

THE SHROUD OF TURIN

The Truth About Resurrection, Religion and Reality

This paper is an expansion of a presentation that was given at the International Turin Shroud Conference which was held at Redeemer College University, Ancaster, Ontario Canada, August 14-17, 2019.

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Introduction

This paper concerns theology and philosophy, and, in that regard, it is an outlier as Shroud of Turin papers generally go. Over its long lifetime, Shroud research has focused on science, history and iconography as investigators worked to determine the cloth's travels to its now permanent home in Turin Italy, and how the image of a crucified man, most certainly Jesus, came to be deposited on it. To enter into that world is to enter into a world of complex technical terms related to blood chemistry, high resolution photography, conjugate carbonyl chemicals, VP-8 analyzers, neutron absorption theory and many others, along with a patch-work trail of history and art. The century old, scientific testing of the cloth is of the highest quality but it is singularly focused on the "how" of image formation. How did the image of Jesus's crucified body come to be placed on the cloth? The study effort has largely ignored the underlying cause of image formation, the question of "why" being swept under the carpet with a foregone conclusion that the first Easter Sunday empty tomb was the result of a miracle.

But, what if there was no miracle? What if what we call Resurrection is actually the natural way the body is designed to gracefully exit the planet?¹ Then, this cloth, reverently held as a religious treasure trove, would no longer tangibly validate foundational Christian doctrine; it would deny it. And in that denial a new understanding of what it means to be human and a radically different view of reality would evolve. Shroud research is a player in a high stakes game that affects every living creature on the planet. It is about the true nature of reality and the role of consciousness in the human experience. But, the researchers and their followers don't seem to realize the profoundness of what they hold in their hands.

In this writer's approach to inquiry, it is a serious matter to claim something a miracle unless all alternatives have been exhausted. To claim something as a miracle is to kiss the cause behind the effect good-bye for the common person. The assertion removes the event from the slate of human possibility. When that happens, the beneficiary of the miracle becomes an object of adoration rather than emulation. In that regard, *superficial* miracle claims are the height of irresponsibility and down-right dangerous because, if in error, they limit human potential. Beliefs are not facts. I believe it is a grave offence to influence someone using personal beliefs that cannot be justified with fact. As one believes, so one will behave. And, because of the wireless connection we all have to that little box called a modem, you never know how many people are watching.

This paper raises an all-pervading question: "How do you know something is a miracle without investigating competing alternatives?" Like all research projects, in order for Shroud inquiry to qualify as true research it must access *all* available information. In this case it requires stepping outside the box which is bounded by Christian teaching and crossing a culture boundary into Tibet where Buddhists have been "Resurrecting" (dying a corpseless death) since before the Christian era. The phenomenon I refer to is called Rainbow Body. It is where the bodies of spiritually perfected people vanish in a stream of multicolored light. And, it is not restricted to Buddhism. It has occurred in most all of the Eastern traditions. As spectacular as flesh and bone vanishing like a Las Vegas magic act seems, the spectacularness is far exceeded by the fact that the adepts *intend* for their bodies to vanish. Now, the role of consciousness in human experience takes center stage. The use of miracle to explain a material world result is, in itself, a fundamental violation of science protocol. Perhaps, however, the only thing more repugnant to physical and cognitive science is to invoke mind over matter in its deliberations.

Spectacularness is taken to an even higher level when it is learned that Jesus actually left behind instructions on how to "Resurrect." And, there is at least one school in Tibet that teaches how to "Resurrect." It teaches based on the principles Jesus left behind.

"How in the world" I ask, "can 'Resurrection' be declared a miracle when so much contrarian information that attests to naturalness is readily available?" I think I know why.

Christianity, for all the good it has brought to this world—and there is a lot—is in many respects its own worst enemy. Officially born in AD 306 as the adopted child of Roman Emperor Constantine the Great, the Jesus movement we celebrate today was reared in power, money and imperial bully practices. Seventy years after adoption it became the official religion of the Roman Empire. The promotion brought with it the many benefits of jobs, tax breaks, and investment capital that normally accrue to a state sponsored anything. The long, strong arm of the state sponsor, and its well-deserved reputation for brutality, undoubtedly aided growth. Additionally, the movement was (and still is) grounded in its ancient Jewish roots where a

punitive God is portrayed as angry at the human population. I call it the “just you wait ‘till your daddy gets home” syndrome. Those eight words, which strike terror in the hearts of misbehaved children, strike equal fear in the faithful who dare deny Church teaching. The bully legacy and the “you’re going to get it” syndrome combine to create a zombie culture which is taught to believe that the Church magisterium is immune to fact and non-debatable. The result is a religious system that is centered on sin management to appease an easily irritated God and a zombie-like culture which is void of creative thought; blind to new information that literally changes everything. This blind, fear-based commitment to honor doctrine, I suspect, deep-down, is the subconscious, root cause of the failure of the sciences to afford the Shroud the research it deserves.

Raised life-long Catholic, pre-Vatican II, I speak with authority on Church bully legacy and the “you better watch out” syndrome. I also speak with authority about what awaits when one steps outside the box. Fearless, I stepped out, and, man alive, was I surprised with what I found. It sure caught my attention and turned my life around. In this paper I am pleased to present what I discovered by stepping out and which causes me to believe Resurrection is a natural event, religion is grossly overrated and reality is the total opposite of what I had been led to believe.

The Shroud – A Very Short Description

The Shroud of Turin is a blood-stained, rectangular, ancient linen cloth...blah...blah...blah. I suspect most readers know of its unique features. The image thereon is of a crucified man and the wounds which are displayed are consistent with the biblical description of Jesus’s crucifixion ordeal. To make a long story short, the Shroud is Jesus’s actual burial cloth. I am not going to muddle the paper with a lot of words just to make the point for, as the reader shall soon see, Jesus is the only legitimate contender. Jesus is the one, for it is He who left behind time and battle tested instructions on how to die without leaving a corpse behind, as did He by following His own advice.

For those who want detail I refer you to my book, *Christianity’s Dirty Little Secret-The Truth About Resurrection, Rainbow Body, Religion and Reality*. (It should be in book stores by year end 2019). Mark Antonetti’s book, *The Resurrection of the Shroud*, is also an excellent source of information.²

How did Jesus’s crucified image get on the cloth? Research points to an energy release in the tomb whereupon His crucified body somehow dematerialized in a non-thermal, radiation event. Again, I don’t want to clutter up the paper with unnecessary words. “How” the image came to be on the cloth is of secondary value once the “why” is known. “How” is educational; “why” is transformational.

Briefly, the first hint of a radiation event came when amateur photographer Secondo Pia photographed the cloth in 1898. Per the photograph, the parts of the body that were closest to the

cloth appeared dark in color; the farthest removed lighter, even to the extent that parts of the body that didn't touch the cloth still appear in the image. Called action at a distance, it is a tell-tale sign of radiation. In 1976, using NASA space age technology, researchers confirmed that the light versus dark features of the cloth were due to distance effects and not artistic shadowing techniques. Other indications of a radiation event are: the chemistry of the image area of the cloth is different than that of the non-image area—some sort of atomic bombardment took place; the crucifixion blood stains were literally pushed into the cloth and the cloth was in motion at the time of energy release. It was parallel to the burial slab (i.e., otherwise the image would be distorted if formed when contoured to the body then viewed flat as it is today). Attempts to radiocarbon date the cloth failed (a linen cloth that has been exposed to atomic radiation cannot be accurately carbon dated); yet another indicator of what took place. There are many other reasons suggestive of radiation. I will leave it to the reader to investigate using the above referenced sources.

We should not assume that the entire body dematerialized into its energy equivalent. An emission of only 1 neutron for the every 10 billion that are in the average sized human body is sufficient to account for the radiation effects that scientists have observed.³ One in 10 billion equates to .000000001%. I suggest to you that at any given time one can find a minuscule amount of free atomic particles (called free radicals) in the body, a function of diet, exercise and environment, among other things. Thus, one shouldn't assume that the entire enshrouded body suddenly released its energy under Dr. Einstein's famous equation, $E=mc^2$. Using that equation, the energy content of a man Jesus's size would equate to multiple atomic bombs. An alternate, natural, non-thermal explanation is more likely, in line with known matter duality. I will explain in just a bit. Again, though, the mechanics of body dissolution are of secondary interest as far as this paper is concerned. The prime focus is to point out the naturalness of what we have come to call Resurrection and how this knowledge changes everything.

