observing.

Apparently, the experiment being alluded to supposedly shows that a "particle's behavior changes based on what we see." How does one determine that there is some sort of "pre-observational" state that changes through observation if there is no reality prior to observation?

How does one know that observation changes something that, allegedly, does not exist until it is observed? How can one change that which does not exist because an observation has not, yet, been made?

Is this a matter of comparing what the standard model for quantum mechanics predicts for a given set of circumstances with what is empirically observed in the actual circumstances? If so, making a calculation using the standard model concerning expected results is a form of observation.

To calculate the nature of a change, one has to know the condition of something before it changes. If that something doesn't exist before an observation is made, then, what is the nature of the change?

David contends that: "Perceptions of the observer influence the way we decode reality from the information probabilities and possibilities encoded in the Cosmic Internet." (Page 30) However, if there is no reality prior to observation, then, there are no probabilities or possibilities which exist either, and as soon as some sorts of probabilities and possibilities exist, this is



because someone has used the standard model of quantum mechanics to make a calculation, and this constitutes a way of looking at reality through the frames, lenses, and filters of probabilities and possibilities.

Furthermore, although the standard model of quantum dynamics uses possibilities and probabilities to descriptively represent reality, how do we know that reality actually is a function of probabilities and possibilities? Moreover, David claims that: "When we are not 'looking' (decoding) then reality is always in a waveform state," (Page 30) but he doesn't explain how he knows that reality is a waveform when we aren't looking at it, and, furthermore, if – as David has indicated in his book – reality doesn't exist prior to observing it, then, how can waveforms exist prior to observation, that is, when we aren't looking at them?

In addition, David states that: "... the act of 'observation' or focus activates the decoding systems of the body-brain," but at another point in the same discussion, he also has worded things in a way which seems to indicate that: "'looking' (decoding)" (Page 30) are equivalent to one another. In whichever way David might wish to proceed with respect to the relationship between observation and the decoding process, he doesn't explain what observation actually entails or how it activates the decoding system.

If nothing exists prior to the process of observation, then what makes observation possible? Moreover, if, as David has stated in his book, that observation somehow activates the decoding system, and if nothing exists prior to the act of observation, then, how does observation induce the decoding system to come into existence, and, in addition, one would like to know what it is that an individual is looking at or decoding if nothing exists prior to the act of observation?

David contends that: "Only when we decode waveform information into what is holographic information does the '3D' world that we know appear to us – in our own minds." (Page 30) However, he does not provide an account of how the sensory process of decoding the dynamics of waveforms (not the



dynamics of “waveform information” to which David alludes) leads to the emergence of a ‘3D’ or holographic phenomenology (not the “holographic information” that David mentions), nor does he offer an explanation for how there can be any degree of intersubjective agreement among people given that, on the one hand, he maintains that observation induces reality to become manifest but, on the other hand, he also indicates that observation has the capacity to change reality.

To contend that observation can change reality as it happens is one thing – a perspective with which many people might agree. To try to maintain that observation changes reality before it becomes manifest is another kettle of fish -- a perspective that leaves one scratching one’s head as one tries to figure out the sort of dynamics that might make such a phenomenon possible.

In passing, David briefly mentions his book *“The Perception Deception”* and stipulates that it is through the manipulation of perception that certain beings seek to control the manner in which human beings go about the perceptual process and, thereby, such an exercise in manipulation places constraints on what can and cannot be understood and, thereby, frames what can be seen, discussed, and understood. He, then, goes on to make approving reference to the work of George Berkeley (1685-1753) and indicates how Bishop Berkeley believed material reality is an illusion and that: “The only things we perceive are our perceptions.”

Although Bishop Berkeley spoke at some length in his writing about why he believed that perceptions are the only reality (a philosophical position which has been embraced as well as critiqued), David doesn’t introduce or develop any of those ideas. So, the question naturally arises: How does the perceptual process produce perceptions and what enables human beings to have the capacity to perceive anything at all?

Irrespective of whether one is talking about “observation,” “decoding,” “information,” or “perception” the problems are the same. What makes any of these capacities possible and how did such capacities come into being and to what extent is it possible to establish some sort of intersubjective agreement by means of



such capacities amongst different observers, decoders, or perceivers?

One could agree with David's perspective that one way to control what a given person thinks or believes is to manipulate or control the way in which such an individual is permitted to engage the perceptual process. Nonetheless, over, at least, the last 5-6,000 years there have been a multiplicity of philosophical, religious, mystical, political, scientific, economic, mythological, artistic, literary, and historical perspectives that have been advanced which offer different possibilities for how one should go about observing, decoding, or perceiving reality, and, therefore, one would like to know why one should suppose that David's perspective is, somehow, the correct way to engage the issues of observing, decoding, or perceiving the nature of reality?

Andrew Truscott's Observation Experiment

David refers to the previously mentioned: "your entire life is an illusion" research of Professor Andrew Truscott in Australia and indicates that the foregoing experiment seems to demonstrate that when one does a variation of the John Wheeler double-slit test one can show that an atom does not necessarily travel from point A to point B in the way that one might suppose because a measurement at the end of the atom's journey apparently has the capacity to alter the character of the dynamic (i.e., whether it is traveling as a particle or as a wave) that an atom seems to follow before reaching the point of measurement, but a dynamic whose nature apparently was only determined after the measurement was made.

The scattering dimension of the original double-slit experiment performed by Wheeler has been replaced by a number of laser beams in the Truscott experiment. Two of the laser beams are counter-propagating (meaning that they move in opposite directions), while another laser beam is controlled by a random number generator.



If the random-number laser beam is active, then conditions are created in conjunction with the counter-propagating laser beams that, collectively, are capable of inducing patterns of interference which can give rise to wave-like behavior in which an atom would seem to have gone through multiple paths simultaneously on the atom's way to its destination or point of measurement. On the other hand, if the laser beam controlled by the random-number generator is not active, then conditions will exist that give rise to particle-like behavior – i.e., as if the atom followed only a single path toward its destination or point of measurement.

However, the random-number controlled laser beam is only generated after the measurement has been made at the end of the atom's journey. This aspect of the experiment gives rise to the possibility that it is the measurement process which is determining whether, or not, the conditions for interference are, or are not, present.

One alternative possibility to consider with respect to the Truscott experiment is whether, or not, the measurement process is entangled, in any way, with the random-number generator. If it were, and the nature of the entanglement were substantial enough, then, the measurement that takes place at the termination point might have a determinate sort of shaping impact on the kind of result that is produced by the random-number generator.

If the foregoing possibility were the case, then, the measurement process hasn't altered the nature of the atom's behavior but, instead, the measurement process involves an entanglement dynamic which has the capacity to induce a random-number generator outcome that is consistent with the nature of the measurement. In a sense, the measurement or observation would have entrained the dynamics of the random-number generator to give rise to a process that resonates with or reflects the dynamics of the observation or measurement process (a form of the previously mentioned notion of "frequency following behavior").



Considered individually, elementary particles and even atoms might have a certain amount of 'instability' as far as which modality of dynamic – particle or wave properties -- will be given expression on any given occasion. Circumstances might induce them to become manifest in one way rather than the other, or, alternatively, on their own, maybe, sometimes whatever algorithmic dynamic makes the manifested behavior of the elementary particle or atom possible will, like an unpredictable coin-flip, give expression to one dimension of possibility rather than another (i.e., wave or particle).

When, however, one is dealing with a complex setting – such as exists in the experiment conducted by Professor Truscott – it might be that all of the components of that experiment set in motion an array of chaotic attractor basins that are, sometimes, capable of inducing: Elementary particles, or atoms which have been isolated, or coherent beams of light, or random-number generators to behave according to the properties of those attractor basins that are created during the experiment and, conceivably, different dimensions of the experiment might come under the influence of such attractor basin dynamics. Thus, when a coherent light beam whose appearance or non-appearance in the experiment is a function of a random-number generator which triggers what will happen in conjunction with the laser beam only after a measurement has been made, then, perhaps, the random-number generator is sometimes – maybe even frequently -- subject, for unknown reasons, to being affected by the dynamics of a measurement process, and, therefore, even though the random-number generator only releases its determining algorithm for whether a laser beam will turn on or off after a measurement has been made, it could be the chaotic attractor basin dynamic generated by the process of measurement which interferes with the random-number generator and entrains the latter, by way of the dynamics of the chaotic attractor basin which is generated by the measurement process, to produce a result that is consistent with the nature of the measurement that has been made. If one is willing to contemplate the possibility of a measurement being able to alter (through means that we do not understand and after the fact)



the way an atom behaves (allegedly, before the fact of measurement), then, why not be willing to contemplate the possibility that dynamic processes involving measurements and random-number generators might be entangled in some way that we do not understand and that what might have been altered is not the behavior of an atom but the performance of a random-number generator?

Random-number generators are only considered random because we don't know or can't predict the algorithms that will be used to produce a given outcome. If an entanglement dynamic affected the way a random-number generator operates but did so in a manner that escaped the ability of a researcher to detect or predict, then, to a researcher, the random-number generator would still appear to be operating "randomly" (it really is a pseudo-form of randomness) even though the device was caught up in a process in which its algorithms were being affected in a causally determinate manner.

Another facet of the set-up in the Truscott experiment has to do with hermeneutical assessments concerning whether, or not, nothing really exists until the measurement or observation takes place. If an observation or measurement really does have the capacity to alter the path that a particle takes or be able to affect whether a given entity will behave like a particle or like a wave, then, if nothing exists prior to the observation or measurement, how does the observation or measurement create the qualitative and quantitative properties that are being captured in the process of measurement? On the other hand, if there is no reality prior to measurement or observation, then, in what way can one say that something is being altered as a result of the measurement?

A further possibility to reflect upon is the following consideration. When one encounters a seeming paradox like the idea that a given dimension of reality can be said to have the capacity to be able to manifest two kinds of phenomena that appear to be mutually exclusive (as is the case with the notions of particles and waves), then, this might be an indication that we don't properly understand such phenomena and, therefore, we



are confronted with a situation which highlights the need for the right kind of insight and discovery to occur before we will come to the point of grasping how there can be a dimension of reality that, depending on circumstances, can be manifested in seemingly contradictory ways.

In other words, perhaps, there is some facet of reality which, presently, is hidden from us or that we do not quite see or understand, but when we engage the issue from the appropriate vantage point, then, what appears contradictory is understood not to be contradictory. This might be similar to what is said to be happening with some people who, after reflecting, for some time, on a kōan that has been introduced to challenge the way in which an individual goes about conceptually framing experience, and, then, suddenly, the person, arrives at, or is brought to, an insight which enables the individual to become open to how the resolve, or learn from, the apparent contradictions that appeared to be entailed by the kōan.

What is paradoxical about reality is not necessarily the nature of reality. Rather, what might be paradoxical is the way in which we try to methodologically engage reality and the problems which such a methodology creates for being able to come to a proper understanding of a given issue.

When electrons engage, or are engaged by, a magnetic field they behave in a way which is similar to what happens in the classical world when certain kinds of charged objects have rotation and, out of such a context, a magnetic field emerges. Physicists began to use the term spin to describe the behavior of elementary particles which were being deflected by a magnetic field, but the property of "spin" that is manifested in elementary particles gives expression to a form of angular momentum that has some anomalous features and, consequently, if one pushes the idea of spin far enough, the analogy between, say, electrons and charged rotating body breaks down and one cannot really say that the electron is spinning ... but, nevertheless, the notion of 'spin' continued to be used.

A similar sort of situation exists in conjunction with the movement of electrons in relation to the nucleus with which



they are associated. Many people speak of electrons as orbiting the nucleus of an atom, much like planets orbit a star, but no one actually knows how electrons move with respect to such nuclei because there are a variety of quantum rules or constraints governing what electrons can and can't do while in "orbit" that undermine the notion that electrons move according to some sort of continuous, smooth movement similar to that of a planet orbiting a star, and as a result, although precise answers can be given for where an electron will end up in a given set of circumstances, exactly how the electron gets to where it eventually shows up is mired in a cloud of unknowing.

Nonetheless, many people continue to speak of electrons as if they orbited the nucleus like planets orbit the sun even though this sort of dynamic notion is inconsistent with many other aspects of an electron's behavior. So, like the 'spin' notion associated with, say, electrons which has continued to be used despite the problems associated with such an idea in relation to the quantum properties of an electron, the concept of electron's having planet-like orbits has stuck despite being inconsistent with respect to a variety of other behavioral properties that electrons exhibit in relation to a given nucleus.

Similar to the terms "spin" and "orbit" in conjunction with, say, electrons, the language of "particle" and "waves" lingers on even as experimental results indicate that many phenomena on the quantum level cannot be reduced to an either/or sort of dichotomy. Something else, of an unknown nature, is going on – just as something else of an unknown nature is going on with respect to the notions of "spin" and "orbit" – but we continue to use language that entails problems of one kind or another.

Reality – whatever it turns out to be – is not obligated to conform to the way we use language. Rather, the language we use should conform with, and reflect, the way in which reality actually is, but as Ludwig Wittgenstein indicated nearly a hundred years ago, the language games we play are often at the heart of many philosophical – and scientific – problems.

