

Article

## Pragmatic Proof of God (Part I)

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### Abstract

Under the panoply that natural science and theology are not mutually exclusive, but opposite ends of a broad spectrum of human epistemology; what constitutes a *pragmatic proof of God*? The most primitive tool of epistemology, *Myth and Superstition*, which guided civilization for thousands of years, still exists to a surprising degree in modern cultures. The second tool, *Logic and Reason* can produce egregiously *valid* arguments both for and against the existence of God. The third tool of epistemology, *empiricism*, since Galileo has been the basis of modern experimental science; but the challenge of repeatability remains between objective and subjective modes of measurement and some experiments are deemed impossible to perform. The fourth tool, completing epistemology, *transcendence*, perhaps had secular origin in the noetic writings of ancient Greek philosopher Plato. It has always been possible to *demonstrate* the existence of God utilizing this fourth tool of epistemology, but because transcendence is generally subjective; it has not been acceptable by current definitions of pragmatic science or to *nonbelievers* unwilling/unable to achieve the *required* state-of-mind. Because of the lack of a rigorous model for a *Physics of the Observer*, and limitations imposed by the quantum uncertainty principle; the currently available tools of physical science have not allowed an objectively oriented empirical proof of God. This however, changes to an arguable degree with the addition of the 3<sup>rd</sup> regime of Natural Science - Unified Field Mechanics (Classical-Quantum-UFM). The Perennial Philosophy promotes the idea that all world religions are based on a single universal truth that promotes spiritual union with God. Stated another way, the Perennial Philosophy says: *If there is a God he has provided a way for Man to find him*. In this work, we review logical and metaphysical methods of fulfilling this premise; but most saliently provide an empirical protocol that for the first time in history is able to demonstrate the existence of a *Life Principle* tantamount to the *Spirit of God* as a physically real noumenon, hidden until now behind the uncertainty principle. Although this represents a major step forward, there remains ineffable properties of the Spirit of God unknowable to a *temporal mind*; and the subtleties of a new physical UFM noetic action principle will remain engendered with concomitant bias of interpretation in what is demonstrated depending on whether one is inclined or disinclined to *believe* in the existence of God. Ultimately mystical experience provides the only proof of God.

Part I of this two-part article includes: 1. Overview – St. Anselm’s Ontology to 3rd Regime Natural Science; 2. Theological Proof of God; and 3. Scientific Proof of God.

**Keywords:** Aldous Huxley, empiricism, metaphysics, natural science, perennial philosophy, spirit of God, St. Anselm’s proof, theology, transcendence.

*There is only one religion, though there are a hundred versions of it.* - George Bernard Shaw

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## 1. Overview – St. Anselm’s Ontology to 3<sup>rd</sup> Regime Natural Science

The first known attempt to *prove* the existence of God in Western Christianity, called the ontological argument, was presented in medieval cleric Anselm of Canterbury’s 1078 *Proslogion - Discourse on the Existence of God*<sup>[1-3]</sup>, written as a meditative prayer for reflecting on the attributes of God and also explain how God can have qualities which seem contradictory. For example, how could a loving God allow so much horror to exist in the world; or how can Man have free agency and God be omniscient at the same time?

In Anselm’s sense, the term *Ontological Argument* is used to mean: Once one achieves the state of being (ontology) where the concept of God is grasped, the understanding that his nonexistence is impossible directly follows. Aquinas, Kant and Gödel are among those who historically developed Anselm’s ontology, a purely *a priori* (derived by reason alone from self-evident propositions) logical argument that does not depend on experience.

Free will is generally accepted to be the cause of evil in the universe and allowed to the degree of noninterference set by God’s hand in guiding the evolution of the Earth. The contrast of agency and omniscience is more challenging; which may in part simply relate to our virtual temporal reality being a subspace of parameters of instantaneity in God’s atemporal eternity. But this challenge remains an open question.

*Personal anecdote:* Ten or fifteen years ago (no journal entry) I awoke Sunday morning usual time to prepare to go to church. I had a vision that I would meet a friend, not close, someone at the periodic hello-level, which happened on average about once a month or less. I perceived it was a lesson. Not going would invalidate it. I waited longer than usual to leave, drove around alternate routes to waste time; arriving in the parking lot, no one in sight as I parked. When I exited the vehicle, and turned; there he was walking past me, “Hello”! I never told him of this incident.

Saints may “*take upon me thy yoke*”, to facilitate service to God. Does this make it easier for God to influence the temporal/local position of these two lives? Perhaps God does not utilize omniscience in infinite capacity. If a three-year-old child is toddling near a parent; the parent can see several seconds into the future and prevent an accident or observe a clear path etc. And pending the statistical unlikelihood of the appearance of Superman’s 5<sup>th</sup> dimensional imp - Mister Mxyzptlk; the parent entertains a moment seemingly omniscient. We suppose the business of Mr. and Mrs. God is organizing and managing a multiverse of worlds, *like grains of sand on the seashore* and guiding the evolution of myriad creatures and flora. It is hard not to imagine that an eternity of infinite omniscience/omnipresence would be boring, like watching the same film a googolplex  $10^{\text{googol}}$  ( $10^{10^{100}}$ ) of times. Thus again, the mystery of agency remains moot.

Two synonyms of pragmatic are practical and realistic; that is the basic charge to be met here for developing a *pragmatic proof of God*. Neither purely logical or philosophical arguments can fully qualify for a substantive pragmatic proof of God; at most they can supply supportive insight as an aid to facilitate belief. It is not impossible, but not normative for someone to *believe* in God by reason alone. For example, if one reads Aristotle’s testament on why heavier objects falls faster, one is *inclined* to believe it, even knowing otherwise. Aristotle went so far as to claim experiments were foolish, as logic was the only avenue to truth. Thus ultimately, an individual must seek and find a transcendent subjective experience for the complete acquisition or a 1<sup>st</sup> hand *testimony* of the existence of God. These concepts are best illustrated in the Theological Proof section below.

## 1.1 *The Perennial Philosophy*

According to the Perennial Philosophy: *God exists and has revealed a path to find him*<sup>[4-6]</sup>. This perennial philosophy is not only universal to all theology but ultimately to all truth whether theological or scientific as we make the case for here. All legitimate religions or life paths, in principle, provide avenues to transcendence because at the most fundamental level, complex self-organized living systems (SOLS) have a spiritual component<sup>[7-9]</sup> (see Sect. 1.2). Achieving transcendence is not based on the superficial icons of the world's theologies. Superficial artifacts like phylacteries, crosses, rosaries or rituals like bowing east or genuflecting are not relevant; they represent cultural aspects of the theology to bond followers to the sects' way of life.

This perspective in the philosophy of theology views all of the world's religious traditions as sharing one single, universal truth on which the foundation of all religious knowledge and doctrine is built. One further discerns a common doctrine regarding the ultimate purpose of human life. Usually, this doctrine is posited as mystical insofar as it views the *summum bonum* (highest good) of human existence as an experiential union with a supreme being which can only be achieved by undertaking a strict program of physical and mental *purification* or *dedicated self-improvement*. According to Huxley, in order to apprehend divine reality, one must choose to fulfill certain conditions: "*making themselves loving, pure in heart and poor in spirit*"<sup>[4]</sup>. Huxley argues that very few people apply sufficient dedication to achieve this state. Those who have fulfilled the required conditions, grasped universal truth and interpreted it, have generally been given the name of saint, prophet, sage or enlightened one. Huxley argues that those who have, "*modified their merely human mode of being,*" and have thus been able to comprehend "*more than merely human kind and amount of knowledge*" have also achieved this enlightened state<sup>[4]</sup>.

The *Philosophia Perennis* states: The object - the metaphysic that recognizes a divine Reality substantial to the world of things and lives and minds - the psychology that finds in the soul something similar to, or even identical with, divine Reality; the ethic that places man's final end in the knowledge of the immanent and transcendent Ground of all being - this thing is immemorial and universal<sup>[4-6]</sup>. "*Rudiments of the Perennial Philosophy may be found among the traditional lore of primitive peoples in every region of the world, and in its fully developed forms it has a place in every one of the higher religions*"<sup>[4]</sup>.