Quantum Reality

Where does the body go when Resurrection/Rainbow Body is realized? Rather than willy-nilly invoking miracle claim, wouldn't it be better to first investigate what mother nature has to say?

All matter has a dual nature. It is either a solid, particle kind of thing, like a BB or a pellet. Particles (such as a corpse in a tomb) have location; they can be found with a GPS device. Matter can also exist as an invisible, ineffable, kind of thing called wave. Waves have no location. They can't be found with a GPS device. They are "out there, somewhere" in the cosmos, anywhere and everywhere at the same time, including an empty tomb. Scientists say they are in an indeterminate state of existence. The natural state of everything is wave. And, here is the spooky part. Particles can only exist if they are "observed" by a conscious being. As will soon be explained, the word "observed" means more than viewing with a set of eyeballs. With cessation

of “observation,” particle returns to its native, indeterminate state of wave. With this characterization, we can say particle is an emanate of wave and can return to that from which it came when humans cease “observing” it. If you have difficulty with wave/particle duality you need to get over it. It is the way the world turns and there is nothing any of us can do about it.

Matter duality was first demonstrated in the early 1800’s when Englishman Thomas Young demonstrated that light, a proxy for matter, had wave properties. Up until then, light was considered particle only. French physicist Louis de Broglie (1892-1987) was awarded a Nobel Prize in physics in 1929 for demonstrating duality using actual units of matter. In 2013, researchers at the University of Vienna in Austria demonstrated duality using a chemical molecule that was within an order of magnitude of the size a human virus.⁴ To this person, Resurrection/Rainbow Body demonstrate matter duality on a human scale.

Dr. Max Planck, Noble Prize winner in physics and reputed father of quantum theory, tells us that “all matter is a derivative of consciousness.”⁵ I know of no atomic physicist who disagrees with Dr. Planck. Matter duality is ignored in classic science, being viewed as a novelty of the atomic world without relevance in the day-to-day world of human scale objects. The role of consciousness in the wave/particle duality is a long-standing problem for mainstream physical and cognitive science for it imputes paranormal qualities to the human species, something that Western orthodox religion adamantly denies.

You experience matter duality when using a flashlight. The flashlight is a photon generating machine. Photons are the units of light and the flashlight produces them at the rate of trillions per second. Photons behave like all atomic matter with respect to dual nature and are a convenient, low cost way of demonstrating duality.

Turn the flashlight switch to on and illuminate a spot on a nearby wall. What do you see? At the business end of the flashlight you see photons manifesting as particle as evidenced by the shiny reflector doo-hinky. The photons have location. Call up your smart phone location app and it will tell you their exact latitude, longitude and elevation. At the wall you find another illuminated spot. The photons have location; they are particle. But, in-between the wall and the business end of the flashlight there is nothing. The photons are wave. They have no location. They are everywhere. Now, here is where it gets tricky. Here is where one must leave the herd and enter the seek mode in order to adjust to a new reality, where nature provides for particles transforming to waves. The inquiring mind asks: “If the photons are wave just prior to the wall (i.e., no location) why did they transform *to* particle at the wall?” “Moreover, why did they transform *where* they did and not somewhere else, perhaps, for example, on the next door neighbor’s wall?” After all, while in wave state the photons are anywhere and everywhere at the same time.

The answer to the two questions is intent; the intent of the person holding the flashlight. With respect to the first question, the photon waves transformed to particle at the wall because the

holder (of the flashlight) intended to experience them in particle form at the wall. The wall then is proxy for the holder's intent to experience the photons in a material way. If the holder did not wish to experience the photons in material form, then he/she should have just pointed the flashlight into outer space. Or, better yet, not turn it on. Regarding the second question, the photon waves transformed to particle at a specific spot on the wall because that is where the holder intended for the transformation to take place. Physically pointing the flashlight at that specific spot is the body's response to the holder's intent to illuminate that particular spot.

In colloquial mainstream, one might say: "Shine the flashlight on the ground in front of us so we can see where we are going." In the new reality, one would say: "Let's create some photons and transform them to particle at the ground in front of us so we can light a path." The answers represent two entirely different ways of looking at reality. As banal as the little example might seem, it has a moral. The moral is to learn to experience reality *exactly* as it is, not as how we want it to be. The importance will become obvious later.

So, when quantum scientists say wave turns to particle when it is "observed," the word "observe" means to express an intent to experience something in a material way. Looking at it in its materiality with a set of eye-balls confirms that an intent was satisfied. Looking is important part of the process, but intent is present as well. In other words, if one wants to know if an expressed intent was satisfied, he/or she must physically look at the results.

Matter duality and the effect consciousness has on it is frequently demonstrated with the Thomas Young Double Slit Experiment. An entertaining cartoon version of the experiment is found at <http://bit.ly/doubleslitcartoon>. A slightly more scientific version is on my YouTube channel at <http://bit.ly/truthaboutmatter>. In the video you will learn that nothing exists until a human actually seeks to experience it by looking at it. In other words, that illuminated spot on the wall in the above flashlight thought experiment is physically not-there until it is observed by a human. This is what Dr. Planck meant when he said: "All matter is a derivative of consciousness."

The bottom line is this: *the small, elemental things that large things are made of cannot exist in material form unless a conscious intent is expressed to experience them in a material way.* I know. It sounds preposterous and outrageous. But, that's the way it is. It's the way the world goes around. Matter duality is Mother Nature's way and there is nothing any of us can do to change it. Your body, a large thing, is made of small things (atoms). Accordingly, if one desires to die without leaving a corpse behind, he or she must learn to withdraw his/her intent for small things to exist, whereupon the body transforms from particle to wave form in accordance with matter duality.

You may be surprised to know that Jesus left behind instructions on how to withdraw the intent for a material existence and defeat death...that is, die without leaving a corpse behind.

How to Die and Not Leave a Corpse Behind – The Gospel of Thomas

Jesus left behind instructions on how to die without leaving a corpse behind (i.e., Resurrect). The teachings, time and battle tested even in contemporary times, are found in the Gospel of Thomas. Unfortunately, Thomas is a noncanonical text and, thus, inadmissible evidence to a zombie culture. Tibetan Buddhists, however, routinely use an adaptation of the teachings to achieve Rainbow Body, demonstrating that matter duality does in fact exist on a human scale.

Thomas was discovered in 1945 at Nag Hammadi Egypt in a cache of thirteen leather bound books containing thirty separate Gnostic texts in all. The books were probably purposely buried to avoid early orthodoxy's torch. Except for three isolated pages which were found in the early 1900's, little was known of Thomas until the time of discovery. Thomas is referenced in early Church writings where it is characterized as evil.

Thomas is a sayings gospel: Jesus said this, Jesus said that. It contains 114 pithy sayings arranged in seemingly random order. The randomness suggests that the text may have been compiled over time by more than one person. About one-half of the sayings are found in the canonical Gospels. Crucifixion, Resurrection, Ascension, betrayal, Last Supper and virgin birth are not mentioned. In Thomas we learn that the agency called Self is the vehicle through which the human being expresses intent for a material existence. Thomas tells us how to eliminate Self.

What then is Self? Self is the agency which makes me think I am different from you and all other physical phenomena in my field of vision. Self gives me the right to blame all my woes on someone else while allowing for full credit for positives in my life, even though I may not have had anything to do with them. Self is a pure mental construct. No mortician has ever found one on autopsy nor has a surgeon on the operating table. Like all states of mind, Self is subject to elimination.

