

**A Return to Origins:  
Boundary Transcendence in Rahner, Advaita Vedanta, and Dimethyltryptamine**

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## Introduction

“The Alpha and the Omega, the First and the Last, the Beginning and the End” (Revelation 22:13 TNIV) - they are all one; they are all God. Evident in Stoic philosophy, Hinduism’s cyclical nature of reality, and Origen’s apokotastasis in which “the conclusion of the vast cosmic evolution will be identical with its beginning,”<sup>1</sup> the theme of humanity’s destined return to origins is not new, yet it can be applied in new ways.<sup>2</sup> Yet within linear time, we find ourselves neither at the beginning nor the end, and the task of engaging modern theology in a global context involves the construction of a web of knowledge pertinent to our current context. While not shying away from ineffable and time-transcendent themes, this paper engages in the robustly systematic theological purpose of the construction of this knowledge web by weaving together 3 narrowly delineated strands: 1) contemporary theological paradigms through one particular theory of Rahner’s: the pancosmic nature of humanity’s postmortem existence, 2) intercultural threads by engagement with one particular insight from a specific strain of Hinduism named Advaita Vedanta: the unity of Atman and Brahman, and 3) the contextual opportunities of neurobiology and the psychedelic subculture as seen through mystical experiences had through one particular substance: dimethyltryptamine. The significance of the study is timely and pertinent due to the increasing legalization of psychedelics, with Michigan becoming the 10th state to legalize Marijuana as of December 6, 2018,<sup>3</sup> and the le-

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<sup>1</sup> Kelly, J. N. D., *Early Christian Doctrines*, (London: Continuum, 2000), 473-474

<sup>2</sup> Although the return to origins advocated for in this paper bears many similarities with Origen’s ideas, and involves a fun play on words: “A Return to Origen’s”, the use of the term apokotastasis had been avoided due to its widespread later technical use to refer to ideas of universalism. See “Apocatastasis: the Ancient Christian Idea that wont Die,” First Thoughts of God, accessed November 19, 2018, <https://firstthoughtsofgod.com/2014/04/18/apocatastasis-the-ancient-christian-idea-that-wont-die/>

<sup>3</sup> Christine Hauser, “Marijuana Embraced in Michigan, Utah and Missouri, but Rejected in North Dakota,” New York Times, November 7, 2018, <https://www.nytimes.com/2018/11/07/us/politics/michigan-marijuana-legalization.html>

galization of psilocybin<sup>4</sup> and LSD being forecast.<sup>5</sup> A robust Christian framework that allows navigation of the mystical domain encountered in psychedelics needs to be mapped out to provide an alternative to solely New Age or shamanistic models.

The thesis of this paper is that Rahner's pancosmic theory provides a Christian framework that puts to use insights of non-duality from Advaita Vedanta Hinduism, which can be practically applied in mapping out territory in the psychedelic space that is becoming increasingly accessible. The first section of the paper begins by discussing Rahner's theory of the pancosmic postmortem state and its applicability to the Biblical angelic framework. In the second section it assesses the parallels of Rahner's thought in Advaita Vedanta Hinduism, adding the notions of Maya and the dream domain. Finally, in the third section, it ties together the aforementioned themes in the experiences had on the neurotransmitter and psychedelic dimethyltryptamine (DMT). A return to origins is an overarching, unifying theme that links the diverse threads.