To be clear: The Perennial Philosophy states that the presence of divine reality is what allows an absolute universal truth to be understood<sup>[4-6]</sup>. The term *philosophia perennis* was coined by Agostino Steuco (1497-1548), drawing on the neo-Platonic philosophy of Marsilio Ficino (1433-1499) and Giovanni Pico della Mirandola (1463-1494)<sup>[6]</sup>. Each religion provides its own interpretation of universal truth based on its historical and cultural context. Therefore, one assumes each religion provides everything required to learn to observe divine reality and achieve a state by which the diligent seeker of righteousness is able to confirm this universal absolute truth and therefore achieve salvation or spiritual enlightenment as desired. This is a *holistic worldview*<sup>[10,11]</sup>, emphasizing that Mind, Body and Spirit are interlaced and that there is an underlying form of monistic (holographic?) unity throughout the multiverse<sup>[12]</sup>. The Perennial Philosophy attempts to create a *worldview that includes both science and spirituality*<sup>[13]</sup> embracing a number of aspects of mainstream science as well as some forms of pseudoscience that are considered a meta-physical fringe and thereby marginalized.

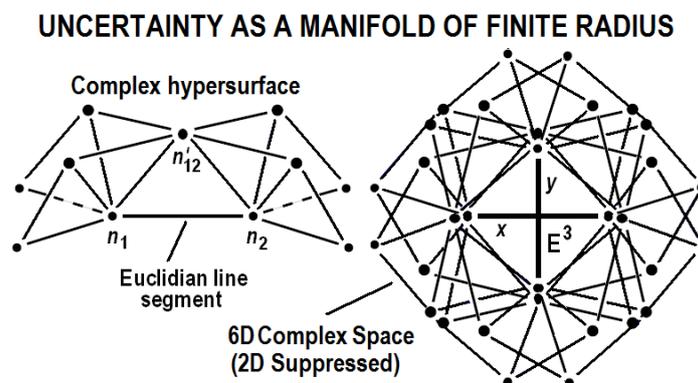
Modern hectic, achievement oriented, consumer based free-enterprise societies generally do not promote spirituality. Success is measured by wealth and position; and the means employed in

their achievement often counter spirituality. Faith, which does not demand experiential spirituality is the minimum requirement for *eternal salvation* in many world religions. Compounding the challenge of achieving transcendence is that spirituality is not required for salvation. However, if one chooses to follow a path to enlightenment, it is not very difficult to achieve by the Golden Rule<sup>[14,15]</sup>.

### 1.2 Attributes of 3<sup>rd</sup> Regime Unified Field Mechanics (UFM)

As we see, *proof of God* has been argued for centuries. What can we add? We believe we have a deeper understanding of some aspects of transcendence based on recent advances in theology and in addition; the imminent paradigm shift to 3<sup>rd</sup> regime Natural Science provides empirical access to the domain of the spirit of God (life/mind principle) under the auspices of Einstein's long sought Unified Field Theory (TOE or Theory of Everything) or Unified Field Mechanics (UFM)<sup>[16,17]</sup>. This anthropic multiverse cosmology is an extension of Einstein's Static Universe model, developed to naturally include a new action principle governing complex self-organized living systems (SOLS)<sup>[7]</sup> and as such is able to elucidate the physical basis of spirituality in a pragmatic transcendent manner.

The unified field ( $U_F$ ) by its association with the Spirit of God is mediated ontologically (nonlocal energyless atemporal information exchange), rather than local temporal quantized phenomen-ological mediation as in the other three known fields. A salient reason is that the quantum uncertainty principle deprives God of his *omnies* – i.e. omniscience, omnipresence etc.). Millennial Science by the addition of transcendence moves the bar for a pragmatic proof of God to a point where the problems associated with subjective measurements can be eliminated. However, with access to the 3<sup>rd</sup> regime (domain including the Spirit of God) we cannot expect to take a photograph of God sitting on his throne. What we can expect, perhaps metaphorically like medieval times when *sacred scripture* was only available to priests – is a variety of formulae whereby *anyone* may much more easily make use of a Perennial Philosophy equipped with a path to transcendence, to acquire 1<sup>st</sup>-hand subjective experience of the existence of God. But it remains likely that those adamant in their thirst for disbelief would still myopically *believe* that discovery of a life principle synonymous with aspects of the  $U_F$ , is merely an empirical demonstration of a multiversal anthropic principle inherent in the TOE and continue to comfortably hide behind an impervious shield of disbelief.



**Figure 1.** Conceptual view of the *manifold of uncertainty* with 64 cyclic quaternionic elements (some suppressed) with Euclidean 3-space,  $E_3$  as the resultant subspace of virtual 0D *points* forming observed reality. a) 1D line element between two points illustrating HD elements hidden behind the quantum uncertainty principle. b) Additional 6D mirror symmetric elements

forming the finite radius manifold of uncertainty, beyond which a physically real parameter of the unified field, a life-principle synonymous with the spirit of God exists in an infinite multiverse.

Recently we hear more and more physicists saying, *spacetime is doomed*, *spacetime is a mirage*, *the end of spacetime* or *spacetime is not fundamental but emergent*, etc. “Henceforth space by itself and time by itself are doomed to fade into the mere shadows, and only a union of the two will preserve an independent reality”<sup>[18]</sup>. We have come full circle from the time of Minkowski’s 1908 statement to the brink of an imminent new age of discovery. The basis of our understanding of the natural world has evolved in modern times from Newtonian Mechanics to the 2nd regime of Quantum Mechanics; and now to the threshold of a 3rd regime - UFM. The microscopic Planck scale stochastic quantum realm can no longer be considered the *basement* or fundamental level of reality. As hard as quantum reality was to imagine, so is the fact that the quantum domain is a manifold of finite radius; and that the *sacrosanct - indelible* experimentally demonstrated Quantum Uncertainty Principle can now be routinely surmounted<sup>[19]</sup>.

For decades, main stream physicists have been stymied by efforts to reconcile General Relativity with Quantum Mechanics. The stumbling block lies with the two theories conflicting views of space and time: For quantum theory, space and time offer a fixed backcloth against which particles move. In Einstein's relativities, space and time are not only inextricably linked, but the resultant spacetime is warped by the matter within it. In our nascent UFM paradigm, for arcane reasons, the quantum manifold is not the regime of integration with gravity; it is instead integrated with the domain of the unified field where all the forces of nature are deemed to unify. We give a simplistic survey of the fundamental premises of UFM and summarize experimental protocols to falsify the model at this stage of the paradigm’s development.

Suggested Anthropic Multiverse UFM Parameters:

- UFM suggests a 3<sup>rd</sup> physical regime in the progression: 3D Classical Newtonian Mechanics → 4D Quantum Mechanics → 12D Unified Field Mechanics (UFM).
- Uncertainty is a manifold of finite radius that can now be experimentally surmounted<sup>[20,21]</sup>. Putative additional dimensions are not curled up microscopically at the Planck scale as generally thought (not only interpretation)<sup>[22,23]</sup>.
- Large-Scale Additional Dimensions (LSXD) of infinite size beyond the *veil of uncertainty*<sup>[22]</sup>.
- The Unified Field is not a 5<sup>th</sup> phenomenological field (i.e. mediated by exchange quanta like the photon for em-fields) but a *force of coherence* based on topological charge, with instead an ontological *energyless* exchange of information called *topological switching*<sup>[12]</sup>.
- Additional Transformations beyond the Classical Galilean and Standard Model Lorentz-Poincaré to handle LSXD UFM 3<sup>rd</sup> regime unified field topological interactions.
- Spacetime is not fundamental, but emergent in a cyclical continuous-state LSXD process.
- Space is tessellated with an array of Least Cosmological Units (LCU), the complex structure of which constitutes the new UFM designation of a *singularity* or fundamental particle vertex.
- The universe becomes a Holographic Anthropic Multiverse where the Hubble Sphere, finite and closed in time, is open and infinite in the atemporal LSXD realm with room for an infinite number of causally separated nested Hubble spheres each with their own fine-tuned laws of physics.
- UFM relies on completed versions of de Broglie-Bohm and Cramer interpretations of Quantum Theory cast in a Dirac vacuum extended to LSXD (key additions for experimental access)<sup>[24]</sup>.

### 1.3 Recognition of 3<sup>rd</sup> Regime as the Domain of a Physically Real Spirit of God

Descartes claimed *res cogitans*, his postulated mind stuff, the essential parameter for a dualistic model of mind-body interaction was *immaterial*<sup>[7]</sup>. Scientists have obtusely insisted this premise is a violation of laws of thermodynamics and conservation of energy. But Descartes use of the term immaterial does not imply nonphysical. Even today definitions of immaterial include the meaning *spiritual*, taken as Descartes premise. With the imminent advent of UFM, experimental access to a unified field tantamount to the spirit of God, will finally settle this conundrum<sup>[12,19-21]</sup>.