Following are the primary Thomas sayings which directly address Self and corpseless death.⁶

First, let's set the stage. Thomas begins (Saying No. 1) with Jesus teaching that whosoever correctly interprets His words will never die.⁷ In Saying No. 3, He preaches that the kingdom of God is not "up there, somewhere." It is within; a state of mind. In other words, there is no physical locale called heaven. The kingdom we all seek is not waiting to manifest at some future time in some cosmic location. It is in the here and now. He then tells us how to condition the mind in order to find the kingdom that is within. The first order of business is to abandon the faith ethic and seek. "The seeker should seek until he finds" (Saying No. 2). This means that, that which we seek can't be found by reading about it or have someone read and/or explain it to us. It must be experienced. The statement requires abandonment of the faith ethic and live in a challenge mode, something zombies are unable to do.

Now, for the meat of the matter. Seeking, He says, involves (Saying No. 37) eliminating the notion of a Self. In the teaching, eliminating Self involves removing all inhibitions, taking on an attitude of “what people think of me is none of my business.” When others’ opinion of one is irrelevant and of no consequence, then that one is free to view things without the bias added by reluctance or fear. It is seeing things just as they are. This attitude of “I don’t care what you think of me” must be stable under all day to day circumstances. It is achieved by doing whatever one wants to do but which otherwise is not done because of reluctance or fear of what people might think or say. Here, the practitioner is immune to the virtuous accolades or embarrassment/humiliation that might accrue from the action taken. If there is an action that one as a haunting desire to do, but is not done because of fear or reluctance, it then becomes incumbent on that one to do it anyway and overcome the disinclination. This type of life is the essence of selflessness. Colloquially, it is called exiting the herd. In personal relationships it communicates “what you see is what you get.” That is, no hidden agendas.

In order to eliminate Self the things that pertain to Self must also be eradicated. Saying No. 22 is about eliminating duality of thought, another essential part of being selfless. That is, to learn to look through the physical, social, religious and political diversity found in the material world and find sameness in everything: for example, male/female, Catholic/Jew, gay/straight, Negro/Caucasian, and so forth, especially the duality that I am different than you and everything else in the field of vision. Personality deficiencies which contribute to dualism include homophobia, xenophobia, class-ism, elite-ism, fashion-ism, cool-ism, special-ism, look-what-I-have-ism, blame-someone-else-ism, take-all-the-credit-ism and so forth. You get the picture.

When duality is eliminated, everything just is. With respect to physical phenomena, “isness” is recognition that in essence everything is the same. Again, it is seeing things just as they are in recognition that all physical phenomena are but a variation in a central theme. When duality exists, the dual thinker aligns with one side or the other on the dualistic scale and the notion of differentness replaces “isness.”

In part (b) of Saying 22, Jesus tells us what it is like when duality of thought is eliminated. Here He says the adept will have eyes, hands, feet and experience images just like the common person. But, the feet will march to the beat of a different drum, the eyes will see differently, the hands act differently, and the images that come before them will be received differently. The adept will perceive just as things are, with sameness.

How does this experience play out in the day to day? Try this. Put this paper aside, take a few deep breaths, relax and then ponder the quantities of small, medium and large. Next, come up with a definition of medium when the duality of small and large is eliminated. In other words, there is no such thing as small and large. Go ahead, take a few minutes.....Welcome back. That blank spot that you just experienced in your mindstream is your true nature. It is like having déjà vu and amnesia at the same time, lost in a reverie where thinking is not. This is the state of

mind Jesus tells us to cultivate under all daily circumstances, the good, the bad and the ugly, stabilized in it 24/7, yet still be present to the material world.

Note too that the selflessness described here has nothing to do with God, religion or doing good. In Saying No.14 Jesus teaches that churchy things (such as prayer, fasting and alms giving) are of no value, indeed harmful, to the objective of eliminating Self. Doing good things in order to cozy up to a transcendental god is counterproductive. It introduces duality; a god “up there” who is separate and apart.

Finally, in Saying No. 29(a) Jesus acknowledges what a marvel it is when *flesh comes into being because of spirit*. Then, in part (b), He says it is a marvel of marvels when *spirit comes into being because of the body*. Here, Jesus reveals Himself as a quantum scientist two millennia before the world discovered the word quantum. Flesh coming into being because of spirit equates to particle coming into being because of wave. Spirit coming into being because of the body equates to wave coming into being because of particle. In both cases, the cause behind the effect involves “observation,” the intent to have or not-have a material presence as expressed through the agency of Self.

In summary, in the Gospel of Thomas, Jesus teaches us how to “Resurrect.” He teaches to a new reality; one where flesh (particle) comes into being because of spirit (wave) and where, in an even greater accomplishment, spirit (wave) comes into being because of flesh (particle). Consciousness is the major player in making these transformations. The latter (flesh to spirit – particle to wave) happens when one ceases observation of Self. One ceases observation of Self by exiting the herd, with an attitude of “what one thinks of me is none of my business” and eliminating all duality of thought such that sameness prevails. Everything is, in very essence, the same, i.e., spirit. People, cats, trees, grass and rats are all manifestations of the divine. In short, we are all different shaped lightbulbs energized by a common source of electricity. True spiritual nature is realized when one is able to look through the diversity and see the common source. That state of being is what liberal Christians call Christ nature (see End Note 1.). Buddhists call it Buddhahood.

Dzogchen- the Tibetan Buddhist Version of the Gospel of Thomas

Dzogchen is a Tibetan Buddhist practice that is known to produce Rainbow Body. At least one school is available in Tibet that actually teaches Dzogchen and Rainbow Body attainment. I am told that since reconstruction of the school began in the late 1950’s (following Chinese destruction) thirteen Rainbow Body deaths have been recorded at the site.

Dzogchen is Gospel of Thomas principles adapted to Buddhist meditation methods. The close likeness between Dzogchen and Thomas teachings begs the question: which came first, the chicken or the egg? It is not clear to this writer if the Tibetans imported Jesus’s Thomas

teachings into their tradition or if Jesus imported Dzogchen into His. The reconciliation is fertile ground for scholarly research, but beyond the scope of this paper.

Be that as it may, Dzogchen implements the Buddha's teaching that the world is empty when it is empty of Self and the things which pertain to Self.⁸ There is that word again, "Self." Rephrasing the statement in Gospel of Thomas vernacular, it reads: "The world is *spirit* when it is empty of Self and the things which pertain to Self." Thus, the Buddha understood matter duality and preached it some 500 years before Jesus was born, making him the first quantum scientist.

In Buddhism, emptiness is primordial; a infinite sea of consciousness without center or periphery while filled with god qualities—uncreated, immortal, omniscient, omnipotent, omnipresent, omni-everything. In this belief, all physical phenomena derive from emptiness, which is another way of saying particle derives from wave. There are two key differences between Buddhist primordial emptiness and Western God. First, emptiness is not a person. It is God in the abstract. Second, emptiness doesn't create. God creates and that which He creates is separate and apart from Him, the very essence of dual thought. Primordial emptiness emanates. It becomes what it intends to be. And, that which it becomes receives god qualities as its birthright. In the flashlight thought experiment we just completed, the illuminated spot on the wall is bunched-up photon particles which *emanated* from the photon waves that left the flashlight.

So, if the world is empty when it is empty of Self, as the Buddha said, then it logically follows that the world is not-empty when Self exists. That is, the world has solidity because of Self and the things that pertain to Self. Empty of Self then is another way of saying the realization of intent to not have a material presence. This, of course, is the same message that is found in the Gospel of Thomas. That is, eliminate Self (toss aside inhibitions and develop an attitude that says what you think of me is none of my business) and eliminate duality of thought and spirit will, as Jesus said, "come into being because of the body." Or, in Buddhist vernacular, emptiness comes into being because of the body, which is what Rainbow Body is all about.

The teacher is of primary importance in Dzogchen and is empowered by virtue of being a member in a long lineage of Masters. In Dzogchen, the practitioner accepts that all physical phenomena are, in their very nature, empty of existence (i.e., wave as modern quantum scientists would say, or as Jesus would put it, spirit). That is, everything is an illusion because in its very essence everything finds ground in emptiness. Through intense, sustained meditation, the practitioner effectively rewires his/her brain to make the notion of emptiness a lived experience.

