

What Is It Like After You Die?



[Robert Lanza, M.D.](#)

Scientist; Theoretician; Author, '[Biocentrism](#)'

The question, "What is it like after you die?" can make you wonder about taking the time to ponder such philosophical babble. You might reply, "The only way to know is when you die." Not so. You won't know any more than you do now. Increasingly, scientists are beginning to realize that an infinite number of realities may exist outside our old classical way of thinking.

Our instinctual understanding of reality is the same as most other animals. This came into focus the other day as I strolled through a nearby field, stirring up butterflies and creatures of all shapes and colors. There were wildflowers that were brilliant yellow, some that were red and others that were iridescent purple. This colorful world of up-and-down was the extent of my reality. Of course, to a mouse or a dog, that world of reds, greens and blues didn't exist anymore than the ultraviolet and infrared world (experienced by bees and snakes) did for me. In fact, some animals, including birds, possess [magnetoreceptors that allow them to perceive information](#) on the quantum level (indeed, some have even speculated that bees perceive a 6-dimensional reality to encode location information). But regardless of these differences, we genome-based creatures all share a common biological (spatio-temporal) information-processing ability. I've previously written how reality isn't a hard, cold thing, but rather an active process that involves our consciousness. According to [biocentrism](#), space and time are simply the tools our mind uses to weave information together into a coherent experience -- they are the language of consciousness (in fact, in dreams your mind uses the same algorithms to create a spatio-temporal reality that is as real, 3-D and flesh-and-blood as the one you're experiencing now). "It will remain remarkable," said Nobel physicist Eugene Wigner, referring to a long list of scientific experiments, "that the very study of the external world led to the conclusion that the content of the consciousness is an ultimate reality."

At death there's a break in our linear stream of consciousness, and thus a break in the linear connection of times and places. Indeed, [biocentrism suggests it's a manifold](#) that leads to all physical possibilities. More and more physicists are beginning to accept the "[many-worlds](#)" interpretation of quantum physics, which states that there are an infinite number of universes. Everything that can possibly happen occurs in some universe. Death doesn't exist in these scenarios, since all of them exist simultaneously regardless of what happens in any of them. The "me" feeling is just energy operating in the brain. But energy never dies; it cannot be destroyed.

So what's it like when you die? Of course, during our lives we all grow attached to the people we know and love and can never image a time without them. I subscribe to Netflix and recently went through all nine seasons of the TV series "Smallville." I watched two or three episodes every night, day after

day, for months. I watched Clark Kent (Tom Welling) grow up and go through all the normal growing pains of adolescence, young love and family dramas. He, Martha Kent (his adoptive mother) and all the other characters became part of my life. Night after night I watched him use his emerging superpowers to fight crime as he matured, first attending high school and then college. I watched him fall in love with Lana Lang (Kristin Kreuk), and then become enemies with his former friend Lex Luthor (Michael Rosenbaum). When I finished the last disk, it was like they had all died -- it was all over.

Despite my sense of loss, I reluctantly tried a few other TV series, eventually stumbling upon "Grey's Anatomy." The cycle started over again with completely different people. By the time I had finished all seven seasons, Meredith Grey (Ellen Pompeo) and her fellow doctors at Seattle Grace Hospital had replaced Clark Kent, et. al as the center of my world. I became completely caught up in the swirl of their personal and professional passions. In a very real sense, death is much like finishing a good TV series, whether "Grey's Anatomy," "Smallville" or "Dallas," except the multiverse has a much bigger collection of DVDs than Netflix. Just like at death, you change reference points. It's still you, but you experience different lives, different friends and even different worlds.

Think of a football field full of stacks of DVDs piled up to the sky. At death, you'll even get to watch some re-makes -- perhaps in one, you'll get that dream wedding dress you always wanted, or a doctor cures the disease that caused your loved one to die. The story goes on even after J.R. gets shot. Our linear concept of time means nothing to nature.

As for me, I still have Season Eight of "Grey's Anatomy" to look forward to.

Robert Lanza has over two dozen scientific books, including "["Biocentrism"](#) which lays out his theory of everything. You can learn more about his work at www.robertlanza.com.

Many of us fear death. We believe in death because we have been told we will die. We associate ourselves with the body, and we know that bodies die. But a new scientific theory suggests that death is not the terminal event we think.

Although individual bodies are destined to self-destruct, the "I" feeling is just a fountain of energy operating in the brain. But this energy doesn't just go away at death.

One well-known aspect of quantum physics is that certain observations cannot be predicted absolutely. Instead, there is a range of possible observations each with a different probability. One mainstream explanation, the "many-worlds" interpretation, states that each of these possible observations corresponds to a different universe (the 'multiverse'). A new scientific theory – called *biocentrism* – refines these ideas. There are an infinite number of universes, and everything that could possibly happen occurs in some universe. Death does not exist in any real sense in these scenarios. All possible universes exist simultaneously, regardless of what happens in any of them. Although individual bodies are destined to self-destruct, the alive feeling – the

'Who am I?'- is just a 20-watt fountain of energy operating in the brain. But this energy doesn't go away at death. One of the surest axioms of science is that energy never dies; it can neither be created nor destroyed. But does this energy transcend from one world to the other?

Consider an experiment that was recently published in the journal *Science* showing that scientists could retroactively change something that had happened in the past. Particles had to decide how to behave when they hit a beam splitter. Later on, the experimenter could turn a second switch on or off. It turns out that what the observer decided at that point, determined what the particle did in the past. Regardless of the choice you, the observer, make, it is you who will experience the outcomes that will result. The linkages between these various histories and universes transcend our ordinary classical ideas of space and time. Think of the 20-watts of energy as simply holo-projecting either this or that result onto a screen. Whether you turn the second beam splitter on or off, it's still the same battery or agent responsible for the projection.

According to Biocentrism, space and time are not the hard objects we think. Wave your hand through the air – if you take everything away, what's left? Nothing. The same thing applies for time. You can't see anything through the bone that surrounds your brain. Everything you see and experience right now is a whirl of information occurring in your mind. Space and time are simply the tools for putting everything together.

Death does not exist in a timeless, spaceless world. In the end, even Einstein admitted, "Now Besso" (an old friend) "has departed from this strange world a little ahead of me. That means nothing. People like us...know that the distinction between past, present, and future is only a stubbornly persistent illusion." Immortality doesn't mean a perpetual existence in time without end, but rather resides outside of time altogether.

This was clear with the death of my sister Christine. After viewing her body at the hospital, I went out to speak with family members. Christine's husband – Ed – started to sob uncontrollably. For a few moments I felt like I was transcending the provincialism of time. I thought about the 20-watts of energy, and about experiments that show a single particle can pass through two holes at the same time. I could not dismiss the conclusion: Christine was both alive and dead, outside of time.

Christine had had a hard life. She had finally found a man that she loved very much. My younger sister couldn't make it to her wedding because she had a card game that had been scheduled for several weeks. My mother also couldn't make the wedding due to an important engagement she had at the Elks Club. The wedding was one of the most important days in Christine's life. Since no one else from our side of the family showed, Christine asked me to walk her down the aisle to give her away.

Soon after the wedding, Christine and Ed were driving to the dream house they had just bought when their car hit a patch of black ice. She was thrown from the car and landed in a banking of snow.

"Ed," she said "I can't feel my leg."

She never knew that her liver had been ripped in half and blood was rushing into her peritoneum.

After the death of his son, Emerson wrote "Our life is not so much threatened as our perception. I grieve that grief can teach me nothing, nor carry me one step into real nature."

Whether it's flipping the switch for the *Science* experiment, or turning the driving wheel ever so slightly this way or that way on black-ice, it's the 20-watts of energy that will experience the result. In some cases the car will swerve off the road, but in other cases the car will continue on its way to my sister's dream house.

Christine had recently lost 100 pounds, and Ed had bought her a surprise pair of diamond earrings. It's going to be hard to wait, but I know Christine is going to look fabulous in them the next time I see her.

For as long as anyone can remember philosophers, scientists and religious men have pondered what happens after death.

Is there life after death, or do we just vanish into the great unknown?

There is also a possibility there is no such thing as what we usually define as death.

A new scientific theory suggests that death is not the terminal event we think.

A while ago, scientists reported they found the [first evidence of parallel universe](#).

This discovery lead us to a thought-provoking subject called "Biocentrism"

Robert Lanza, M.D, scientist, theoretician and author of "[Biocentrism" - How Life and Consciousness are the Keys to Understanding the True Nature of the Universe](#)" thinks there are many reasons why we won't die.

To him death is not the end, as so many of us think. We believe we will die, because that is what we have been taught, Robert Lanza says in his book.

Will You Continue To Live In A Parallel Universe?

There are many scientific experiments that seriously question the term death, as we know it.

According to quantum physics certain observations cannot be predicted absolutely. Instead, there is a range of possible observations each with a different probability.

The "many-worlds" interpretation, states that each of these possible observations corresponds to a different universe, what is generally called the "multiverse".

Robert Lanza has taken these theories even further.



Invisible, parallel worlds exist next to our own.

He believes that "there are an infinite number of universes, and everything that could possibly happen occurs in some universe.

Your Energy Never Dies

Death does not exist in any real sense in these scenarios. All possible universes exist simultaneously, regardless of what happens in any of them.

Although individual bodies are destined to self-destruct, the alive feeling - the 'Who am I?' - is just a 20-watt fountain of energy operating in the brain. But this energy doesn't go away at death. One of the surest axioms of science is that energy never dies; it can neither be created nor destroyed."

This energy can transcend from one world to another.

The Importance Of Cnsciousness

"Consider the uncertainty principle, one of the most famous and important aspects of quantum mechanics. Experiments confirm it's built into the fabric of reality, but it only makes sense from a biocentric perspective.

If there's really a world out there with particles just bouncing around, then we should be able to measure all their properties. But we can't. Why should it matter to a particle what you decide to measure?

Consider the double-slit experiment: if one "watches" a subatomic particle or a bit of light pass through slits on a barrier, it behaves like a particle and creates solid-looking hits behind the individual slits on the final barrier that measures the impacts.

Like a tiny bullet, it logically passes through one or the other hole.

But if the scientists do not observe the trajectory of the particle, then it exhibits the behavior of waves that allow it pass through both holes at the same time.

Why does our observation change what happens? Answer: Because reality is a process that requires our consciousness," Lanza says.

You would not exist without a consciousness. One of the reasons Robert Lanza thinks you will not die, is because you are not a object. You're a special being. According to biocentrism, nothing could exist without consciousness. Remember you can't see through the bone surrounding your brain.