### **1. The Return to Origins in Karl Rahner's Pancosmic Theory of Personal Eschatology**

According to the prominent Catholic theologian Karl Rahner (1904-1984), the current human state of egoic confinement is a temporary excursion away from the absence of self-boundaries from which we came, and a state to which we will return. Firstly, in discussing where we have come from, Rahner engages the Aristotlean concept of "entelechy" to describe the informing of matter by what could be seen as a collective soul or pattern at the pre-human levels of life. The death of a plant or one of our animal ancestors involves "the surrender of the entelechial relation at

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<sup>4</sup> Kevin P. Saunders, "California Psilocybin Legalization Initiative," Office of the Attorney General, August 25, 2017, accessed October 29, 2018, [https://oag.ca.gov/system/files/initiatives/pdfs/17-0024%20%28Legalize%20Psilocybin%29\\_0.pdf](https://oag.ca.gov/system/files/initiatives/pdfs/17-0024%20%28Legalize%20Psilocybin%29_0.pdf)

<sup>5</sup> "LSD-Assisted Psychotherapy," Multidisciplinary Association for Psychedelic Studies, accessed October 29, 2018, <https://maps.org/research/psilo-ld>

a certain space-time point in the world, while the entelechial powers persist as constituents of the universe.”<sup>6</sup> Our identity used to be not in individuality but in the collective entelechial soul.<sup>7</sup> In our current situation, however, the modern homo sapien has engaged in an adventure in linear time that involves a personal individuality which at death is not lost, but transcended.<sup>8</sup> Rahner believes that after death the soul becomes “pancosmic,” explaining that “by surrendering its limited bodily structure in death, [the soul] becomes open towards the universe and, in some way, a codetermining factor of the universe precisely in the latter’s character as the ground of the personal life of other spiritual corporeal beings.”<sup>9</sup> <sup>10</sup> Yet individuality is also maintained.<sup>11</sup> One therefore finds themselves at a higher level of the spiral after returning to the original self-transcendent realm: reclaiming the broadness of earlier levels of entelechial existence that lacked bounded egoic existence, yet retaining an individuality not present in the former entelechial state, enriching the evolutionary whole with the ancient Christian idea of plenitude rather than uniformity. Embracing Rahner’s approach of helping “Christian doctrine to find a home in the modern ethos,”<sup>12</sup> a modern analogy for understanding the ego dissolution involved in this process is the transition from experiencing life as

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<sup>6</sup> Rahner, Karl, *On the Theology of Death*, (New York: Seabury Press, 1973), 21

<sup>7</sup> This understanding of the evolution of individuality is also represented by John Hick in: Hick, John, *Death and Eternal Life*, (Louisville, Ky.: Westminster/John Knox Press, 1994), 55-73

<sup>8</sup> Hick, 232

<sup>9</sup> Rahner, *On the Theology of Death*, 20-23

<sup>10</sup> Hick also believes that we ultimately transcend individual embodiment and will “no longer be separate in...[the] sense of having boundaries closed to one another...[but rather will] be wholly open to another” - Kärkkäinen, Veli-Matti, *Hope and Community*, 141

<sup>11</sup> Hick, 229 and Kärkkäinen, Veli-Matti, *Hope and Community. A Constructive Christian Theology for the Pluralistic World, Volume 5*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2017}, 116

<sup>12</sup> Plantinga, Richard J., Thomas R. Thompson, and Matthew D. Lundberg, *An Introduction to Christian Theology*, (Cambridge, U.K.: Cambridge University Press, 2010), 549

a computer program to experiencing life as the operating system. What ancient Biblical conceptions do we have for this new experience of Life?

Linking his pancosmic theory to the Biblical angelic framework provides Rahner with a paradigm of how these dynamics may work. Viewing angels as the founding principles of the natural order, Rahner believes that after death humans enter into a similar relationship to the cosmos as a whole, accompanying the shift from the temporarily-ordered life to eternity.<sup>13</sup> This aligns with Jesus' assertion that when the dead rise they will be like they angels (Matthew 22:30 ; Mark 12:25). Angels "resemble the 'unifying themes' apparent in different epochs of evolution on earth,"<sup>14</sup> with Fisher and Fergusson explaining that in Rahner's thought "accounts of angels form something of a bridge to the larger cosmos."<sup>15</sup> We come to individual human consciousness on the cusp of evolution from the animalistic to the angelic plane, which may also be "physical" yet of a higher order. Is this current earthly environment womb-like in its preparation of us for the next level of evolutionary transition? In this regard, a weighty affirmation of Rahner's thought is its ability to reconcile individual and cosmic eschatologies as well as the immanent and transcendent realms in ways that many dichotomous systems cannot. Resonating with aspects of Teilhard's evolutionary panentheistic thought, Plantinga explains that Rahner