Methods for realizing emptiness varies from teacher to teacher according to the teacher and the capacity of the student to absorb abstract thought. One method takes into consideration that we all carry a shoebox of memories, likes, dislikes, biases, preferences, habits, prejudices and so forth around with us. The shoebox contents, when accessed, serve to embellish sense perceptions and cause the person to experience the external world, not as it is (i.e., empty of existence) but as

he or she thinks it should be. The desired state of being, the practitioner's true nature, is achieved when he/she is able to spontaneously and effortlessly recognize the true nature of everything...emptiness (or spirit as Jesus would call it.) This involves staying out of the shoebox. In this way, Self and the things that pertain to Self are eliminated. There is no room for Self when everything is an illusion. In the Dzogchen experience it is here that body dissolution begins.

The comic character Superman is a take-off on the Buddhist concept of Self and emptiness. Superman is a super-human. He has all the qualities found in emptiness. If you recall, he is faster than a speeding bullet, more powerful than a locomotive, leaps over tall buildings with a single bound and shows up to save the day when evil lurks. Superman represents emptiness (or spirit). He has an alter ego; Clark Kent, a mild mannered newspaper reporter with a girl friend named Lois Lane. The mild mannered reporter clothes change Superman from a super-human to a very common person. Clark Kent is a Self and the things that make him a Self are the mild mannered reporter clothing he wears. The clothing equates to the emotion, habit filled shoebox that we real-life characters carry around with us. In Dzogchen (and Gospel of Thomas teaching), we are all "Supermen" in essence (emptiness/spirit) but we don't realize it due to the cover of Self. Thus, achieving spiritual perfection is not a matter of sending out for something. It is about removing the obscurations that are in the way (i.e., cease dragging things out of the shoebox that make phenomena seem different than they really are.) Clark Kent doesn't exist. He only exists because of the mild mannered clothes he wears. Did you ever notice that Superman and Clark Kent are never seen together?

Now here is the difficult part of the teachings. The un-holy trinity that I identify with—me, myself and I—doesn't actually exist. It is a mental fabrication. I only think it exists because of the shoebox I am attached to. When I take the shoebox away, there is nothing left to sustain a material existence. I become empty of existence/spirit/wave, or per the example, Superman. Clark Kent is never to be seen again for, once you learn, you can't unlearn.

The practice of taking away is known as trekchö. As noted, upon successful completion, the body begins to dematerialize. A companion Dzogchen practice is known as thögal. The two practices often proceed in parallel although the latter cannot be completed until the fruits of the former have been realized. Thögal nudges along the body dissolution which has already begun or, perhaps, prevents the practitioner from getting in the way of the dissolution that is taking place. Here, the practitioner visualizes a functional model of the human body (called the subtle body) and the circulation of a life energy source, an ethereal substance which cognizes and animates the body, through a complex system of channels, chakras and meridians which extend throughout the body. (Hindus call this ethereal substance prana. Taoist call it qi. Westerner's call it soul.) Mental manipulation of this system allows the practitioner to "de-cognate and de-animate" the body to accommodate the dissolution which began upon successful completion of trekchö.

Of course, on autopsy, no mortician has ever found the system of chakra, channels and so forth nor has it been discovered on the surgeon's operating table. That it hasn't is irrelevant. Through intense meditation practices, Buddhists induce imagery in their mind streams to the point that the hallucination becomes real and functional. It is like attending a sad movie and experiencing the theatric emotion as if it was actually taking place in one's own life. The practice of bringing drug-free, self-induced hallucinations to life is tantric. Originating in India, tantra is supported by a large corpus which predates the Christian era. Tantracism defines Tibetan Buddhism and serves to illustrate the awesome, creative power of the human mind.

In summary, Dzogchen is the Buddhist adaptation of Gospel of Thomas teachings and the implementation of matter duality on a human scale. Both concern mind training to look through material world diversity and finding sameness in everything. In Dzogchen, as thoughts arise they just as quickly dissolve with effortless spontaneity, avoiding the normal daisy chain of thinking which happens when the shoebox is opened and bias colors perception. The practitioner learns to see things just as they are, an emanate of emptiness. In Thomas, the practitioner learns to see things just as they are by eliminating the notion of Self (what you think of me is none of my business) and engaging in non-dual thought.

In both cases, the notion of Self disappears. The adept, experiencing déjà vu and amnesia simultaneously - 24/7, finds true nature and body dissolution begins. The principle of matter duality takes over.

Rainbow Body

My 2017 book, *The Illusion of Death*, reports on ten Rainbow Body incidents, all taken from trusted web-sites. One of the incidents was also researched and reported authentic by a well-known, highly regarded ordained Catholic priest. My enthusiasm in what I wrote soon slipped to disappointment as the zombie crowd summarily dismissed the phenomenon as sheer insanity, painted me as extremely gullible, even responded that it is sinful to die a corpseless death because of the "to dust you shall return" mandate of the Bible. When I explained Dzogchen to a licensed psychiatrist, she thought I might be suicidal and sensed a need to report me to authorities, as her license required. My family doctor laughed at me. Neither was it helpful when the highly regarded Catholic priest I just mentioned went dark after writing in his book that Rainbow Body and Resurrection are one and the same. Once during walking meditation pondering Dzogchen, a drive-by policeman stopped me, thinking I was high on something. Based on these developments, I concluded the need for a boots-on-the-ground experience if I was to present convincing argument for the reality of Rainbow Body. So, I made a three week sojourn to Tibet to experience the phenomenon as directly as possible. I report that experience in this section of the paper.

Many of the modern Rainbow Body achievements take place in the former Kham region of Tibet (it is now part of a Chinese province). With an average elevation of 15,000 feet, Kham is a

place of beauty framed in starkness. Ganzi, the gateway city to Kham, is not an easy place to get to. First, I took a fourteen hour flight from San Francisco to Chengdu, China. Chengdu is a bustling city of some 15 million people. Next was a two day, four hundred mile trip to Ganzi along narrow, “switchbacky” (but mostly paved) roads, avoiding landslides and yak herds along the way. My worries of finding the two specific Rainbow Body sites I was interested in were soon diminished. Everyone seemed to know of them.

Typically, the Rainbow Body adept’s body shrinks to a fraction of its original size; say, that of a large thermos jug, maybe smaller. Figure 1 is a collage of four photographs which illustrate the time sequence of a recent Rainbow Body death.⁹



Figure 1

Photo collage of a time sequenced Rainbow Body

In rare cases, the body completely vanishes, leaving only hair and nails behind. In even rarer cases, they too vanish. The phenomenon occurs in other Eastern religions, particularly, Hinduism and Taoism, but it is predominantly a Tibetan Buddhist tradition.¹⁰

In September 1998, eighty-year-old Buddhist monk Khenpo A-Chö passed away at his hermitage in the small, remote, Nharong Lemo monastery in the former Kham region of Tibet.¹¹ (See Figure 2). Seven days later, his body had completely vanished, emitting light along the way. Eye witnesses reported that it simply vanished into thin air. It is said that there are more than 160,000 documented cases of Rainbow Body on file.¹²

At the Nharong Lemo Monastery I found a large white stupa that contained some of the Khenpo's personal effects, a monument to his great achievement, and the now, weather proofed hermitage where the dematerialization took place (See Figure 3).



Figure 2

Eighty year old Buddhist monk Khenpo A-Chö and attendant of twenty one years, Lama Nyendrak



Figure 3

Memorial to Khenpo A-Chö's achievement along side his hermitage where dematerialization took place

The words on the monument are inscribed in Chinese, Tibetan, and English, and read:

STUPA OF RAINBOW BODY ATTAINMENT OF GREAT REALIZATION
KHENPO ACHO RINPOCHE

I stood over the box-bed where the dematerialization took place. The site is saturated with holiness and wonder.

Lama Lobsang Nyendrak, the Khenpo's attendant for twenty-one years, was one of five eye-witnesses to the seven-day dematerialization event. During my visit I was able to interview him. I learned a lot from him and the book he wrote: *Anecdotes and Brief Biography of Khenpo Mapon Acho Rinpoche and His Attainment of Rainbow Body*. It is important to understand that Tibetans are not into the "who, what, and when" kind of details we Westerners insist on. To them, Rainbow Body does not lend itself to words; it is something that has to be experienced.