The Qur'an states: "What is there after the Real, save error? (10:32)" Language, concepts, and perceptions are the ways in



which error is often introduced into our attempts to seek the truth concerning the nature of our relationship with Reality, because like “spin,” “orbit,” “particle,” and “wave,” there comes a point when the terms of language often lose their usefulness in explicating the nature of reality and, instead, begin to give rise to various kinds of difficulties.

Our: Senses, languages, and concepts, are entry points through which to pursue the search for the truth concerning the nature of our relationship with Reality or Being. However, as David's brief discussion of chakras indicated earlier in the first chapter of *Everything You Need To Know But Have Never Been Told* and as my earlier, brief allusions to the Sufi perspective concerning the inner faculties of the heart, sirr, kafi, aqfah, and spirit indicated, there might be inner dimensions of human capacity concerning knowing and grasping different facets of our relationship with Reality or Being that extend beyond senses, languages, and concepts.

There is nothing in the Truscott Australian experiment in quantum physics which demonstrates that reality does not exist as long as it is not observed. What, perhaps, that experiment did show is there appears to be something taking place in such experiments that we don't understand and, consequently, claiming that the foregoing experiment proves that things don't exist outside of observation or measurement could be premature.

David, himself, posited the idea of an Infinite Awareness that entails All-Possibility and All-Potential, and, therefore, just as Bishop Berkeley proposed that it was God's Conscious Presence which served as the Source of Constancy for the many realities which individual human perception might lose track of, or which human beings do not necessarily see, or which they might not comprehend, so too, one could argue that Infinite Awareness provides a backdrop of Constant Perception in which human beings participate to varying degrees, and, therefore, one cannot necessarily claim that reality does not exist unless it is observed or measured by a human being, but one might wish to say that



the methods we use to engage reality often shape how we understand what is being observed or measured.

Professor Truscott can't explain why his experiment works in the way it does. To say that reality doesn't exist independently of our observation or measurement might make sense on one level, but proceeding in this manner on all levels tends to open up a lot of potential problems as well.

For example consider the following possibility. One has a lab. One runs an experiment. One writes up the experiment on the lab's computer, and, then, one leaves the lab.

Apparently, according to Professor Truscott, once one leaves the lab, the experiment, the write-up, and the computer no longer exist because they are not being observed. The only trace of such events is in one's memory, and as soon as one begins to think about something else, such memories disappear, and, then, presumably, such memories no longer exist because they are not being observed, and, given that they no longer exist, then, how do such memories get re-generated when one wishes to start thinking about ... what was it now?

Continuing on, in accordance with the "logic" of the conclusion that appears to have been reached in the Truscott experiment, if, after leaving the lab, one becomes occupied with one's family – who, until one observed them, apparently didn't exist because one was preoccupied with the experiment and, as a result, didn't think about them, and, if one is not thinking about – that is observing – one's family, then, according to the perspective being given expression in Professor Truscott's interpretation of the aforementioned experiment, one's family has no reality. Finally, keeping to the logic of the Truscott way of parsing his experiment, if -- after going home to a house that, somehow, was just brought into existence by one's perceptions or observations – one decides to go out for supper, then, apparently, the restaurant doesn't actually come into existence until one's perceptions somehow are able to bring the restaurant, the staff, the customers, the food, and the bill into existence through the act of observation.



One goes back to work the next day and re-creates the lab that had ceased to exist the minute one shut the door to it previously. A question which one might ask with respect to the lab is: Has anything changed?

Have one's observations somehow altered what is, now, being perceived? Is one now dealing with a mini-Mandela Effect in which something that one previously believed to be true is, now, no longer the case according to the observational capabilities of memory which, apparently, did not exist when not being experienced?

Okay, one participated in a rather complex experiment which, apparently, was able to generate effects that induced the experimenter to conclude that there might be occasions in which, on some level, what is considered to be a concrete form of reality is, instead, a function of observation and measurement and which will not come into existence unless a certain kind of measurement or observation is present. But, despite running the same experiment a number of times, the experimenter can't figure out how observation generates what is observed or brings into existence that which is observed or brings into existence that which leads to the manifestation of the properties of a given observational state, and, consequently, one begins to wonder what actually is taking place or took place.

The topic of memory, touched on earlier, can help illustrate the nature of some of the wonderment that takes place in relation to the foregoing kinds of issues. More specifically, if one is not observing a memory, then, supposedly, according to David and the researchers in Australia, such a memory no longer exists.

If it no longer exists, then, how does one re-create a memory that does not exist so that it can reflect -- more or less (in a non-Mandela Effect manner) -- what other people are able to re-create in a similar fashion as they also bring forth such "memories" from the realm of non-existence. Yet, memories are brought into conscious awareness for much of each day by billions of individuals in a way that often can be intersubjectively corroborated in conjunction with other people



in relation to what happened in such-and-such a manner, at such-and-such time, in such-and-such a location, having such-and-such properties and characteristics.

The problem of: Explaining how memories don't exist as long as we don't "recall" them, and that such a "recall" process is not really a matter of recalling something but appears – based on the Professor Truscott experiment -- to involve inventing the phenomenology of a memory whole cloth as a result of the ability of some dimension within us to be able to use unknown "materials" and dynamics to generate the details of a memory that before the instance of "recall" or observation, didn't exist, is a variation on the problem of trying to explain how seemingly "physical/material" realities which are out of sight and mind do not actually exist – according to the logic of the Truscott interpretation of his experiment -- but, somehow apparently, we are able to instantaneously create such "realities" – down to the quantum level -- upon observing "something" that does not actually exist but is brought into existence through the dynamics of observation, measurement, or perception.

If one cannot provide a defensible, intelligible account for how the process of observation brings into manifested existence whatever is observed, then, what justifies Professor Truscott claiming that the conclusion: 'reality doesn't exist until it is observed' constitutes the correct understanding of the Australian version of the Wheeler double-slit experiment. Acknowledging that an Australian variation of the Wheeler double-slit experiment produces results which indicate that something strange is taking place for which we don't necessarily have any ready, irrefutable explanation is one thing. However, claiming the foregoing experiment proves that some facet of reality does not exist until such a facet is observed leads one down a problematic cul-de-sac in which one is faced with the problem of trying to come up with an explanation for how observation enables reality to make the transition from non-existence to manifested existence for absolutely every facet of human experience, and this seems to be quite another matter altogether.



Moreover, even if one were to accept the idea that a particular dimension of reality doesn't exist under certain circumstances until it is observed, then, how does one know that what can be shown to be the case on the level of quantum events -- under specialized Australian laboratory conditions involving: Near-absolute zero temperatures, Einstein-Bose condensates, lasers, a random-number generator, and a measuring device of some kind -- necessarily carries over to what will happen in relation to events on the non-quantum level of classical phenomena involving the possibilities that: Labs which one exits, nonetheless, continue to exist while not being worked in and observed; or, that families which have not been thought about while one is working might also continue to exist even though they are not being observed when one is not thinking about them; or, that one might not have to manufacture, by means of observation, a restaurant, staff, food, and so on every time one goes out to eat?

Quantum physicists have never arrived at any sense of consensus with respect to how to plausibly resolve the problem of making the transition from: (a) The quantum level with all of its strange properties involving "spin," "orbits," "entities that can manifest both wave-like and particle-like behavior", and so on, to: (b) The classical level of every-day phenomenology in which quantum weirdness does not appear to be present and, therefore, those elements of weirdness have, in some sense, been smoothed out or constrained in a manner that appears to have some resonance, at least to a degree, with the way in which infinities become renormalized and removed from various quantum calculations as the discussion shifts its focus from the quantum/mathematical realm to the classical world.

The choice with which we appear to be confronted is between, on the one hand, (1) having just one kind of problem to resolve or explain -- namely, the anomalous result of the Australian Truscott experiment -- and, on the other hand, (2) having trillions of problems to resolve or explain because if one accepts Truscott's interpretation of his own experiment -- namely, that reality does not exist until it is observed -- then,



one must find a way to explain how observation generates realities that did not exist prior to the observation ... in other words, one must explain how every observation made by human beings brings into existence that which is being observed.

David Icke can, if he wishes, claim, along with Professor Truscott, that the latter's experiment demonstrates that reality does not exist until it is observed. This is one of the possible choices to which expression is being given in the foregoing paragraph.

Nonetheless, such a choice is not devoid of an array of problems involving the issue of explanation (some of which have been noted in the previous discussion) for which neither David nor Professor Truscott appear to have any plausible, intelligible responses. The existence of these sorts of unresolved problems constitutes, in and of themselves, a credible reason for not being inclined to accept the conclusion at which David has arrived concerning the alleged nature of the relationship among: Observation, the Truscott experiment, and the nature of Reality, Being, or Existence.

One can acknowledge the various features of the Truscott experiment -- including the strange, anomalous nature of the relationship between observation and whether, or not, the random-number generated laser beam has been turned on or left off following the occurrence of the measurement or observation. Nonetheless, there is nothing in the Truscott experiment which seems to necessitate accepting the idea, as a general principle governing all levels of existence, that reality doesn't exist until observation has taken place, either in relation to the quantum events or in relation to what transpires on the classical level of every-day 'reality.'

Reality might not operate in the way we think it does, and research, such as the Professor Truscott experiment, might generate results that challenge how we think about reality, but the existence of anomalous findings -- such as the ones that are present in the Truscott experiment -- do not necessarily force one to suppose that reality is functionally dependent on



observation or measurement – especially if there are other ways of thinking about, understanding, or interpreting those kinds of results (and the previous discussion has offered a number of possibilities in this regard). On the other hand, what is observed might very well depend on how our methods of observation, as well as our ways of hermeneutically engaging or perceiving those methods, tend to: Frame, filter, shape, orient, and even limit how one thinks about or perceives the nature of reality.

Collapsing the Wave Function

David Icke claims that waves appear to collapse into particles when the former are observed due to the process of decoding that is taking place through the dynamics of perception which brings together the mind and energetic information. However, the waves that collapse are not physical waves but mathematical ones.

In 1925, Erwin Schrödinger developed a partial differential wave function that takes into consideration measurements involving the position, momentum, mass, energy, spin and time associated with a given elementary particle in order to be able to generate a quantity which is descriptive of the state of a given elementary particle as it evolves or dynamically unfolds in the context of a particular time and space. The year after the foregoing function became known in the physics world, Max Born proposed that Schrödinger's wave equation might best be understood as providing a way to predict the probability that a given outcome of the wave function would occur in a given observation or measurement, and, therefore, the so-called collapse of the wave function describes a wave of probability rather than a physical wave.

The Born rule – the proposal that the Schrödinger wave function is about the probability of finding a particular outcome in a given experiment, measurement, or observation – is what actually ties quantum theory to the empirical properties of real-world experiments. However, there is no underlying



mathematical theory which can show one how to derive the Born rule from the Schrödinger wave function or to derive the latter from the Born rule, and, consequently, the Born rule is a felicitous, intuitive heuristic that, for unknown reasons, provides the Schrödinger wave function with its *raison d'être* and, therefore, effective usefulness.

The Born-oriented Schrödinger wave function is not about waves or particles, *per se*. Instead, it provides a way of calculating the probability that a given set of measurements will evolve in one way rather than another. So, when David claims that waves will appear to collapse into particles as a result of observation, he appears to be conflating different facets of quantum theory.

Furthermore, when David talks about the process of perception which brings together energetic information and the mind through the dynamic of decoding, one has a little difficulty trying to figure out what he actually means. For instance, at this point of his discussion (Page 32) he uses the term “mind” when, earlier in the chapter, he tended to use the word “brain”, and while he might believe that the mind and brain are equivalent to one another, there are many individuals who might wish to distinguish the brain and the mind even though the two concepts might be considered to be related to one another in various ways.

In addition, one wonders what might be meant by the notion of “energetic information”. Moreover, one also might question exactly how the process of focused observation brings mind and energetic information together through the dynamic of decoding.

Observation or perception involves more than sensory dynamics. In fact, there is considerable evidence to indicate that beliefs, values, interests, biases, assumptions, and expectations can all impact, and alter in certain ways, what the senses see as the former act as frames, filters, and lens through which the sensory capabilities of an individual engage ‘the world.’

Although there are times in which what is sensed comes from a dimension of an individual that is due to something other



(e.g., intuition, unveiling, insight) than being a function of sensory representation concerning the world being engaged, more often than not, however, decoding tends to be an interpretive process. Even if one were to suppose that our senses grasp the world in an unsullied – although, perhaps, limited – fashion, nevertheless, our theories, beliefs, motivations, emotions, needs, commitments begin to infiltrate sensory information and introduce various kinds of distorting forces that shape how we understand what we are supposedly sensing.

Consequently, when one says that observation collapses the wave function, what exactly is one saying? How does observation collapse the wave function? What is the nature of the observational dynamic? What is the nature of the relationship between observation and perception?

Is observation wholly a construct of the mind/brain? Or, are there elements which the world presents to our perceptual dynamics that are engaged and transformed in certain ways that do not necessarily remove all traces of what the world was presenting to the observer.

How much distortion is introduced into the dynamics of perception by the brain and/or mind? Is David's description of what transpires during the process of decoding an accurate reflection of what occurs, or is it a narrative of sorts which mixes together things which might be true with things that might not be true?

David's perspective lacks a considerable amount of detail at this point. Moreover, the manner in which his perspective is being delineated (i.e., the language being used) makes trying to figure out what he actually is saying difficult.

He does say that the outcome of the decoding process "depends on the perceptions and state of mind of the observer." (Page 32) Unfortunately, he doesn't unpack the detailed nature of that dependency.

