

LETTER TO THE EDITOR

End-of-Life Experience Case Study and a Proposed Quantum Physics Hypothesis

To the Editor:

We come to this world as a mystery,
Live a story called His-story, and
Die to this world becoming a miss-story (a missing story),
there on . . . mystery continues. . . .

—J. Shashi Kiran Reddy

Recently, I (Pereira) was involved in a series of end-of-life experiences (ELEs) related to my uncle's dying process. ELEs are defined as transpersonal experiences—those transcending the usual personal limits of space, time, or identity—that occur before, during, and after the dying process (Carr & Prendergast, 1981; Fenwick, 2010; Fenwick & Fenwick, 2008). Researchers have invested heavily in understanding and controlling the fundamental mechanisms associated with the birth process, but we co-authors have been surprised to find that not only scientists, but even members of various cultures and traditions across the globe, have paid very little attention to the events surrounding the process of death (Fenwick, 2010; Fenwick & Fenwick, 2008; Reddy, 2016). This case study is a retrospection of my family's experiences that highlight several ELE facets. Following a description, we attempt to explain some of these phenomena from the perspectives of science and other germane disciplines.

On the night of June 24, 2016, in my home in Thane, India, I was very restless and kept tossing and turning in my bed. I finally woke up with a start at 3:00 a.m. I tried to go back to sleep but was wide awake until 5:00 a.m. when I finally dozed off only to reawaken at 6:30 a.m. I was all droopy and tired and was contemplating whether I should go to my office, when I looked at my cell phone that had been sitting on my bedroom shelf in silent non-vibratory mode. I saw a message that my adult cousin, who lives in Mumbai, India, had sent at 3:00 a.m. The message read that her father—my uncle—was in the hospital having suffered a massive stroke and that they needed to perform a craniectomy to release the blood pressure from his brain. I called her and learned that he had passed out at around 3:00 a.m. while

they were wheeling him into the Magnetic Resonance Imaging (MRI) chamber and that since then he had not regained consciousness.

I later learned that around 3:00 p.m. on June 24, my uncle began complaining of terrible pain in the rear area of his head accompanied by dizziness and loss of motor control. That day he spoke to his son in Bangkok, Thailand, and told him that he had a mild headache and would get himself checked the next day. However, my uncle's wife and daughter thought something of a more serious nature was wrong, so they called the neighbor who was a doctor. He found my uncle's blood pressure had risen to 210/120, so he immediately placed a Sorbitol pill under his tongue and rushed him to the hospital. At this point, my uncle had already passed the 3-hour window of time during which an individual can be saved after a stroke.

After the MRI, my uncle underwent the craniectomy. Following the operation, his blood pressure never stabilized, and for the next 3 days, he was on dopamine, vasodilators, and adrenaline with a ventilator. During this period his condition plummeted drastically, such that the family eventually signed a Do Not Resuscitate (DNR) form to withdraw life support. Within an hour of that withdrawal, he officially passed away.

Upon learning of my uncle's illness, his son—my cousin—had to fly from Bangkok alone, as his wife and three children—two boys and a girl—needed to get their visas renewed—a process that took two days. On the evening of the 3rd hospital day, my cousin was sitting by himself at his father's house in Mumbai contemplating whether he should sign the DNR form; he finally decided that he would do it in the morning. An hour after this decision, as he was going to bed, he received a text message from his wife, still in Bangkok: *Check your Dad*. He was shocked and texted her in response, asking why she had sent such a message. She replied: *Your Dad was here*.

Once his wife arrived in India, she narrated the whole story. That night she was in her upstairs bedroom working on the computer, and her kids were fast asleep in their bedroom, when she heard the dog barking loudly and persistently. She left her room and started searching for the dog that usually at this time would have been quietly asleep downstairs. However, she went downstairs and found the dog neither inside the house nor out on the lawn. She went back upstairs to the kids' room, which was dark, and found the dog there seeming to be barking at someone—but when she turned on the light, she found no one in the room, and the dog immediately stopped barking and came downstairs with her.