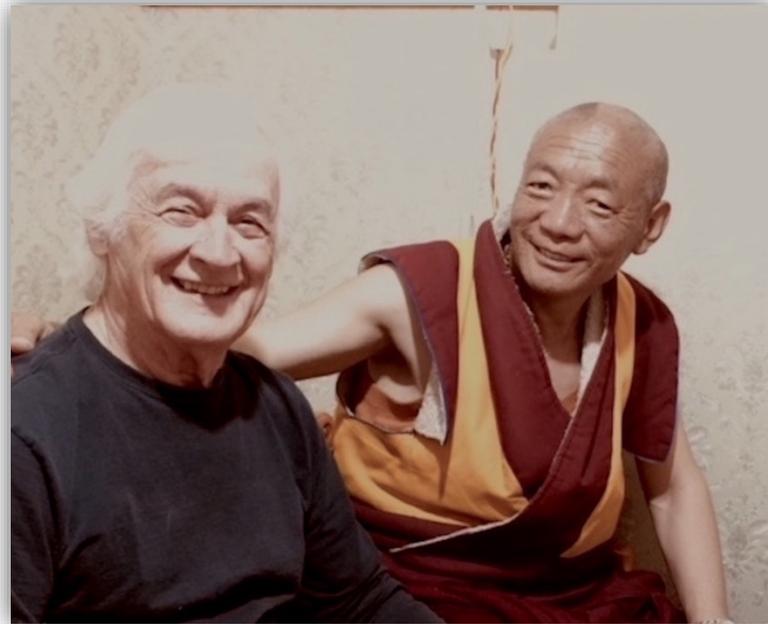


Figure 4

Me and Lama Nyendrak

Beyond the productive interview with Lama Nyendrak, in my stay I spoke to a number of high lamas about the Rainbow Body tradition, including two nuns who practiced Dzogchen. I tell you without reservation, Rainbow Body is a very real phenomenon. If you think impossible, it is only because you have been zombinized by Western religion and classical mainstream physical and cognitive science. Rainbow Body is widely known in Tibet and, as noted earlier, the practice that leads to it, is actually taught at a retreat center at the Dzogchen Monastery.

Of all the interviews I conducted during the course of my trip, the one that stands out the most was the one with my Tibetan guide, Dorjee. Dorjee is like many millennials here in the USA and elsewhere around the world. Reared Buddhist, he now questions some of the precepts he was taught. Looking at Lama Nyendrak's book for the first time, Dorjee was quick to notice a photograph of a contributor who was a former teacher of his, Geshi Sonam Phunstok.¹³ He then told me of Geshi Phunstok's funerary service which he personally attended. According to Dorjee, Geshi Phunstok achieved small Rainbow Body, meaning the body shrunk in size but did not completely vanish, as in the case of the Khenpo. Dorjee related how he was shocked to see how his former teacher's body had shrunk to the size of a large thermos jug. At the time, he had heard of Rainbow Body but had never witnessed such a thing, nor thought much about it until I made the subject the focal point of my visit. Rainbow Body is commonplace in Tibetan culture, especially in the monastic community, and the testimonies I received from the many monks and nuns I spoke to about the phenomenon were convincing enough. However, Dorjee's view, a lay perspective within a questioning religious agenda, was the proverbial icing on the cake.

In citing Khenpo A-Chö's great achievement (see below) I rely primarily on the account given in Lama Nyendrak's book, including the testimony of the Khenpo's nephew Lama Norta contained therein. Lama Norta was interviewed by Roman Catholic priest Father Francis Tiso (I mentioned him above) in the summer of 1999. You will learn more about Father Tiso in just a bit. A few months later, Tiso interviewed two other eyewitnesses who were on retreat in India.

Author and human rights advocate Matteo Pistono also attests to the Khenpo's Rainbow Body achievement.¹⁴ Pistono's 2003 travels in Tibet once took him to the Nharong Lemo monastery where he met a nephew (unidentified) of Khenpo A-Chö. I suspect the nephew was Lama Norta but have no way of confirming. The nephew told him how, five years ago, his uncle had achieved Rainbow Body and provided some details.

Finally, the strange death was investigated by the Chinese authorities (who typically deny any and all things that even hint of religion and spirituality) and was reported in the *Kandze Daily*,¹⁵ an atheist Chinese Party publication:

An 80-year-old abbot of ...the Lumorab Monastery in Nyarong County passed away on September 13. His remains, laid open in a hall for seven days according to Buddhist rituals, shrank to the size of an ink bottle on the sixth day, to the size of a bean on the eighth day, and disappeared on the tenth day. What remains are hair and nails.¹⁶

So, in summarizing the authenticity of Khenpo A-Chö's Rainbow Body death, I rely on:

1. Father Tiso's interview of Lama Norta and two other eye-witnesses to the event.

2. My interview of Lama Lobsang Nyendrak, including insight from the book he wrote about the monk.
3. Matteo Pistono's independent conversation with an unidentified eyewitness nephew of the Khenpo at the Nharong Lemo monastery five years after his death.
4. Confirmation (to Tiso) by Lama Akhyuk, the Khenpo's cousin and close friend. (You will learn more about him in just a bit.)
5. A newspaper report of the incident.

Lastly, it should be noted that no one was arrested for stealing a corpse.

The Rainbow Body death of Lama Akhyuk Rinpoche is also worth noting. Akhyuk is the founder of a 20,000 resident Buddhist monk-nun encampment located about fifty miles from the Nharong Lemo monastery. He died (2011) with small Rainbow Body, just as he told Father Tiso he would, eleven years prior.¹⁷ Lama Akhyuk was Khenpo A-Chö's first cousin and close friend, united by the Buddha's teachings. I confirmed Akhyuk's Rainbow Body death in an interview with an eye-witness. The eye-witness showed me a photograph which he claimed was an attempt to take Akhyuk's picture. (Refer to Figure 5) All that can be seen is a light display.



Figure 5

Photograph of Lama Akhyuk showing a light display that, according to an attendant, only a camera could detect.

The photograph reminds of Jesus's transfiguration as reported in the Synoptic Gospels.

Prior to death, Akhyuk told his attendants he would achieve *small* Rainbow Body. That is, he would *allow* his body to shrink to thermos jug size. He requested that the shrunken corpse be made available for viewing for 30 days. Then he wanted it cremated and the ashes scattered in a near-by lake. His body shrunk as he said it would and funerary services were carried out per his wishes. Like the Khenpo, Akhyuk's life and achievement are memorialized in an impressive structure.(See Figure 6).

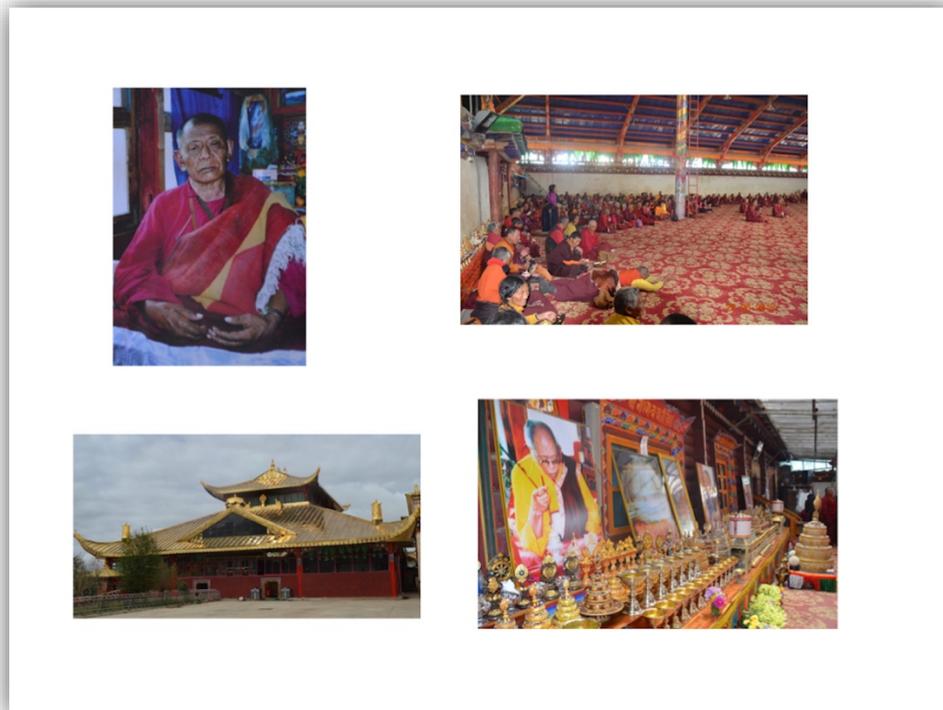


Figure 6

A photo collage of Lama Akhyuk's memorial

Many Buddhists were gathered there in prayer the day I attended. As it turns out, Akhyuk and Pistono were close friends. Pistono wrote a nice obituary which is available on-line for those who are interested in the man's life.¹⁸