David also states that: "Everything is waves. The Cosmic Internet is a waveform energetic information construct that



provides an information blueprint for what we call the world.” (Page 32) However, he offers no proof that everything is, in fact, waves.

He does provide a number of quotations from various individuals who say things that are similar to what he is saying. Nonetheless, putting forth such quotes does not serve as proof of much of anything except that certain individuals perceive Reality, Being, or Existence in linguistic terms that are similar to the ones which David uses.

Holographs

In passing, David mentions Michael Talbot's book, *The Holographic Universe*. David considers the foregoing work to constitute a persuasive way of organizing the work of a lot of individuals who David considers to be “open-minded” researchers that all seem to be conceptually pointing in the direction of the idea that “physical reality is really a holographic illusion.”

A holograph emerges from a process or dynamic in which a light that has been directed toward an object of some kind and is, subsequently (i.e., following its interaction with the target object), brought together with a coherent reference wave of light, and, then, the dynamics of the interaction of the two beams of light are recorded as a field of interference patterns which, when appropriately decoded by the coherent light of a laser, can generate a three-dimensional re-configuration of the original object that is capable of being rotated and viewed from almost any visual orientation one cares to choose.

There are several dimensions to a holograph. On the one hand, there is the field of interference patterns which is created (and recorded) as a function of the way in which a beam of light that has engaged some given object or objects is permitted to interact with a reference wave of coherent light that has not encountered that same object. On the other hand, there are: The units of laser technology; the objects being engaged by light; the



material/mechanical/reflective elements that enable the object light to interact with a reference wave, and a disc or medium that is capable of registering the interference patterns that are created when the object wave and the reference wave are brought together.

The notion of a “holographic illusion” alludes to only the final field of interference patterns that is being generated during the recording stage of the dynamic of holography. The “holographic illusion” presupposes a reality of some kind that is capable of generating such an illusion when a coherent light source transforms the interference patterns into a visual re-creation of the original object.

If we exist in a holographic universe, then what is the nature of the “technology” that makes the illusion of a universe possible? What is the nature of the “reality” that is capable of generating the images of a universe that seem real but are not?

David proceeds to provide an anecdote from the Michael Talbot book in which the father of the author had organized a gathering of friends to which the father had invited a hypnotist. At a certain point during the gathering, the hypnotist placed one of the people who was present at the gathering in a hypnotic trance and, then, gave that person a post-hypnotic suggestion which stipulated that the individual in the trance would not be able to see his own daughter when awakened from the hypnotic state.

The person was brought out of one aspect of the trance and awakened. However, the individual was still in some facet of the trance because when his daughter was standing in front of him and he was asked if he could see her, he said he did not see his daughter.

When the hypnotist placed his own hand in the lower part of the girl's back when she was standing in front of her father and asked once more whether, or not, the person who previously had been hypnotized could see his daughter, he said: “No” again and when asked what he did see, the man said that he saw a watch, and when asked to read the inscription on the watch on



the hypnotist's wrist that was hidden behind the girl's body, the father gave the inscription that was on the watch.

The foregoing anecdote conveys an interesting story, but its connection with the issue of a holographic universe is a little fuzzy. David doesn't say where the inscription appeared on the watch, although one might presume that it would have been on the exterior of the watch casing, on the underside of that casing opposite the watch face.

If so, then the inscription was not only blocked from the father's view by the body of his daughter, but, as well was either also blocked by the wrist of the hypnotist, as well as, was blocked by the face of the watch casing, or, depending on how the watch was positioned on the wrist of the hypnotist, the inscription on the watch might have been blocked by just the watch casing. Whichever of the foregoing possibilities might have been the case, I'm not familiar with any holograph in which one would be able to see what had not been engaged by the object beam of light during the process of holography, and, seemingly, the inscription on the underside of the watch casing would not have been exposed to light -- not only because of the watch face but, as well because the body (at least in the form of a wrist and perhaps more) of the hypnotist and the body of the man's daughter would have been shielding the underside of the watch from being exposed to light.

How did the man who had been hypnotized know what was inscribed on the watch that had been placed behind his daughter's back? This is a good question, but, I'm not sure the answer has much to do with holography.

Furthermore, even if the previous story did have something to do with holography, the -- let us assume -- holographic image through which the hypnotized man was viewing the world, was created how? What sort of "reality" is making such an illusion possible?

Is a holographic image an illusion? If what is shown is what was intended to be seen, in what sense is it an illusion?



The holograph is not giving a misleading or false impression of something. In fact, notwithstanding the limitations of the holographic process, the holographic image is revealing or presenting as much of the original object as the holograph has the capacity to reveal or present, and, in this sense, and as far as it goes, the holographic image reflects certain aspects of reality rather than constituting an illusory depiction of that which it is referencing.

The holograph is more detailed, and permits one to see more aspects of an object or scene, than does a photograph, and, yet, most people don't consider the photograph to be an illusion. Moreover, both the holograph and the photograph presuppose the existence of a technology that is capable of enabling someone to translate one set of objects into a different set of objects which reflect -- to varying degrees of accuracy depending on the quality of the technology -- the character of that which is being translated into another medium.

If one wishes to refer to the universe as a holographic object, then do so. But, when doing so, be sure to describe the technology or realities that make such an object possible.

Are quarks, gluons, the weak force, electromagnetism, gravitation, and the Higgs field a holographic rendering of something? If so, what is being rendered?

The Sufis write about and discuss the 'way' – each form of mysticism has its own vocabulary and idiosyncratic manner of giving expression to this 'way' ["To everyone, We have appointed a Law and a way (Qur'an, 5:48)] -- in which there are, as previously noted, fixed forms of possibility referred to as "ayn al-thabita" which are brought to the condition of being manifested phenomena through the command of "Qun" or "Be" and which are provided with qualitative and quantitative properties as the lights of the Names of God are directed to shine through those forms and animate them. This created holographic-like reality is both illusory and not-illusory in the sense that while, on the one hand, it is what it appears to be and has, within certain limits, a substantial reality that can be engaged in a variety of ways and is associated with an array of



possible, realizable ramifications, nonetheless, on the other hand, that created reality is also tiered and, as such, one level has the capacity to conceal or hide deeper or higher realities, and in this latter sense, created reality does have the capacity to be illusory and, therefore, lead astray those who have been induced to allow themselves to be misled by, or limited to, the phenomena that take place on a given level of Being.

In the Qur'an one finds the following words: "We created not the heavens and the earth and all that is between them in play. (44:38)" However, God also indicates: "The life of the world is but a pastime and a game. Lo! The home of the hereafter – that is life, if they but knew. (29:64)" So, existence has both illusory and non-illusory dimensions.

On page 35 of *Everything You Need to Know But Have Never Been Told* David says: "... the Universe is a digital hologram and, as such, had to have been created by some form of intelligence." Irrespective of whether, or not, one considers the Universe to be a digital hologram and putting aside the issue of what, exactly, one means by the notion of the Universe, nevertheless, one might be willing to agree with David that whatever made the phenomenal world possible is a form of intelligence and not the result of a random set of events.

Simulation And Virtuality

David goes on to state: "... We live in the equivalent of a computer simulation like the one portrayed in the *Matrix* movies. ... I use the term 'computer' but what controls the simulation is far beyond anything we would perceive as a computer." (Page 35) Since David has spent a fair amount of time in the first chapter of the aforementioned book pointing out the computer-like properties of different facets of Reality (and I have spent a fair amount of time questioning those efforts), one is more than a little surprised to see him jettison the computer concept and just state that the way in which the



Universe is controlled is through a dynamic that is far beyond anything that one would consider to be a computer.

A writer can certainly use and develop analogies to try to explain issues that are not necessarily easily understood. Nevertheless, when a writer, initially spends time developing and employing such analogies – as David does in relation to the issue of computers -- and, then, proceeds to indicate that the foregoing analogy might not actually be all that relevant to the way in which things work – as David appears to be doing now -- one tends to become a little confused about the precise nature of the writer's perspective.

David also has begun using the term “simulation” in conjunction with the notion of a “holograph”. Irrespective of which word is used, there is some sort of reality to which the words are alluding that makes the holograph or simulation possible.

The term “simulation” is often used in conjunction with the systems, frameworks, and networks that are constructed through computer programming as ways of modeling various aspects of the world or lived-experience. However, given David's previous statement indicating that he would like to move away from likening the dynamics of different aspects of the “Cosmic Internet” to the operations of a computer, then, presumably, the notion of simulation is alluding to something else.

What is being simulated? Well, if the world is illusory, then, presumably, what is being simulated is, in some sense, “reality” or, at least, an individual is being induced to treat the simulation as being real, but, if there is nothing about the simulation that simulates some form of substantial reality, then, the simulation would not seem to actually be a simulation of something. Instead, it appears to just be an illusion of some kind in which one, or more, individuals appear to have become lost.

Rather than being a simulation, what David seems to be alluding to might be some form of virtual reality ... that is, he seems to be alluding to a form of “reality” which is apparent to the senses in the form of phenomenological experiences but is



not, in any way, independent of those manufactured sensory, emotional, and conceptual experiences. In fact, what David appears to be alluding to seems to be more akin to some sort of hypnotic state in which “reality” becomes a function of the directives which are being given to a subject by a hypnotist and in this respect resonates with the hypnosis anecdote that David gave when talking about Michael Talbot’s book, *The Holographic Universe*.

Similarly, when considering David’s discussion of holographs, one wonders what the “object” is which is being re-created in the form of a holograph that is not actually the real ‘thing’ but only a ghostly and limited rendition of that “object”? The matrix, to which the aforementioned title of the movie refers, is not a holograph but seems, instead, to give expression to a medium that constructs -- and, thereby, controls -- what people can sense, think, and feel

Can one generate a holograph of something that does not actually exist? The holodeck of Star Trek fame is not actually a generator of holographs but gives expression to virtual reality programs that are so detailed, concrete, consequential, and life-like that one can’t tell if one is dealing with an imagined reality or one is dealing with something that is not some sort of virtual, transient, terminable, programmed creation.

David tries to use the language of ‘simulations’ and ‘holographs’ to develop his perspective. However, just as David wants to distance himself somewhat from the computer analogy that, earlier in the first chapter of his book, had been used to illustrate various points, I’m not sure that the notions of either “simulation” or “holograph” will be able to satisfactorily explain what he seems to be alluding to – namely, an intelligence that controls how we experience, frame, and understand our existence and does so in a way that transcends anything that might be considered to be computer-like in nature.



Holographic Reality

Over the course of a number of pages, David explores different aspects of holography. He begins his discussion by referencing a number of articles in mainstream journals such as: *New Scientist*, in the UK, and *Scientific American*, in the United States. David describes how the articles to which he is alluding explore the idea that human beings could be holographs.

He also alludes to a 2017 article which covers the work of some researchers from England, Canada, and Italy who, allegedly, "... had found substantial evidence that we are part of a massive illusion akin to watching a 3D movie projected from a 2D screen." (Page 37) Unfortunately, David doesn't say what the nature of the foregoing evidence is, and, moreover, just because several other mainstream science magazines (noted earlier) have featured articles concerning the possibility that human beings are holographic in nature doesn't necessarily confirm anything more than that a number of people are entertaining similar possibilities.

David proceeds to point out how his own perspective concerning the foregoing topic departs from so-called holographic "orthodoxy" since he believes that the holographic universe is not an external phenomenon, but, instead, only comes into being within the mind when human beings decode waveform information being streamed through the Cosmic Internet. Consequently, according to David, the "Universe is not a hologram," (Page 37) but, instead, constitutes waveform information which the mind decodes into phenomenological experience that gives expression to the actual hologram.

Once again, one should note that no evidence, demonstration, or arguments are presented during David's discussion concerning the material involving holograms which might induce one to be persuaded by what he is saying. He might be right, but as things stand, all he has accomplished is to put forth declarative sentences that need to be corroborated in some way.



Furthermore, although David maintains that the universe is nothing but waveform information, he provides no evidence to demonstrate that his claim is true. In addition, he does not offer any sort of discussion which offers an explanation as to how the decoding process that, supposedly, takes place in the mind (brain??) is able to generate a hologram.

David does mention, in passing, some Japanese research that has been able to produce holograms which “you can appear to touch” (Page 38) without elaborating on what might be meant by the idea of being able to “appear to touch” something. In addition, David also refers to some thoughts of a Professor Skenderis who feels that the progress which has been made in generating holographic reality is so revolutionary that it might provide insights into how to reconcile quantum dynamics and general relativity (gravitation), and, then, David moves on to note how some scientists at Ibaraki University in Japan have “found compelling evidence that the Universe is a holographic projection” (Page 38) – without mentioning what the nature of such compelling evidence is -- before switching gears and commenting that he has been making all of the foregoing points for more than fifteen years.

None of the possibilities that are mentioned by David demonstrate how the universe consists of nothing but waveforms, nor do any of the mentioned possibilities show how the mind (brain??) generates holograms within itself through the process of decoding waveform information. Moreover, if anything, David has just muddied the conceptual waters a little bit because one page earlier in his book he was saying that the “Universe is not a hologram,” and, now, he is referencing to research in Japan which, allegedly, entails “compelling evidence that the Universe is a holographic projection,” and, then, he indicates that he has been advancing precisely these kinds of ideas for some 15 years.