"argues that in view of the evolutionary progression in the world from mere matter to the self-transcendence of spirit, as seen especially in human knowledge of God, it is possible to

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<sup>13</sup> Albert Jones, David. "Both Something Suffered and a Human Act: Death in the Thought of Karl Rahner." In *Approaching the End: A Theological Exploration of Death and Dying*, by Jones, David Albert.. Oxford: Oxford University Press, 2007. Oxford Scholarship Online, 2007. doi: 10.1093/acprof:oso/9780199287154.003.0007.

<sup>14</sup> Rahner, *Theological Investigations 19: Faith and Ministry*, trans. E. Quinn (London: Darton, Longman & Todd, 1983), 263, 270–272.

<sup>15</sup> Fisher, Christopher L., and David Fergusson. 2006. "Karl Rahner and the Extra-Terrestrial Intelligence Question." *Heythrop Journal* 47 (2): 275–90. doi:10.1111/j.1468-2265.2006.00288.x., 284

interpret the incarnational union between God and humanity - the preeminent act of divine grace - as bringing with it the fulfillment of the natural evolutionary process.”<sup>16</sup>

Rahner’s metaphysical anthropology also provides a powerful framework for explaining the soteriology found in Christ’s death. By descending into the depths of hell and “establishing contact with the intrinsic, radically unified, ultimate and deepest level of the world, his death is built into this unity of the cosmos, thus becoming a feature and intrinsic principle of it,” Rahner says.<sup>17</sup> It then becomes understandable how Christ’s life and death could have provided quantum leap potential in the life of the world after Him, actualized through the Holy Spirit, which could be described as an entelechy of an upgraded, deified order that manifests immanently in certain forth-dimensional space-time coordinates. This explains both Jesus’ statement that it is better for Him to go away (John 16:7) as well as Paul’s claim that He fills the whole cosmos (Ephesians 4:10). In order for an upgrade to the operating system to occur, the individual program as well as the entire computer needs to be rebooted.<sup>18</sup>

Ostensible critiques that could be launched against Rahner include that of exclusive immanence, which is Hick’s rebuttal.<sup>19</sup> Yet the transcendent may be the immanent that is not yet perceptible. Although critiques could be made regarding the lack of continuity between the individual identity and an unbounded self in Rahner’s thought, this seems tied to semantics about what the “self” is. Is the acorn also the oak tree (John 12:24)? An additional critical point is the limited Biblical support, and the fact that Rahner would need to take Jesus’ parable of the Rich Man and

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<sup>16</sup> Plantinga et al, 550

<sup>17</sup> Rahner, *On the Theology of Death*, 64-65

<sup>18</sup> This could explain phenomena like the earthquakes and the sun going dark described in Matthew 27:45, and their recurrence at the final eschatological reboot in Mark 13.

<sup>19</sup> Hick, 231

Lazarus non-literally, as well as assert the ability of the pancosmic self to take on bounded identities again as evidenced by Jesus' encounter with Moses and Elijah (Matthew 17:1-8). In response, Rahner likely *does* embrace non-literal interpretations of Scripture's afterlife descriptions, with him describing his ideas in later life as "useful mythology to express what cannot be expressed in simple univocal terms."<sup>20</sup>

Now this process of death to the egoic self can begin even within this lifetime, which is indeed a major theme of the Christian walk outlined in the New Testament.<sup>21</sup> Rahner says that already the matter inside our skins is as much a part of the universe as the matter outside our skins - it already has a relationship with the whole.<sup>22</sup> When personal boundaries are transcended, what is outside is inside and vice versa. This applies to self-Other dichotomies between belief systems too, with Logos being both inside and outside the traditional bounds of Christianity. We turn next to parallels in the intercultural conceptual system of Hinduism, in which the dissolution between self and Other doesn't need to wait until the postmortem state.