As professed by contemporary theologian Teilhard de Chardin, “*We are not human beings having a spiritual experience. We are spiritual beings having a human experience*”<sup>[25]</sup>. The premise that: Man is a spiritual being<sup>[10,11]</sup> requires living systems, SOLS to be comprised of more elements than provided by chemistry alone. That myopic scenario is termed *Biological Mechanism*, which states: *The laws of chemistry and physics are sufficient to describe all life, no additional life principle (élan vital) is required*<sup>[26-37]</sup>. Ancient Greek philosopher Plato (400 BC) described what he called *noetic insight* - information received from the cosmos beyond the confines of the breadth of wisdom and the depth of intelligence of the self. In modern times, even for nonbelievers in deity, an experience called *déjà vu* is relatively common. The term *déjà vu*, coined by French psychic researcher Émile Boirac which means “*already seen*” (also called *paramnesia*), describes the feeling of having already experienced a situation. A *déjà vu* experience could also be interpreted as a clairvoyant or prescient revelation from God of events before they occur. The most salient indicia of cosmic interconnectedness are the empirical demonstrations of a holographic-like nonlocal arena found by Einstein-Podolsky-Rosen (EPR) experiments<sup>[38,39]</sup>. Any portion of a hologram contains all the information of any other piece. The question is what is the nonlocal mechanism or noetic field connecting locally separated entities?

*And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; Which light proceedeth forth from the presence of God to fill the immensity of space - The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things*<sup>[40]</sup>.

This is a profoundly interesting and revealing scripture. It introduces:

- 1) Light from stars and lightbulbs comes from God and is the same as the spirit of God.
- 2) This light is the same physically real *light* as the qualia of awareness/mentation.
- 3) This light from God is ubiquitous to all space.
- 4) This light is the physically real *élan vital* or life principle.
- 5) This light is synonymous with the law of gravitation (suggesting gravity is NOT quantized).

One concludes, this scripture presumes that *light* is synonymous with the spirit of God and pervades local and nonlocal arenas as demonstrated by the instantaneity of information exchange in EPR experiments<sup>[38,39]</sup>. As an aside, beyond the scope of this paper, 5) hints at why gravity is not quantized<sup>[23,41]</sup>. Simplistically, quantum correlates with the Uncertainty Principle, which would interfere with the operation of God’s Omnies (Omniscience, Omnipotence and Omnipresence). But 1) provides a seemingly illogical challenge for many – photons from a lightbulb are tantamount to the spirit of God? Let’s give a simple illustration to clarify. Assume the volume of a balloon has the finite 14.7 billion lightyear radius of our observed Hubble universe. It is embedded in a multiverse of infinite Hubble balloons; but we will ignore that parameter. One may twist a quarter portion off in the same way balloon animals are made for

children. The quarter portion would be the head of the animal. On this head, small additional twists designated as eyes and nose are made. For the sake of the metaphor we say the eyes and nose are photons (em-dipoles), the head Gravity or gravitons (em-quadrupoles) and the content of the balloon itself, '*the spirit of God filling the immensity of space*', from<sup>[40]</sup> above. Thus, a temporal metric (expanse) separates us *seeing* this.

Further explanation is required. We observe a temporal Euclidean 3-space which is embedded in an atemporal (eternal) 12-space unseen because the uncertainty principle filters out the additional dimensionality like the space between the discrete frames of film in an analog movie projector are unseen. The film image appears continuously on the screen because the velocity of the film over the projector lens is too fast for our vision to process<sup>[42]</sup>. This is a form of subtractive interferometry<sup>[8,19]</sup>. Curiously, this effect of subtracting out a higher level of reality can also be illustrated by scriptural doctrine:

*He comprehendeth the all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever*<sup>[43]</sup>.

We see that our temporal 3-space is missing several components or dimensions as illustrated in the passage above. In physics, we use a metric to describe parameters or phenomena in space. In the case of the observer, the Euclidean metric provides several degrees of temporal separation from the true or complete HD nature of the photon as the spirit of God. Imagine the little balloon eyes (microscopic photons) racing by at the speed of light like little cracks in *the cosmic egg*. We are not able to fully observe such a relativistic process; or put a saddle on a photon as Einstein said, and *circumnavigate the whole universe without the passage of time!*

## 2. Theological Proof of God

We abide by the Perennial Philosophy as a systematic guarantee that a valid path to finding God exists, to its universality utilizing the Golden Rule as the operational basis for opening the door to the path; but ultimately any pragmatic proof of God must rely completely on subjective mystical experience. Mysticism, in general means becoming one with God or the Absolute. Our thesis revolves around attaining mystical experience(s) of sufficient threshold to produce a transcendent state of unity with the absolute as the pragmatic proof of God. Logic, philosophy or reason can only facilitate interest in attempting a *test* of the path.

Traditionally, mysticism referred to the biblical liturgical, spiritual, and contemplative dimensions of early and medieval Christianity. More recently, the definition of mysticism broadened to include beliefs and ideologies related to *extraordinary experiences and states of mind*, with applications aiming at union with God. This evolution of the concept of mystical experience puts sole emphasis on experience, i.e. direct personal experience of the divine<sup>[44,45]</sup>.

**Mystical Experience:** A (purportedly) perceptual experience yielding familiarity with a reality or state(s) of mind not accessible by way of external sense perception, somatosensory modalities, or standard introspection. Sensory data usually enters through neural pathways of various sensory apparatus coupled to the external world of 3-space. In parallel, when one enters a state of deep meditation, the path of sensory input uncouples from 3-space and recouples to another subjectively *observed* reality. The same five senses apply but receive data from a transcendent realm<sup>[20,21]</sup>.

Qualities of Mystical experience according to James:

**Ineffability**, "*no adequate report of its contents can be given in words. ... its quality must be directly experienced; it cannot be imparted or transferred to others. ... mystical states are more like states of feeling than like states of intellect. No one can make clear to another who has never had a certain feeling, in what the quality or worth of it consists*" [44].

**Noetic quality**, "*Although so similar to states of feeling, mystical states seem to those who experience them to be also states of knowledge. They are states of insight into depths of truth unplumbed by the discursive intellect. They are illuminations, revelations, full of significance and importance, all inarticulate though they remain; and as a rule they carry with them a curious sense of authority ...*" [44].

It has historically always been straight forward to subjectively experience a proof of the existence of God, or at least a spiritual or higher form of awareness attesting to a metaphysical presence; however, the entry condition of humility or faith is often a seemingly impenetrable barrier. This subjective demonstration is compounded by the contrast in Western belief in an anthropomorphic deity and Eastern monistic traditions of awareness as an ineffable *ground of all being* experienced by deep meditation which they believe is an ineffable monistic *ground of all being* [46].

This author, a Judeo-Christian High Priest-physicist has the opinion that this experience of a ground of all being is a perception achieved by total emersion in the ubiquitous spirit of God, *chi, ki* or *prāna* filling all space<sup>[40,46]</sup>, myopically missing the additional parameters of reality revealing anthropic properties of deity, as written in Genesis: "*So God created man in his own image, in the image of God created he him; male and female created he them*" [47].

Although proficient meditation takes a concerted effort to learn, as we shall see shortly, meditation, as a 1<sup>st</sup> step, is considerably easier than obtaining the final goal of experiencing the anthropic nature of God. Deep meditation does reveal a ground of being or emersion in a universal awareness. It seems likely that the experience of this universal mind (monistic *spirit of God filling the immensity of space*), as correlated in thousands of years of Eastern tradition has caused the skilled meditator to miss the additional anthropomorphic aspects of God as a creator or father:

*Waters issue from the house of the Lord...Behold, waters issued out from under the threshold of the house eastward...The man that had the line in his hand in went forth eastward, he measured 1000 cubits, and he brought me through the waters; the waters were to the ankles. Again he measured the thousand...The waters were to the knees. Again he measured the thousand, and brought me through; the waters were to the loins. Afterward he measured the thousand; and it was a river that I could not Pass over: for the waters were risen* [48].

A strong scriptural mention of the perennial philosophies promises to subjectively find God is written in The Book of Mathew: *He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it* [49].