So, what is actually the case? Is the Universe a hologram or not, and irrespective of which side of the argument David might, ultimately, wish to take, what is the nature of the evidence that is capable of demonstrating that either the Universe is a



holographic projection or that the mind generates a hologram within itself?

Next, David touches on an amazing feature of holographs which involves their capacity to be broken down into smaller and smaller pieces and, yet – despite a certain loss of resolution – each of the smaller pieces is still able to give expression to the whole of whatever object or scene had been holographically recorded earlier. He follows up on the foregoing property by claiming that skilled acupuncturists and palm readers are able to “see,” or access, the whole through engaging certain, limited aspects of that whole, and, then, he asserts that this is possible “because the body is a hologram. (Page 38)”

What enables skilled acupuncturists and palm readers to do, what they do (to whatever extent they are able to do it), is up for debate. Citing the fact that (1) holographs can be broken down into smaller and smaller pieces and, yet, those pieces can still recreate the whole, and, then, (2) juxtaposing that fact next to declarative statements concerning the activities of skilled acupuncturists and palm readers, and, then, (3) concluding that what connects the second statement with the first one is that the body is a hologram because skilled acupuncturists and palm readers couldn't do what they do if the body weren't a hologram is a problematic way of trying to demonstrate the validity of such a conclusion.

We don't necessarily know why acupuncture works on some occasions but not others. We don't know why a palm reader might get something right on one occasion and either get things wrong on another occasion or come up empty altogether.

David offers plenty of possibilities, theories, and hypotheses concerning the foregoing kind of phenomena and related issues. Unfortunately, nowhere in the first chapter of his book, does one find any concrete evidence that is capable of substantiating, in an irrefutable manner, what is being said in that chapter.

To be sure, the foregoing kind of evidence might be forthcoming later on his book. Notwithstanding such a possibility, my initial sense of his work is that if he had been able to provide evidence which had the capacity to support



what he is saying in Chapter One – a chapter which is titled “The Biggest Need-To-Know – then, he would have done so because David is developing the material being presented in that chapter to serve as foundational research for purposes of lending support to everything else that is to be explored and discussed in subsequent chapters.

Connection

David indicates that Leonardo da Vinci has been quoted as saying words to the effect that: “We must realize that everything is connected to everything else.” (Page 39) A quote from Cicero is also included which indicates that: “Everything is interconnected.” (Page 39)

David, then, notes how the process of decoding waveform reality passes through various iterations, running from the original waveform information from the Cosmic Internet down through: “particle/atomic/electrical/digital, and, finally, holographic forms of decoding, but he also indicates that these different forms or constructs give expression to the same information, thereby, presumably, showing that everything is connected – quod erat demonstrandum (that which was to be demonstrated) – and, thereby, bringing the reader back to the previously quoted words of da Vinci and Cicero.

According to David: “Atoms are only a phase in the decoding process that turns waveform information into holographic information in the same way that computers decode different encoded information from discs, data sticks, or the Internet into what we see on the screen.” (Page 39) Apparently, everything must (tongue in cheek) be connected because, once again, the reader has been brought back to being confronted with computer analogies despite being informed a few pages earlier that what is actually transpiring in human beings and the universe transcends anything that might be seen as being computer-like in nature.



In conjunction with the foregoing quote, one might well ask: Why do human beings pass through the same phases of: "Particles, atoms, electrical, and holograms", again and again, while engaged in the process of decoding waveforms? Whether a person uses the terms: "waveform", "information", "physical", "material", "stuff", "field", "frequency", "brain", "mind", "awareness", "energy", "force", "reality", "encoding", "decoding", and "construct" - whether individually or in some sort of combination with one another -- there seems to be a dimension of invariability (that seems largely independent of human control) which is being manifested through experience that has the capacity to shape, modulate, frame, filter, and/or orient the way in which one seeks the truth concerning the nature of one's relationship with Being. Presumably, until one understands how this dynamic dimension of independent invariability works, we aren't really in any position to say how things are 'connected'.

The Methodology of Mathematics, The Methodology of Character

At this point, David mentions the work of Max Tegmark and provides a quote from the latter individual that claims: "The Universe can be entirely described by numbers and math." (Page 39) Even if one were inclined to accept such a statement (which I am not), nevertheless, being able to entirely describe the universe does not necessarily mean that one understands the nature of what is being "entirely described" or how what is being described has been made possible.

In addition, although Max Tegmark has written a book entitled: "*Our Mathematical Universe*," one would like to understand how Dr. Tegmark knows that the Universe, in its entirety, and throughout its many possible levels and dimensions, is necessarily mathematical in character. For instance, if there are spiritual levels of the Universe which manifest qualities in mysterious and anomalous ways and which operate according to unknown, possibly inexplicable, forms of dynamics, then, how does one know that such manifested



phenomena are capable of being captured by numbers and math?

The Qur'an says: "We have neglected nothing in the Book." (6:38) The Qur'an also stipulates that: "Only those who possess the kernels remember." (39:9)

In effect, the Book is an encoded form of the Universe. If Max Tegmark is correct, then, the "kernels" being referred to in the foregoing Quranic passage might, ultimately, be describable in terms of numbers and maths.

Of course, what has been encoded would require decoding of an appropriate kind, and, in addition, even if the Book were in part, or wholly, decoded, not everyone who is exposed to it would necessarily understand what is being described. On the other hand, if Max Tegmark is wrong, then, the extent to which numbers and mathematics can be used to describe the Universe, let alone understand it, might be quite limited.

The Sufi teachers whom I have encountered – I have met a few who are, I believe, quite genuine, and, as well, I have met a few who, in my opinion, are not authentic – don't appear to teach much in the way of numbers and math. Authentic Sufi guides teach character and adab (etiquette).

In fact, authentic shaykhs often teach character and adab through their own personal example and way of being or living. On the other hand, inauthentic, would-be guides – quite irrespective of how much of the Qur'an, the literature of hadiths (sayings of the Prophet Muhammad – peace be upon him), Islamic history, or Sufi lore they might know -- tend to talk about character and adab but have difficulty observing – that is, living in accordance with -- such practices.

The opening 10 verses of Sura Shams (the Chapter Sun) can be translated as follows:

In the Name of Allah, the Beneficent, the Merciful.
I swear by the sun and its brilliance,
And the moon when it follows the sun,
And the day when it shows it,



And the night when it draws a veil over it,
And the heaven and Him Who made it,
And the earth and Him Who spread it,
And the Soul and Him Who made it perfect,
Then He inspired it to understand what is right,
Indeed, the one who purifies it will be successful,
And the one who corrupts it will, indeed, fail.

(91:1-10)

My spiritual guide – the one who exhibited (i.e., lived in accordance with) character and adab – often said that the etiquette of the Qur'an is such that when God wishes to emphasize something's importance, oaths are used. Nowhere else in the Qur'an will one find as many consecutive oaths as the ones which appear at the beginning of Sura Shams, and, therefore what follows those oaths is exceedingly important.

More specifically, on the one hand, we are being informed that the Soul which becomes purified – through, for instance, the acquisition of qualities such as character and adab -- will have succeeded in life. On the other hand, we also are being told that the Soul which becomes corrupted – fails to acquire the principles of character and adab that struggle against such corruption -- will have failed in the purpose of life.

The Prophet Muhammad (peace be upon him) is reported to have said: Do not attend the circle of a learned person unless that individual asks you to give up five things in favor of accepting five other things:

- doubt in favor of belief;
- hypocrisy in favor of sincerity;
- worldliness in favor of asceticism;
- pride in favor of humility;
- enmity in favor of love.



One might like to take note of how the foregoing Hadith indicates that a person can be learned and still be steeped in issues of doubt, hypocrisy, worldliness, pride, and enmity, but one might also note that the five qualities to which an authentic, learned guide will invite one – namely, belief, sincerity, asceticism, humility and love -- are all entailed by that to which the first ten verses of Sura Shams are seeking to draw the attention of an individual ... the process of purifying the Soul.

The Prophet Muhammad (peace be upon him) is also reported to have said: “Knowledge is of two kinds: Formal knowledge which does not go beyond verbal profession. It is the evidence of God against those people who profess such knowledge, and according to it, God will judge them; and genuine knowledge, which is deep-rooted in the heart – this is the knowledge which is most useful.” Knowledge can only be genuine when it is deep-rooted in the heart, and the only way in which such knowledge can take root in the heart is if the Soul has been purified through the spiritual practices of observing, among other things, the requirements of character and adab or etiquette.

Is the knowledge being alluded to by the Prophet in the foregoing Hadith a matter of numbers and maths as Mark Tegmark believes? The Qur’an indicates: “And God taught Adam all the Names, then, showed them to the angels, saying: Inform me of the names of these, if ye are truthful. They said: “Be glorified! We have no knowledge saving that which Thou has taught us. Lo! Thou, only Thou, art the Knower, the Wise. God said: “O Adam! Inform them of their names, God said: Did I not tell you that I know the secret of the heavens and the earth?” (2: 31-33)

The science of names which God had vouchsafed to Adam (peace be upon him) – and to whomsoever else God wishes -- is rooted in the Names of Allah because, from the Sufi perspective, all things come into being through the dynamics of those Names, and, in addition, the secret of the heavens and the earth are contained in those Names.



Names resonate with the Divine command “Qun:” – “Be”. Such resonances might have various kinds of frequencies associated with them.

Nevertheless, one should keep in mind that spiritual frequencies or higher-order frequencies might not entail the same sort of dynamics as do the frequencies which are present in the realm of Nasut (the lowest level of Creation ... the point of departure for the existential spiritual journey), and, consequently, while lower-order frequencies might be describable by means of numbers and maths, this need not be the case in relation to the higher-order, or spiritual, frequencies.

The latter frequencies are associated with realities that are a function of considerations that are other than the principles which govern the behavior of fermions and bosons whose dynamics have been described through the use of numbers and maths. One might also add, that there are a lot of physicists who can carry out the complex calculations involving such numbers and maths, but, nonetheless, they still might have little or no understanding concerning what actually enables the outcomes that are being calculated through numbers and maths to have the properties that such outcomes do or why different elements (such as Planck's constant, the strong force, the weak force, the gravitational constant, and the fine structure constant) have the values that they do.

Time

David next turns his attention to the issue of time. He begins by noting that “Our very lives are defined by the passage of time as we go through the aging process (computer cycle.” (Page 40)

Notwithstanding the issue of whether, or not, one should liken the ageing process to a computer cycle – especially since David, himself, appeared to indicate that the computer analogy might not be a useful way of describing what he believes is actually taking place in human beings -- David follows up on the



way in which time seems to limit human existence by hinting about a form of revolutionary relief with respect to the manner in which time seems to define so much of our lives and states that: "... time does not exist except as a decoded concept in the human mind." (Page 40)

What waveform in the Cosmic Internet is being decoded into the form of a temporal construct? What makes such a waveform possible, and what enables the human mind to decode that waveform as having to do with the phenomenology of temporality?

The Prophet Muhammad (peace be upon him) is reported to have said: "Do not curse time, for time is one of the Attributes of God." Since the Prophet also has said (and this was quoted earlier) that one is permitted to reflect on all things, but one is not permitted to reflect on the nature of the Divine Essence, one might suppose that the notion of an attribute is not necessarily something that describes Essence but is a phenomenon that God's Essence makes possible in some fashion and, therefore, is attributable to Divinity.

However one understands the foregoing issue concerning the nature of a Divine attribute, the Prophet has indicated that one should not curse time because time is one of God's attributes. To claim, as David does, that time does not exist except as a construct of the mind when it decodes certain waveforms does not exactly seem to be a form of cursing time, but, at the same time, the foregoing Prophetic observation concerning the issue of temporality would seem to raise the possibility that David might not have gotten the issue quite right when he asserted that time does not exist except as a construct of the human mind and, conceivably, whatever time might be, it might have a reality that is not necessarily a function of the human being's mental activity.

I'm not asking the reader to blindly accept what the Prophet Muhammad (peace be upon him) is saying with respect to the issue of time. Instead, the reader is being asked to consider the possibility that the understanding being put forth by David concerning the topic of time might not be correct, and there are



alternative possibilities that one might wish to consider before reaching any conclusions concerning the nature of time.

According to David, "The illusion of time is created by the way the brain constructs its decoded images in a form were one seems to lead to the other. This can be likened to still frames passing through a projector to give the illusion of movement." (Page 40)

The foregoing explanation is problematic. First of all, in one sense there is no illusion of movement when still frames of film are passed through a projector because, in fact, there is a form of movement that is present - namely, the process of automatically inducing the still frames to be fed through the projector at a certain rate by virtue of either an electric motor or a hand crank.

An illusion does arise when the still frames are run through the projector at the right speed (so that a certain number of frames per second - say 24fps - are processed, but several other frame rates will work as well). More specifically, when a person's eyes are exposed to film footage (consisting of a series of still images) that is running at the right number of frames per second, a person's eyes will not be able to parse, or separate out, the visual material into individual still frames and, instead, an individual experiences a gestalt-like sense of continuity (sometimes referred to as "persistence of vision") that connects the package of individual images which are running at 24 fps and treats them as whole or gestalt.

