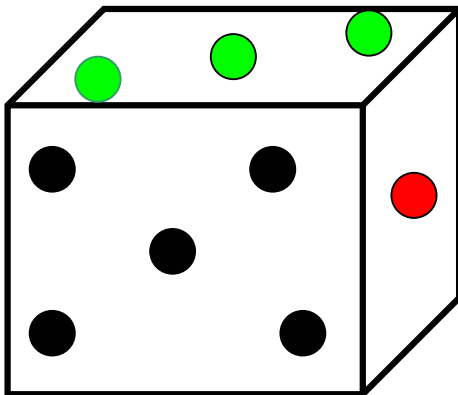


The Theory of the « Absolute Being »

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The Die, an illustration of the idea of the « Absolute Being »

We hypothesize that the human being can be seen as one of the multiple – or maybe infinite - dimensions or facets of a so-called “absolute being”, the human condition being only one of them. In other words, a human being is only one of the possible expressions or representations of the absolute being. When suggesting that an absolute being has multiple facets, we are not all together rigorous, as an absolute being can suffer no restriction, it is by nature pluralistic and global, but we put it this way to be more understandable. The absolute being exists and, as a human being, incarnates into a body, disincarnates at the moment of “death” and then invests another of its multiple facets. Intrinsically, the nature of the absolute being remains unchanged, though empowered by more or less powerful properties. Each of these dimensions would therefore be “true”, consistent and observable in a given context. Thus, in the context of the “living”, one would observe the “human being” with his/her reality, like birth, happiness, illness and, finally, “death”.

“Death” is therefore seen as a transitory process which would permit the human being to move to another dimension and thereby activate another of his/her facets. When dying, human beings change state, they do not cease to exist as being.

This change of state is not a change of nature. This is similar to the states of water which can be solid, liquid, or gas, but which, fundamentally, always remains water. This analogy is quite simplified, as these different states of water all take place in the same context which is not necessarily the case for the different facets of the absolute being.

In the same way as water, for example liquid, can become solid when turning into ice and conversely, the transition between the facets of the absolute being can also be understood as bi-directional. Therefore, the absolute being can be in its “living”-state on n occasions, after having invested another of its forms of expression. This idea indeed does corroborate the reincarnation belief system.

Certain properties or characteristics are linked to each facet of the absolute being. According to which state is activated, inherent capacities are activated. The human-being state is probably the state with the most limited characteristics and capacities. We know that during the near-death experience, subjects have access to larger knowledge that can be defined as “absolute knowledge”. They perceive the meaning of life and “death”, the reason why their earthly life unfolded the way it did, the nature of human condition, the destiny of humankind from the beginning to the furthestmost point in future and the mysteries of the universe.

The human-being-state is submitted to limited characteristics or perspectives. Due to this limited perspective, he/she can see (understand) only certain issues. Let us illustrate this idea with another analogy. When you are in a river valley, you have a limited perspective; you can see the fields around you, and maybe a forest clinging to the side of the mountain in front of you. But if you go to the top of the mountain, you can see the valley in its totality, dotted with hamlets, traversed by the river which meanders to the horizon. You even might catch sight of a far-off town. You will see the entirety of the valley and you will understand the necessity of its geography, such as the river had no other choice than to follow the exact shape of the terrain.

The absolute being in its human-being-state has only access to a partial perspective and therefore to a limited comprehension. According to the characteristics linked to the activated state, the absolute being can observe all the aspects or only some of them, it is contextual. The totality of the facets of the absolute being is not visible from the point of view of the ordinary consciousness. We hypothesize that it is only when human beings leave their body temporarily during the near-death experience, and, presumably, when they leave it definitely, that they attain a perspective which allows them to have a transcendent perception/vision of their human state. They understand the necessity of the unfolding of their existence and are finally in peace with their destiny. In this new state, the absolute being has a transcendent vision and comprehension of the world and the human condition. We suppose that the near-death state situates in the intersection between these two states.

When leaving the body, human beings enter into a new dimension of their nature of absolute beings. Material constraints do not exist, time and space are abolished, they move from one point of the universe to another in no time. In fact, they do not “move” as this verb is characterised by time that flows, they simply are. Even their representation becomes obsolete as this is yet another human referential. And so it is, we suppose, with otherworldly visions during the near-death experience: trying to explain them is again another human referential, **... the otherworld reality exists, the absolute beings are, and our human-being-state does not permit to say more than that....**