Space and time are not hard objects, but rather the tools our mind uses to weave everything together.

Everything you see and experience right now is a whirl of information occurring in your mind. Space and time are simply the tools for putting everything together.



Death might not be real at all...

Lanzer points out that death does not exists in a timeless, spaceless world.

There is no distinction between past, present, and future. It is only a stubbornly persistent illusion.

Immortality doesn't mean a perpetual existence in time without end, but rather resides outside of time altogether.

Albert Einstein once said: " Reality is merely an illusion, although a very persistent one."

How can we tell what is real and not? How can we with certainty know that our brain is not giving us the illusion of a physical world?

We all know the biological reason we age and die. Our bodies break down and are discarded like an old car or a worn-out pair of jeans. No one escapes the ravages of time. Or do they?

The big question is why is the universe this way to begin with? Of all of the possible ways the universe could be structured, why are the laws of nature the way they are? Why do things become less ordered (see the [second law of thermodynamics](#) which states that entropy or chaos in the universe increases over time), rather than more ordered? Why do systems deteriorate -- and life die -- rather than stay the same?

Equally relevant, is the question of why out of all of existence -- out of everything possible in the universe -- all you get to be is, say, a plumber or a hairdresser. And that's it! -- followed by nothingness for the rest of eternity. You'll never get to travel in a spaceship to distant stars, or to live in a world without cancer or war. Scientists say it's all an accident. If you're dealt a bad hand, oh well, it's just tough luck. You'll die soon enough.

Our inability to comprehend the true nature of life shouldn't come as a surprise, considering our DNA differs from apes and monkeys by less than 2 percent. We primates -- whether scientist or macaque -- have significant cognitive limitations. Like a mouse or a gerbil, we open our eyes and the world -- as if by magic -- is just there. We think it's a thing, a hard object. But this is inconsistent with hundreds of [experiments carried out in the last century](#).

Reality is observer-determined -- it's a spatio-temporal process, which fortunately, means that things must change. Could you imagine always and forever being a toddler? Diapers and lollipops would grow tiresome. Or forever being a senior? The laws of nature are structured so that we grow and change, and get to experience the full spectrum of biological existence.

That part of the equation is easy to understand: First we experience life as children, then as middle-aged adults, and finally, as senior citizens. But we can't connect the dots beyond that. You're a shoe-maker for a few years and then it's into the void of nothingness forever. Stephen Hawking summed this viewpoint up quite accurately: "I regard the brain as a computer which will stop working when its components fail. There is no heaven or afterlife for broken down computers."

This is the limit of our primate comprehension. Still, at some point, virtually everyone has wondered: "Is this all we are, is there nothing more?"

Fortunately, there is more. In Immanuel Kant's "[Critique of Pure Reason](#)," the great philosopher explained how space and time are forms of human intuition. Indeed, everything you see and experience is information in your mind. If space and time are tools of the mind, then we shouldn't be surprised that at death there's a break in the connection of time and place. Without consciousness, space and time are meaningless; in reality we can take any time -- or any spatial plane -- and estimate everything against this new frame of reference.

Death is simply a break in our linear stream of consciousness. Indeed, [biocentrism](#) suggests it's a manifold to all dimensional potentialities (see "[What Happens When You Die?](#)").

Time is the inner sense that animates existence, not just our thoughts and feelings, but the spatial representations we experience from birth until death. It's just the way we connect things, not an invisible, continuous matrix with people and particles bouncing around in it. Consciousness isn't created or destroyed -- it only changes forms. It's like a bubble machine that creates spheres -- spheres of space and time, which we carry around with us like turtles with shells.

Physics tells us observations can't be predicted absolutely. Rather, there's a range of possible observations each with a different probability. According to one interpretation, each of these possible observations corresponds to a different universe (the "multiverse"). There are an infinite number of universes (including our own) that comprise everything that can possibly happen. Thus, death doesn't exist in any real sense, since all possible universes exist simultaneously regardless of what happens in any of them.

True, you age and die, but there are always bubbles (universes) spanning the breadth of eternity. Some may not travel very far, but others will float off into the horizon. Perhaps you'll get that space-trip to the stars after all.

"The first step to eternal life," said Chuck Palahniuk "is you have to die."

Five Reasons You Won't Die

We've been taught we're just a collection of cells, and that we die when our bodies wear out. End of story. I've written textbooks showing how cells can be engineered into virtually all the tissues and organs of the human body. But a long list of scientific experiments suggests our belief in death is based on a false premise, that the world exists independent of us – the great observer.

Here are five reasons you won't die.

Reason One. You're not an object, you're a special being. According to [biocentrism](#), nothing could exist without consciousness. Remember you can't see through the bone surrounding your brain. Space and time aren't objects, but rather the tools our mind uses to weave everything together.

"It will remain remarkable," said Eugene Wigner, who won the Nobel Prize in Physics in 1963 "in whatever way our future concepts may develop, that the very study of the external world led to the conclusion that the content of the consciousness is an ultimate reality."

Consider the [uncertainty principle](#), one of the most famous and important aspects of quantum mechanics. Experiments confirm it's built into the fabric of reality, but it only makes sense from a biocentric perspective. If there's really a world out there with particles just bouncing around, then we should be able to measure all their properties. But we can't. Why should it matter to a particle what you decide to measure? Consider the [double-slit experiment](#): if one "watches" a subatomic particle or a bit of light pass through slits on a barrier, it behaves like a particle and creates solid-looking hits behind the individual slits on the final barrier that measures the impacts. Like a tiny bullet, it logically passes through one or the other hole. But if the scientists do *not* observe the trajectory of the particle, then it exhibits the behavior of waves that allow it pass through both holes at the same time. Why does our observation change what happens? Answer: Because reality is a process that requires our consciousness.

The two-slit experiment is an example of quantum effects, but experiments involving Buckyballs and KHCO_3 crystals show that observer-dependent behavior extends into the world of ordinary human-scale objects. In fact, researchers recently showed ([Nature 2009](#)) that pairs of ions could be coaxed to entangle so their physical properties remained bound together even when separated by large distances, as if there was no space or time between them. Why? Because space and time aren't hard, cold objects. They're merely tools of our understanding.

Death doesn't exist in a timeless, spaceless world. After the death of his old friend, Albert Einstein said "Now Besso has departed from this strange world a little ahead of me. That means nothing. People like us...know that the distinction between past, present and future is only a stubbornly persistent illusion." In truth, your mind transcends space and time.

Reason Two. [Conservation of energy](#) is a fundamental axiom of science. The first law of thermodynamics states that energy can't be created or destroyed. It can only change forms. Although bodies self-destruct, the "me" feeling is just a 20-watt cloud of energy in your head. But this energy doesn't go away at death. [A few years ago scientists showed they could retroactively change something that happened in the past.](#) Particles had to "decide" how to behave when they passed a fork in an apparatus. Later on, the experimenter could flip a switch. The results showed that what the observer decided at that point determined how the particle behaved at the fork in the past.

Think of the 20-watts of energy as simply powering a projector. Whether you flip a switch in an experiment on or off, it's still the same battery responsible for the projection. Like in the two-slit experiment, you collapse physical reality. At death, this energy doesn't just dissipate into the environment as the old mechanical worldview suggests. It has no reality independent of you. As Einstein's esteemed colleague John Wheeler stated "No phenomenon is a real phenomenon until it is an observed phenomenon." Each person creates their own sphere of reality - we carry space and time

around with us like turtles with shells. Thus, there is no absolute self-existing matrix in which energy just dissipates.

Reason Three. Although we generally reject parallel universes as fiction, there's more than a morsel of scientific truth to this genre. A well-known aspect of quantum physics is that observations can't be predicted absolutely. Instead, there's a range of possible observations each with a different probability. One mainstream explanation is the ['many-worlds' interpretation](#), which states that each of these possible observations corresponds to a different universe (the 'multiverse'). There are an infinite number of universes (including our universe), which together comprise all of physical reality. Everything that can possibly happen occurs in some universe. Death doesn't exist in any real sense in these scenarios. All possible universes exist simultaneously, regardless of what happens in any of them. Like flipping the switch in the experiment above, you're the agent who experiences them.

Reason Four. You will live on through your children, friends, and all who you touch during your life, not only as part of them, but through the histories you collapse with every action you take. "According to quantum physics," said theoretical physicists Stephen Hawking and Leonard Mlodinow, "the past, like the future, is indefinite and exists only as a spectrum of possibilities." There's more uncertainty in bio-physical systems than anyone ever imagined. Reality isn't fully determined until we actually investigate (like in the [Schrödinger's cat experiment](#)). There are whole areas of history you determine during your life. When you interact with someone, you collapse more and more reality (that is, the spatio-temporal events that define your consciousness). When you're gone, your presence will continue like a ghost puppeteer in the universes of those you know.

Reason Five. It's not an accident that you happen to have the fortune of being alive now on the top of all infinity. Although it could be a one-in-a-jillion chance, perhaps it's not just dumb luck, but rather *must* be that way. While you'll eventually exit this reality, you, the observer, will forever continue to collapse more and more 'nows.' Your consciousness will always be in the present -- balanced between the infinite past and the indefinite future -- moving intermittently between realities along the edge of time, having new adventures and meeting new (and rejoining old) friends.

"Biocentrism" (BenBella Books) lays out Lanza's theory of everything.

In the cartoon, Bugs Bunny swallows nitroglycerine and gunpowder, and springs back to life even when he gets flattened by a boulder. But it's not just Bugs. Experiments suggest that life can't be destroyed either.

As discussed in Part I, the 'many-worlds' interpretation of quantum physics states that there are an infinite number of universes (the 'multiverse'). Everything that can possibly happen occurs in some universe. Death doesn't exist in any real sense in these scenarios since all of them exist simultaneously regardless of what happens in any of them. The 'Who am I?' feeling is just a 20-watt fountain of energy operating in the brain. But this energy doesn't go away at death. One of the surest axioms of science is that energy never dies; it can't be created or destroyed.

Scientists think they can say where life begins and ends. We generally reject the multiple universes of *Star Trek* as fiction, but it turns out there is more than a morsel of scientific truth in this popular genre. According to Biocentrism, space and time aren't the hard objects we think, but rather tools our mind uses to put everything together. When bodies die, they do so not in the random billiard-ball matrix but in the inescapable-life matrix.

Consider all the days that have passed since the beginning of time. Now stack them like chairs, and seat yourself on the very top. Isn't it amazing that you just happen to be here now, perched seemingly by chance on the cutting edge of infinity? Science claims it's a big accident, a one-in-a-gazillion chance. But the mathematical possibility of being on top of infinity -- of your consciousness ending -- is zero.