Each frame alters the visual information to which we are exposed little by little, and these changes are collated into a composite phenomenological experience consisting of the contents of 24 frames of images that are being processed in a second. Although, subliminally, we take notice of the changes in position of objects from one frame to the next, nonetheless, unless those frames are separated by $1/16^{\text{th}}$ of a second, or more, we interpret any changes in position that might be present from one frame to the next as constituting a form of motion rather than just being small differences in the image properties that are actually present in each of the still frames.



Given the foregoing considerations, one might be being led down a cul-de-sac when one is being told that the way the mind generates time (as the mind decodes, let us say, certain Cosmic Internet waveforms) is, according to David, somewhat like what happens when the minds of human beings generate motion in conjunction with still frame footage. However, we know that the still frames of the film are not being engaged as individual still frames but, rather, movement has been introduced into the process through a movie projector or a hand crank, and it is the rate at which such images are processed by the projector that by-passes the ability of the human visual system to see the individual frames that are present in the film footage, and, instead, a composite of information is assembled into a phenomenological experience that is being experienced as visual movement when no such actual movement is taking place. However, no comparable system has been proposed for the human mind which can explain how a sense of time emerges when it is not present in the waveforms to which one is being exposed.

Furthermore, a projector assists film footage -- consisting of still images -- to move at a certain rate, and this rate of frames per second, together with the mind's inclination toward operating in accordance with the 'persistence of vision' tendency in circumstances like that which are being controlled by the aforementioned projector or hand crank, have made the experience of visual motion possible. What plays the comparable role of the projector or hand crank in the human mind with respect to the issue of temporal experience, and what is the property that is present in human beings which induces people to experience the feed from the temporal projector as being frames of temporality or units of time?

Despite the absence in David's discussion of any sort of explanation concerning how human beings are able to translate non-temporal waveforms into temporal phenomenology, David continues on and states: "There is no time, only the NOW, one infinite 'moment' in which all exists. Concepts of past and future are just that -- concepts." (Page 40)



As indicated previously, one would like to know how the mind's alleged capacity works to be able to generate the time that is needed to process waveforms. In other words, the dynamics of decoding seem to presuppose the need for the presence of temporality because without the presence of time to enable decoding to take place, one has difficulty understanding how decoding of any kind is able to occur.

Decoding seems to be an inherently time-dependent process. How does one generate the construct of time without this requiring time in order to be accomplished?

A possibly more straightforward alternative to what David is proposing might be to suppose that one of the possibilities or potentials that exist in the Infinite Awareness is for the eternal Now to be able to partition or compartmentalize Itself according to whatever cosmological, biological, chemical, physical, conceptual, or emotional metric of temporality that is desired.

Time is part of what makes dynamics possible since without time there can be no dynamics. Change is inherent in any form of dynamics, and any dimension of change presupposes the presence of time or duration.

In addition, just as an external source (e.g., a theater owner or someone who owned or had access to the requisite technology) had to introduce a working movie projector to provide human beings with the opportunity to experience motion pictures, so too, God might serve as the "external" Source which provides the temporal projector that runs the still frames of the eternal Now at a frame rate that can be experienced phenomenologically as the past, present, and future, while human beings engage those temporal compartments according to the inclinations and capabilities which are present in human beings for decoding such forms of compartmentalization, just as human beings used, among other faculties, their capacity for 'persistence of vision' to interact with the previously discussed movie projector's operation of 24 frames per second and, in tandem, the two helped give rise to the emergence of the phenomenology of moving images.



David states that: "... clocks are created by humans and not by non-existent time. This is the clock-time illusion." (Page 41) Einstein claimed that "time is what a clock measures." Both statements are flip-sides of the same problematic, suspect coin.

Time is one of the fundamental elements or phenomena which the existence of clocks presupposes, and each kind of clock – including Einstein's relativistic-vulnerable clocks -- engages such an opportunity in its own inimitable style. Clocks might well be created by human beings, but the only reason someone decided to create such a metric instrument is because there was something already in existence that such an invention could leverage in the latter's own limited manner and according to whatever purposes might be served through that kind of invention.

In an attempt to defend his notions about time being a human creation, David mentions some examples, including one drawn from his own life as a professional goal keeper in English football, that describe how athletes, among others, are sometimes capable of slowing down the way in which they engage time so that the individual is able to process and assess what is taking place with much greater detail, accuracy, and success. However, one can acknowledge the reality of such experiences without being forced to conclude that human beings are creating time.

Time, as a function of the Eternal Now, continues to operate in a compartmentalized fashion that gives rise to: The present (in the form of an ever-vanishing something); the past (a former edition of the present), and the future (something that might emerge in the form of a new present). What changes in the examples cited by David is the manner in which an individual engages the way time – something that is, ultimately, independent of human beings – transforms or manifests itself.

Contrary to what David says, the focus of the athlete is not collapsing the wave function. Instead, the wave function of time is being spread out or expanded within the phenomenology of an individual so that more possibilities than normal can be considered, assessed, and dealt with.



Time remains whatever it is. What changes is the frame rate or angle of phenomenological orientation through which the Eternal Now is being engaged.

This change in frame rate might be due to some shift in focus that is initiated by the individual (a possibility explored to varying degrees by, among others, the psychologist Robert Ornstein back in the 1970-80s). Or, such a change in frame-rate processing might be a gift of the Eternal Now ... or, perhaps, a combination of the foregoing two possibilities is responsible.

The degrees of freedom and constraint which are present in the nature of time remain what they are, quite independently of human beings. The phenomenological experience of time is a function of how those degrees of freedom and constraint are engaged by any given organism.

Entanglement and Non-Locality

David purports to explain the phenomenon of “entanglement” in which: “... two so-called ‘entangled’ particles, ‘billions of miles’ apart can react to each other instantly. ... This is not the result of the speed of communication across distance, but the fact that the particles only exist in the observer’s decoding processes. They are not ‘billions of miles’ apart, but within a few cubic centimeters of the brain where visual reality is decoded.” (Page 43)

How does one measure something that is instantaneous? Conceivably, if one were able slow down the temporal aspect of an event as one viewed it through successively smaller and smaller portals of temporality such as: The nano level (10^{-9}), or the pico level (10^{-12}), or the femto level (10^{-15}), or the atto level (10^{-18}), or the zepto level (10^{-21}), or the yocto level (10^{-24}), or the Planck level of temporality (5.39×10^{-44} -- the amount of time it takes light to travel one Planck length: 1.616255×10^{-35} meters), or some other miniscule level of temporality that was shorter than the foregoing possibilities, one might find that what one thought was instantaneous actually wasn't ... that some tiny



fraction of duration was involved. In fact, if one had the necessary instrumentation, one could continue to refine the temporal viewing window to just this side of infinity and check whether, or not, what one thought was instantaneous actually was instantaneous.

Notwithstanding the foregoing considerations, particles do not have to be billions of miles apart to exhibit the property of entanglement. However, the distance between the two does have to exceed the distance which light can travel in a given unit of time because if this were not the case, then, one might be able to explain the phenomenon of entanglement as, somehow, being a function of some signal or message that was being communicated from one particle to the other by means of light.

When one has a distance that is greater than can be traversed by light in a given metric of time, and, yet, one is able to empirically demonstrate that two particles seem to be intertwined with one another in a way that is faster than light can travel, then, irrespective of whatever else might be making such a relationship possible, one cannot attribute the phenomenon to light. In other words, if one accepts the idea that the speed of light cannot be exceeded (as many, if not most, physicists do), and if one has eliminated the possibility that light might have established a line of communication between two particles by making sure that the distance between those entities cannot be traversed by something traveling at the speed of light prior to observing a given form of entanglement behavior taking place, then, whatever is responsible for the entanglement phenomenon entails something other than the condition of locality.

The property of locality has to do with the forces and influences which can be shown to be characteristic of a given space. For example, one of the physical limits which is placed on locality in modern physics has to do with whether, or not, the dynamics of a given space operate in accordance with the speed of light.

If events in two places, take place more quickly than can be accounted for by the speed with which light traverses a given



distance in a given amount of time, then, the events are said to be non-local in nature. Such events were referred to by Einstein as giving expression to phenomena that exhibit 'spooky action at a distance' because, once light is eliminated as a possible connecting or signaling link between two locations, no one understood how such events and locations might be connected.

If one restricts the notion of dimensionality to being spatial in character with time somehow occupying three directions of spatial possibility, then, one has difficulty trying to figure out how non-local phenomena are related. One's process of reflecting on the issue might be constrained because some individuals feel forced to conceptually operate only in terms of geometric-topological notions of space involving, for example: Kaluza-Klein dimensions; strings; Calabi-Yau spaces, along with the dynamics of compactification; and, Ed Whitten's proposal concerning M-theory, all of which are considered to be orthogonal in a generalized sense in which all dimensions are considered to be spatial in one perpendicular directional sense or another.

If dimensions, in general, are qualitatively different -- as is the case with space and time -- then, it is possible that what links two non-local events involves dimensions which are not spatial in character. Considered from the foregoing sort of perspective, the non-locality of entanglement phenomena might have something to do with the way qualitatively different dimensions interact with one another such that if two locations share, or are permeated by, a non-spatial dimension -- as time seems to pervade space (or vice versa) -- then, whatever force or energy links particles that are entangled might be communicated by means of a dimensional property other than space which is shared in common by two locations that are non-local in nature.

For instance, the Names of Allah all entail qualitatively different forms of dynamics relative to each other because the characters of their respective forms of functionality are considered to be different (Thus, the use of different Names). In this sense, each Name might be considered to give expression to



a different qualitative “dimension” of existence even as all of these “dimensions” are made possible by one and the same Source and, as well, are able to interact within, or through, different non-local conditions as space and time seem able to do.

David seems to want to make entanglement a function of spatial dimensions in a geometric/topological sense. As a result, he argues that the entangled elements are really only a few cubic centimeters apart in the brain of the observer, and, consequently, the condition of locality is not actually being violated because the decoding program in the observer changes the way that time and the speed of light are perceived to interact – making entanglement a function of how something is decoded rather than being a function of distances and speeds that violate the condition of locality.

However, David doesn't really make clear how or why an observer would change his, her, or their way of interacting with time and the speed of light at the same time that two events are demonstrated to be connected with one another in a manner that appears to be non-local in nature. Why (and how) does the decoding program of the brain change to accommodate issues of time, space, and the speed of light, so that the entanglement phenomenon doesn't violate the condition of locality?

A few paragraphs later in his book, David seems to speak in a way that contradicts the perspective that he just sought to establish. More specifically, he stipulates: “There is no space in the same way that there is no time. ... All you are observing are computer codes on a disk or data stick being decoded into images on the screen. ... ‘Space,’ as with ‘time’ is part of the illusory construct that the mind uses to define holographic reality. In the act of manifesting apparent objects from the waveform field, the illusion of space naturally appears to be real. Remember that what we call space is not a ‘thing,’ but is instead defined only by holographic images in our mind.” (Page 44)

Apparently, the few centimeters of cubic space in the brain to which David referred earlier in conjunction with his discussion of the human experience of time and the



phenomenon of entanglement, doesn't actually exist. Space is just a way of decoding Cosmic Internet waveforms that are presented to us.

David doesn't address the issue of why human beings should decode things in the way they do or how they came to pursue the decoding process in such a fashion or how the process of decoding actually works or what makes such a process possible. Nor does he address the issue of whether, or not, the waveforms of the Cosmic Internet might be constructed in such a way as to provide the degrees of freedom and constraint in Its waveforms that would make possible the holographic generation of the space and time phenomena provided that the right kind of decoding dynamic were to engage the waveforms of the Cosmic Internet in just the right way.

If there is no space and time, where – or how -- does the brain exist in relation to the Cosmic Internet waveforms that are to be decoded? Moreover, how does the decoding process operate as a dynamic if there is no such thing as time?

Why should David maintain that the “illusion of space naturally appears to be real” or that such an illusion would be a “natural” way to process a waveform that is inherently devoid of time and space? How does one even have a waveform – Cosmic or otherwise – that exists independently of space and time? – and, one might want to keep in mind that if one were to consider the possibility that God is not a waveform, then, questions similar to the metaphysical ones that are being directed toward David's perspective concerning how the issues of waveforms, time, and, space are related to one another do not seem to be all that relevant with respect to the issue of God's existence.

Do holographic images occupy space in some sense? If not, what is the nature of the perceptual process that induces them to emerge in some non-spatial fashion?

As was intimated earlier, if there is no space or time, then, what enables a decoding process to take place and engage a Cosmic Internet waveform so that the phenomena of space and time can be perceptually generated? The capacity to generate a perception of space and time would seem to presuppose the



existence of a few ontological properties of space and time that are not a function of perceptual processes ... ontological properties which seem to be necessary in order to make such perceptual processes possible.

David recalls his Peruvian drug experience and says: "The 'ayahuasca Voice said: 'Why do you fly from point A to point B when you are point A and point B and everything in between.'" (Page 44) Leaving aside the issue of whether, or not, what the Voice is saying is true or can be trusted or, even if true and trustworthy, can ensure us that the individual who is hearing what is being said also understands what is being said and does so in the way that the Voice understands what is being said, why talk at all about points A and point B and everything in between when space and time do not exist, and what does it mean to be all of these things?