Lama Dode Khano of the Gon monastery in Golog County, Tibet achieved Rainbow Body in May, 2018. Lama Nyendrak attended his funerary service and shared photos with me. Figure 7. contains photos which I took with my I-phone of the photos that were resident on Lama Nyendrak's smart phone. The photos show, according to Nyendrak, the monk's knee bones (tibia) which were retrieved from his cremains. I have no reason to doubt him as lying would be a serious violation of his monastic vows. The small spherical objects in the photograph are called

ringsels. Typically, the cremains of a shrunken Rainbow Body are searched for ringsel relics. The deceased adepts are said to purposely leave them behind to serve as amulets (protection relics). Interestingly, Lama Akhyuk once plucked a ringsel from his chest and gave it to Matteo Pistono for his personal protection. This is highly unusual as, normally, ringsels are found in cremains.¹⁹

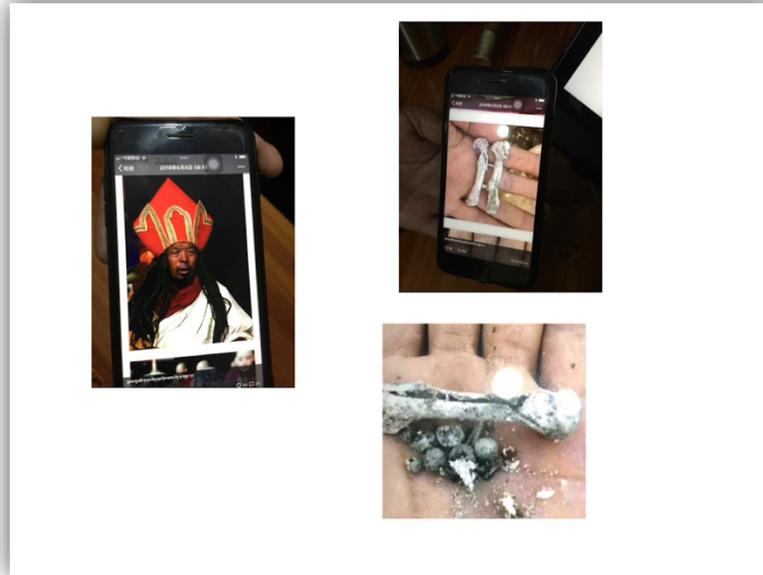


Figure 7

Shrunken bones and ringsels of Rainbow Body adept

Critics sometimes deny Rainbow Body, arguing that the body is 60% water, implying that the observed shrinkage is nothing more than water loss. As shown in Figure 7, bones shrink as well.

The Life and Death of Khenpo A-Chö

Khenpo A-Chö was born in 1918 in far Eastern Tibet. His formal schooling began at age seven. He entered monastic life three years later. Throughout his life he benefitted from great teachers in the study of Buddhist exoteric and esoteric philosophy, ritual, and tradition and frequently went on retreat into remote mountain locations to meditate on what he had learned. Over his lifetime, he spent a cumulative seventeen years in cave retreat. The Khenpo was a man of few words outside of discussing and transmitting the Buddha's teachings (dharma.) "No time for chit-chat," he would say.²⁰ He had a reputation for good behavior, perseverance, lucid intelligence, and faithfulness to vows. The real character of the man was his commitment to spread the Buddha's teachings throughout Tibet for the benefit of all sentient beings, without regard to sects or schools. He traveled extensively throughout Tibet during his life to spread the teachings.

Lama Nyendrak describes him as a man who exemplified purity of life and who taught the importance of cultivating compassion. According to the Lama, the Khenpo was empty of greed and obsession without attachment to wealth or possessions. He was particularly responsive to the poor and the helpless, acting like a parent to them. In hard times, he gave his provisions to others and begged for alms and food alongside other monks. His compassionate concerns were not limited to the human species. He was saddened when grass was cut and when dirt was displaced by digging. He outwardly respected all animal, mineral, and vegetative life. He found emptiness (spirit) in all physical matter. On more than one occasion he stripped, offering his body to mosquitoes, thinking they needed more sustaining blood. He was able to look beyond the physical aspect of the little blood-suckers and find sameness resident in emptiness, the same stuff he was made of. The man was a rare example of ethical discipline and pure monastic conduct. He had no need for money, despised the traditional work ethic, shunned all actions of the secular world, and turned down opportunities for personally rewarding, high-visibility, senior positions in the monastic communities he visited, opting instead for teaching positions. Even during hard times, the Khenpo refused to accept stolen property offered to him in relief of suffering.

The Khenpo persevered during the time of Chinese religious persecution, passing along the Buddha's teachings at great personal risk, traveling at night to teaching destinations in order to avoid detection. This was a time of great religious suppression when it was considered a crime just to speak of religion and the Dalai Lama was (and still is) Public Enemy Number 1.

Khenpo A-Chö was a model of selflessness. I sometimes wonder if the second coming happened and I just slept through it.

At age thirty-five, the Khenpo was observed sitting very still for a long period of time. No one knew if he was in samadhi²¹ or a coma. His aides consulted with Lama Akhyuk who told them the coma-like state was typical for Dzogchen practitioners. Several people (including Lama Nyendrak) claimed he exited his room by walking through a locked door.

Toward the end of his life, many people noted rainbow-colored light shooting upwards from either side of his hermitage. Lama Nyendrak said the light was only visible from a distance. People in the nearby city of Ganzi, twenty miles as the crow flies, reported seeing it. Others heard the pleasant sound of a female voice. From outside the cabin, the music appeared to be coming from inside, whereas from inside, it sounded like it was above the roof. Prior to "death," a mysterious white bird, never-before-seen, was noted in the Khenpo's room. It was not afraid of people.

The dematerialization took place in the Khenpo's dilapidated, three-room wooden shack. It was the hermitage in which he lived and meditated for the last nine years. Death (or perhaps, voluntary stoppage of breathing—he was not sick) occurred at 2:00 PM on August 29, 1998. The passing was peaceful and comfortable. When last seen just after noon, the Khenpo was lying in an auspicious sleep position, reciting a popular six-syllable Tibetan mantra while fingering

through a string of prayer beads. At 7:00 PM, in accordance with the Tibetan death ritual for realized beings, his attendants removed his clothing to dress him in traditional burial vestments. At that time, it was noticed how his old, wrinkled skin had transformed to that of an eight-year-old child. The wrinkleless skin had a rosy-white glow to it. By the morning of August 30, the body was noticeably smaller and continued to shrink. His vestments sagged more and more as time went on.

On September 1, Lama Norta and another disciple rushed to the nearby Yarchin Gar Buddhist community to counsel with Lama Akhyuk. Akhyuk advised them to leave the body alone for seven days and to tell no one of the passing, lest they interfere with the ongoing dematerialization. On the sixth day, September 4, there was scant evidence for a body underneath the burial cloth. Lama Norta commented that if there was a body, it was no larger than a mouse. On the seventh day, the body had completely disappeared, even the hair and fingernails. Lama Nyendrak told me the Khenpo was seen circumambulating his hermitage a few days later.