Imagine existence like a recording. Depending on where the needle is placed you hear a certain song. This is the present; the music, before and after is the past and future. Likewise, every moment endures always. All songs exist simultaneously, although we only experience them piece by piece.

Why are the laws of nature exactly balanced for life to exist? There are over 200 parameters in the universe so exact that it strains credulity to propose they are random. These fundamental constants (like gravity) all seem to be carefully chosen, often with great precision, to allow for existence of life. Tweak any of them and you never existed. Nobel physicist Steven Weinberg agrees this fine-tuning is "far beyond what you could imagine just having to accept as a mere accident."

Consider, too, everything else that had to happen for us to be here. There are trillions of events, such as the meteor that wiped out the dinosaurs -- what if its trajectory had been slightly different? The odds are astronomically against everything happening exactly right. Is it just dumb luck?

Being here is no accident. Perhaps Biocentrism is right -- the past is simply the spatio-temporal logic of the observer. If the present determines the past as Stephen Hawking and others suggest, then it couldn't be any other way. In fact, scientists recently published a landmark experiment in *Science* showing that flipping a switch could retroactively change an event that had already happened in the past.

When I bought my house it was run down. My friend Dennis helped me fix it. He's one of nine children who grew up in a housing project and became a firefighter. When a car went through the ice on the pond, he dove in and pulled a man out of the submerged car. A few years ago he cut a limb off a tall tree. "We're supposed to be having fun," I said. "I don't want to spend the night in the emergency room." We laughed. A few seconds later the massive branch started to swing and bashed into his head like a ramming-rod. "Dennis!" I yelled as he tumbled through the air. But the only response was a terrifying thump when his body hit the ground.

There my best friend was draped over the branch like a rag doll. He had no pulse and wasn't breathing. He was air-lifted to the hospital. While the alarms were going off on Dennis' monitors, a nurse called the ICU and pleaded, "We have more LifeFlights on the way and can't handle him here." The problem was they couldn't get housekeeping to change the sheets on the empty ICU bed.

Dennis laid in the corner teetering on the edge of life and death. When I told his family the doctors didn't know if he was going to make it, his 13-year-old son started to sob. It all seemed surreal. As when my sister died, I thought about the 20-watts of energy, and about experiments showing a single particle can pass through two holes at the same time. I knew Dennis was both alive and dead, outside of time.

When you lose a loved one, you can't imagine a happy ending. But consider: you and I, indeed the entire human species could have been wiped out like the Neanderthals a hundred times over. Whether it's flipping the switch in the Science experiment or falling out a tree, it's the 20-watts of energy that will experience the result in the multiverse. But by definition, you can't experience nonexistence (you'll always seem to be alive, now, on top of time).

After Bugs gets blown up, there's a moment when you think he's dead. But the show always continues. Likewise, according to Biocentrism, consciousness can't be extinguished in a timeless, spaceless world. That's why you're here despite the preposterous odds against it. Bottom line: you may get flattened now and then, but life can't be stamped out.

Last year, Dennis' son scored a touchdown at the football game. Dennis and the other parents went wild.

Remember, the silly rabbit never dies.

Robert Lanza, MD is author of over two dozen scientific books, including "Biocentrism," a new book that lays out his theory of everything.

The question, "What is it like after you die?" can make you wonder about taking the time to ponder such philosophical babble. You might reply, "The only way to know is when you die." Not so. You won't know any more than you do now. Increasingly, scientists are beginning to realize that an infinite number of realities may exist outside our old classical way of thinking.

Our instinctual understanding of reality is the same as most other animals. This came into focus the other day as I strolled though a nearby field, stirring up butterflies and creatures of all shapes and colors. There were wildflowers that were brilliant yellow, some that were red and others that were iridescent purple. This colorful world of up-and-down was the extent of my reality. Of course, to a mouse or a dog, that world of reds, greens and blues didn't exist anymore than the ultraviolet and infrared world (experienced by bees and snakes) did for me. In fact, some animals, including birds,

possess [magnetoreceptors that allow them to perceive information](#) on the quantum level (indeed, some have even speculated that bees perceive a 6-dimensional reality to encode location information). But regardless of these differences, we genome-based creatures all share a common biological (spatio-temporal) information-processing ability. I've previously written how reality isn't a hard, cold thing, but rather an active process that involves our consciousness. According to [biocentrism](#), space and time are simply the tools our mind uses to weave information together into a coherent experience -- they are the language of consciousness (in fact, in dreams your mind uses the same algorithms to create a spatio-temporal reality that is as real, 3-D and flesh-and-blood as the one you're experiencing now). "It will remain remarkable," said Nobel physicist Eugene Wigner, referring to a long list of scientific experiments, "that the very study of the external world led to the conclusion that the content of the consciousness is an ultimate reality."

At death there's a break in our linear stream of consciousness, and thus a break in the linear connection of times and places. Indeed, [biocentrism suggests it's a manifold](#) that leads to all physical possibilities. More and more physicists are beginning to accept the "[many-worlds](#)" interpretation of quantum physics, which states that there are an infinite number of universes. Everything that can possibly happen occurs in some universe. Death doesn't exist in these scenarios, since all of them exist simultaneously regardless of what happens in any of them. The "me" feeling is just energy operating in the brain. But energy never dies; it cannot be destroyed.

So what's it like when you die? Of course, during our lives we all grow attached to the people we know and love and can never image a time without them. I subscribe to Netflix and recently went through all nine seasons of the TV series "Smallville." I watched two or three episodes every night, day after day, for months. I watched Clark Kent (Tom Welling) grow up and go through all the normal growing pains of adolescence, young love and family dramas. He, Martha Kent (his adoptive mother) and all the other characters became part of my life. Night after night I watched him use his emerging superpowers to fight crime as he matured, first attending high school and then college. I watched him fall in love with Lana Lang (Kristin Kreuk), and then become enemies with his former friend Lex Luthor (Michael Rosenbaum). When I finished the last disk, it was like they had all died -- it was all over.

Despite my sense of loss, I reluctantly tried a few other TV series, eventually stumbling upon "Grey's Anatomy." The cycle started over again with completely different people. By the time I had finished all seven seasons, Meredith Grey (Ellen Pompeo) and her fellow doctors at Seattle Grace Hospital had replaced Clark Kent, et. al as the center of my world. I became completely caught up in the swirl of their personal and professional passions. In a very real sense, death is much like finishing a good TV series, whether "Grey's Anatomy," "Smallville" or "Dallas," except the multiverse has a much bigger collection of DVDs than Netflix. Just like at death, you change reference points. It's still you, but you experience different lives, different friends and even different worlds.

Think of a football field full of stacks of DVDs piled up to the sky. At death, you'll even get to watch some re-makes -- perhaps in one, you'll get that dream wedding dress you always wanted, or a doctor cures the disease that caused your loved one to die. The story goes on even after J.R. gets shot. Our linear concept of time means nothing to nature.

As for me, I still have Season Eight of "Grey's Anatomy" to look forward to.

Dr. Robert Lanza Biocentrism A New Theory

Robert Lanza new theory suggests that death is not the end and that there is another reality beyond time and space. His view is idealism that consciousness creates reality. His theory could account for the enormous body of evidence for survival of the soul. For the materialists who are dead certain that they are right they will obviously scoff at this theory. I don't know what he thinks of parapsychological research or the evidence for survival but he does lay out another possible explanation that could account for it. Of course materialists have criticized his work in numerous postings. Read them for yourself and make up your own mind.

PZ Myers

http://scienceblogs.com/pharyngula/2009/12/nice_debunking_of_biocentrism.php

<http://nirmukta.com/2009/12/14/biocentrism-demystified-a-response-to-deepak-chopra-and-robert-lanzas-notion-of-a-conscious-universe/>

<http://www.theness.com/neurologicablog/?p=1357>

Now some articles with links from Dr. Robert Lanza where he discusses his theory of biocentrism

<http://www.msnbc.msn.com/id/31393080/>

<http://discovermagazine.com/2009/may/01-the-biocentric-universe-life-creates-time-space-cosmos>

<http://henry.pha.jhu.edu/biocentrism.pdf>

Is Death an Illusion? Evidence Suggests Death Isn't the End

Life is an adventure that transcends our ordinary linear way of thinking.

Published on November 19, 2011 by [Robert Lanza, M.D.](#) in [Biocentrism](#)

After the death of his old friend, Albert Einstein said "Now Besso has departed from this strange world a little ahead of me. That means nothing. People like us ... know that the distinction between past, present and future is only a stubbornly persistent illusion."

New evidence continues to suggest that Einstein was right, death *is* an illusion.

Our classical way of thinking is based on the belief that the world has an objective observer-independent existence. But a long list of experiments shows just the opposite. We think life is just the activity of carbon and an admixture of molecules: we live awhile and then rot into the ground.

We believe in death because we've been taught we die. Also, of course, because we associate ourselves with our body and we know bodies die. End of story. But *biocentrism*, a new theory of everything, tells us death may not be the terminal event we think. Amazingly, if you add life and consciousness to the equation, you can explain some of the biggest puzzles of science. For instance, it becomes clear why space and time—and even the properties of matter itself—depend on the observer. It also becomes clear why the laws, forces, and constants of the universe appear to be exquisitely fine-tuned for the existence of life.

Until we recognize the universe in our heads, attempts to understand reality will remain a road to nowhere.

Consider the weather 'outside': You see a blue sky, but the cells in your [brain](#) could be changed so the sky looks green or red. In fact, with a little genetic engineering we could probably make everything that is red vibrate or make a noise, or even make you want to have [sex](#), as it does with some birds. You think it's bright out, but your brain circuits could be changed so it looks dark out. You think it feels hot and humid, but to a tropical frog it would feel cold and dry. This logic applies to virtually everything. Bottom line: What you see could not be present without your consciousness.

In truth, you can't see *anything* through the bone that surrounds your brain. Your eyes are not portals to the world. Everything you see and experience right now, even your body, is a whirl of information occurring in your mind. According to biocentrism, space and time aren't the hard, cold objects we think. Wave your hand through the air—if you take everything away,

what's left? Nothing. The same thing applies for time. Space and time are simply the tools for putting everything together.

Consider the famous two-slit experiment. When scientists watch a particle pass through two slits in a barrier, the particle behaves like a bullet and goes through one slit or the other. But if you don't watch, it acts like a wave and can go through both slits at the same time. So how can a particle change its behavior depending on whether you watch it or not? The answer is simple, reality is a process that involves your consciousness.