At this point, David refers to the comments of someone who had a near-death encounter involving an out-of-body experience in which there was: "... no time ... no sequence of events, no such thing as limitation, of distance, of period, of place. I could be anywhere I wanted to be simultaneously." (Page 44) Without wishing to say that the foregoing possibilities might not be true, or could not be true, or did not happen, why should one suppose that what is being related in the form of an anomalous experience is true simply because someone had an experience in which such possibilities seemed to give expression to the way things were or could be - at least as far as that experience is concerned?

Do we necessarily even understand what the significance of the foregoing sort of experience actually involves or entails? Was the near-death experience an indication that what took place alludes to the way things could be -- or are -- right now if one were only to observe requirements x, y, and z?

Alternatively, did the aforementioned out-of-body experience serve as an indication that what took place might be characteristic of the way in which some other facet or dimension of Reality or Being operates if one were able to access such a dimension, or if one were permitted to access such



a realm of Being, on a regular basis beyond the confines of a near-death experience? Or, was the experience being related through the near-death experience an indication that there is a mysterious relationship between the observer and the Universe in which possibility or potential can be turned into actuality, but one must choose how to proceed because one could be induced to move in any number of possible directions ... and, therefore, one should be careful about the choices that one makes in relation to any particular journey one might wish to take?

Scalar Fields

Toward the end of Chapter One, David introduces the idea of scalar fields. He notes that various people have different ideas about what scalar fields actually are and that there is a certain amount of controversy surrounding the topic.

However, he indicates that the way in which he is using the foregoing term is as a way of alluding to That which makes everything possible and capable of being manifested. This encompasses: Wave forms, quantum dynamics, holographic "realities", processes of encoding or decoding, and so on.

Without going into any detail – although, in passing, he does say that he will come back to the scalar issue later on in his book -- David differentiates between a scalar field and scalar energy. For him, a scalar field is That which is everywhere at the same time even though it is beyond time, and, so, everything that occurs in the field is instantaneously present throughout every aspect of the field.

He states that: "The instantaneous absorption of information puts a scalar field way beyond the speed of light." (Page 44) While the foregoing indicates that the scalar field would appear to be a non-localized form of reality (i.e., it transcends the condition of locality that the speed of light places on physical phenomena), one is not quite sure what is meant by the idea of the field 'absorbing' information, as if – seemingly -- the latter were not already in the field as either an active or



potential reality. However, if phenomena, or the potential for manifested phenomena, are everywhere at the same time, and if the scalar field is the source of everything, then there is nothing to be absorbed which can show up instantaneously everywhere because whatever is present in one "place" or "space" is already present everywhere and, as such, cannot be absorbed into the scalar field.

In addition, there is also the problem – which already has been touched upon several times previously during the course of this meditative exercise – that surrounds the manner in which the term "information" is being used in David's book as if it had some sort of substantive, ontological existence as a kind of "stuff" of the scalar field. As noted previously, the notion of "information" is really just an individual's way – in the present case, David's way -- of parsing or describing the phenomena which are, somehow, capable of being made manifest in the scalar field, but since the notion of information gives expression to nothing more than a description, information really has no existence apart from such a descriptive process.

Furthermore, David often appears to use the term "information" as a stand-in for being almost anything he would like it to be without having to deal with the ramifications that ensue from the fact that information is a function of the metric that is used to parse or describe whatever it is that the term "information" is being used for as a stand-in. The notion of "information" is rather a vague, amorphous, will-o'-the-wisp term, and it can only be critically reflected upon and explored when one knows what the metric is that is being used to particularize that to which the term alludes.

Waveforms are not a form of information. Rather, information is a way – which might, or might not, be correct – of describing the nature and dynamics of waveforms.

Similarly, holographic 'realities' are not a function of information. Instead, information can be used – in a heuristic fashion or in a problematic manner -- as a way of trying to describe the nature and dynamics of holographic 'realities.'



Whatever a scalar field might be, it is not a function of information. Rather, the scalar field is what makes systems of information and their descriptive uses possible.

The remainder of David's book – namely, *Everything You Need To Know But Have Never Been Told* – appears to involve a certain amount of critical reflection concerning various religious traditions. As a result, one might hypothesize that his critical stance toward the sort of nonsense that sometimes is present in those traditions (the sort of nonsense which I – and others who belong to one, or another, of the religious traditions with which he wishes to find fault -- might be quite prepared to agree with him on) could induce him to shy away from the notion of God and incline him toward pursuing the idea of a scalar field as the ultimate explanation for all possibilities, potentials, and actualities.

On page 2 of his book – and the following issue has been touched upon earlier in this meditative exercise – David stated that: “Themes of religion ... are *basically* correct, emphasis often on the *basically*,” but, as noted earlier, he did not elaborate on what was entailed by the notion of “basically.” He followed up on the foregoing statement by claiming: “We should not be worshipping anybody or anything when we are the anybody/everybody and the anything/everything.”

There is often considerable confusion among many people who are interested in metaphysics and mysticism concerning the nature of the relationship between Divinity and that to which the command “Qun” – “Be” – is directed. And, before proceeding, one might note that even in Buddhism there is a strong current of tariki – or ‘Other Power’ – that accompanies the idea of jariki (“Self Power”) even though a variety of people often tend to associate the latter idea (i.e., Self Power) rather than the former notion (Other Power) with that spiritual tradition.

Leaving aside the foregoing considerations, the reader might, or might not, be cognizant of how Muslims use two ways of categorizing the notion of hadith (sayings attributed to the Prophet Muhammad – peace be upon him). First, there are those



sayings which are attributed – whether correctly or not – to the Prophet Muhammad (peace be upon him), and, secondly, there are those sayings which are said to have been uttered through the mouth of the Prophet but which are not attributed to him but, rather, are attributed to Divinity speaking through him, and these sorts of sayings are known as “Hadith Qudsi.”

Let's engage several of these latter kinds of sayings. For example, one such hadith qudsi indicates: “In the beginning, I was alone, and I am now as I was in the beginning,” while another of this category of sayings states: “I am Ahmed without meem (m).”

In each of the foregoing two statements, the Source of the words is believed to be God. Muhammad (peace be upon him) constitutes the locus of manifestation through which words emerge, and in this sense gives expression to another dimension of the Quranic verse: “Nor doth he (Muhammad) speak of his own accord.” (53:3)

Starting with the latter saying, one should understand that Ahmed is one of the names of the Prophet Muhammad (peace be upon him). When the letter meem (m) is removed from the foregoing name, what remains in the transliterated word ‘Ahad,’ which can be translated as: ‘The Only.’

In the first hadith qudsi cited above God is indicating that irrespective of whether one is talking about a phase prior to Creation or one is talking about a phase after which Creation has emerged, nonetheless, in both cases, God is alone. There is only, and has only ever been, one, substantive reality, and that is God.

Creation has no reality of its own. It exists only by virtue of the way in which the command “Qun” – “Be” – addresses a fixed potential – ‘ayn al-thabita – and dresses this phantom reality in the existential clothing that has been woven through the dynamics of the Divine Names or Divine faculties which constitute the prism through which Divine Light shines to give rise to the illusion of multiplicity.

The characters that occupy a novel or story exist only through the creative dynamic of the novelist or story-teller and



have no existence apart from that creative context, and, as a result, one would not be inclined to confuse such fictionalized entities with the author or authoress who made them possible and who created the plot twists and turns that sets the context or stage upon which such characters carry out their roles. So too, one should not confuse the One Who creates the Universe – and all of its diverse dimensions – with the ones who are given manifested existence in order to be able to populate and participate in Universe narrative.

Moreover, one cannot reduce the author or authoress down to whatever characters and stories are created by the novelist or story-teller. There are many properties, qualities, and characteristics (such as family life, hobbies, other interests, community life, friends, and so on) that exist in such creators that are independent of their creations.

So too, God cannot be reduced down to what is created but has an existence that is entirely independent of such creation. Another hadith qudsi stipulates: “I was a hidden treasure and loved to be known, so I brought forth creation,” and, consequently, whatever is known or can be known is an expression of that hidden treasure.”

The ‘ayn al-thabita, or fixed formed possibilities, to which the command “Qun” – “Be” – might be delivered is part of the hidden treasure. Nonetheless, one cannot suppose that the nature of the hidden treasure can be exhausted by such fixed forms, and, therefore, no matter which dimension of the hidden treasure might be considered, there is always That which transcends it.

A further hadith qudsi indicates: “I conform to the opinion that My servant has of Me,” Presumably, part of what such a saying is directing our attention to reflect upon is that, perhaps, one should be careful of the opinion one has of Divinity, and, possibly, some of those opinions might be better suited to the essential potential of a human being than are other possible opinions.

The Qur’an states: “Say: Surely, my prayer and my service of sacrifice, my life and my death are all for Allah, the Lord of the



worlds.” (6:162) The Qur’an also stipulates: “I have not created human beings nor jinn except that they may worship Me.” (51:56-57)

To worship is to struggle toward realizing the essential potential that exists within one so that one might, God willing, use that potential in accordance with the degrees of freedom and constraints that are present in such a potential. To worship is to be in a constant state of remembrance concerning the Presence of Divinity, and for this to be possible, one must: Purify the nafs [the tendencies within us that rebel against the Truth – “Truly, the soul commands unto evil, (Qur’an, 12:53)”]; acquire the qualities of character; observe the principles of adab (etiquette); and work, with God’s assistance, toward cleansing, calibrating, and activating the different faculties (such as the mind, heart, sirr, kafi, aqfah, and ruh or spirit) through which one comes to be aware – via different modalities of knowledge, insight, unveiling, and spiritual stations -- of the Divine Presence.

The foregoing comments provide a summary, of sorts, concerning the truth about the nature of one’s relationship with Reality, Being, or Existence from a Sufi perspective. When one’s fitra or essential nature is properly realized, there is a deep sense of sacredness that ties the individual to one’s Creator, and this dimension of sacredness is part of what is worshipped because it gives expression to the nature of a relationship that is immersed in Divine Presence whether one acknowledges this or not, for as the Qur’an indicates: “Where so ever you turn, there is the face of God.” (2:115)

Consequently, when David says: “We should not be worshipping anybody or anything when we are the “anybody/everybody and the anything/everything,” (Page 2) I would have to disagree with him on two counts. Firstly, I would disagree that there is nothing independent of human beings which should be worshipped, and, secondly, I would disagree that we are the “anybody/everybody and the anything/everything” which -- according to the implication in



David's foregoing statement that appears to be present in his foregoing words -- ought to be worshipped.

The Sufis maintain that there is a distinction between the Creator and the created. The only reason that we have existence is because such existence (via the command of "Qun") was given to us, and that existence was not something which we had, or have, independently of the 'giving' process.

'Ayn al-thabita refers to non-existent possibilities and potentials. The "ontological" station that non-existent possibilities have is the same sort of "ontological" station that possible characters in a play or story might have – which is, to say, nothing much to speak of unless they become actual characters in the on-going production – actors who can be introduced, modified, and removed from the dynamics of the story as the Author/Producer/Director deems fit.

Even as the sound of "Qun" – "Be" – changes our existential or ontological phase relationship, so to speak, with essential potential, the relative significance of the roles to which we each are called to fill is frequently exaggerated by the delusional babblings of the ego/nafs that has assumed the part of an agent and publicist for one's soul. As a result we – in the form of our ego/nafs tend to forget that: "What is with you comes to an end, but what is with God remains." (Qur'an, 16:96)

From the perspective of the Sufis, the only way in which whatever aspects of the "hidden treasure" come to be known is through the realization of the essential potential or fitra of a given fixed form. Sufis also maintain that such realization is only possible if the command of Qun – "Be" puts such a potential into existential play.

Sufis believe that each of us has a role to play – each in one's own unique manner and according to one's essential capacity – which consists of two dimensions. One dimension is alluded to in the Quranic verse: "Who is the one who will lend to God a goodly loan?" (57:11) The goodly loan is the essential potential which exists within a human being and that has been called into existence by "Qun" – "Be." The goodly loan is that which has been loaned in a primordial way by God.



The other dimension of the role to which one is being called by “Qun” – “Be” -- is touched upon in the following Quranic ayat or verse: “God commands you to deliver trusts back to their owner.” (4:58) One dimension of the trust that is being referenced through this verse has to do with the potential of one’s essential nature or fitra.

In order to properly observe the etiquette, or adab, entailed by the loaning of such a trust, or goodly loan, by Allah -- as one is being asked to do in the previously cited Quranic verse -- one must seek to journey through the stages of being: Muslim (One who surrenders to the truth through actively observing the five pillars of practice in a context of half a dozen, or so, articles of faith); Mu’min (one who sees by the light of Allah when, for example the faculties of the heart and sirr are purified); Muh’sin (one who observes the principles of character and etiquette – adab -- through struggling to purify, calibrate, realize, and activate, God willing, various inner faculties, such as the spirit or ruh.)

The owner of that trust is God. The appropriate manner of delivering that trust back to its owner is in the form of a realized or fulfilled condition.

The role to which the command of “Qun” – “Be” – is calling one – in other words, being willing to give a goodly loan to Allah and to deliver a primordial trust back to its owner -- is a demanding one. Indeed, as the Qur’an indicates: “We offered the trust to the heavens and the earth, and they refused to bear it, being afraid thereof, but human beings accepted to bear it. Humankind is, indeed, extremely oppressive and ignorant.” (33:72) Furthermore: “Lo! We have placed all that is on earth as an ornament thereof, that We may try them: Which of them is best in conduct.” (Qur’an, 18:7)

One should not construe anything that has been said in the foregoing discussion as being an attempt to claim that only Sufis – or, at least, some of them -- know the truth of things. As the Qur’an indicates: “Verily, we have sent messengers before thee, among them are some of whom We have told thee, and some of



whom we did not tell thee" (40:78), and, as well: "...every nation had an apostle." (10:47)

There are some 25 prophets that are mentioned by name in the Qur'an. Some Muslim commentaries allude to 120,000 prophets who, at one time or another, were ordained by God to call people to the truth concerning the nature of the relationship between human beings and Reality or Being.