As mentioned, the Khenpo's Rainbow Body death was investigated early on (about two years to the day) by highly regarded Roman Catholic priest Father Francis Tiso.²²

Father Tiso's scholarly credentials speak louder than my meager BS Chemical Engineering degree, so I will summarize the major conclusions from his book (to which I totally agree):²³

1. "What Christians claim for Jesus alone is shown to be possible to any serious yogin who follows the recipe offered by a still-viable religious tradition."
2. "What modern science says is impossible turns out to be possible and within the reach of experience, and even of observation, thus satisfying those who object to the intellectual hegemony of natural science."
3. "For atheists who still find "spirituality" attractive, here, there is no need for a god; if one practices within the environment of an authentic Dzogchen lineage, complete realization and liberation are within one's reach."

To my knowledge, Father Tiso's conclusions never made it to the Sunday morning pulpit...at least yet. On the other hand, as noted above, Pope Francis is making overtures about the naturalness of Resurrection, so perhaps the idea is finding root. (See End Note 1.)

Resurrection Revisited

All four Gospels have Resurrection accounts. In the Synoptics, the Greek word *egerthe* is used to describe what happened. *Egerthe* means to awaken, arouse, to arise. John used the Greek word *anastenai*. It also means to arise in the context of physically standing up. In the setting of these

words, you *egerthed/anastenai-ed* this morning when you went from horizontal in your bed to vertical on the floor and walked to the kitchen for your morning cup of coffee. And, here, we know, is the problem. Jesus did not *egerthe*, nor did he *anastenai*. Shroud research indicates His body vanished. If explained using the Gospel of Thomas logic, I would say it transformed from flesh to spirit. In Buddhist vernacular, it returned to the emptiness from which it emanated. A quantum physicist would say it went from particle to wave from which it came. Awakening from death, standing-up and magically walking through the walls of a rock-hewed tomb and ascending into the heavens, as opposed to dematerializing into the spirit/emptiness/wave realm, are two entirely different ways of exiting the planet. The former is, for sure, miraculous. The latter is a very natural thing which is within the capability of every living human being.

The Gospel accounts of Resurrection also speak, in their own subtle ways, to the presence of light at the tomb. If a human being sees light, then photons, the units of light, are around somewhere. Photons indicate energy release. In Mark and Luke, the early morning visitors to the tomb found the entry stone rolled back and men, *natural* creatures—one in Mark, two in Luke—were inside. Mark's man was dressed in a white robe. White is the English translation of the Greek word *leukon*. *Leukon* is a different kind of white; pointing beyond the absence of color to bright and brilliant. Luke's two men were dressed in *dazzling* clothing. *Dazzling* is the English translation of the Greek word *astraptouse*, meaning flash forth like lightening. Luke used the word one other time in his Gospel. It was to describe a flash of lightening. John's account has two angels in the empty tomb. Like Mark's man, they are dressed in white, i.e., bright and brilliant.

Matthew provides the most detail. He wrote that an angel of the Lord descended from heaven, like lightening (*astraptouse*), wearing snow-white (*leukon*) clothing, causing a great earthquake. "What," the inquiring mind might ask, "does the arrival of a winged creature have to do with an earthquake?" Anyway, the angel then rolled back the entry stone and revealed an empty tomb. That is, Jesus's body had vanished even though the exit from the tomb was blocked by the entry stone. Knowing what we know, two millennia later, I confidentially rewrite Matthew's account, as follows:

There was an energy release in the tomb that produced a lightening like flash of light and a rumbling of the earth. For behold, His crucified corpse dematerialized consistent with the science of the atom and the totally selfless lifestyle he led.

Per Shroud research, there was no bodily Resurrection; no *egerthe*, no *astraptouse*. Research indicates an energy release took place in the tomb along with some type of radiation release. Jesus's crucified corpse returned to the emptiness (spirit/wave) from which it came. The Evangelists get a free-pass. They assumed that the crucified corpse which was entombed on the first Good Friday was the same body that appeared outside the tomb on the first Easter Sunday, only having acquired spiritual qualities. This would be a reasonable assumption, given their

understanding of reality at the time. Living in a God intoxicated society as they did, one where the good things that happen in life are taken as reward for noble moral behavior, they naturally attached the miracle label. But, that was then, 2,000 years ago. And this is now. Shroud research shows conclusively that the events of the first Holy Weekend did not happen the way the Gospels claim. Claiming miracle to explain image formation effectively promotes a sacred doctrine which underlying research proves to be in error. The mistaken claim is passed along as no big deal—bodily Resurrection, dematerialization...what difference does it make? He survived death. But it is a big deal. Resurrection is a miracle thing. Dematerialization is natural. Nature provides for it and the Buddha and Jesus figured it out. So, a gullible, zombie crowd is misled about the true nature of reality and the central role consciousness plays in their lives. Meanwhile, another corpse dematerializes in Tibet.

Closing Thoughts

The two greatest sages in human history, Jesus and the Buddha, were the first quantum scientists. They knew about, and taught of, matter duality (wave/particle, emptiness/solid, spirit/body). Jesus took teaching to a new level when he chose the most vivid, excruciating painful method possible, crucifixion, to prove duality in a lasting way. We call it Resurrection, a miraculous event. And when we do, we communicate that dying a corpseless death is beyond the reach of the common person. Meanwhile, people in another culture are dying and not leaving a corpse behind. Moreover, in doing so, they follow the teachings which Jesus left in the Gospel of Thomas. The label Resurrection is the ultimate insult for a man who paid a price so dear, for it says that He needed divine assistance to do what others are able to do on their own.

This paper is not about achieving Resurrection/Rainbow Body. Indeed, it is a rare person who achieves the pinnacle of spiritual perfection. What—a couple hundred thousand people have achieved the required state of spiritual perfection since homo sapiens appeared on the scene two hundred millennia ago? That is a pretty low success rate. But that is not what Resurrection and Rainbow Body are about. The fact that it is possible is the only matter of relevance. The phenomena speak to releasing indigenous divine nature that is otherwise smothered by the Self, the totally imaginary, alter ego we all carry around. Jesus and the Buddha gave us methods on how to. And, their methods have nothing to do with God or religion. Releasing divine nature is about ridding ourselves of that reprehensible, troublemaker known as Self. As Jesus and the many Rainbow Body adepts demonstrated, those who are 100% successful in bringing their spiritual nature to the forefront have their bodies vanish into the spirit realm from which they came. But, when you color Jesus's great achievement with worn-out atonement theology²⁴ and call it miracle, you flush it all down the drain. Making the tough choices as, He taught, is replaced with pleas of please, please on bended knee; please save me. The faithful wind up appealing to and thanking Him, as opposed to emulating Him.

The stakes are really high; a lot higher than most realize. The truth of reality is in the throings and affects every living creature on the planet. Yes, the truth of Resurrection/Rainbow Body, among other things, blurs the dividing line between the secular and religion, confirms that consciousness survives death, sanctions reincarnation, and sends theologians and the physical, cognitive and medical scientists back to the drawing board. Those implications are, however, but small potatoes when compared to what is really at stake.

A natural Resurrection, and to this writer it takes willful ignorance to deny it, replaces an objective reality with a subjective one. The mainstream notion of an external world where the physical objects therein exist independent of one another, free from the observing subject, is no more. What do you call something that appears real but turns out to be not-real, like, for example, a corpse in a tomb at Friday rush-hour yet missing on the following Sunday? You call it an illusion. A subjective reality is an illusion, albeit a persistent one.²⁵ The dream you had last night was merely a dream within the much larger, more tenacious dream you are in right now; called life. And, that changes everything for it elevates consciousness to a position of centrality in the human experience.

Information that speaks to Resurrection as a natural event is abundant and readily available. All matter has a dual nature, particle/wave, corpse-in-a tomb/empty tomb. Yeah says science....but duality is a novelty of the atomic world and not applicable to the world of large objects like the human body. Besides, the transformation of somethingness to nothingness involves consciousness and everyone knows that mind over matter is not within human capacity. Right? Yeah, Jesus left "how to" Resurrection instructions.....but the teaching is found in a noncanonical gospel and is, thus, inadmissible evidence. Yeah, people in Tibet who follow Jesus's instructions likewise Resurrect and even have a school to teach how.....but, these people exist in a weird culture that is ignorant under Western norms and, for God's sake, don't even believe in a personal God. Reject! Anyway, the Bible is clear. We must all end our lives in a return to dust (Genesis 3:19). The good book is inerrant and fully in control this situation. Or, so it is said.