Or consider Heisenberg's famous uncertainty principle. If there is really a world out there with particles just bouncing around, then we should be able to measure all their properties. But you can't. For instance, a particle's exact location and momentum can't be known at the same time. So why should it matter to a particle what you decide to measure? And how can pairs of entangled particles be instantaneously connected on opposite sides of the galaxy as if space and time don't exist? Again, the answer is simple: because they're not just 'out there'—space and time are simply tools of our mind.

Death doesn't exist in a timeless, spaceless world. Immortality doesn't mean a perpetual existence in time, but resides outside of time altogether.

Our linear way of thinking about time is also inconsistent with another series of recent experiments. In 2002, scientists showed that particles of light "photons" knew, in advance, what their distant twins would do in the future. They tested the communication between pairs of photons. They let one photon finish its journey—it had to decide whether to be either a wave or a particle. Researchers stretched the distance the other photon took to reach its own detector. However, they could add a scrambler to prevent it from collapsing into a particle. Somehow, the first particle knew what the researcher was going to do before it happened, and across distances instantaneously as if there were no space or time between them. They decide not to become particles before their twin even encounters the scrambler. It doesn't matter how we set up the experiment. Our mind and its knowledge is the only thing that determines how they behave. Experiments consistently confirm these observer-dependent effects.

Bizarre? Consider another experiment that was recently published in the prestigious scientific journal *Science* (Jacques *et al*, **315**, 966, 2007). Scientists in France shot photons into an apparatus, and showed that what they did could retroactively change something that had already happened in the past. As the photons passed a fork in the apparatus, they had to decide whether to behave like particles or waves when they hit a beam splitter. Later on - well after the photons passed the fork - the experimenter could randomly switch a second beam splitter on and off. It turns out that what the observer decided at that point, determined what

the particle actually did at the fork in the past. At that moment, the experimenter chose his past.

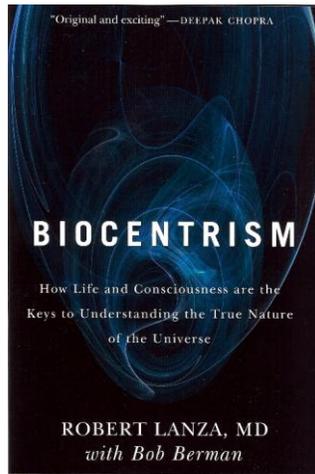
Of course, we live in the same world. But critics claim this behavior is limited to the microscopic world. But this 'two-world' view (that is, one set of physical laws for small objects, and another for the rest of the universe including us) has no basis in reason and is being challenged in laboratories around the world. A couple years ago, researchers published a paper in *Nature* (Jost *et al*, **459**, 683, 2009) showing that quantum behavior extends into the everyday realm. Pairs of vibrating ions were coaxed to entangle so their physical properties remained bound together when separated by large distances ("spooky action at a distance," as Einstein put it). Other experiments with huge molecules called 'Buckyballs' also show that quantum reality extends beyond the microscopic world. And in 2005, KHC₃ crystals exhibited entanglement ridges one-half inch high, quantum behavior nudging into the ordinary world of human-scale objects.

We generally reject the multiple universes of *Star Trek* as fiction, but it turns out there is more than a morsel of scientific truth to this popular genre. One well-known aspect of quantum physics is that observations can't be predicted absolutely. Instead, there is a range of possible observations each with a different probability. One mainstream explanation, the "many-worlds" interpretation, states that each of these possible observations corresponds to a different universe (the 'multiverse'). There are an infinite number of universes and everything that could possibly happen occurs in some universe. Death does not exist in any real sense in these scenarios. All possible universes exist simultaneously, regardless of what happens in any of them.

Life is an adventure that transcends our ordinary linear way of thinking. When we die, we do so not in the random billiard-ball-matrix but in the inescapable-life-matrix. Life has a non-linear dimensionality; it's like a perennial flower that returns to bloom in the multiverse.

"The influences of the senses," said Ralph Waldo Emerson "has in most men overpowered the mind to the degree that the walls of space and time have come to look solid, real and insurmountable; and to speak with levity of these limits in the world is the sign of insanity."

You can learn more about biocentrism at www.RobertLanzaBiocentrism.com



Lanza Featured in *Fortune* Magazine (VOL 166, 186-195, October 8, 2012)

"...he's the standard-bearer for stem cell research"

"Lanza published a paper in *The Lancet* earlier this year detailing the results of early clinical trials involving two women suffering from macular degeneration. A UCLA ophthalmologist



injected each woman with 50,000 retinal cells derived from human embryonic stem cells, and according to the paper, both claim to have better vision as a result. They're not 20/20. But after a single injection one now walks the mall alone, uses her computer, and can pour a cup of coffee. The other sees colors and can read five letters on the eye chart. If Lanza is remembered one day as the man who saved millions from blindness, his story will provide a ready-made biopic for Ben Affleck. Born in the hardscrabble town of Roxbury and raised by a professional gambler, he escaped the economic underclass through intelligence and imagination. At 13, he altered the DNA of a chicken to make it change color; the experiment was published in *Nature*. His sisters never graduated from high school. He received an MD from Penn and a Fulbright scholarship, and has collaborated with giants, including B.F. Skinner and Jonas Salk. He was the first ever to clone an endangered species, and now he's the standard-bearer for stem cell research."

Every now and then, a simple yet radical idea shakes the very foundations of knowledge. The startling discovery that the world was not flat challenged and ultimately changed the way people perceived themselves and their relationships with the world. "If the earth were really round," it was argued, "Then the people at the bottom would fall off." For most humans of the 15th

century, the notion of Earth as ball of rock was nonsense. The whole of Western natural philosophy is undergoing a sea change again, forced upon us by the experimental findings of quantum theory. At the same time, these findings have increased our doubt and uncertainty about traditional physical explanations of the universe's genesis and structure.

Biocentrism completes this shift in worldview, turning the planet upside down again with the revolutionary view that life creates the universe instead of the other way around. In this new paradigm, life is not just an accidental byproduct of the laws of physics.

Biocentrism takes the reader on a seemingly improbable but ultimately inescapable journey through a foreign universe—our own—from the viewpoints of an acclaimed biologist and a leading astronomer. Switching perspective from physics to biology unlocks the cages in which Western science has unwittingly managed to confine itself. Biocentrism shatters the reader's ideas of life, time and space, and even death. At the same time, it releases us from the dull worldview that life is merely the activity of an admixture of carbon and a few other elements; it suggests the exhilarating possibility that life is fundamentally immortal.

Biocentrism awakens in readers a new sense of possibility and is full of so many shocking new perspectives that the reader will never see reality the same way again.

FROM THE BACK COVER

Praise for Robert Lanza's essay "A New Theory of the Universe," on which Biocentrism is based:

Like "*A Brief History of Time*" it is indeed stimulating and brings biology into the whole. Any short statement does not do justice to such a scholarly work. Almost every society of mankind has explained the mystery of our surroundings and being by invoking a god or group of gods. Scientists work to acquire objective answers from the infinity of space or the inner machinery of the atom. Lanza proposes a biocentrist theory which ascribes the answer to the observer rather than the observed. The work is a scholarly consideration of science and philosophy that brings biology into the central role in unifying the whole. The book will appeal to an audience of many different disciplines because it is a new way of looking at the old problem of our existence. Most importantly, it makes you think." —E. Donnall Thomas, 1990 Nobel Prize winner in Physiology and Medicine

"It is genuinely an exciting piece of work.... The idea that consciousness creates reality has quantum support ... and also coheres with some of the things biology and neuroscience are telling us about the structures of our being. Just as we now know that the sun doesn't really move but we do (we are the active agents), so [it is] suggesting that we are the entities that give meaning to the particular configuration of all possible outcomes we call reality." —Ronald Green, director of Dartmouth College's Ethics Institute

“Robert Lanza, a world-renowned scientist who has spanned many fields from drug delivery to stem cells to preventing animal extinction, and clearly one of the most brilliant minds of our times, has done it again. ‘A New Theory of the Universe’ takes into account all the knowledge we have gained over the last few centuries ... placing in perspective our biologic limitations that have impeded our understanding of greater truths surrounding our existence and the universe around us. This new theory is certain to revolutionize our concepts of the laws of nature for centuries to come.” —Anthony Atala, internationally recognized scientist and director of the Wake Forest Institute for Regenerative Medicine at the Wake Forest University School of Medicine.

FROM THE PAPERBACK

“An extraordinary mind . . . Having interviewed some of the most brilliant minds in the scientific world, I found Dr. Robert Lanza’s insights into the nature of consciousness original and exciting. His theory of biocentrism is consistent with the most ancient traditions of the world which say that consciousness conceives, governs, and becomes a physical world. It is the ground of our Being in which both subjective and objective reality come into existence.” —Deepak Chopra, Bestselling Author (heralded by *Time* magazine as one of the top heroes and icons of the century).

“This is a brave new book. Instead of placing life as an accidental byproduct, the authors place life at the apex of universal existence and purpose. It is a very thrilling and disturbing read. While the proposals made in *Biocentrism* seem radical and counter-intuitive at first, a bit of reflection will soon make the images clearer and place us on the pathway to a better and more commonsensical mindset” —Michael Gooch, Author of *Wingtips and Spurs*

“. . . both interesting and worth the effort of reading it . . . From the way Lanza chooses to present his arguments, it’s clear he has a solid grasp on esoteric disciplines . . . His style is conversational and his sense of wonder is as infectious as it is delightful.” —Midwest Book Review

FROM OTHER SCIENTISTS

“It’s a masterpiece — truly a magnificent essay. Bob Lanza is to be congratulated for a fresh and highly erudite look at the question of how perception and consciousness shape reality and common experience. His monograph combines a deep understanding and broad insight into 20th century physics and modern biological science; in so doing, he forces a reappraisal of this hoary epistemological dilemma. Not all will agree with the proposition he advances, but most will find his writing eminently readable and his arguments both convincing and challenging. Bravo”

—Michael Lysaght, Professor of Medical Science and Engineering, Brown University and Director of Brown's Center for Biomedical Engineering

"As an astrophysicist, I focus my attention on objects that are very large and very far away, ignoring the whole issue of consciousness as a critical part of the Universe. Reading Robert Lanza's work is a wake-up call to all of us that even on the grandest scale we still depend on our minds to experience reality. Issues of "quantum weirdness" do have a place in the macroscopic world. Time and space do depend on perception. We can go about our daily lives and continue to study the physical Universe as if it exists as an objective reality (because the probabilities allow that degree of confidence), but we do so with a better awareness of an underlying biological component, thanks to Dr. Lanza." —David Thompson, Astrophysicist, NASA's Goddard Space Flight Center.