## 2. Advaita Vedanta Hinduism's Return to Origins

The alpha and the omega, the first and the last, the beginning and the end - they're all God. What's more, they are all *you* according to the non-dual Advaita Vedanta strain of Hinduism, which is the apex of spiritual realization according to Ramakrishna and Vivekananda.<sup>23</sup> The revered Sankara (AD788-838) explains that liberation comes from the realization that Atman (the personal

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<sup>20</sup> Albert Jones, 2007

<sup>21</sup> Examples of Scripture include Galatians 2:20, Luke 9:23, John 12:24

<sup>22</sup> Rahner, *On the Theology of Death*, 18

<sup>23</sup> Swami Bhajanananda, 2010, "Four Basic Principles of *Advaita Vedanta*," Ramakrishna Mission, accessed July 25, 2018, [https://www.vedanta.gr/wp-content/uploads/2012/03/SwBhajan\\_4BasicPrincAdvVed\\_ENA4.pdf](https://www.vedanta.gr/wp-content/uploads/2012/03/SwBhajan_4BasicPrincAdvVed_ENA4.pdf), page 1

self) and Brahman (the cosmic Self) are identical.<sup>24</sup> A return to unbounded origins accompanies this realization because “Brahman-Atman is the origin and end of all things, the universal principle behind and at source of everything that exists, the consciousness that pervades everything and everyone.”<sup>25</sup>

We are currently blinded to this ontological unity of existence by the grand illusion of Maya, which bars us from recognizing the unreality of the temporal and empirical realm compared to the timeless spiritual realm that liberation allows one access to.<sup>26</sup> Maya “is not merely a psychological process taking place in a person’s mind, but a universal, ontological phenomenon present everywhere,” causing us to be asleep to our true nature.<sup>27 28</sup> In fact, being asleep is an apt Hindu description of our current state, with Sankara explaining that the world is like a dream.<sup>29</sup> Unconsciousness of the egoic self leads to an awakening to the cosmic Self, aligning with Rahner.<sup>30</sup>

Comparatively, it may seem that Hinduism’s doctrine of reincarnation is in opposition to Rahner’s vision. Kärkkäinen tells us that in Hindu belief,

“at death, the various component parts of . . . [the deceased person’s] body unite with [his] corresponding counterparts in nature, while the sum total of his karma remains attached to

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<sup>24</sup> Hexham, Irving, *Understanding World Religions: An Interdisciplinary Approach*, (Grand Rapids, Michigan: Zondervan, 2011), 156

<sup>25</sup> Potter, Karl H. *Encyclopedia of Indian Philosophies*. 3rd Rev.ed.Delhi: Motilal Banarsidass, 1995,210–215

<sup>26</sup> *Death and Immortality in the Religions of the World*. Edited by Paul Badham and Linda Badham. New York: Paragon House, 1987, 100

<sup>27</sup> Swami Bhajanananda, 9

<sup>28</sup> In this way Maya bears similarity to the Christian notion of Sin. Is it possible that Christianity aligns with Hinduism in this regard, and the introduction of Sin through Eden’s fruit introduced an illusory duality between Self and Other, separating us from God, each other, and therefore our own true essence? Although this fragmented split may have been necessary in order for advancement through plenitude and a type of Hegelian dialectic to occur, this split causes isolation and confusion due to being asleep to our true unified nature.