This *rock Christ* introduces is interpreted as revelation by way of the spirit of God, meaning that the conclusion that Jesus is the *Son of God* did not arise intellectually or from arguments imposed by others, but at minimum by faith. Further, a passage from the Book of Mormon tells us that humility and strong intent is required: *And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost* <sup>[50]</sup>. The requirements, simple to an initiate - sincere heart, real intent and faith, are like a plague to those intent on the opacity of disbelief.

Mustering the act of humility is not necessarily easy for the arrogant unbeliever to add to the mix: *"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God"* <sup>[51]</sup>. The *eye of the needle* was a low gate into the ancient city of Jerusalem where it is said the load had to be removed from a camel's back before it was able to enter the city on its knees. The theological proof of God is individual and subjective; therefore, it bears little scientific credibility which by current definition only accepts data from objective repeatable experiments. This aspect of the measurement problem relates to the challenge of both reporting and confirming subjective experience. With the discovery of mind, the day looms that technologies able to record breakdown of the 1<sup>st</sup> person – 3<sup>rd</sup> person barrier will allow a pragmatic measures of subjectivity <sup>[7-9,19-21,42]</sup>. This experimental access to the unified field/spirit of God, albeit profound, is not a pragmatic proof, rather a logical/philosophical facilitator only, because it does not include the fundamental requirement of a personal noetic experience.

## 2.1 *Just Man Made Perfect*

Achieving the sanctified state of a *Just Man Made Perfect* is the ultimate mystical proof of God relative to Earthly existence. Man, of course signifying Mankind, is inclusive of male and female genders. From Old Testament Moses: *And he was there with the Lord ... And it came to pass, when Moses came down from mount Sinai ... that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And till Moses had done speaking with them, he put a veil on his face. But when Moses went in before the Lord to speak with him, he took the veil off, until he came out. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him* <sup>[52]</sup>.

We give several more examples, but these rather than from the old-world are from the scriptural history of the Americas revealed in this last dispensation. The prophet Enos: *"I, Enos, knowing my father that he was a just man ... And I will tell you of the wrestle which I had before God, before I received a remission of my sins ... And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens ... And there came a voice unto me, saying: Enos, thy sins are forgiven thee, and thou shalt be blessed ... "* <sup>[53]</sup>. The brother of Jared: *"The brother of Jared sees the finger of the Lord as He touches sixteen stones—Christ shows His spirit body to the brother of Jared—Those who have a perfect knowledge cannot be kept from within the veil"* <sup>[54]</sup>. Also see <sup>[55]</sup>.

Although this transformation (experiencing the anthropomorphic nature of *God the Father* – Elohim through the presence of the Son Jehovah) is easier for a prophet of God like Moses, and rare as world cultures do not generally promote spirituality; it is not impossible, and open to any

diligent seeker of absolute truth - becoming more and more common and easier to achieve as we approach the more and more imminent Judeo-Christian-Muslim Millennium. In the purported restored Gospel proselytized by the Church of Jesus Christ of Latter-day Saints, numerous saints beheld the face of God: *These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.*<sup>[56]</sup>; ... *the spirits of just men made perfect, they who are not resurrected, but inherit the same glory. If he'd be the spirit of adjustment made perfect people come in his glory; for that is the only way he can appear*<sup>[57]</sup>. *To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect...*<sup>[58]</sup>.

Now a deeper examination of the phrase - *the spirits of just men made perfect*. While some would restrict the *just men* to saints of Old Testament frame, it is better to see this group as being constituted of the righteous (i.e., the *fully* redeemed) of all ages who have already passed into a post-earth state. They are traditionally designated as *spirits* because their bodies are *sleeping in earth's bosom* awaiting the day of resurrection<sup>[59]</sup>. But this is not the only category as shown below.

There are three levels of this supremely sanctified condition:

- 1) As above, the righteous sleeping in the Earth awaiting resurrection.
- 2) Those few like the Apostle John who are transfigured but do not die and remain on the Earth to serve the Lord (until his return).
- 3) Generally Latter-day Saints (Mormons) who become *just men made perfect*, but remain on Earth until *the Age of Man*. These persons are given special gifts to enhance their serviceability to God during the remaining years of their highly sanctified life. More likely to be a Mormon only because they are given the tools, sealings and support facilitating this supernal achievement.

Let's elaborate on 2): *Peter seeing him [John] saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me*<sup>[60]</sup>. And in more detail from new world scripture: *Revelation given to Joseph Smith the Prophet ... through the Urim and Thummim as to whether John, the beloved disciple, tarried in the flesh or had died. The revelation is a translated version of the record made ... by John and hidden up by himself: And the Lord said unto me: John, my beloved, what desirest thou? For if you shall ask what you will, it shall be granted unto you. And I said unto him: Lord, give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues and people. And ... the Lord said unto Peter: If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring souls unto me, but thou desiredst that thou mightest speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater work yet among men than what he has before done. Yea ... therefore I will make him as flaming fire and a ministering angel ... for those ... who dwell on the earth*<sup>[61]</sup>.

And a similar scenario in the Book of Mormon: *"He turned himself unto the three, and said unto them: what will ye that I should do unto you, when I'm gone unto the father? And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired. And he said unto them: Behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me. Therefore, more blessed are ye, for you shall never taste of death; but you shall live to behold all the doings of the Father unto the children of men, even unto all things shall be fulfilled according to the will*

*of the Father, when I shall come in my glory with the powers of heaven. And you shall never endure the pains of death; but when I shall come in my glory you shall be changed in the twinkling of an eye from mortality to immortality; and then shall ye be blessed in the kingdom of my Father. And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow save it be for the sins of the world; and all this will I do because of the thing which ye had desired of me, for ye have desire that ye might bring the souls of men unto me, while the world shall stand”* <sup>[62]</sup>.

Regarding scenario 3): In modern Mormonism, a *just man made perfect* is also referred to as *calling and election made sure* <sup>[63-65]</sup>. It is said that *there are more of these people around than one might suspect*; this Election applies typically to virtually all Mormon prophets and apostles. If a Latter-day Saint from the general membership achieves this state, the Savior sends notification to the leadership of the church and the elected individual is invited to LDS world headquarters to receive a special sealing ordinance binding eternally this accomplishment. Thus, the Latter-day Saint interpretation differs profoundly in this respect in that it can be achieved by the living in modern times. This difference of opinion is supported by the Saviors discussion about the Apostle John above <sup>[60-62]</sup>.

The Gospel exhorts one to make their *calling and election sure* <sup>[63]</sup> which is associated with the *more sure word of prophecy* <sup>[66]</sup>. The Prophet Joseph Smith explained that *“the more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood”* <sup>[64]</sup>. The Apostle Peter said that the acquisition and exercise of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are necessary to make one's calling and election sure and to obtain a fulness of the blessings of God <sup>[67,68]</sup>. In addition to superior character, these elect must receive the ordinances of the gospel, including temple ordinances <sup>[69,70]</sup>. Election is not attained easily. Speaking of this, the Prophet Joseph Smith taught that *“When the Lord has thoroughly proved [a person], and finds that the [person] is determined to serve Him at all hazards, then the [person] will find his[her] calling and election made sure”* <sup>[71]</sup>. The Prophet Joseph Smith indicates that this was the case with ancient prophets such as Isaiah, Ezekiel, John, Paul and others <sup>[72]</sup>.

As a Gospel scientist (LDS High Priest and Theoretical physicist), the author continues extensive research into this doctrine of election and the preparatory steps leading to its possibility <sup>[73]</sup>. In 1977 having only been a member of the church for a few years, he decided to experiment on the procedure delineated by Enos: *And I will tell you of the wrestle which I had before God, before I received a remission of my sins. Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life ... And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens. And there came a voice unto me, saying: Enos, thy sins are forgiven thee, and thou shalt be blessed* <sup>[53]</sup>.

He was less diligent than Enos and instead of beginning in the morning *“and all the day long....”* <sup>[53]</sup>; He began his prayer late in the evening. Near dawn to his surprise the heavens opened, which he perceived as a form of person-size oval window. The wrestle which Enos spoke of began. His second surprise was that this *wrestle* did not take place between a tiny mouse and an infinite God of the multiverse, which might be clarified to a degree by the scripture *God created man in his image* <sup>[74]</sup> so that the wrestle, although with God, was much like with one's self. This made sense to him in terms of the purpose of this procedure – That of becoming a just man made perfect was also to have perfect balance in one's commerce. There is more to this

incident which he does not wish to reveal at this time; however, after relating this story to a historically prominent High Priest, president of the Recife, Brazil Temple at the time, what follows is the story he related.