Core beliefs are hard to dislodge. A "head in the sand" attitude is the common way zombies defend their central opinions. Deny, deny, deny and look for ways to discredit anything that infringes on that belief. However, for heaven's sake, don't exert effort to find truth based on fact. God is 'gonna 'git you if you do. Just sit back and throw rocks while humming *Amazing Grace*.

Then there is the Shroud of Turin. A century worth of the highest quality research confirms—there was no bodily resurrection, a direct denial of foundational Christian doctrine. The belief that the entombed body resumed breathing, then became endowed with spiritual properties stretches the imagination in the face of an abundance of contradictory evidence. Bodies don't resume breathing and assume spiritual properties as the Gospels say Jesus did. But bodies can return to their spirit nature and then take on human properties. The evidence in

support of the latter is overwhelming. Not only is it fact; it actually happens and has been taking place before the Christian era began.

Shroud researchers and their followers are trapped in narrow-minded orthodoxy, having mistaken belief for fact. Jesus was a game changer in His lifetime. But, His work is not quiet finished. Fruition will occur when Shroud researchers man-up, expand their efforts outside the box bounded by Christian doctrine and connect the dots. In recognition of the power of the conservative faction, the zombie crowd, to expect the Church to accept naturalness of Resurrection any time soon is like expecting a US Congressman to vote in favor of term limits. Shroud researchers are uniquely positioned to lead the parade and bring truth to the table. And, if the naturalness of resurrection can't be universally accepted, at minimum...the very, very minimum... it must be acknowledged and proclaimed as a viable possibility. In any research effort it is important to know what you don't know. The current, non-debatable claim of miracle is misleading to a gullible audience which has every right to make up its own mind based on fact. In this writer's view, it is a serious, serious matter to influence someone based on personal belief and not fact. As you believe, so shall you behave. And you never how many are watching. That little black box in the closet, called a modem, makes one highly visible on a world stage.

What a shame. Did He die for nothing?

END NOTES

¹ Pope Francis, now in the 6th year of his pontificate is, among many other outstanding traits, politician extraordinaire. In pushing his radical agenda of Church reform he occasional “leaks” information to the public, providing insight and notice as to where the path points and “grease the skids,” so to speak, to soften the heavy resistance of the conservative arm of the Church. Long-time friend (and frequent interviewer) Eugenio Scalfari quotes the Pope as saying Jesus did not have a divine nature while on earth, nor was there a bodily resurrection. When given the opportunity, the Vatican did not deny the statement. This is the direction the Catholic Church, and ultimately Christianity, is headed. See <http://bit.ly/noresurrection> for more information. Also see:

Rohr, Richard, *The Universal Christ-How a Forgotten Reality Can Change Everything We See, Hope For and Believe*, (New York: Convergent Books, 2019). Father Rohr is an ordained priest in the Franciscan Order. Through his center for Contemplation and Action in Albuquerque, NM, Father openly teaches that every person has a Jesus nature. Jesus of Nazareth (He was not the son of Mr. and Mrs. Christ) earned the title of Christ because He was uniquely able to bring out His divine nature in His lifetime.

² Antonacci, Mark, *The Resurrection of the Shroud: New Scientific, Medical and Archeological Evidence* (New York: M. Evans and Company, Inc., 2000).

³ *The Carbon Dating Problem for the Shroud of Turin, Part 3: The Neutron Absorption Hypothesis*. Robert A. Rucker, MS, July 7, 2018. Paper is available at <http://bit.ly/neutronabsorption>. Rucker is one of the Shroud’s leading researchers and strong advocate of radiation theory.

⁴ *Physicists Smash Record For Wave-Particle Duality*, The Physics arXiv Blog, Nov 8, 2013, <http://bit.ly/largescaleduality> (Last accessed Nov. 1, 2019)

⁵ The actual quote is “I regard consciousness as fundamental. I regard matter as derivative of consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness. *The Observer*, January 25, 1931 via Wikiquote.

⁶ Pagels, Elaine, *Beyond Belief – The Secret Gospel of Thomas*. (New York: Vintage Press, 2003) The Thomas Sayings are found of pp 227-242

⁷ I should mention that in the original Nag Hammadi find the sayings were not numbered. Numbering is a later convention.

⁸ *Buddha on How the World is Empty*, Buddha Space, May 7, 2014 <http://bit.ly/buddhaemptiness> (last accessed July 30, 2018). The actual story line reads like this. The Buddha's attendant Ananda once asked, "It is said that the world is empty, the world is empty, Blessed One. In what respect is it said that the world is empty?" The Buddha replied, "Insofar as it is empty of a Self or of anything pertaining to a Self: Thus, it is said, Ananda, that the world is empty..."

⁹ These photos were e-mailed to me by my Tibetan guide in December, 2018. I know virtually nothing about the monk but am confident in the authenticity of the photos. They were given to my guide by a friend of his who knew I was writing a book about Rainbow Body and wanted to share them with me. The photos are a rarity as previous attempts to time sequence a body dissolution have been censored by the Chinese.

¹⁰ Devins, J. Thomas, *The Illusion of Death*. Self Published 2017 using CreateSpace (Amazon). I list eight in summary detail, pp 231-238 and expand on two others on pp 45-49.

¹¹ The former Kham region of Tibet is now administered under authority of The People's Republic of China as a part of Eastern China in the Sichuan Province.

¹² I can't substantiate that number, but I have no reason to doubt it. The phenomenon is well known throughout Tibet, especially in the monastic community.

¹³ Geshi is an honorific title equivalent to PhD in the West.

¹⁴ Pistono, Matthew, *In the Shadow of the Buddha, One Man's Journey of Discovery in Tibet*, Kindle Edition, page 78.

¹⁵ Kandze has a population of about 20,000 people. It is the gateway to the Kham region where numerous Rainbow Body deaths have occurred. Tibetans refer to the town as Ganzi.

¹⁶ Note an inconsistency here. According to the newspaper account, the dissolution took place over a ten-day period, whereas eye-witness accounts say it happened in seven days. The newspaper account may have used lunar, rather than solar days. I'm not sure and have not researched the discrepancy. Fact is, a human body dematerialized.

¹⁷ A video relating to Akhyuk's Rainbow Body death is available on my YouTube channel at <http://bit.ly/lamaakhyuk>

¹⁸ *Meditation Master Dies in Tibet-Last of His Generation*, Matteo Pistono, Huffington Post, December 6, 2017, <http://bit.ly/akhyukobituary>

¹⁹ *Meditation Master Dies in Tibet-Last of His Generation*, above.

²⁰ The title Khenpo is earned and reserved for those who attain high scholarship and have taught in Buddhist education centers. The Khenpo was a master Dzogchen teacher.

²¹ A state of intense concentration achieved through meditation.

²² Father Tiso's academic credentials and glowing resume are worth noting. At the time, he was parochial vicar at St. Thomas More Church in San Francisco, CA. During 2004-2009, he was the associate director of the secretariat of ecumenical and inter-religious affairs of the United States Catholic Conference of Bishops, where he was a liaison to Islam, Hinduism, and Buddhism. In 2017, he was a priest in the Diocese of Isernia-Venafro, Italy, and pastor of Saint Michael in Fornelli, Italy. Father Tiso holds a Master's of Divinity degree from Harvard University and Doctorate from Columbia University and Union Theological Seminary, where he specialized in Buddhism studies. He has written and lectured widely and traveled extensively in South Asia, Tibet, and the Far East. Father Tiso is a heady thinker and very approachable.

²³ Tiso, Francis, *Rainbow Body and Resurrection: Spiritual Attainment, the Dissolution of the Material Body and the Case of Khenpo A-Chö*, Kindle Edition, pp 303-304

²⁴ The worn out, stale view that He was blood-sacrificed for forgiveness of sin in a mirroring of ancient Jewish ideology.

²⁵ This may be an Einstein quote. I'm not sure if he actually said "Reality is an illusion, albeit it a persistent one" but I read in various internet sources that he did. If he didn't, he should have.