The 120,000 figure doesn't mean that anything and everything counts as an authentic spiritual teaching, prophet (*nabī*), or messenger (*rasul*) of God. Nonetheless, considerable latitude is being introduced which could encompass any number of authentic spiritual luminaries who might have existed in different localities and in many different periods of time, across thousands of years.

In mathematics, the term "transform" is often used to refer to the way in which mathematical functions in one domain might be closely related to mathematical functions in another domain. Similarly, the functional practices, values, purposes, beliefs, principles, and so on of any given authentic spiritual tradition tend to be related to the functional practices, values, purposes, beliefs, and principles of other authentic spiritual traditions as a transform in which symmetry is retained so that despite whatever surface differences might be present (which are often due to theological considerations rather than Divine guidance), the internal dynamics entailed by the character of those functions and domains, remain, essentially the same.

Whether one could treat David's notion of a scalar field as being some sort of transform of the notion of Divinity entails a fairly complex and problematic set of issues. Furthermore, as far as the material in Chapter One of his aforementioned book is concerned, there does not seem to be any straightforward way of resolving those complexities and problems.

David does argue, in the ensuing chapters of his book, that there are forces in play which are seeking to prevent human beings from having access to the truth concerning the nature of the relationship between human beings and Reality or Being, and to this extent, Sufis are likely to agree with him. For



example, he introduces the notion of shape-shifters who are engaged in the aforementioned attempt to oppress human beings and keep the latter from learning the truth concerning the nature of the relationship between human beings and Reality.

The Qur'an mentions a species of beings, made of smokeless fire (Qur'an, 55:15) who -- as is the case with some human beings -- are also confronted with the challenge of whether, or how, to engage in the struggle that is necessary if one wishes to return the trust, or goodly loan, that has been vouchsafed to them by God. Like human beings, there are some individuals from among the jinn who seek to love, serve, and worship Divinity, but, as well, there are other individuals among the jinn, as is also true with respect to human beings, who are not interested in doing what is necessary to realize their essential nature or fitra, and, in fact, pursue life in a manner that is completely contrary to the foregoing set of considerations.

Jinn have the capacity to shape-shift and, as a result, assume different perceptual forms. They also have the capacity to enter the bloodstream of human beings and adversely affect the emotional and psychological well-being of those individuals.

There are jinn who -- like one of their leaders, Iblis (Satan) -- have a hatred for human beings and have vowed to lead human beings to spiritual and physical destruction. These beings seek to oppose, oppress, imprison, mislead, and undermine human beings in any way the former beings can.

Some jinn are characterized by the quality of longevity. For example, Iblis/Satan is reported to have existed for hundreds of thousands of years prior to the appearance of human beings but also has continued to exist after the appearance of human beings ... and, indeed, is still believed to be busy with his affairs of seduction in relation to humankind.

Someone once said that, perhaps, Iblis'/Satan's greatest feat of "magic" is to have induced many human beings to believe he doesn't exist. Be that as it may, Iblis/Satan might have gotten a substantial amount of assistance from those human beings who found the whole idea of his existence a rather inconvenient



possibility and, as a result, distanced themselves from a perspective that might have required them to rigorously take moral or spiritual steps to protect themselves from a relentless adversary who, like other would-be, abusive entities, won't take "No" for an answer.

I haven't read enough of David's ideas to hazard a guess as to whether the shape-shifters talked about in the Qur'an as well as by the Prophet Muhammad (peace be upon him) are the same as, or a transform of, the sorts of shape-shifting beings about which David talks in his various books. If the two categories of oppressors and deceivers are not the same, then, conceivably, there might be more species of beings other than just those human beings and jinn who, unfortunately, have allowed themselves to become corrupted, and, as a result, seek to corrupt, if not destroy, everyone else. [Sura 2: verse 168 states: "... do not follow in the footsteps of Iblis. He is an avowed enemy to you." And, Sura 35, verse 8 asks: "Is the individual, the evil of whose deeds is made fair-seeming unto that person so that the individual deemeth them good, other than Iblis's/Satan's dupe?"]

Water and Interaction

At one point, toward the end of Chapter One, David introduces the topic of medicine/health and, in the process, throws some shade at mainstream medicine – which some people refer to as Rockefeller Medicine because of the way much of modern medical understanding and practice tends to operate out of a paradigm which was (and continues to be) shaped by the assumptions, prejudices, and biases, as well as the financial, economic, academic, social, and political interests that motivated the 1910 Rockefeller-backed *Flexner Report* concerning the application and teaching of medicine in America. While, in general terms, I tend to agree with many of the criticisms to which David gives voice, sometimes his way of expressing them seems problematic.



For example, while attempting to offer reasons for engaging issues of medicine and health in ways that are alternative to the manner in which modern medicine tends to be engaged, David mentions some research that was conducted at the Aerospace Institute in Stuttgart, Germany concerning certain aspects of energy dynamics in flowers. David indicates that the foregoing research involved dipping flowers into a tank of water, removing the flowers from the water, and, then, photographing drops of water that fell from the flower.

The German researchers discovered that an energy signature found in the plants could also be found, and photographed, in all of the drops of water that had come in touch with the flower after the latter had been dipped in water. He refers to this as being another example of the holographic principle at work, and, as well, says: "The information of the flower was retained in the water even when the flower ('substance') had been removed, and the same happens with homeopathy." (Page 49)

Given that David is writing for a general, and not a specialized, audience, one can understand why he might want to stay away from too much technical detail when providing an overview of the aforementioned German research, but in proceeding in the way that he does, he also tends to leave quite a few issues unresolved. For example, since he doesn't specify what the precise nature of the information associated with the flower is – and "energetic information" doesn't really provide the specificity that one needs – and, moreover, because he doesn't explain the nature of the photographic process that is being used in the research, one is not in a position to determine if what is going on in the experiment is holographic in nature, or not.

Presumably, if there is a holographic angle to the aforementioned German research, then, whatever is present in the water that has been in touch with the flower carries with it various interference patterns that can be imprinted on a disc and from which a detailed image of the original flower can be reproduced. Whether, or not, something like the foregoing



possibility was part of the German research is not very clear in what David says about the experiment.

Similarly, in order for the aforementioned German research to carry implications for the practice of homeopathy – as well as for the issue of holography – then, one would have had to have shown that when one takes smaller and smaller portions of a given drop of water that had been in touch with the flower at some point, then, the image of the flower should still be derivable or recoverable from the disc or other device that was capable of recording the dynamics at play in the smaller and smaller drops of water and, thereby, make possible the retrieval of an image of the flower from these smaller and smaller droplets of water.

The foregoing – in one form or another – doesn't seem to be present in the German experiments. There might be facets of the German experiment that resonate with the foregoing possibility, but, based on what David has said in the first chapter of his book, one can't really tell for sure whether, or not, this is the case.

Notwithstanding the foregoing uncertainties, there has been some research that has been completed in which a solution containing a substance that is said to be biologically active can be titrated down to the point where no trace of that substance can be chemically detected and, yet, whatever the nature of the biological activity is which is associated with such a substance, nonetheless, that activity is still present in the titrated solution and has the same potency as the original solution. Although the German experiment being described by David does not really appear to constitute a demonstration of the foregoing homeopathic principle, nevertheless, the research he describes might have some resonance with, or implications for, homeopathy since a phenomenon is being exhibited in the German research which indicates that at least some of the properties of a flower -- those that can be photographed -- can be transferred to a drop of water, and, therefore, conceivably other properties of the flower might also be transferrable to water, just as properties of a given biologically active substance



has been shown to be transferable to a solution from which such a substance has been – as far as chemical detection is concerned – removed from the solution.

Unfortunately, one can't really get a good conceptual grasp concerning the likelihood that any of the foregoing conditions hold with respect to what David says about the German experiment because all of the important details are obfuscated by the notion of "energetic information." As a result, one is not really sure what the nature of the "energetic information" is which is being transferred from the flower to the drop of water or what the nature of the photograph is that, somehow, captures that "energetic information."

This same kind of vagueness and amorphousness seems to characterize many facets of David's discussion throughout Chapter One. Consequently, this reader often had difficulty pinning down just what he is actually saying or trying to say ... or, to borrow – loosely -- from Leonard Cohen once again, what David says: '... feels real but is not exactly there, or is there but not exactly real.'

David does expand on the foregoing German experiment by describing how the researchers induced members of the local community "to take four droplets from a tank of water and put them in a dish with their name on. When these drops were photographed each set of four were different from the other sets, but each of the four from each person were virtually identical in their energetic signals." (Pages 49-50)

The process through which droplets of water were taken from a tank and transferred to a dish was not described by David. Moreover, although he indicates that the four drops of water from each person carried an energy signature of some kind that was different from the energy signature associated with other people participating in the experiment, and while the four drops from any given individual were said to be virtually the same as far as the energy signatures associated with individuals were concerned, David doesn't indicate whether, or not, the energy signature of the participants was taken and, if so, how.



If one doesn't know what the energy signature of a given person is, then, although one might be willing to acknowledge that there are differences in the energy signature from one subject to the next that are being captured by the water, and although one might be willing to acknowledge that the energy signature of the four drops that are associated with any given individual might be virtually the same, nonetheless, without a baseline comparison value concerning what the energy signature of a given human being is, then, one doesn't know what is causing the differences being observed. The energy properties of the means through which water is taken from the tank, and the energy properties of the dish into which the water is dropped, and the location of those dishes relative to other objects in the lab that have various kinds of energy properties, as well as the time of day, the nature of the weather at the time the water was drawn and transferred to a dish, the type of clothes being worn by a given subject, and so on, all might be contributing to the energy signature being photographed in the water.

Identifiable differences might be detectable, but one can't be sure what is responsible for those differences, and, similarly, if one presumes that all four drops are put in the dish at roughly the same time, then, the virtually identical nature of those drops shouldn't be surprising because they are all being released into the dish under, roughly speaking, the same circumstances of energy dynamics that are taking place in, and around, the subject who is transferring the water into the dish. Nevertheless, the virtually identical nature of the energetic signature of those drops might just reflect a general set of particularized energy conditions in relation to each trial subject's performance in conjunction with the experimental task that is actually causing different energy signatures to emerge and be photographed rather than reflecting something uniquely specific concerning the energy signature of each individual experimental participant.

With respect to the latter experiment, David concludes: "This is how we are interacting with our energetic environment



and each other second after illusory second at the waveform level of the Cosmic Internet as we 'download' and 'post' information." (Page 50) Notwithstanding what David is stating in the foregoing quote, the "how" of the aforementioned notion of "interacting with our energetic environment" is never actually specifically specified or demonstrated by David.

Presumably, everything on this level of existence has an energetic signature associated with it. Consequently, everything that is in the general vicinity of the experiment being described by David is likely to be contributing to whatever energy signature is being photographed, and, therefore, even though one might expect a certain degree of differences as well as similarities to reflect the different and common variable elements which are present during each trial of the experiment, one can't necessarily be sure how the energy signature is being shaped and modulated by the array of variables that are present within the experimental setting.

Did different lab assistants assist the various subjects -- even if this assistance was only in the form of general instructions concerning where to draw the water, and what one should use to draw the droplets, and where one was to deposit four samples of the water? Did the same person take the photographs or were they done by different individuals?

If everything interacts energetically with everything else (and like David I do believe this is the case), then, why would one suppose that the only thing showing up in the photographs has to do with the energy signature of a given human subject? Since it is obvious from the images which are given in David's book at this point that the photographs being taken are not holographs, then, really, we don't actually know or understand, precisely, what is contained in, or being represented through, the energy signature that has been captured by the photograph or what the extent and character of the energy contribution to that signature is by any given object in the laboratory where the experiment is being carried out.

If one, somehow, were able to generate a holograph using a drop of water that had been placed in a given dish by a



particular subject and, thereby, re-create, in visual form, the setting surrounding the water at the time of the experiment, this could be a way of linking different aspects of the energy signature being depicted in the photograph to various elements in the lab. However, in the absence of such a feat of technological wizardry, one can't be entirely sure what is contributing to the differences in the energy signatures of the different drops of water associated with different subjects.

One might suspect -- and even be correct in what one suspects -- that one knows what is taking place in the experiment. However, under the circumstances that have been described, one can't necessarily empirically verify that what one considers to be so might actually be the case in the aforementioned German experiment.

Unless one goes back to the original research documents and takes a look at the observations, measurements, devices, methods, and so on that were used to frame the experiments, then, the "energetic information" to which David alludes is devoid of the particulars that are needed to try to figure out what might be generating those signatures. Therefore, using the term "energetic information" as a way of describing what is transpiring in the experiment appears to be obfuscating the situation, and, as a result, one becomes free to interpret the nature of that "energetic information" in almost any way that one likes (e.g., as David does -- that holographic or homeopathic principles are involved) rather than being able to understand: How energy is being transferred and what kinds of energy are being transferred and what happens to that energy under different circumstances or the extent to which any of the energy interaction is illusory in nature as David supposes to be the case.