He received a letter from the president of the church inviting him to Salt Lake to receive the sealing ordinance mentioned above. After a little thought, he realized the letter must be for his father. His name was the same as his father and forefathers four generations back; he mailed the letter back to Salt Lake. A couple days later, then prophet Spencer W. Kimball telephoned him saying, *'you can write in your journal that you received the letter by mistake, but you must not tell anyone about it'*. Likewise, his father received a similar telephone call and the same counsel. His father had sense passed away so he was able to tell me the story. Otherwise, generally a don't ask, don't tell scenario.

If one achieves this election, one is able to serve God at a higher level. Apparently, certain gifts can accompany this state. At the time, weighing ~350 pounds, as the author struggled to lift himself from the couch in his office, this saintly man, nearly 90 years old, approached and pulled him up as if he was a feather. This phenomenon is related for two reasons. Firstly, it is likely that the average citizen of the world today has little clue that such phenomena occur with a fair degree of commonality. And secondly, as a foundation for the seemingly incomprehensible subtleties of the entelechies of the spirit to the uninitiated introduced in the appendices at the end of this document.

*Parable of The Wise and Foolish Builders: Therefore whosoever heareth these sayings ... and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house ... and great was the fall of it* <sup>[75]</sup>.

## 2.2 Mystical Experience as Theological Proof

The Transfiguration of Jesus has received significant attention throughout the history of Christianity. Jesus said, *he is the way, and the truth and the life; and that even the least of us could do greater things than he has done* <sup>[76]</sup>. The basic requirements for a subjective proof are actually *in principle* relatively straight forward, as long as one is willing to follow required procedures. However, *in practice*, for some, the simple challenge (humility, for example that allows transcendence to operate) is almost insurmountable. *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places* <sup>[77]</sup>. *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils* <sup>[78]</sup>.

For a subjective proof, one hopes that it is obvious this means the use or experience of transcendent insight. This is best illustrated in the Judeo-Christian New Testament passage where Christ asks his disciples *"Who do men say that I the Son of man am?"* <sup>[79]</sup>. When his chief apostle Peter emphatically answered: *Thou art the Christ, the son of the living God* <sup>[80]</sup>, Jesus proclaimed: *And Jesus answered and said unto him, blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say also unto thee, That*

*thou art Peter, and upon this rock<sup>1</sup> I will build my church; and the gates of hell shall not prevail against it* <sup>[81]</sup>. This immoveable rock is the *Rock of Revelation* or minimum threshold of transcendence representing the simplest form of pragmatic *proof* of God.

We expounded, that by the Perennial Philosophy, if there is a God; *he has prepared a path to find him*. This is made clear in the following scriptures: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him*<sup>[82]</sup>. The Bible teaches both by precept and illustrative examples that the proper path to truth, the standard by which the truth of anything is to be known, is the scriptures. *And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself* <sup>[83]</sup>. *These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so*<sup>[84]</sup>. *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope*<sup>[85]</sup>. *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works*<sup>[86]</sup>. *According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue* <sup>[87]</sup>. And again, as noted above: *“And when ye shall receive these things ... ask God ... with a sincere heart ... he will manifest the truth of it unto you, by the power of the Holy Ghost ... wherefore I would exhort you that ye deny not the power of God”*<sup>[50]</sup>.

The mystical discovery of the presence of God clarifies the true nature of the condition of *Enlightenment*. This information is only revealed to the serious devotee, those who have transcended the opaque arrogance of the ego to reach *Divine Realization*. This is the inner route to the pragmatic proof of God. The subjective states of the mystic, the core characteristics of Spiritual Truth, have historically never have been fully clarified. A good review can be found in<sup>[88]</sup>.

*There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes; We cannot see it; but when our bodies are purified we shall see that it is all matter* <sup>[89]</sup>.

*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it* <sup>[90]</sup>.

And similarly, ... *Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am ... And verily I say unto you, whatsoever things ye shall ask the Father in my name shall be given unto you. Therefore, ask, and ye shall receive; knock, and it shall be opened unto you; for he that asketh, receiveth; and unto him that knocketh, it shall be opened* <sup>[91]</sup>.

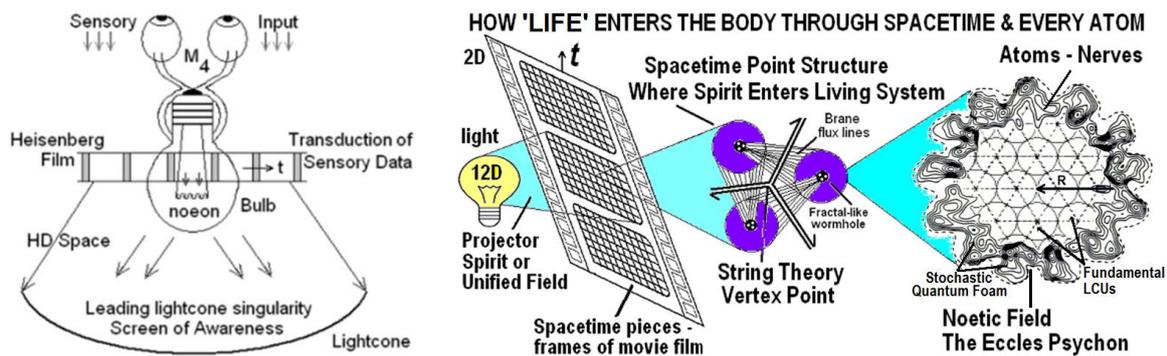
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<sup>1</sup> A subtle wordplay upon “*Peter*” (Greek *Petros* = small rock) and “*rock*” (Greek *Petra* = bedrock). Christ is the stone of Israel; New Testament: John 1:42; 1 Corinthians 3:11; 10:4.

Descartes' labeled his term *res cogitans* (mind stuff) as *immaterial* which has been myopically interpreted to mean nonphysical, but one of the definitions of *immaterial* means spiritual; we assume this is the meaning Descartes had in mind for *res cogitans* which he claimed to receive as a *revelation from God*. A physically real *res cogitans* therefore does not violate the laws of thermodynamics or conservation of energy, thereby removing the main criticism for theories of Cartesian interactive dualism by narrow minded scientists with distaste for theology<sup>[7,92-94]</sup>.

### 3. Scientific Proof of God

With the advent of pragmatic access to 3<sup>rd</sup> regime reality, the 1<sup>st</sup> person – 3<sup>rd</sup> person barrier will be routinely overcome allowing some aspects of subjective experience to be measured with experimental repeatability. Demonstrating that the ontological force of coherence mediating the unified field is synonymous with a life principle or *Spirit of God*, will not however constitute a *proof of God*. The author postulates that androids can be developed with sufficient intelligence to be indistinguishable from a sentient living system<sup>[95]</sup>; and also proposed the extracellular containment of natural intelligence (qualia)<sup>[7,96]</sup> transferable between 1<sup>st</sup> person – 3<sup>rd</sup> person barriers. However, to be clear, the removal of subjective bias (nonrepeatability), albeit a huge philosophical/logical advance, does not include the essential requirement of *mystical knowing*.

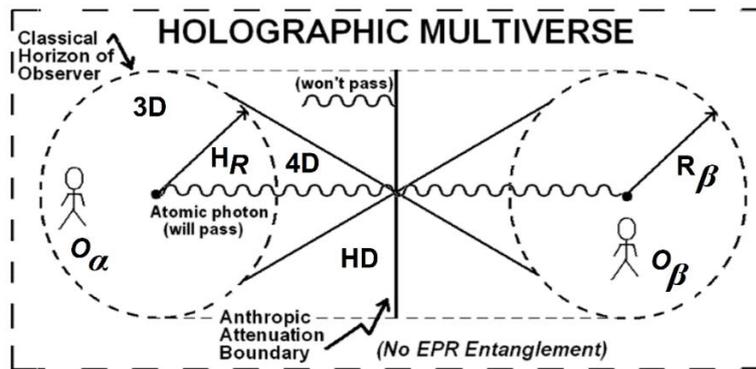


**Figure 2.** Metaphors of sensory transduction and entry of life principle into living systems across the Cartesian mind-brain barrier becoming qualia a), and infused into biochemistry in b).