"Biomedical researcher Robert Lanza has been on the frontier of cloning and stem cell studies for more than a decade, so he's well-acclimated to controversy. But his book *Biocentrism* is generating controversy on a different plane by arguing that our consciousness plays a central role in creating the cosmos. 'By treating space and time as physical things, science picks a completely wrong starting point for understanding the world,' Lanza declares. Any claim that space and time aren't cold, hard, physical things has to raise an eyebrow. . . Other physicists point out that Lanza's view is fully in line with the perspective from quantum mechanics that the observer plays a huge role in how reality is observed." —Alan Boyle, Science Editor, MSNBC

"So what Lanza says in this book is not new. Then why does Robert have to say it at all? It is because we, the physicists, do not say it—or if we do say it, we only whisper it, and in private—furiously blushing as we mouth the words. True, yes; politically correct, hell no!" —Richard Conn Henry, Professor of Physics and Astronomy, Johns Hopkins University

"One of the most interesting books to cross my desk this summer was *Biocentrism*, written by Dr. Robert Lanza, who is probably best known for his groundbreaking work with stem cells. The book is an out-and-out challenge to modern physics. I found the attack on physics to be pretty compelling" —Eric Berger, Science Editor, Houston Chronicle

"Now that I have spent a fair amount of time the last few months doing a bit of writing, reading and thinking about this, and enjoying it and watching it come into better focus,
And as I go deeper into my Zen practice,
And as I am about half way through re-reading *Biocentrism*,
My conclusion about the book *Biocentrism* is:

Holy shit, that's a really great book! —Ralph Levinson, Professor, University of California, Los Angeles

From visionary physicist Scott Tyson's new book "*The Unobservable Universe*"

"I downloaded a digital copy of [biocentrism] in the privacy of my home, where no one could observe my buying or reading such a "New Agey" sort of cosmology book. Now, mind you, my motivation was not all that pure. It was my intention to read the book so I could more effectively refute it like a dedicated physicist was expected to. I consider myself to be firmly and exclusively entrenched in the cosmology camp embodied by the likes of Stephen Hawking, Lisa Randall, Brian Greene, and Edward Witten. After all, you know what Julius Caesar said: Keep your friends close and your enemies closer." I needed to know what the other camps were thinking so I could better defend my position. It became necessary to penetrate the biocentrism camp.

The book had the completely opposite effect on me. The views that Dr. Lanza presented in this book changed my thinking in ways from which there could never be retreat. Before I had actually finished reading the book, it was abundantly obvious to me that Dr. Lanza's writings provided me with the pieces of perspective that I had been desperately seeking. Everything I had learned and everything I thought I knew just exploded in my mind and, as possibilities first erupted and then settled down, a completely new understanding emerged. The information I had accumulated in my mind hadn't changed, but the way I viewed it did –in a really big way."

Review of *Biocentrism* by Richard Conn Henry, Professor of Physics and Astronomy, The Johns Hopkins University (*Journal of Scientific Exploration*)

"The heart of [biocentrism], collectively, is correct. On page 15 they say "the animal observer creates reality and not the other way around." That is the essence of the entire book, and that is factually correct. It is an elementary conclusion from quantum mechanics.

So what Lanza says in this book is *not* new. Then why does Robert have to say it at all? It is because we, the physicists, do NOT say it—or if we *do* say it, we only whisper it, and in private—furiously blushing as we mouth the words. True, yes; politically correct, hell no!

Bless Robert Lanza for creating this book, and bless Bob Berman for *not* dissuading friend Robert from going ahead with it. *Not* that I think Robert Lanza *could* be dissuaded—this dude doesn't dissuade! Lanza's remarkable personal story is woven into the book, and is uplifting. You should enjoy this book, and it should help you on your personal journey to understanding.

[Read entire review](#)

Review of *Biocentrism* by Nick Shindo Street

There are periods when I read from this book every morning, in the same way that I read Song dynasty Ch'an masters like Ta-Hui or Yuan-wu. I read for inspiration and for a much-needed infusion of wonder, in an effort to counterbalance the jaundiced view of life I have just reinforced by scanning the New York Times.

Probably the most remarkable thing for me about this book is that it sounds so much like Nyogen Roshi, the Zen teacher I have been listening to for some 13 years now. This teacher, who has read the book and who has no background in science, has said that the author's words mirror his own experiences in the practice of zazen as closely as anything he has encountered in a modern writer.

If I had to reduce this book to one statement it would be: My perceptions are reality. They are the only reality I can ever know because the universe is literally in my head; it was born when I was born, it will die when I die. From the common point of view, this is outrageously narcissistic. From the standpoint of neuroanatomy, however, it is indisputable: Everything we perceive is processed within different parts of the brain. In the author's words, "The animal observer creates reality and not the other way around."

This premise is fleshed out in a number of fascinating ways in the book's almost 200 pages. The main author, Robert Lanza, works in the field of stem-cell research, but he takes on the same basic issues that have preoccupied the great theoretical physicists of our time. He approaches the subject from a fundamentally different angle – that of consciousness – and does it in a way that is accessible and relevant to people untrained in science.

This insight, no matter how conceptual or superficial, can also serve as the starting point for personal responsibility. If I can be aware that my universe is the only one there is, then maybe I can treat it with more care. And that could potentially make your universe a little better. It is astounding — not to mention humbling — that I appear to be doomed to forget this fact almost every moment of my waking life. Fortunately, I do have the ability to remind myself, and to the degree that I am able to do that (which increases with my own sense of urgency to do so), I get to experience life in a more open, sane and engaging way. In-between these tiny moments of awareness, I have people like Ta-Hui, Yuan-Wu and Dr. Robert Lanza to remind me.

[Read entire review](#)

Review of *Biocentrism* by Eric Berger, Science Editor at the *Houston Chronicle*

One of the most interesting books to cross my desk this summer was *Biocentrism*, written by Dr. Robert Lanza, who is probably best known for his groundbreaking work with stem cells.

The book is an out-and-out challenge to modern physics, and its inability to reconcile the fundamental forces of nature and make sense of our universe. Lanza believes that is because physicists fail to take consciousness into account as part of their theories.

As a result he proposes a new theory, biocentrism, that says the universe cannot exist without life and consciousness. The book basically has three components: the attack on physics, the explanation of biocentrism and details about Lanza's personal life.

I found the attack on physics to be pretty compelling, I'm not yet sure what to make of Lanza's theories. But they're certainly worth debate. So I spoke to him last week about the book and I've published a transcript of our interview below.

[Read entire review](#)

Interview/discussion of *Biocentrism* with Deepak Chopra

My special guest is Dr. Robert Lanza and his extraordinary mind, I just finished reading his book *Biocentrism* and I said to myself, "Finally, aha, somebody that I can totally relate to." The book is *Biocentrism* it's in the bookstores and online bookstores. I actually have it on my Kindle because I read it over and over again. Let me just tell you who Dr. Lanza is if you haven't heard about him and you should have. Dr. Lanza is considered one of the leading scientists in the world, he's currently chief scientific officer at Advanced Cell Technology and adjunct professor at Wake Forest University School of Medicine. He has hundreds of publications and inventions and over 20 scientific books. Among them Principles of Tissue Engineering which is recognized as the definite reference in the field. I could go on for a long time giving his credentials.

I had on my show Dr. Michio Kaku who is the person that first described string theory and he's written a new book called *Physics of the Impossible* which the Science Channel is going to do a twelve part series on and you know he was basically saying based on what we understand in biophysics and I'm going to come to your take on this later because I agree more with you [Robert Lanza] than with anyone else that I have ever met... what you're saying right now in your book *Biocentrism* is that the physical universe would not exist unless there was a consciousness in which it could be conceived, constructed, and came into existence.... you know what you say is just totally music to my ears.

[Read entire review](#)

Review of *Biocentrism* by Colin Gonsalves

Robert Lanza's concept of Biocentrism is as profound as Copernicus' heliocentric model was in the 1400s. Lanza postulates that it is life that creates the universe instead of the other way around. He asserts that current theories of the physical world do not work, and can never be made to work, unless you include consciousness (the observer) in the equation. He admits that his theory doesn't provide all the answers but should serve as a launching pad for future research to explain the inner workings of universe. This topic though difficult for most to comprehend if you are new to this subject is very well written. Lanza's concept of Biocentrism compared to other theories comes closest to what spiritual masters already know. This is a much better book compared to Stephen Hawking's 'The Grand Design' which I have to admit I didn't finish due to its extremely dry writing.

[Read entire review](#)

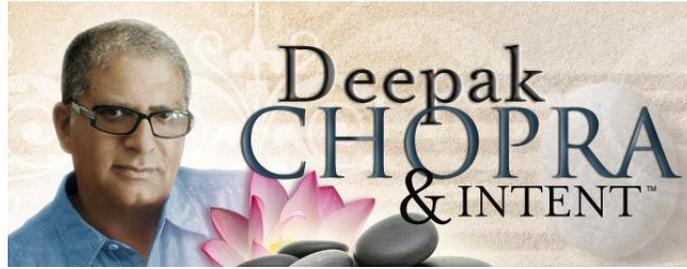
Review of *Biocentrism* by Stephen J. Hage, *Midwest Book Review*

In this book, Lanza deals with some of the ideas presented by Samuel Avery in *Transcendence of the Western Mind*. His central thesis is "life creates the universe instead of the other way around." And, while he doesn't use the word what his thesis supports is solipsism.

What makes this book both interesting and worth the effort of reading it; is the unique perspective Lanza brings to the subject matter as a physician. Physicians are, by definition, intellectual chimeras because the discipline of medicine is an amalgam of hard science, healing, philosophy, metaphysics and ethics. Each physician must decide what to take and use from that intellectual palette and the decisions they make, in that regard, to a large extent define who they are, how they practice and what kind(s) of relationships they cultivate with patients and colleagues. I know this because I worked with physicians for most of my adult life in hospitals.

From the way he chooses to present his arguments, it's clear he has a solid grasp of esoteric disciplines like quantum theory, special relativity and particle physics. And what makes his presentation more compelling than other efforts I've encountered is his ability and willingness to weave personal experience into the thoughts and ideas presented.

His style is conversational and warm which tends to pull you along through the exposition gently. And his sense of wonder and befuddlement at shop worn enigmas like the double slit experiment, Bell's theorem, non-locality and Schrödinger's cat is as infectious as it is delightful....I very much like what Lanza has to say in *Biocentrism*.