<sup>29</sup> Ward, Keith, *Concepts of God: Images of the Divine in Five Religious Traditions*, (Oxford: Oneworld Publications, 1987), 9;11-12

<sup>30</sup> Swami Bhajanananda, 8



his self (atman). The force of this karma decides the nature of his next birth where he reaps the fruit of what he merits...[and] until one is ready to be absorbed into ‘Reality’ (satya), the migration continues.”<sup>31</sup>

Therefore a final attainment of Rahner’s pancosmic state seems to apply only to those who have achieved Moksha or liberation from the cycle of reincarnation which needs to be accomplished within our lives in linear time in order to avoid one’s karma from pulling them back into embodied individuality at death. Is this perhaps what Christ’s death allows the Christian to do? Employing the ancient idea of ancestors in combination with Rahner's thinking,<sup>32</sup> Christ represented the entire entelechy in his initial descent and then upgraded cosmic rise. To the extent that an individual member of the entelechy within the time-space continuum loses their identity as a bounded individual (i.e. dies to self and lives to Christ as in Galatians 2:20 etc.), and instead identifies with the pattern of Christ, they are able to become pancosmic along with Christ’s upgraded and deified entelechy. Paul explains of the (apparently Rahnerian evolutionary) resurrected life:

“The spiritual did not come first, but the natural, and after that the spiritual. The first man was of the dust of the earth; the second man is of heaven. As was the earthly man, so are those who are of the earth; and as is the heavenly man, so also are those who are of heaven. And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man” (1 Corinthians 15: 46-49).

Garnering perspective from Hinduism’s belief in the illusory nature of life in the temporal realm, Rahner’s theory can be enhanced by seeing death as the awakening from identity in this tem-

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<sup>31</sup> Kärkkäinen, Veli-Matti, *Christian Theology in the Pluralistic World: A Global Introduction*, (Grand Rapids, MI: Eerdmans, 2019), 464

<sup>32</sup> Hick, Chapter 3; Orobator, A. E. *Theology Brewed in an African Pot*. Maryknoll, NY: Orbis Books, 2008, 76, and Plantinga, 380

poral dream into a higher dimensional reality,<sup>33</sup> identifying instead with our counterpart “angels [who] continually see the face of [our] Father in heaven” (Matthew 18:10 NRSV). Yet Advaita Vedanta claims that this realization is available now. The Bhagavad Gita, says, “For those who see me everywhere and see all things in me, I am never lost.”<sup>34</sup> In fact, an eschatological glimpse of this eternal dimension could be had this weekend, as our final section explains.

### 3. The Trans-dimensional Return to Origins and Unifying Themes of Dimethyltryptamine

Finally, Shamanic cultures have long believed in the existence of these other dimensions of reality, using psychoactive plants to connect with ancestors and angels - where we came from and where we are going respectively according to this paper’s perspective on Rahnerian thought. The Desana tribe mirrors the assertions of Advaita Vedanta in their claim that “existence in this world is a dream, a reflection of the reality which exists in the ‘other dimension.’”<sup>35</sup> The Desana connect to this other dimension using neurochemical means. Dimethyltryptamine (DMT) is the psychoactive ingredient in the shamanistic Ayahuasca brew, as well as an endogenous neurotransmitter of the serotonergic system in the human brain. Experiences on DMT have been studied extensively with FDA approval by psychiatrist Rick Strassman, and mirror the experiences of both Rahner’s pan-cosmic, death-like state, as well as Hinduism’s boundary dissolution and awakening to a ontological

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<sup>33</sup> This higher dimension intersects with and radically reinterprets our four dimensional space-time in analogical ways to how the understanding of a three dimensional sphere reinterprets a two dimensional circle. Our inquiries into the nature of matter have attested to additional dimensions (albeit a possibly different technical use) with theoretical physics positing the existence of 10 dimensions in superstring theory, 11 in M-theory, and 26 in bosonic theory. See Zwiebach, Barton, *A First Course in String Theory*. 2Nd ed., 5th printing, (Cambridge: Cambridge University Press, 2015), 352-385

<sup>34</sup> Swami Mukundananda (translator), “Bhagavad Gita Chapter 6 Verse 30”, Holy Bhagavad Gita, accessed August 8th, 2018, <https://www.holy-bhagavad-gita.org/chapter/6/verse/30>