This is difficult to explain. It is like looking at a picture, a 2D object with none of the depth or physical immersion of actually being there, no warmth of the sun on the face or gentle breeze ... Here is the trouble with the distinction: We have proposed the extracellular containment and transfer of qualia across the 1<sup>st</sup> person – 3<sup>rd</sup> person barrier<sup>[7,95,96]</sup>; so, what is missing? It relates metaphorically to the nature of sound, which by definition requires a sensory pathway to awareness, i.e. there is *no sound in the forest* (rustle of leaves in the wind) *if no one is there to hear it*. What we are challenged to convey, is that, the mystery of spirit can only be conveyed and experienced by entrainment of spirit coupled to spirit. The path promoted in Sect. 2 under the panoply of the Perennial Philosophy (Sect. 1.1) is that elevating the conscious mind to a state of mystical awareness, adds additional parameters transcending usual sensory experience. Watching a film of someone getting wet, lacks the deeper comprehension of actually ontologically *being* wet. Perhaps the best metaphor resides in Abbot's Flatland in A Circle trying to imagine a sphere<sup>[97]</sup>.

Certain phenomenon versus noumenal elements remain ineffable to the human mind.

“Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh on the earth”<sup>[98]</sup>. We do not mean to this extent in our sound example, only rather that achieving a transcendent mystical state adds additional dimensionality, like a 2D photo to an XD hyperspherical hologram. The experience of qualia demands nonlocality<sup>[7]</sup>, but the 3D EPR experiment<sup>[38,39]</sup>, since it leaves parameters of nonlocal action hidden behind the quantum uncertainty principle, cannot be used as a signaling channel.



**Figure 3.** Illustrating how the quantum uncertainty principle blocks the experience of spiritual entrainment between souls (or God) relative to 3-space. The attenuation boundary (center) expands from conic closed (shown) to parallel (open) when sensory awareness uncouples from 3-space and recouples to 12D *spiritual-space* during entrainment in a mystical experience.

Being a temporal living system is a duality between locality and nonlocality. The gate injecting the life principle/spirit of God opens and closes flashing like a lighthouse beacon, but cannot remain open<sup>[98]</sup>. Thus, even though (noetic field properties) of the Spirit of God become experimentally accessible, there cannot be a complete scientific proof of God. These are the reasons why:

- 1) The temporal mind confined to 3-space is incapable of comprehending HD space even at the 4D hypercube level, let alone a 12D UFM topological brane transformation space<sup>[16,21]</sup>.
- 2) Natural science has no idea what the fundamental essence of space is beyond Einstein’s term of the intangible concept *extension* which we only observe as a virtual component of awareness. Space is the boundless 3D extent in which objects and events have relative position and direction. Physical space is often conceived in three linear dimensions, although modern physicists usually include time, as part of a boundless 4D continuum known as spacetime, a nonfundamental construct emerging from space<sup>[12,16]</sup> and apparently designed as Plato’s Cave just for the observer.
- 3) Field, in physics, is a *region* in which each point is affected by a force. Worse: a field is a *physical quantity*, typically a *number or tensor*, that has a value for each point in space and time. At this junction, *field* is only a concept that helps to explain our observations. To make these *observations*, an appropriate arbitrary metric is placed and aligned within a neighborhood where we suppose a field exists, in order to label and surreptitiously measure parameters.

We do not know what we as observers, of what we call the external world, are. From Plato’s analogy of cave<sup>[7]</sup> where reality is a system of moving 2D shadows projected on the walls of a cave from an unobservable light behind. A movie theatre metaphor has an observer sitting in a

chair, light shines through frames of film moving through a projector onto a wall as an animated virtual image; because of inherent depth perception, the observer experiences 3D spatial extension. As long as the observer remains *chained* to his chair, it is impossible to know if there is a difference.

The nonlocal eternal Spirit of God is ineffable to comprehension by the temporal mind of Man, but this is not a deal breaker for our purpose of *discovering* the synonymous life principle, light of the mind or Spirit of God. What are we able to discover then, regarding the Spirit of God? We are able to deduce elements of its action, i.e. if one places a boulder in a stream, measurable eddies are produced by interference with its flow. Thus, UFM physics can discover where the Spirit is, but not comprehend its noumenal aspects. So, if it could be possible to have a scientific proof of God, defining the observer with an inherent life principle would be a prerequisite before making a query.

### 3.1 Logical Proof of God

The historic rift between science and theology occurred at the time of Galileo's defense of heliocentrism based on astronomical observations published in his 1610 (*Sidereus Nuncius*) which were submitted to the Roman Inquisition by Father Niccolo Lorini by 1615; he claimed that Galileo and his followers attempted to reinterpret the Bible, which looked like Protestantism, a violation of the Council of Trent. The Inquisition concluded that heliocentrism was *foolish and absurd in philosophy, and formally heretical since it explicitly contradicts in many places the sense of Holy Scripture*. The seed for this heresy was planted by Copernicus' 1543 work, *De revolutionibus orbium coelestium* (On the Revolutions of the Heavenly Spheres) which was ridiculed for seventy-five years until Galileo's observations. Galileo was tried by the Inquisition, found *vehemently suspect of heresy*, forced to recant, whereupon he spent the rest of his life under house arrest<sup>[99]</sup>.

Religious opposition to heliocentrism arose from Biblical references like Psalm 93:1, 96:10, and 1 Chronicles 16:30 with text stating that "*the world is firmly established, it cannot be moved.*" In the same manner, Psalm 104:5 says, "*the Lord set the earth on its foundations; it can never be moved.*" Further, in Ecclesiastes 1:5, "*And the sun rises and sets and returns to its place.*" These interpretations are superficial; but since ecclesiastical authorities were immovable and held them as capital crimes, the controversy between science and theology has lasted for centuries. Religion has had a negative effect on the development of human knowledge for centuries.

One obtains a feel for the ignorance that emanated from Church officials in the exhortations of Lucius Lactantius (250-325 AD) and Cosmas Indicopleustes (6th century) according to historian John Draper: "*Thus Lactantius, referring to the heretical doctrine of the globular form of the earth, remarks: 'Is it possible that men can be so absurd as to believe that the crops and the trees on the other side of the earth hang downward, and that men have their feet higher than their heads? If you ask them how they defend these monstrosities, how things do not fall away from the earth on that side, they reply that the nature of things is such that heavy bodies tend toward the centre, like the spokes of a wheel, while light bodies, as clouds, smoke, fire, tend from the centre to the heavens on all sides. Now, I am really at a loss what to say of those who, when they have once gone wrong, steadily persevere in their folly, and defend one absurd opinion by another. 'On the question of the antipodes, St. Augustine asserts that', 'it is impossible there should be inhabitants on the opposite side of the earth, since no such race is recorded by Scripture among*

*the descendants of Adam.' "Perhaps, however, the most unanswerable argument against the sphericity of the earth was this, that" 'in the day of judgment, men on the other side of a globe could not see the Lord descending through the air.'*<sup>[99]</sup>.

Cosmas Indicopleustes wrote a work entitled "*Christian Topography*", the chief intent of which was to confute the heretical opinion of the globular form of the earth, and the pagan assertion that there is a temperate zone on the southern side of the torrid. He affirms that, according to the true orthodox system of geography, the earth is a quadrangular plane, extending four hundred days journey east and west, and exactly half as much north and south; that it is enclosed by mountains, on which the sky rests; that one on the north side, huger than the others, by intercepting the rays of the sun, produces night; and that the plane of the earth is not set exactly horizontal, but with a little inclination from the north: hence the Euphrates, Tigris, and other rivers, running southward, are rapid; but the Nile, having to run up-hill, has necessarily a very slow current. The Venerable Bede, writing in the seventh century, tells us that *'the creation was accomplished in six days, and that the earth is its centre and its primary object. The heaven is of a fiery and subtile nature, round, and equidistant in every part, as a canopy from the centre of the earth. It turns round every day with ineffable rapidity, only moderated by the resistance of the seven planets, three above the sun--Saturn, Jupiter, Mars-- then the sun; three below--Venus, Mercury, the moon. The stars go round in their fixed courses, the northern perform the shortest circle.'*<sup>[99]</sup>.

*"Since it has been demonstrated that all living organisms on earth are genetically related, it is virtually certain that all living organisms have descended from this first organism. Converging evidence from many studies in the physical and biological sciences furnishes mounting support for some theory of evolution to account for the development and diversification of life on earth."*<sup>[100]</sup>.