The foregoing German experiments are followed up with a brief discussion concerning some of the research of Dr. Masaru Emoto who developed a way of photographing the impact which certain kinds of stimuli appeared to have on the way in which ice crystals formed. Words with different emotional values were written on the side of a container that contained water which was subjected to cold temperatures, and at a certain point



during the process of crystal formation in the water -- as the latter substance froze -- a photograph was taken of the freezing water.

Words written on the side of the container that carried a positive or constructive emotional valence appeared to give rise to crystals that were perfectly formed whereas words placed on the side of the container that were negative appeared to become associated with crystals that formed less perfectly or even chaotically. Let's accept the foregoing experiments at face value and ask the question: What is the nature of the dynamic that is taking place?

More specifically, is the water responding to the written word or words on the side of the container or is the water responding to something else? If the words were written in different languages, are we to assume that the water is capable of understanding a multiplicity of languages, or are we to even assume that water is capable of understanding the Japanese or English that might have been used to write the word or words appearing on the side of the water containers that were to be frozen?

David states: "Everything in its base state – even written words – is waveform energy (information)." (Page 50) What constitutes the base state of the written words on the side of the water container that is to be frozen?

Is the base state of those words on the side of the container a function of language or of thought or of emotion or of intent or some combination of those possibilities that is transferred, somehow, to the written words on the piece of paper that is affixed to the side of the container? Can one suppose that the formation of the ice crystal necessarily has anything to do with the piece of paper that has a word or words written on it rather than, say, what is going on in the person as that individual goes about writing out the word or words on the water container and placing the container in a freezer of some kind?

Furthermore, is it possible that it is not the linguistic dimension of the word or words which is being written that is of paramount importance, but, rather, what matters are the



cognitive processes that lead to the writing of a word or words on the side of the container? If thought is – or can be to some extent -- independent of language, then, it might only be the nature of the energy dynamics which are giving expression to thoughts and emotions prior to language formation that are affecting the character of the water crystals that form, and, if so, then this would tend to indicate that, perhaps, what is important is not the language in which something is written (i.e., water might not be a polyglot), but, instead, has something to do with the manner in which non-linguistic considerations such as, say, the frequencies associated with certain kinds of thoughts or emotions impact the water in the container.

Another issue that arises in conjunction with the foregoing experiment has to do with the specific nature of the dynamic in which the thought, emotion, or intent of the experimenter have an impact on the water. It is one thing to acknowledge that, yes, some sort of interaction seems to be taking place between the individual and the water, but one is raising another issue entirely when one asks questions about the character of that interaction and what enables water to receive something from the experimenter and translate that “something” into some kind of crystal formation.

One might also wonder about how water is able to “focus” in on one thought or emotion rather than another. In other words, there tend to be a lot of things taking place in an individual at any given time during the course of: Considering what word or words are to be written on the side of a water container; making a decision and selecting a word; writing the word on a piece of paper and attaching it to the side of the container; placing the container in the freezing unit; waiting until one is ready to take a photograph; and, then, taking the photograph.

During the foregoing set of steps, one has had time to: Have a few memories; make a few plans with respect to, for instance, fixing lunch or making supper or going out on the town after the experiment is done; wonder about whether, or not, the experiment will turn out in one way or another; think about how to present one's research to an audience; regret not having



done this or that; be happy, or sad, about what has happened to this or that person, and so on. Why should the water only “pick up on,” or respond to, or be impacted by a single thought or emotion that is present along with, or entangled among, many other thoughts and emotions that are present in a person’s mind over the period of time that takes place as an individual goes about the different steps of the experiment.?

One also cannot necessarily rule out what is transpiring around the person who is conducting the experiment as having some kind of impact on the nature of the crystal that forms. Maybe the lab technician down the hall is thinking about something, or maybe a student or a secretary or an assistant or an administrator who is in the vicinity has this or that thought or emotion that might be impacting the water in the container, and, could there be some sort of inverse square law governing the extent of the impact which proximate thoughts or emotions might have on the crystals that form in the ice.

Given that there are a multiplicity of possible stimuli surrounding the water container during the various steps of the experiment, how does one show that the water is responding to just one aspect (a particular word or emotion or intention) of what is transpiring in the person conducting the experiment? Alternatively, is the forgoing dynamic a matter of how the water receives stimuli or a function of how some sort of external structure or form is imposed on the water, or perhaps, a combination of the two?

Why would water form one kind of a crystal rather than another in response to a given stimuli? What is the nature of the dynamic that translates an external stimulus or set of stimuli, to a certain kind of crystal formation?

Since various kinds of crystals formed during different phases of the Dr. Emoto experiments and given that ice – like snowflakes -- do not necessarily give expression to precisely the same sort of structural formation from one instance to the next, then, how did the forces that underlay such differences combine or interact with the forces and dynamics that led to the aspects



of crystalline formation that, supposedly, were a function of the thoughts or emotions of the researcher?

One can observe that there are differences taking place depending on the kind of stimulus or stimuli to which water is exposed. One just doesn't actually know what those differences necessarily mean or how they come about.

At this juncture in his discussion, David indicates that "intent" has a possible role to play in the sort of crystal formation that takes place in water. "Saying: 'I hate you with a joke and a smile does not generate the same frequency as saying the same with intent and venom.'" (Page 50) One can acknowledge the foregoing point and still ask: "So, what is the intent with which Dr. Emoto or an assistant placed a given word or words on the side of a water container prior to being frozen?" Can one suppose that there was much emotional difference in the mind of Dr. Emoto when he placed the word "love" on the paper attached to the water container compared with when he placed the word "hate" on the paper that was attached to the water container, and if there were not much intentional difference in the placing of the two words, to what is the water actually responding - intent, language, meaning devoid of intent and language - and is the water responding to the thoughts/meanings associated with the written words or is the water responding to the written words per se?

Various ramifications that ensue from the foregoing possibilities are brought into clear view by David when he, next, talks about prayer and states: "... prayer can (not necessarily will but can) focus attention or perception on the quantum field of possibility and probability and manifest an experienced reality that appears to be your prayers answered. They are not answered by some deity in the sky, but your own reality-decoding potential from the infinite well of infinite possibility." (Page 51)

David knows the foregoing understanding is true how? Is it knowledge or a hypothesis that is being advanced?

How does prayer - whatever it is considered to be - "focus attention or perception on the quantum field of possibility and



probability” and induce manifested expression of a particular “experienced reality”? What is the nature of the dynamic? How does prayer organize the possibilities and probabilities of the quantum field to manifest a given experienced reality?

Based on what is said in Chapter One, David, at best, seems only to be alluding to the possibility of something that he can't actually demonstrate to be true. Or, alternatively, if he believes that he can demonstrate the truth of what he says, he certainly doesn't say much – at least not in Chapter One – concerning the alleged dynamics between, on the one hand, focused attention and perception, and, on the other hand, the manner in which the possibilities and probabilities of the quantum field become tamed by such focused attention and perception.

The experiments of Dr. Emoto tend to show that there is some sort of interaction taking place between the stimuli to which water is exposed and the nature of the crystalline structure which is manifested. What the precise character of this interaction entails is not entirely clear.

As an old proverb indicates, there is a potential for ‘many a slip twix cup and lip.’ Similarly, there are many ways in which thoughts and/or emotions interact with what transpires in the universe, and I'm not convinced that the research of Dr. Emoto demonstrates how David is right as far as what constitutes the character of prayer and its relationship with Reality or Being is concerned.

Is what David is saying at this point a possibility? Yes, it is, but it is not the only possibility, and contrary to David's comment about “some deity in the sky” answering prayers, one might note that the notion of Deity which, seemingly, he seeks to disparage but Who is capable of answering prayers, is not in the sky, but, rather, is That which makes the sky possible, just as the scalar field that David talked about previously in Chapter One supposedly makes the quantum field possible toward which “focused attention and perception” are supposedly directed for purposes of becoming manifest.



Normalcy, Card Reading, and Throwing Runes

David proceeds from the issue of prayer to the notion of 'normality.' He says that: "Normal is only what we normally experience and nothing more. ... if you breach the walls of such downloaded deception you realize that what is called 'paranormal' is the real normal and the way things really are." (Page 52)

He goes on to maintain that: "'Normal' dismisses the arts of divination such as tarot cards and rune stones because 'normal' does not understand how they work." (Page 53) However, whether, or not, David actually understands what others do not is an open question.

For example, he contends that: "Interaction during a tarot card reading or when the runes are thrown is happening at the electromagnetic waveform level of reality." (Page 53) Even if one were to grant David his supposition that there is some kind of interaction between, on the one hand, a tarot card reading or the throwing of rune stones and, on the other hand, an individual, David has no way to prove or demonstrate that the form of interaction that makes everything work - to whatever extent it does -- in the aforementioned two activities is exclusively a matter of electromagnetic dynamics.

He states, with considerable confidence, that: "What the card symbolically represents and is expressed electromagnetically makes a connection with a similar frequency within our own electromagnetic field which in turn represents something in our mental and emotional state." (Page 53) However, David doesn't specify what the nature of the "connection with the similar frequency" is with respect to the individual who is being provided with a reading, nor does he provide any details concerning the nature of such a frequency connection in our electromagnetic field and in what way this "represents something in our mental and emotional state."

Everything is stated in a vague, amorphous manner. One can read into such a cloudy description almost any kind of idea one



might like to promulgate as an alleged explanation for what is supposedly taking place.

He maintains that: "A spread of cards on the table is a visual representation of the probabilities and possibilities poised to be manifested by our energetic field and awareness through our mental and emotional state of perception." (Page 53) Or, the spread of cards on the table could be nothing more than a function of a particular shuffled arrangement which either has nothing to do with the "probabilities and possibilities poised to be manifested by our energetic field and awareness" or which does have 'something' to do with what is going on in the individual for whom a reading is being given but the tarot card reader has to figure out what the nature of that "something" is.

Let's put aside the possibility that the person giving the reading is a con artist who specializes in the form of prestidigitation which is able to separate people from their money, and, therefore, let's assume that the individual who is reading the cards is gifted, in some sense, with respect to being able to understand which possibilities in the cards spread out on the table refer to different possibilities in the individual's life for whom a reading is giving, as well as understands how the former possibilities relate to the latter possibilities. How does David know that the insight of the reader is nothing more than an electromagnetic phenomenon? There is nothing which David has presented in Chapter One – a chapter which he entitled: "The Biggest Need-To-Know – in the book: *Everything You Need To Know But Have Never Been Told* which demonstrates that what is going on in such a "paranormal" event is nothing more than a synchronization of electromagnetic activity or a dynamic, of some kind, that is able to read the possibilities of the quantum field so that one can "see" that one way of engaging the cards is better than another way of engaging the cards that are spread out on the table?



Scientism and Religion

David brings his explorations in Chapter One to a close by pointing out that when people like Richard Dawkins criticize religion such individuals are doing so from the vantage point of their own religion – namely, “scientism.” David further says: “Both versions of religion have an immovable belief system that repels all borders with an unquestioning certainty ...” (Page 56) He later adds: “The ‘scientific’ and ‘normal’ definitions of ‘reason, rational, and logical’ are all expressions of the same perceptual prison” (Page 56)

On the basis of what has been presented in the Introduction and Chapter One of his aforementioned book, one has difficulty not being willing to become inclined to consider what David is doing in Chapter One of his book as being any different from what those who are caught up in scientism or various fundamentalist, rigid, literalist understandings of religion are saying and doing. What David considers to be ‘scientific’, ‘normal,’ ‘reasonable’, ‘rational,’ and ‘logical’ appears to be rooted in a conceptual framework that, in its own inimitable manner, entails as much “unquestioning” or “unquestioned” assumptions, beliefs, values, and certainties as do “scientism” and many forms of religious dogma.

David offers a quote from Blaise Pascal who is reported to have said: “The end point of rationality is to demonstrate the limits of rationality” (Page 56) and, then, adds: “Well, it is to those who are conscious beyond the programming.” (Page 56)

Neither Pascal nor David says what the nature of rationality is or what its limits are. Moreover, neither individual actually indicates what is to emerge when the limits of rationality, whatever they might be, have been reached.

Given the foregoing quote, David appears to believe he has attained a level of understanding that allows him to assert that he knows what the limits of rationality are and that he is able to do this because he has traveled beyond his programming. However, seemingly, all we really have to go on here is his word,



and, there are quite a few things that he gives expression to in the form of words in Chapter One of his book that do not appear to be all that tenable or necessarily free from having been programmed

In the process of saying the foregoing, my thoughts drift back to the anomalous experiences that David described in the opening pages of his book and with respect to which he indicated that, for months, things were downloaded into him, and, so, one can't help but consider the possibility that what was downloaded might just have been another kind of programming of unknown provenance.

A Quranic ayat that is applicable to David and to me at this juncture is the following. "We shall surely question them, everyone, about what they were doing." (15:92-93) Perhaps, one of the possible differences between David and myself is that he doesn't appear to believe he will be questioned about what he is doing, whereas I do believe that some form of accountability is on a horizon that might not be temporal or spatial in character but shall become manifest irrespective of whether, or not, I wish this to be what is present in the cards Existence is spreading on the table or the runes which are being thrown by Being.