<sup>35</sup> Hume, Lynne, *Portals: Opening Doorways to Other Realities Through the Senses*, (Oxford, UK: Berg Publishers, 2007), eBook Academic Collection (EBSCOhost), EBSCOhost (accessed March 9, 2018),142

state beyond time that is described as "more real than real."<sup>36</sup> Profound understandings of all the deepest existential questions are claimed to be downloaded instantly as the veil of Maya is penetrated.<sup>37</sup> Dr. Strassman posits that DMT is created in the pineal gland of the brain, traditionally known as the third eye in Eastern thought and the seat of the soul according to Descartes,<sup>38</sup> and is produced in excessive amounts in dream-states (aligning with Hindu metaphysics) and at death (aligning with Rahner.)<sup>39</sup> Is the 15 minute DMT trip a glimpse beyond the veil into an eschatological postmortem dimension beyond our current space-time continuum, like Terrence McKenna and many others believe?<sup>40</sup> A 2018 study was recently completed by psychiatric researchers from the Imperial College in London which confirmed the "significant phenomenological" overlap between Near Death Experiences and DMT trips, "including the subjective feeling of transcending one's body and entering an alternative realm, perceiving and communicating with sentient 'entities,' and themes related to death and dying."<sup>41</sup>

Observing the meta-data of his rigorous experimentation and research, Dr. Strassman's latest 2014 book, *DMT and the Soul of Prophecy*,<sup>42</sup> comes to the conclusion that the mystical experiences

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<sup>36</sup> Strassman, Rick. *Dmt : The Spirit Molecule : A Doctor's Revolutionary Research into the Biology of Near-Death and Mystical Experiences*, (Rochester, Vermont: Park Street Press, 2001), 54, 217, 221, 315

<sup>37</sup> "The Power of DMT and my Experience of the Afterlife," Hidden from Humanity, accessed November 13, 2018, <http://hiddenfromhumanity.com/thoughts/the-power-of-dmt-and-my-experience-of-the-afterlife/>

<sup>38</sup> Bakst, Joel David, *The Jerusalem Stone of Consciousness : Dmt, Kabbalah & the Pineal Gland*. (Colorado Springs, Colorado: City of Luz Publications, 2013), 17

<sup>39</sup> Strassman, *Dmt : The Spirit Molecule*, 64

<sup>40</sup> EtherealExposition, "Everything you need to know about DMT (Terence Mckenna) [rapdancing into the 3rd millennium]". YouTube video, 1:26:21. Posted May 2, 2013. <https://youtu.be/EZAMKn2xr9E>

<sup>41</sup> Timmermann Christopher, Roseman Leor, Williams Luke, Erritzoe David, Martial Charlotte, Cassol H el ena, Laureys Steven, Nutt David, Carhart-Harris Robin, "DMT Models the Near-Death Experience," *Frontiers in Psychology* 9, 2018, <https://www.frontiersin.org/article/10.3389/fpsyg.2018.01424>

<sup>42</sup> Strassman, Rick. *Dmt and the Soul of Prophecy : A New Science of Spiritual Revelation in the Hebrew Bible*. Rochester, Vermont: Park Street Press, 2014.

had in these states can be best mapped to the Hebrew prophetic framework in a model he calls ‘theoneurology’ which bridges spirituality (ie. Rahner and Advaita Vedanta) and neurobiology (ie. DMT) by claiming that the Divine communicates with us using the brain through naturally-produced or ingested DMT.<sup>43</sup> Researchers studying the action of the psychedelic class of drugs to which DMT belongs point to the effects these drugs have on the serotonergic system, which decreases its usual mechanism of filtering stimuli.<sup>44</sup> Additionally, Newberg, d’Aquila & Rause (2001) used Single Photon Emission Computed Tomography (SPECT) to discover “a significant lack of activity in the part of the parietal lobe that determines the self’s body image and that which is self and nonself” occurring in mystical states.<sup>45</sup>