*Logic and Reason* can produce egregiously *valid* arguments both for and against the existence of God. Logic, philosophy or reason can therefore only facilitate interest in attempting the path to test the veracity of the Perennial Philosophy.

Relative to the basic charge to be met here for developing a *pragmatic proof of God*, neither purely logical or philosophical arguments can fully qualify for a substantive pragmatic proof of God; At most they can supply supportive insight as an aid to facilitate belief. It is not impossible, but not normative for someone to *believe* in God by reason alone. One can obtain heaven by this limited degree of *faith*; but faith alone is exclusive of mystical knowing. If faith occurs to a very high degree, mystical experience occurs spontaneously; but of course, then faith is dormant. For example, if one reads Aristotle's testament on why heavier objects falls faster, one is *inclined* to believe it, even knowing otherwise. Aristotle went so far as to claim experiments were foolish as logic was the only avenue to truth. Thus ultimately, an individual must seek and find a transcendent subjective experience for the complete acquisition or a 1<sup>st</sup> hand *testimony* of the existence of God.

### 3.2 Completing Epistemology: Utility of Transcendence as a Tool in Science

*I want to know God's thoughts ... the rest are details - Albert Einstein.*

Human epistemology has steadily evolved from the dark ages of superstition through enlightened periods of logical reason to the current pragmatic age of empiricism. Now another Galilean class revolution completing epistemology by integrating Science and Theology (S&T) utilizing transcendence seems immanent. S&T represent opposite ends of a long continuum of schools of

thought rather than mutually exclusive disciplines as often believed. To implement the required paradigm shift, an integrative noetic science must include an adequate understanding of Transcendence. Over 2,000 years ago the Greek philosopher Plato considered this type of noetic insight, paraphrased here as a corollary:

**§ Noetic Insight:** *No matter how great ones' intelligence or how vast ones' wisdom, noetic insight is cosmic insight transcending the capacity of the self.*

Human epistemology has come full circle to a time not only for another evolutionary step, but to the final one that completes the tools of epistemology through the use of transcendence. *For the first time since the Dark Ages, physicists Ginsparg and Glashow wrote 12 years ago, we can see how our noble search may end, with faith replacing science once again*<sup>[13]</sup>.

This condition, faith replacing science, is not what is advocated here because it seems that no matter how advanced tools of transcendence may become, it is empiricism that leads directly to engineering, which is an integral part of sustaining temporal existence. What transcendence as a tool achieves is ease of *acquiring correct theory/answers* to test experimentally at considerable savings of time and research funds. In some arenas, current science has already reached, at least in terms of experimental design, the limits of empiricism; for example, some experiments in particle physics are said require an accelerator the size of the universe and some calculations require a computation cycle with a duration the age of the universe. Only about 70 years ago Cosmology was not considered science. The universe was believed to be clock-like as described by Newtonian mechanics. Since the advent of Quantum Theory, the majority of scientists have considered the universe to be quantum; also considered the *basement of reality*.

But recent studies extending the standard models have allowed a growing number of scientists to embrace forms of an Anthropic Holographic Multiverse<sup>[7]</sup>. The form utilized here in Noetic Theory has continuous-state properties with temporal reality cast as a virtual subspace of an HD eternity. This new cosmology yields key elements pertinent to premises here (especially periodic properties enabling introduction of an inherent spirit-based action or life principle); some of which are:

- The fabric of reality continuously cycles between classical, quantum and unified (continuously).
- Phenomenological reality is virtual; because of the arrow of time much of the underlying noumenon is *filtered* out of perception by a process called *subtractive interferometry*<sup>[7]</sup>.
- Dimensionality cycles continuously from spatial to temporal to energy (spirit).
- Matter by Einstein's  $E = mc^2$  is continuously created, annihilated and recreated (well-known wave-particle duality) forming the hyperspherical holographic backcloth of perceptual reality.

Inherent in these periodic properties is the unified field or spirit of God, acting in governance as a HD de Broglie-Bohm super-quantum potential. Periodicity allows for the pervasive ubiquity of this supernumerary action principle which is key to our idea of transcendence. In an Anthropic Multiverse, human beings are spiritual beings and a path to enlightenment is possible by following certain laws like the Golden Rule related to this condition. Because of the nonlocal additional dimensional (XD) character of the Holographic Principle, individuals perceive themselves as separate entities in 3-space. But in Higher Dimensionality (HD) we are unitarily imbedded in the holographic backcloth, which because of its spiritual nature

- Transcendence may occur and

- Information received ontologically (not phenomenologically quantal but energyless) in the process

The coming paradigm shift does not merely represent a significant intellectual breakthrough like Copernicus' transformation of geocentricity into heliocentricity, the advent of quantum theory or Einstein's theories of relativity; but a profound paradigm shift where Humanity will leave the so-called Modern Age behind and enter an Age of Consciousness.

All scientific theory formation has at least low level metaphysical components. Without entering into a technical discussion of the nature of creativity, we assume this is what any creative process entails. The latter-day Mormon prophet Brigham Young went so far as to say "*All scientific discovery comes as a revelation from God*"<sup>[101]</sup>; while this may indeed be considered true in an Anthropic Multiverse, one suspects the vast majority of scientists are currently neither generally interested in, consciously aware of this occurrence, nor even consider this possibility, especially since statistics have demonstrated that only about 20 to 30% of scientist believe in some form of god in contrast to 95% of the general population.

Currently *all* standard models of science are Darwinian or naturalistic excluding any place for God or Spirit. For example, Biological Mechanism, the basis for allopathic or scientific medicine and psychology states: *The laws of chemistry and physics are sufficient to describe all life; no additional life principle is required*<sup>[7]</sup>. The founding fathers of quantum theory stated it could not describe biological systems. Big Bang cosmology is also naturalistic; therefore, something must be missing in current incarnations of standard physical theory.

The noetic model for the integration of S&T is based on three premises:

- §1. That transcendence is a universal Anthropic Principle able to provide an interface or *common ground* between S&T.
- §2. Rigorous application of The Golden Rule (see below) spontaneously leads to transcendent abilities under specific optimal conditions because
- §3. Man is inherently a spiritual being (*The spirit and the body are the soul of man*<sup>[125]</sup>) imbedded in a conscious multiverse guided by a unified field tantamount to this spirit.

A common ground uniting S&T is required because traditionally scientific principles are not accepted by faith based theology; and religious dogma is generally considered an unacceptable anti-intellectual mode of epistemological inquiry by the common definition of scientific pragmatism in place since Galileo showed that reason, in the case of heavier objects falling faster, failed. Similarly, today Hubble discovered redshift, not a Doppler expansion of the universe. Other interpretations are available supporting anthropic cosmology<sup>[7,12]</sup>.

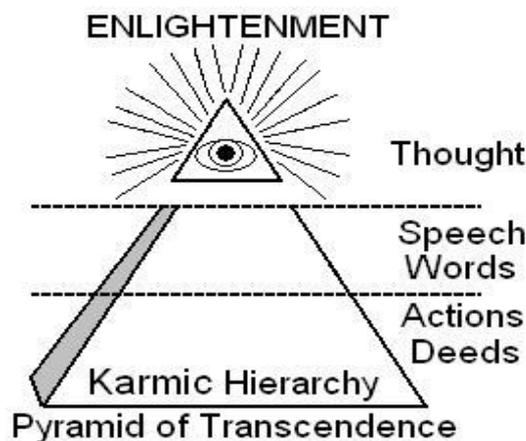
Because human beings are inherently spiritual, transcendence can be achieved universally by practicing principles of love, service and charity; or adhering *perfectly* to what is called the Golden Rule - *Do unto others, as you would have them do unto you*. The Golden Rule is the most fundamental moral or ethical principle; it is the basis for the theology of virtually all world religions, the basis of social order, interpersonal relations, sound business practices and international diplomacy. The Golden Rule has many similarities to the Hindu belief in karma.

### 3.2.1 GOLDEN RULE SUBSIDIARY TO LOVE OF GOD – THE GREAT COMMANDMENT

For simplicity, we will argue our case only from the point of view of Judeo-Christianity but the reader is asked to keep in mind that as illustrated in Fig. 5, the premises here are postulated to apply to all legitimate theologies such as Islam. The monotheistic religions Judaism and Christianity teach that the Golden Rule and other moral commands for human relations are subsidiary to the Great Commandment relating to God, e.g., Jehovah, Emmanuel or Jesus the Christ explicitly identified the Great Commandment as supreme love for God, as affirmed in the Hebrew Torah and Christian Bible. In contrast to the ancient *an eye for an eye*, Jesus gave a new command - "*Love one another as I have loved you*". By categorizing '*Love your neighbor as yourself*' as the Second command like unto the first, Jesus placed the Golden Rule and human relationships as not subsidiary, but tantamount to one's ideal relationship with God the father.