Robert Lanza Interview By Deepak Chopra

posted by [Admin](#)

Robert Lanza interview on Deepak Chopra Wellness Radio-Sirius XM Stars-Sirius 102 & XM 155 transcript August 15, 2009

Deepak Chopra: My special guest is Dr. Robert Lanza and his extraordinary mind, I just finished reading his book Biocentrism and I said to myself, “Finally, aha, somebody that I can totally relate to.” The book is Biocentrism it’s in the bookstores and online bookstores. I actually have it on my Kindle because I read it over and over again. Let me just tell you who Dr. Lanza is if you haven’t heard about him and you should have. Dr. Lanza is considered one of the leading scientists in the world, he’s currently chief scientific officer at Advanced Cell Technology and adjunct professor at Wake Forest University School of Medicine. He has hundreds of publications and inventions and over 20 scientific books. Among them Principles of Tissue Engineering which is recognized as the definite reference in the field. I could go on for a long time giving his credentials. You can just go on Wikipedia and check him out. Dr. Robert Lanza. You know, but some among the few things that really are extraordinary, Dr. Lanza has cloned the world’s first embryo for the purpose of generating embryonic stem cells. In 2001 he was also the first to clone an endangered species (a Gaur) and in 2003, he cloned an endangered wild ox from the frozen skin cells of an animal that had died at the San Diego Zoo nearly a quarter-of-a-century earlier. So take these cells, this information from an animal that no longer exists and create a, resurrect literally an endangered species. Dr. Lanza and his colleagues were also the first to demonstrate that nuclear transplantation could be used to reverse the aging process and to generate immune-compatible tissues, including the first organ tissue engineered from cloned cells. Recently he has generated along with other colleagues something called induced pluripotent cells, so the pluripotential cells are cells that have all possibilities in them. They haven’t committed themselves to each other which is what stem cells are, but human iPS cells that Dr. Lanza created came from skin cells, never been done before, by direct delivery of proteins, this eliminating the harmful risks with genetic manipulation. But today we are going to talk to him mostly about his book and a little bit

about these other contributions of his to the world of science. And we have him for the full hour which is a great privilege. Dr. Lanza are you there sir?

RL: Yes thank you, it's a great pleasure to join you.

DC: No, thank you for joining me and where are you right now? In Boston?

RL: Just outside of Boston in a city called Wister.

DC: Okay, you know I lived in Boston for 23 years so after my internship I did my... first I did my fellowship/residency at the Lahey Clinic and then I went on to the Deaconess and the VA and you I did... I trained endocrinology and then subsequently neuro-endocrinology so my children grew up there and then I'm so familiar. I miss Boston now.

RL: It's a very nice city.

DC: Yes. So Dr. Lanza so many things to talk about we'll get to your book immediately, very soon, but I think you're on the forefront of stem cells research and just to the audience that doesn't really understand the significance of stem cells as pluripotent cells that can be literally coaxed into becoming anything. It would be nice to hear your perspective on that.

RL: Yes. It's a very exciting field and in fact we'll be filing an IND with the FDA in the next few months to actually use these cells to prevent blindness. We've also gotten our research that was published where we show that these cells actually the same human cells we would have actually used in patients when you use them in animals you can actually cut the death rate after a heart attack in half. We could actually restore the blood flow to limbs that would otherwise would have to be amputated to completely normal in a month. So someday in the near future hopefully rather than having a foot or a leg amputated we'll just give you an injection of the cells and restore the blood flow. We've also created entire tubes of red blood cells from scratch in the laboratory. So there are a lot of exciting things in the pipeline.

DC: Now my imagination says and you must correct me if I'm wrong because I'm not an expert in the field, I've been away from academic medicine for quite a bit of time but my imagination says that based on the fact technology including biotechnologies is moving so exponentially, it almost doubles in less than eighteen months, which literally means that in ten years the power of technology and that includes biotechnology could be a million times what it is today. So my imagination says that the day will come when you'll be able to take perhaps cells from your own skin and then you know derive stem cells as you have already done and inject to replace any organ in the body that is damaged. Is that in the realm of imagination?

RL: Absolutely. Ah. It's absolutely within the realm of reality probably within the lifetime of most of the listeners to this program. In fact when you combine stem cell technology with the technology known as tissue engineering you can actually grow up entire organs, so as you

suggest that sometime in the future you get in an auto accident and lose your kidney, we'd simply take a few skin cells and grow you up a new kidney. In fact this has already been done. We've done some work with Tony Atalla's group at Wake Forest where he has actually grown up entire bladders from just a few cells and these have actually gone into patients. Some of our early work with him making primitive kidneys actually was quite successful. So yes, this is real this isn't science fiction.

DC: I'm speaking to Dr. Robert Lanza, his book is Biocentrism, what is the subtitle of the book Dr. Lanza?

RL: It's How Life and Consciousness are the Keys to Understanding the True Nature of the Universe. A mouthful.

DC: (laughs) Biocentrism: How Life and Consciousness are the Keys to Understanding the Universe. We're going to come to that but getting back to your field which is also tissue engineering. What you just said about stem cells and also in the near future nanobots or nanotechnology which can kind of in a sense move atoms around will probably make it possible to just about repair any organ or replace any organ in the body so that theoretically what you're saying is that one could probably live indefinitely.

RL: Well the exciting thing and we've actually published this data, we've actually have created a population of cells known as hemangioblasts, which are...

DC: Ambulance cells.

RL: Yeah they're like ambulance cells and when you inject these into animals for example that have damaged retina or eyes, if you label them with a dye that's green you can actually follow them and they will home right to the site of injury and within 24 hours fix that damaged vasculature. Where as in the other that is normal it does nothing. So these are cells that are very smart so that as you suggest by simply injecting these cells they know where to go in the body and repair damage. Be it a heart attack or damage anywhere in your body. In fact we think they might be able to reverse the progression of atherosclerosis and certainly all sorts of other vascular damage.

DC: We're seeing this amazing, amazing technology almost double almost 12-18 months, the power of technology. It is almost unimaginable what this might be in say two, three decades, or a century from now. But what we're learning just now from Dr. Lanza is that some of these things that we have been talking about are in our lifetime and in fact as we begin to understand how we extend our lifespan then we may actually one day glimpse even the more advanced technologies that Dr. Lanza has been talking about. You know I had on my show Dr. Michio Kaku who is the person that first described string theory and he's written a new book called Physics of the Impossible which the Science Channel is going to do a twelve part series

on and you know he was basically saying based on what we understand in biophysics and I'm going to come to your take on this later because I agree more with you than with anyone else that I have ever met. Basically what he was saying based on our current laws of understanding, our current understanding of the laws of physics if some thing in the future, some imagined technology in the future does not violate our laws of physics then it is not impossible. It is possible and so he was talking about teleportation, he was talking about parallel universes, he was talking about bi-location, he was talking about time travel even into the past and influencing your ancestors in a way that you could be alive in one universe and not exist in another universe, etc. So you know we're right at the frontier at the amazing understanding of reality but what you're saying which has really interested me for a long time. In fact that's why I left the world of medicine and went onto, on my own and started speaking about consciousness almost 25, 30 years ago I was considered an outcast. At least in my circles. So I stuck with the general public hoping I would be able to share my ideas which weren't my ideas, which were part of a wisdom tradition that I had grown up with, with people that were not experts. But what you're saying right now in your book Biocentrism is that the physical universe would not exist unless there was a consciousness in which it could be conceived, constructed, and came into existence. That consciousness is primary and everything else is secondary to that.

RL: Yes, yes. That's absolutely correct and in addition to that life just isn't an accident of the laws of physics. There's a long list of experiments that suggest just the opposite. Amazingly when you add life and consciousness to the equation you can actually explain some of the biggest puzzles of science. So for instance it becomes clear why space and time and even the properties of matter itself depend on the observer in consciousness. In fact when you take this point of view it even explains why the laws of the universe themselves are fine tuned for the existence of life.

DC: I'm speaking with Dr. Robert Lanza, his book is Biocentrism. The publisher is... Who is the publisher?

RL: BenBella Books.

DC: Okay, BenBella Books and we're going to be featuring it on our site deepakchopra.com so we're talking about the principle of biocentrism and what Dr. Lanza is saying first of all is that the universe is so fine tuned with certain universal constants that if there was even a slight deviation from those constants we, you and I as biological organisms would not exist. And so it does not seem to be a random accident that started with the Big Bang. In fact you're also saying that the entire history of the universe from the Big Bang to the moment that consciousness appeared is now an imagined history. That it existed as probability states but

not as space-time events.

RL: Absolutely. And as you do point out there's a long list of traits all the way from atoms to stars that make everything since the Big Bang to the present time appear as though it was tailor made for us. So for instance if the Big Bang had just been one part in a million more powerful the cosmos would have blown out too fast for stars and worlds to form. The result of course is no us. Again there are over 200 parameters so exact that it really strains reason to think that they're purely random. You tweak any of them and you never existed. So again without biocentrism or introducing consciousness or life into the equation none of this makes any sense.

DC: You know I've had on my radio show fortunately some of the greatest minds, academic minds in the world of neuroscience and also in the world of philosophy and consciousness, no one yet has explained to me that when I close my eyes and I imagine a rose or a picture of a red rose or a sunset on the ocean where that picture is? I experience that picture subjectively in my imagination or I can think of my mother and see her face. That experience is not in my brain and you know my brain shows firing of electromagnetic impulses in synaptic networks but now as you point out in your book as well we can look inside the brain through positron emission tomography or MRI's. We don't see pictures of sounds or tastes or textures. Those are experiences in consciousness and nobody has been able to actually locate that consciousness. The brain of course shows electrical phenomena but those electrical phenomena are not the experiences and similarly when I look at a red rose instead of imagining it, I see it out there but the experience is in my consciousness not even in my brain because it's not even in my head. In my head are these electrical impulses. I think all experiences whether we have them all subjectively or objectively are in a transcendent domain which is beyond space and time because as you point out, space and time are also felt-sense experiences and therefore not independent of our consciousness.

RL: Yes you're absolutely right. You know we think that space and time are these hard, cold objects but if you wave your hand through the air and you remove everything what's left? The answer of course is nothing so the same thing applies to time. You can't really put it in a bottle like milk. So if you look at anything say the radio. You can't see that through the bone that surrounds your brain, in fact everything you see an experience right now is just a whirl of information occurring in your mind and space and time are simply the minds tools for putting it all together. Take something as ordinary as the weather outside. You see a blue sky but the cells in your brains can be changed so it looks red and green. You think it's bright out but the brain circuits can be changed so it looks dark out. You think it feels hot and humid but to a tropical frog it would feel cold and dry. In any case you get the point. This logic applies to

virtually everything. The bottom line is that anything you see could not possibly be present without your consciousness.