She went back up to her room, put the computer away, and went to sleep. Suddenly she awoke to voices in the kids' room—the voices of both of her sons talking to someone. She had the impression that someone was teasing them and that they kept telling the person to stop it. She felt as if it was their granddad—my uncle—waking them

up for school, because this was the way he had awakened them when he had stayed with her family in Bangkok. But when she went into the room to check, her sons were fast asleep, and neither of them was talking or even murmuring in their sleep. She came back to her room and lay down on her bed, and she instantly heard her daughter talking to that same person. She rushed back to the kids' room but again found no one there and her daughter fast asleep. All of this was happening while she was fully awake and aware, and she had a mother's certainty that the voices she had heard were definitely her children's. She became convinced that it was her father-in-law who had come to be with the kids. At that point she texted her husband that '*Your Dad was here.*'

The next day when the kids woke up, she asked them about their dreams; they reported that they didn't recall any from that night. Having now no alternate explanation, she concluded with certainty that her father-in-law had come that night to speak with the children.

ELE Facets and Spooky Quantum Physics

These events illustrate several ELEs, including atypical restlessness that coincided with a distant loved one in serious medical distress, spontaneous awakening that coincided with the loved one's acute loss of consciousness and with a cell phone text message from a relative regarding the love one's medical condition, and two perceptions of the presence of the loved one at a distant location from the loved one's comatose physical body and approximating the time that the decision was made to remove the loved one's life support in a few hours. These experiences fit well in the category of deathbed communication ELEs as described by Peter Fenwick (2010; Fenwick & Fenwick, 2008). Such communications act as messaging pathways to convey the final message to loved ones that a dying person is about to depart from physical existence. These communications are purely non-local phenomena, those involving consciousness—in this case, that of the dying person—functioning beyond the boundary of the physical body (van Lommel, 2013). These communications appear to flout the usual limits of time and space: A dying person's loved one is seemingly affected by, or actually perceives, the dying person instantaneously (time) at a distance (space) from the dying physical body during the period surrounding irreversible physical death. Even though numerous communications of this type have been documented, current materialist science cannot provide a plausible explanation for them (Fenwick, 2010; Pereira & Reddy, 2016b, Pereira & Reddy, 2017).

A potential explanation for such non-local events is the possibility of a universal informational system that functions via a quantum holographic system (Hameroff & Chopra, 2012; Marcer & Schempp, 1997; Mitchell, 2016; Mitchell & Staretz, 2011; Wolf, 1994). Physicists are currently exploring and attempting to understand phenomena that go beyond the laws of Newtonian physics governing the gross material world. Many experiments in the field of quantum physics are opening up an understanding of processes beyond the limits of the body whereby information can be stored and transferred non-locally across various accessible dimensions beyond the limits of space and time. These explorations provide a key to understanding such non-local depositories and their accessibility. We recently put forth a hypothesis explaining the non-locality of subjective experiences observed in near-death cases to be an attribute within the limits of quantum physics; quantum entanglement within the forms of consciousness can demonstrate the capability of storing information holographically within the void or vacuum with the ability to create memories beyond the limitations of the brain and body (Pereira & Reddy, 2016b; Pereira & Reddy, 2017). Quantum entanglement of low-energy particles could interact even outside the body, suggesting NDEs and thereby indicating the existence of a quantum soul (Hameroff & Chopra, 2012), which could be extended to the phenomena of ELEs.

In such cases the dying could be understood to bring about information transfers by means of the non-local characteristics of consciousness. Most ELEs occur between two individuals who are connected at an emotional level. This connection creates quantum entanglement that potentiates informational exchange of the contents of their consciousness, with each information (or memory) unit acting within a quantum hologram (Fenwick, 2010; Wolf, 1994). One would definitely need detailed investigations to verify such theories that transcend current prevailing scientific understanding.

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