The by now familiar theme of this paper - a return to the realm of origins - is present in the phenomenological accounts of DMT experiences: “A familiar feeling. Yes, I’ve returned,” one subject said.<sup>46</sup> Kabbalistic scholar Joel Bakst believes that there is a “spiritual root of the molecular and material-based DMT [and]...within the soul of the mysterious little pineal organ there lies the hidden portal to *Derech Aitz Chayim* - the path leading back to the original higher-dimensional Tree of Life at the center of the Garden of Eden.”<sup>47</sup> This mystical and psychedelic phenomenology involves the transcendence of subject-object dichotomy as well as time and space.<sup>48</sup> This resonates

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<sup>43</sup> Andrei Burke, “Rick Strassman Returns With ‘DMT and the Soul of Prophecy’”, <https://ultraculture.org/blog/2014/10/10/dmt-soul-prophecy-rick-strassman/>, last accessed 3/6/18

<sup>44</sup> Timmermann et al 2=18

<sup>45</sup> Ibid.

<sup>46</sup> Strassman, *Dmt : The Spirit Molecule*, 10

<sup>47</sup> Bakst, xvi

<sup>48</sup> Neil Goodman, “The Serotonergic System and Mysticism: Could LSD and the Nondrug-Induced Mystical Experience Share Common Neural Mechanisms?,” *Journal of Psychoactive Drugs* 10 Volume 34 (3), <https://www.cnsproductions.com/pdf/Goodman.pdf>:

with Kärkkäinen's claim that the parousia is not another event in time but is an event outside our current timespace.<sup>49</sup> The return to a state of transcended boundaries as evident in the thought of both Rahner and Advaita Vedanta will be sought after by many youths this weekend in hasty search of eschatological glimpses, transcribing their experiences for an enticed online audience, using words such as these to describe their voyages: "It was like stepping back from experiencing life as the program and experiencing life as the operating system."<sup>50</sup> According to Rahner's soteriology, the Logos *is* this operating system, and Christians should be the ones most familiar with the terrain. Opportunities for application abound.

### **Conclusion: Implications, Applications, and Beyond**

In its exploration of the psychedelic neurotransmitter DMT, this paper has tied together two powerful conceptual frameworks: firstly Rahner's pancosmic state with its alignment to DMT's phenomenological transition to the afterlife as well as Strassman's adoption of the Hebrew framework; and secondly the non-dual Advaita Vedanta Hinduism with its alignment to DMT's transition to a realm that is more real than real, awakening from a dream. All three of these sections are linked by the overarching eschatological theme of a return to origins in which self-boundaries are transcended. The thesis, namely that Rahner's pancosmic theory provides a Christian framework that puts to use insights of non-duality from Advaita Vedanta Hinduism, which can be practically applied in mapping out territory in the psychedelic space that is becoming increasingly accessible,

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<sup>49</sup> Kärkkäinen, *Hope and Community*, 211

<sup>50</sup> James Nolan, "Competitive Psychedelic Users Are Chasing 'Ego Death' and Losing Their Sense of Self," November 14, 2018, accessed December 1, 2018, [https://www.vice.com/en\\_us/article/j5zqwp/competitive-psychedelic-users-are-chasing-ego-death-and-losing-their-sense-of-self](https://www.vice.com/en_us/article/j5zqwp/competitive-psychedelic-users-are-chasing-ego-death-and-losing-their-sense-of-self)

has therefore been shown to be valid. Affirmations, critiques, and comparisons have been explored throughout.