DC: You know what you say is just totally music to my ears. You know in the tradition I grew up in: Vedanta they had these beautiful expressions. I'm not in the world, the world is in me. I'm not in the body, the body is in me. I'm not in the mind, the mind is in me. As I curve back within myself I experience my mind in my consciousness I experience my own body in my consciousness and I experience my whole world in my consciousness. So that consciousness exists outside of space-time because it actually conceives and constructs space-time as well and therefore being outside of space-time, transcendent it has no beginning and time, it has no edges in space and therefore it has no ending in time as well. You know the whole goal of Eastern wisdom traditions has been to experience this as our identity. That even when I think about the brain that in thinking about the brain is in consciousness. When I mathematically conceive of the laws of nature they are still in my consciousness. You know you're coming from a very scientific perspective but essentially saying the same thing.

RL: Absolutely. I couldn't have said it any better than you just expressed it. We're arriving at exactly the same point in the book Biocentrism, basically I'm taking all of the existing science and basically I'm arriving unequivocally at the same end point that you've just described.

DC: Once again I want to remind our listeners that I'm speaking to Dr. Robert Lanza and he's the author of Biocentrism but he's also one of the leading scientists in the world. Dr. Lanza I'm sure you're familiar with books like The God Delusion by Richard Dawkins or you know Consciousness Explained by Daniel Dennett.

DC: And you know I've had some confrontations with Richard Dawkins and I don't mind saying that I found him extremely arrogant and you know attacking a straw man that really doesn't exist as God. But totally not in a way even caring to look at the mystery of consciousness which remains a mystery. Even Dr. Daniel Dennett's book Consciousness Explained is in a sense explained away. Nobody really addresses the mystery of consciousness and the fact that people constantly look for consciousness as a kind of biophenomenon or as a phenomenon byproduct of the brain just so because we can map out what we're thinking with correlations in certain parts of the brain doesn't really explain consciousness.

RL: As a matter of fact you're absolutely right. The book is called Consciousness Explained and many people say, they nickname it Consciousness Ignored.

DC: (laughs)

RL: (laughs) He's missing the very central core of what consciousness is all about.

DC: Yeah. So you know what is striking to me is that your expertise is in the world of biology but you're also and you're, you're expertise is such that you're pioneering some of the most

amazing technologies of the future but you do take the stand that consciousness comes first and everything is constructed. Why is it so difficult for people to imagine that when a honeybee looks at a flower it doesn't see the same flower as you and I see because it's sensing ultraviolet and not the usual wavelengths that you and I see? That a chameleon's eyeballs swivel on two different axis and I can't even remotely imagine what this room would look like to a chameleon. Or the fact that whales communicate through infrasonic and dogs here things that we don't hear because the instrument is different. In the Vedanta we say that the fault of the instrument is not a reflection of the user of the instrument. You're the user of the instrument and you know you can manipulate the instrument any way you want as you just said change the weather if you want.

RL: Yea well we were actually evolved as monkeys in the forest trees that collect fruit and berries. We were never really designed to understand the universe. You know in that sense the world, the way we see it is very much like a chipmunk or squirrel. The squirrel opens his eyes and the acorn is just miraculously there and he grabs it and he scurries up the tree without any further thought, but we humans are really the same. We wake up in the morning and voila the world is just magically there but again new experiments are showing very consistently that not a single particle exists with real properties if no one is observing it. Reality is a process that involves our consciousness but it requires that you think about what is going in. People don't stop and think. You can't see anything out there through the bone around your brain and clearly that is completely reconstructed in your brain and as a physician you know well that people for instance like remember the movie A Beautiful Mind, people with schizophrenia they see people and things that are just as real. Your mind absolutely has the capacity to reconstruct and create a reality just as real as anything you are experiencing right now. Even in dreams that proves the capacity. So again everything you see now again has to be reconstructed in your mind.

DC: I'm speaking to Dr. Robert Lanza and we've been talking about his extraordinary book Biocentrism and we'll come back right after this and thank you for staying on for the second half of the show.

DC: We've been talking about some of his research but now we're actually continuing our conversation on biocentrism. Basically what you're saying is that our brain which is encased in a bony skull has no experience of a so-called outside world. The brain cells respond to things like pH, electrolytes, our body temperate, hormones, and so forth and ultimately all this activity is translated into ionic shifts across neural cell membranes and somehow mysteriously gives us the experience of color and sound and shape and texture and smell, not in the neurons but in our consciousness. But it's really not clear how information that is

processed of internal states by the brain is translated into sound, sight, taste, and smell which gives us the experience of the outside world. Am I summarizing this accurately?

RL: Yes, I think the whole issue here is that, that space and time are tools of the mind that are ways of us putting things together. So when you talk about the objects you see and indeed that would include the brain and neurons you're already dealing with a reconstruction engineered by your mind. So everything that you experience in space and time is simply your way of understanding how everything is put together. So again even when you talk about a neuron or a brain cell you're already now in the external spatial-temporal world.

DC: That's right.

RL: So everything all the way from the Big Bang to the edges of the universe all that is simply an extrapolation the spatial-temporal logic of consciousness. So if you were to say that I'm standing here in a room on this continent on this earth going around the sun. If continue extrapolating that logic to its ultimate extreme you end up with the known universe. It's very much like a globe of the Earth. You could sit here and look at this globe and say these are all the possible places I could visit out there doesn't mean that you could actually go there it just means that that is an extrapolation of the entire whole.

DC: So let's go a little bit further for our listeners because believe it or not we've been having conversations like this for awhile now but never with this clarity that you are giving it and so our listeners are pretty sophisticated. Let's take it a little bit further. Now we know from mathematics and from the world of quantum mechanics is that as we go a little bit deeper into the sub-atomic world what we call electrons for example are really probability clouds that are hovering around a nucleus which is also a probability cloud. Although difficult to conceptualize this, this probability cloud defines the statistical likelihood of a space time event. We want to call it a sub-atomic particle that as you said earlier: Until we look for it, it's not there. It only exists as a potential. Am I correct?

RL: You're absolutely correct. Actually there was some debate in physics in the early days that these probability waves were waves of material. But it actually just turns out that they're statistical predictions. So for instance I'm sure everything listening is familiar with the famous two-hole experiment. If you look at an electron going through the two holes if you watch it behaves like a particle and goes through one hole or the other. If you don't look at it, it acts like a probability wave and can go through both holes at the same time. The reason that is so is because it's not being observed there is no reality. You have not laid down the threads of consciousness as to where it's going to appear. It can be expressed statistically as to certain probabilities but it isn't real until it's observed.

DC: So you know here's something I do sometimes with my audience and um you know I'm

for the first time beginning to get even more clarity as I speak to you. So, and again I might be extrapolating a little bit too much here because what I'm about to say violates everything neuroscientists say. So I ask a person to, to ask them a simple question like what did you have for dinner last night and they might say I had spaghetti and meatballs. So then I say where was that information before I asked you the question? And they of course say: It was in my neurons. I say now listen, are you seeing an image of spaghetti and meatballs and who you were with last night when you had this dinner at the fancy restaurant in Manhattan and they of course are now reliving the full experience. I say where was this information and they will say it was in my neurons. I say well if I went into your neurons do you think I'll find the pictures of spaghetti and meatballs or you know are those synaptic networks coded for spaghetti and meatballs? I slowly lead them to the point where I say that that information, that memory existed as potential memory in their consciousness and when they had the intention it was almost like a measurement. A photon went off in their neurons and it gave them the experience of they were reliving that experience and then in a moment I'll say let's switch from there and go back to your house to when you were a teenager or a child. Do you see that now? And they'll immediately see that and it's almost like a quantum leap. You know localizing another space-time event in your brain through intention is almost like the real me exists as a possibility field for potential space-time events that localize of course as experience through my brain but that real me is not in the brain, it's not, it's transcendent. It's a field of possibilities, it proliferates in uncertainty, it has observer effect, it localizes in space-time events. It takes quantum leaps of imagination. You know I can move from last night's dinner to my childhood in an instant without going through all the intervening. That consciousness seems to be what this unified field that scientists are looking for. Would you relate to that or agree with that or disagree with that?

RL: No, no, absolutely. You're absolutely correct. I think it's a very different concept for people to fathom and to understand but let me add some teeth to this. There have been some very real experiments that have been carried out. There was an experiment that was published in one of the most prestigious journals in the world, Science last year in February. And what they actually did in this experiment is they put a particle into an apparatus and they had it go and make a choice along the way and then at the end they did something right now in the present that actually changed what that particle did in the past so the actions right now in the present, in the same universe you and I live in actually changed an event that actually happened retroactively in the past. And it's not just you and I thinking this, I believe that if I have it correct that even Steven Hawking has now reevaluated his thinking and I think it was in an issue of Discover magazine is saying now that the present does actually impact the past.

DC: Yes.

RL: So I think we're gaining momentum here.

DC: I know. I read a statement of Stephen Hawking where he said that God not only plays dice with the universe, he frequently throws the dice where you will not find it.

RL: (laughs)

DC: (laughs)

DC: The ultimate uncertainty principle.

RL: Exactly. And that's the other thing, the ultimate uncertainty principle, as you know Eisenberg's famous uncertainty principle, if there was really a world out there with particles bouncing around then we should be able to measure all of their properties. But you can't so for instance if you try to measure a particles exact location and it's momentum, they can't be known at the same time. It's sort of like the man and the woman in the cuckoo clock. When one goes in, the other comes out. This uncertainty is built into the very fabric of the universe and no one has a clue why and the only way this makes sense is to accept the fact that the universe is biocentric and with consciousness as it's foundation.

DC: Yeah. You know I was reading again in your book where you draw the analogy. An arrow is going through the air and somebody takes a picture of it and now you know you have it's location but you have no idea where it is going and you know the Buddhists also talk about this you know that objects in space and impermanence in time is the same phenomenon. If I go to the ocean right now and I take a picture of the sunset and the seagull is flying and I come and show you the picture and you say let's go see it, there's nothing to see because what I took as a picture was a measurement that created a space-time event of something that's slowing, something ineffable that's in a sense transcendent and is flowing continuously as space-time events and every space-time event whether it's a subjective experience or an objective experience is in fact a measurement in consciousness of consciousness.

RL: Absolutely. Everything we perceive is actively being reconstructed in our head. So time for instance is simply the summation of these frames that occur in our minds. That doesn't mean that there's this invisible matrix out there called time. It's simply our way of understanding things.