Paramount to our purpose here is Christ's teaching regarding the two great commands, specifically as stated in the last sentence: *Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets*<sup>[102]</sup>.

Prophets are seers and revelators – users of highest level transcendent abilities. The requirements for acquiring transcendence may be further clarified in terms of a three-level pyramid. The base represents crimes or sins of action like murder, theft or adultery for example. The middle of the hierarchy is represented by sins of word like lies or insults, which under extreme conditions could lead to another's harm or death. Goethe's 1774 classic *Sorrows of Young Werther* is purported to have produced a rash of suicides on its publication<sup>[103]</sup>; whereas a statement like '*where'd you get that stupid shirt*' may or may not merely hurt one's feelings. "*If any man among you seems to be religious, and bridles not his tongue, but deceives his own heart, this man's religion is vain*"<sup>[104]</sup>. The top of the pyramid represents sins of thought. Thought by nature is fleeting. As long as an evil thought is not continuously *dwelt* on; it can be forgiven as quickly as contemplated. At this level of living, the limitations of being human come into play. Deity can expect no more of a mortal being than trying to manage one's thoughts.

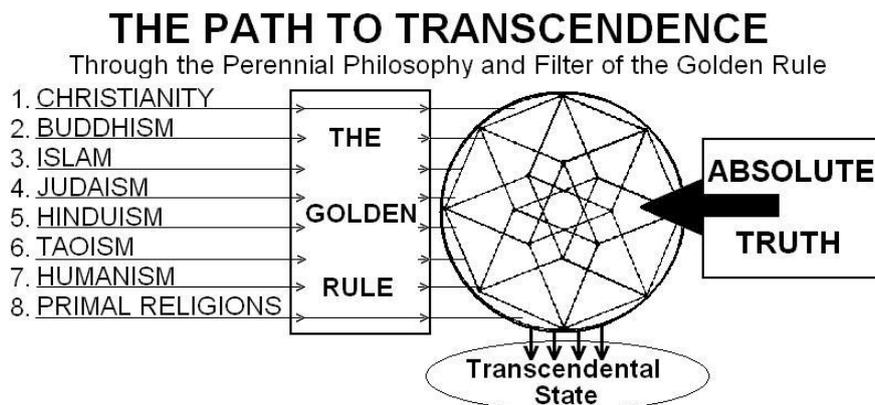


**Figure 4.** Pyramid of Transcendence / enlightenment. Individuals *Living* operationally at the top of this *karmic pyramid* spontaneously develop transcendent abilities. *Sin* or violation of ethical principles, commandments or Karmic law can be classified into three weighted categories of decreasing severity: 1. Actions, 2. Speech, 3. Thoughts.

According to metaphysical law, as applied to the Perennial Philosophy or anthropic cosmology, one is virtually guaranteed attainment of a degree of transcendence when one's *moral crimes* hover at the apex of the pyramid; provided one has sufficiently good karma or repaired any karmic debt by making restitution for negative conditions of the past. Noetic Cosmology suggests that by routinely living at this apex, a universal Anthropic Principle of Transcendence comes into play, whereby anyone maintaining this mode will spontaneously achieve a state of transcendence. If the premise for this noetic Principle of Transcendence is correct, any team of scientists whether comprised of any combination of Jew, Christian or Shinto for example, will be able to utilize Transcendence as a tool in scientific theory formation. Likewise, any dialogue between scientists and theologians could achieve similar fruition. Based on the fundamental premise that Men are spiritual beings living in an Anthropic Multiverse; the following postulate is said to hold true:

**Postulate 1:** Any individual or group of individuals living by the Golden Rule, to the extent where those individual's moral offenses<sup>2</sup> occur generally only at the level of thought, will spontaneously develop transcendent abilities useful as an epistemological tool for scientific or personal utility.

Two conditions apply. The past history of the individual must be relatively free of serious offense. The postulate may not apply to those guilty of unpardonable offenses like murder or blasphemy against God<sup>3</sup>. The activity of thought is at the limit of human control. Human beings cannot be expected to have perfect control of their thoughts. The karmic rule is satisfied if one does not continually dwell on negative thoughts which cause a drop to the adjoining lower level.



**Figure 5.** Because of the inherent spiritual nature of mankind in an Anthropic Cosmology with a Cartesian teleological life principle and the concomitant existence of *Absolute Truth* in regard to spiritual matters, the Golden Rule, as a universal principle of the Perennial Philosophy, provides a path to both find God and spontaneously develop transcendence in the process.

The basic needs of all life on Earth is optimized by *The Golden Rule* - treating other entities and the environment holistically in the same manner as we would like to be treated, with the same justness God would enact in such commerce. This perennial philosophy is an absolute truth that relates to all sentient consciousness universally throughout the Holographic Multiverse where intelligent life is the rule not the exception – *worlds without number have I created, like grains of*

<sup>2</sup> Moral offense – We wish to skip for the most part a detailed delineation of what constitutes moral offense. For our purpose, we chose to simply state that good has a tendency to bring people together and moral offense has a tendency to separate or harm.

<sup>3</sup> Unpardonable Blasphemy – This is not a condition of swearing or cursing of the general kind; but a rare occurrence of a fully transfigured person who has *beheld the face of God* like a Moses, who then turns his works against God as an enemy to him.

*sand at the seashore*. Transcendence can be achieved by a high-level adherence to the universal tenets of the Golden Rule. Empiricism has been an impossible challenge for theology; and scientists have historically denigrated any dialogue utilizing religious dogma based on faith-based logic put forth by theologians as merely a product of pre-Galilean ratiocination. Therefore, only by developing a common basis for utilizing transcendence as a universal epistemological tool can S&T be united pragmatically. Producing a universal framework for transcendence seems of grave import because such a completion of human epistemology could have broad impact, ultimately leading to world peace, higher quality of life and amelioration of environmental concerns.

### 3.2.2 TRANSCENDENCE AS A TOOL IN SCIENTIFIC THEORY FORMATION AND TRANSPERSONAL ANALYSIS

Since there are about 10,000 religious sects or spiritual paths in the world today, most of which have conflicting teachings or dogmas; how could developing an empirical metaphysics be possible? Whatever one's spiritual path - dance of a twirling Dervish, fasting, meditation, charity, chanting, prayer or peyote, it is achieving the resulting pure mystical state that is of paramount importance for utilizing transcendence as a pragmatic tool.

As done here for Noetic Cosmology, a team of investigators or an individual therapist attempting to utilize transcendence might also utilize historical tracts or scriptures pertinent to their individual path as a starting point to help guide the questions posed to the universe or for the therapy. We realize the extent of this challenge; one must have sufficient faith in the veracity of a scriptural tract to use it as a starting point. The spirit of truth gained from entering the state of transcendence is then used in the Platonic noetic sense for verification. Noetic insight is received through diligent study after sufficiently following one's *individual path* to perfection in conjunction with prayerful meditation. Alternatively, when one comfortably *hovers* at the apex of the karmic pyramid (Fig. 4), if one is studying a physics manuscript, a passage on the Bessel function may leap out while reading or later while pondering, as a transcendent suggestion that the Bessel function is pertinent to the engineering, experimental design or another aspect of the theory at hand under investigation.

We wish to make it clear that receiving such *revelations from God* need not interfere with experimental verification; because as we mentioned earlier, all theory formation has a metaphysical element when initially formulated in the creative mind(s) of its inventor(s)<sup>[101]</sup>. Therefore, the metaphysical act of theory formation is independent of the pragmatic demands of hard science, which is the second step or companion step in pragmatic theory testing. There is already a growing movement for integrating science and theology among some groups of scientists.

Examples of noetic insight from history are Friedrich Kekule's dream of a snake joining head to tail in the discovery of the geometry for the benzene ring, or perhaps more pertinent to our interest in the nature of consciousness here; Descartes claim of receiving a revelation from God designating the distinction between mind and body. Descartes *vision* has remained controversial for over 400 years, and is only now about to be tested by the methods of noetic theory. Science, if the work here has been successful, has finally progressed to the point where this is experimentally possible<sup>[7]</sup>.

*(Continued on Part II)*