This is not merely an interesting intellectual overlay of maps, but the first attempts at charting new territory. The deficiency in our Christian maps is no longer acceptable in the context of an age in the midst of a psychedelic renaissance.<sup>51</sup> How often are sermons on navigating the mystical psychedelic domain preached? Christianity can also employ these maps in serving those who finds themselves stuck in states of boundary-transcendence due to chronic mental illnesses such as schizophrenia,<sup>52</sup> which even the mild and already widely legal psychedelic Marijuana can unleash.<sup>53</sup>

Further topics of exploration include the ethical and spiritual implications of excursions into eschatological dimensions. Are there eternal repercussions to the acceleration of insight had apart from the sober, divinely-ordained temporal sequence? If there is metaphysical wisdom to be gained from the use of these substances, can it be trusted or are these domains subject to spiritual propaganda? The extra-canonical 1 Enoch says that the fallen angels taught humanity “enchantments, and the cutting of roots, [making] them acquainted with plants” (1 Enoch 7:1-2). Furthermore, what relationship does Christian truth have to this metaphysical domain, and can Rahner’s term “Anonymous Christian” apply to those who through psychedelics become familiar with the dynamics of the higher dimensional “operating system” realm of Logos? Finally, how would Christianity’s engage-

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<sup>51</sup> See for instance: 1) *The Psychedelic Renaissance : Reassessing the Role of Psychedelic Drugs in 21st Century Psychiatry and Society*. Second ed. London: Muswell Hill Press, 2017, and 2) Cooper, Michael. "The Psychedelic Renaissance: Horizons, the Fifth Annual Conference on Psychedelic Research." *Einstein Journal of Biology and Medicine* 28, no. 1 (2016): 36. doi:10.23861/EJBM20122823.

<sup>52</sup> Mitterauer B, “The Loss of Ego Boundaries in Schizophrenia: A Neuromolecular Hypothesis,” *University of Salzburg, Salzburg, Austria, Med Hypotheses*. 2001 May;56(5):614-21.

<sup>53</sup> Canady, Valerie, 2015, “Marijuana Use by Youth, Schizophrenia Genetic Risk Examined.” *The Brown University Child and Adolescent Behavior Letter* 31 (10): 3–4. doi:10.1002/cbl.30074.

ment with the psychedelic culture lead to a mutual-transformation due to the effects of what Catholics call interculturalization?<sup>54</sup>

Subverting dichotomies between the immanent and transcendent, N.T. Wright explains that “heaven, in the Bible, is not a future destiny but the other, hidden, dimension of our ordinary life — God’s dimension, if you like.”<sup>55</sup> Kärkkäinen correctly asks Wright: “Why cannot ‘heaven’ be both a future dimension and a hidden dimension of our ordinary life?”<sup>56</sup> The insights from Rahner, Advaita Vedanta, and DMT combine to affirm that heaven *is* both an immanent temporal as well as transcendent eternal dimension. Accessing the right neurotransmitters can propel us across the eschatological gap between now and then, as linear time is transcended along with our self-boundaries, replaced by an eternal identification with Logos, the italicized letters of which have initiated paragraphs within all the above three sections of this paper.<sup>57</sup> It is fitting to end where we began yet in a non-linear fashion, with Logos permeating our thought: “The first and the Last, the alpha and the Omega, the beGinning and the end”- they’re all *One*; and they all describe the boundary-transcending theoSis of God.

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<sup>54</sup> See for instance Neelankavil, Tony, “From Inculturation to Interculturalism: A Methodological Move in Asian Churches’ Encounters with Cultures, in *The Church and Culture in India*,” *Inculturation: Theory and Praxis*. ed by Paul Pulikkan & Paul M. Collins, Delhi:ISPCK, 2010, 4

<sup>55</sup> Wright, N. T., and Society for Promoting Christian Knowledge (Great Britain). *Surprised by Hope*. Re-issue ed. London: SPCK, 2011, 19

<sup>56</sup> Kärkkäinen, *Christian Theology in the Pluralistic World*, 512

<sup>57</sup> Rahner was influential in the Catholic Church’s articulation of the *logos spermatikos* doctrine in their Vatican II discussion on the theology of religions. See Knitter, 63-79

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