DC: So tell us what made you write this book Biocentrism? How long have you been thinking about this?

RL: Well ever since a child I knew there was something with the static billiard ball view of the world and when I was taking advanced physics at U Penn the material started to reach a new level of absurdity so at that point I tried to put this all together. I mean again for almost a century now science has not been able to reconcile its foundations relativity almost

contradicts quantum theory. So again despite all these immense efforts of all of the greatest minds around there's been no resolution. So clearly the foundation there's a problem there. I think the answer of course is that space and time are not these hard external objects. Again we're, scientists have been building from one side of nature (physics) without considering the other side (life in consciousness). Neither side exists without the other. They cannot be divorced from one another or else there is no reality. I think it's science and physics are just starting to learn from all these experiments. These experiments have been carried out hundreds and hundreds of times in all sorts of ways that no physicist really questions the end point. I think that these experiments are very clearly telling us that consciousness is limitless and the ultimate reality.

DC: And yet there are some very brilliant scientists out there both in the field of physics and neuroscience who are so in a way steeped in this world of reductionist science that they would not agree. They would say that one of these days we're going to find consciousness as a by-product of the brain. It's a secretion of the brain just like you know hydrochloric acid is a secretion of your stomach or bile is a secretion of your gall bladder. And how many of your colleagues, I mean you're such a respected scientist in your work of stem cells. How many of your colleagues actually get what you're saying?

RL: Well, this is the problem. Scientists have been trained to operate within the existing paradigm and throughout history whenever there is a new paradigm, any of the conclusions don't make any sense. They're nonsense outside of that paradigm. So short of them fully understanding how it all goes together in a systematic way it just simply doesn't make any sense. Now you have obviously given this an enormous amount of thought and figured out the critical principles so I think that you know initially you know certainly for the physicists the reaction has been sort of like a priest's reaction to stem cell research. And actually you can't tell a group of scientists that their whole life has been a joke without them getting defensive. (laughs)

DC: (laughs) So, um but there are scientists that you know of that agree with your point of view because I do know a lot of them.

RL: Well even the great physicist Steven Wiman said that consciousness cannot be explained by the laws of physics and I mean he's one of the greatest physicists recognized. Certainly John Wheeler agrees with this perspective and many others.

DC: Roger Penrose I would say agrees with this perspective.

RL: Absolutely, but I think with any kind of a paradigm shift it takes time. I think you know you, my hats off to you, you have started the movement correctly and that's how it has to start. Presumably, eventually this will catch on and people will realize that you can't keep brushing

these experiments under the rug. That they've got to start now doing what science is designed to do, to try to understand everything with a single theory that really doesn't contradict itself like the current paradigm.

DC: I just wanted to remind our listeners about a few things. If you're enjoying this program tell your friends about it. This program is also available on your iPhone so if you have an iPhone app that you can listen to this program. I just had a friend that just came back from Geneva and he was listening to this while hiking the Alps on his iPhone. And so you can do that. You can also go to intent.com and listen to all the archives. The program is repeated all day Saturday until Sunday morning. You have many opportunities to listen to this and there are some very difficult concepts here. You might want to come back again to listen to this conversation. Dr. Lanza if I arrange at some point for a video shoot of a conversation that you and I can have on exactly this topic and on your book *Biocentrism* somewhere in New York and then we put it on YouTube and offer it to some of the major networks, would you be open to it sir?

RL: Absolutely, I'd be honored.

DC: Now because I think this conversation needs to be heard by a lot of people. We're still very much frozen in the old paradigm of reductionist, materialistic science. And you know your work and the work of many others is slowly beginning I would say to overthrow the superstition of materialism which has frozen us in a very obsolete worldview.

Notwithstanding the remarkable things you can do with stem cells and other things because they're in fact stem cells being pluripotential cells remind me of you know they're like consciousness here in a cell saying tell me where to go.

RL: (laughs) It's very funny you know when we grow our embryonic stem cells or these pluripotent cells in this petri dish, the first thing they want to do is form neurons and want to assemble actually into an eye. I'm sure it's coincidence but it's interesting that organs with the perception of the first and almost the default mechanism of these cells.

DC: Well it's been wonderful having you sir and I hope we can do that filming sometime. Perhaps for PBS or any of the other outlets that we have access to and I'll be in touch with you.

RL: Great. That would be a great pleasure.

DC: My very special guest has been Dr. Robert Lanza, considered one of the leading scientists in the world. He's he's currently chief scientific officer at Advanced Cell Technology and adjunct professor at Wake Forest University School of Medicine. His book is *Biocentrism* and what Dr. Lanza is essentially saying is, is that the physical world exists in our consciousness, that our bodies exist in our consciousness, that space-time exists in our consciousness. That even when we think of the brain, that exists in our consciousness. That this consciousness is

transcendent. It has no beginning in time, no ending in time, no edges in space. It's our ultimate identity. The whole universe arises and subsides in this consciousness. The world is our projection as we interact with our own self we project and that projection appears as our relationships, as our situation, as the circumstances of our life, as New York City and as the whole universe. This is what the Eastern wisdom traditions have taught for decades and not only decades but centuries of time. Saying that the whole purpose of our life is to expand our consciousness until we can experience ourselves as infinite being and in that experience is our enlightenment because we transcend the fear of death. That all our fears come from a limited perspective where we identify ourselves with our physical bodies which is our projection or even our mind which is our projection. Or even our thoughts which are a projection, our relationships which are a projection. Those are all part of the scenery. You're not the scenery, you are the seer in which the scenery comes and goes.

Read more: <http://blog.beliefnet.com/intentchopra/2010/06/robert-lanza-interview-by-deep.html#ixzz2EwHjAaKw>

We think we die and rot into the ground, and thus must squeeze everything in before it's too late. If life — yours, mine — is a just a one-time deal, then we're as likely to be screwed as pampered. But experiments suggest this view of the world may be wrong.

Life is a flowering and adventure that transcends our ordinary linear way of thinking, an interlude in a melody so vast and eternal that human ears can't appreciate the tonal range of the symphony.

The results of quantum physics confirm that observations can't be predicted absolutely. Instead, there's a range of possible observations each with a different probability. One mainstream explanation, the "many-worlds" interpretation, states that there are an infinite number of universes (the "multiverse"). Everything that can possibly happen occurs in some universe. The old mechanical — "we're just a bunch of atoms" — view of life loses its grip in these scenarios.

Biocentrism extends this idea, suggesting that life is a flowering and adventure that transcends our ordinary linear way of thinking. Although our individual bodies are destined to self-destruct, the "me" feeling is just energy operating in the brain. But this energy doesn't go away at death. One of the surest principles of science is that energy never dies; it can neither be created nor destroyed. When we die, we do so not in the random billiard ball matrix but in the inescapable life matrix. Life has a non-linear dimensionality — it's like a perennial flower that returns to bloom in the multiverse.

A series of landmark experiments show that measurements an observer makes can influence events that have already happened in the past. One experiment ([Science 315, 966, 2007](#)) confirmed that flipping a switch could retroactively change a result that had happened before the switch was flipped. Regardless of the choice you, the observer, make, it'll be you who will experience the outcomes — the universes — that will result. The implications of this were clear with my sister "Bubbles." The earliest remembrance I have of my childhood was with her, in her play doctor's office. "You're a little unwell," she said, handing me a cup of sand. "It's medicine. Drink this and you'll feel better." This I did; and as I started to drink it, Bubbles cried out "No!" and gave a gasp as if she were swallowing it herself.

The affection that existed between Bubbles and me was a strong one, for being my older sister, she had always felt that it was her job to protect me. I can remember standing at the school bus stop with my little mittens and lunchbox, when one of the older neighborhood boys pushed me to the ground. I was still on the ground and hurt, when I saw Bubbles running up the street. "You touch my little brother ever again," she said, "and I'll punch your face in."

It's difficult to believe that I, and not she, went on to become the doctor. Although she was very bright, by 10th grade she'd dropped out of school and entered on a course of destruction with drugs. The ill done to her at home had little remission. She was beaten, ran away, and punished again. I recall her hiding under the porch, and the terror that hung about the place; I can see the tears running down her face. After moving out of the house I learned she was pregnant. When all the relatives refused to go to her wedding, I told her "It's okay!" and held her hand. The birth of "Little Bubbles" was a happy occasion, an oasis in this life in the desert. How happy she was, and when I sat down by her side, she asked me — her little brother — if I'd be the godfather to her child.

But all this was a short event, and stands like a wild flower along an asphalt road. Little by little her mind began to deteriorate. Although I'd seen a lot of medicine by then, it was a matter of some emotion to me to see her child taken away. The deep remembrance I have of her being utterly without hope, restrained and sedated with drugs. As I went away from the hospital that day, I mingled my memories of her with tears.

Bubbles was still a pretty woman, and was found in the park once, quite distressed, her hair hanging in her face and her clothes torn; of which she knew as little as us. A while later she was pregnant, and I can only understand that someone had taken advantage of her again. I remember her looking at me in embarrassment, holding the baby in her arms. He had a cute face, and I thought, didn't look like anyone we knew.

Soon after, my big sister — a once proud woman — lost even the remembrance of where she lived.

This tale of Bubbles is one that has a thousand variations, told by many families, of tragedy interspersed with joyous times. But plays of experience, even ones like that of my sister, are never random, nor the end of the story. Rather, they're interludes in a melody so vast and eternal that human ears can't appreciate the tonal range of the symphony.

"Whenever anything in nature seems to us ridiculous, absurd or evil," said Spinoza "it is because we have but a partial knowledge of things."

Life has a power that transcends any individual history or universe. The story of my sister is part of a more profound drama, one that I know holds more joyful fortunes as her life unfolds in the multiverse. As in the Science experiment, whether it's flipping a switch or making other choices, she will experience the many outcomes and resulting universes. I only hope — if she becomes a doctor — the medicine goes down a lot easier than it did in her play-office so long ago.



Robert Paul Lanza was born in [Boston, Massachusetts](#), and grew up south of there, in [Stoughton, Massachusetts](#). Lanza "altered the genetics of chickens in his basement", and came to the attention of [Harvard Medical School](#) researchers when he appeared at the university with his results. [Jonas Salk](#), [B. F. Skinner](#), and [Christiaan Barnard](#) mentored Lanza over the next ten years.^[2] Lanza attended the [University of Pennsylvania](#), receiving BA and MD degrees. There, he was a Benjamin Franklin Scholar and a University Scholar. Lanza was a [Fulbright Scholar](#). He currently resides in [Clinton, Massachusetts](#).