

Editorial Inaugural Issue

Let All Truth Seekers Be the Scientific & Spiritual Vessels to Carry Science & Religion to New Heights

Huping Hu & Maoxin Wu

(Dated: January 1, 2010)

ABSTRACT

Scientific GOD Institute ("SGI") and its flagship publication Scientific GOD Journal ("SGJ" this journal) is not about a particular religion nor is it focused on religious debates. Rather, it is an institution (and publication) where scientists, philosophers, theologians and other learned scholars publish their research results and express their views on the issues outlined herein. In doing so, the editors of SGJ hope that one day we will be able to answer scientifically the questions concerning us the most - who are we, where did we come from, where are we going, and, is there a Scientific GOD? Therefore, this Journal is dedicated to scientific inquiry on GOD. The herein authors believe that in this golden age of Science the GOD in whom we trust should be spiritual as well as scientific. Indeed, since we are all made out of the same subatomic, atomic and genetic alphabets, the scientific GOD each of us seeks should be one and the same whatever our race, religion and other differences.

Key Words: scientific GOD, science, religion, consciousness

1. Purpose & Mission

Scientific GOD Institute ("SGI") and its flagship publication Scientific GOD Journal ("SGJ" this journal) entered the implementation phase since October, 2003 under the ownership and sponsorship of QuantumDream, Inc. However, the ownership will soon change to a non-profit organization/corporation to be set up for the purpose and mission stated herein. In retrospect, it has been a long but very rewarding journey for the herein authors to this point.

As already stated in October, 2003 at <http://scigod.org>, the purpose and mission of SGI are to conduct scientific inquiries on the nature and origins of life, mind, physical laws and mathematics and their possible connections to a scientifically approachable transcendental ground of existence – the authors call "Scientific GOD." By "scientific inquiries", the authors mean building concrete and testable models and/or hypotheses connected to hard sciences (e.g., physics, neuroscience, biochemistry and physiology) and doing the experimental testing.

Thus, SGI (and its publication SGJ) is not about a particular religion nor is it focused on

religious debates. Rather, it is an institution (and publication) where scientists, philosophers, theologians and other learned scholars publish their research results and express their views on the issues outlined herein. In doing so, the editors of SGJ hope that one day we will be able to answer scientifically the questions concerning us the most - who are we, where did we come from, where are we going, and, is there a Scientific GOD? Therefore, this Journal is dedicated to scientific inquiry on GOD. The herein authors believe that in this golden age of Science the GOD in whom we trust should be spiritual as well as scientific. Indeed, since we are all made out of the same subatomic, atomic and genetic alphabets, the scientific GOD each of us seeks should be one and the same whatever our race, religion and other differences.

2. Milestones Leading to SGJ's Formal Launch

First, it is instructive to look at the result of a poll conducted by SGI at <http://scigod.org> since October 2003 to the present as shown below:

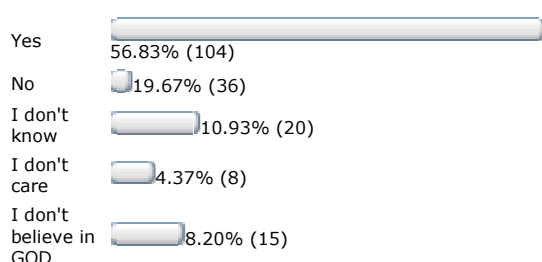
Corresponding author: Huping Hu, Ph.D., J.D.

Address: QuantumDream, Inc., P.O. Box 267, Stony Brook, NY 11790, USA. E-mail: hupinghu@quantumbrain.org

ISSN:

Scientific GOD Journal
Published by QuantumDream, Inc.

www.SciGOD.com

Is scientific inquiry on GOD feasible?**Total Votes: 183**

There are total of 183 votes out of which 104 votes (57%) are “Yes”, 36 votes (20%) are “No”, 20 (11%) voted “don’t know”, 15 (8%) voted “don’t believe in GOD”, and 8 (4%) voted “don’t care”. Therefore, not only the herein authors but also the majority of the voters participated in the poll so far agree that a scientific inquiry on GOD is feasible. This is very encouraging, indeed.

Second, the herein authors have been doing hard and scientific work over the last ten years since 2000 (See, e.g., Hu & Wu, 2001-2007) thus making the formal launch of SGJ feasible and practical.

In a series of publications, the herein authors proposed a novel mechanism of anesthetic action, a spin-mediated consciousness theory, and a theory in which spin is a primordial self-reference process driving quantum mechanics, spacetime dynamics and consciousness (See, e.g., Hu & Wu, 2001-2004).

Then, the authors found ways to test experimentally the spin-mediated consciousness theory (Hu & Wu, 2006-2007). It was discovered that applying magnetic pulses to the brain when an anesthetic was placed in between caused the brain to feel the effect of said anesthetic as if the test subject had actually inhaled the same (Hu & Wu, 2006a&b). It was also discovered that drinking water exposed to magnetic pulses, laser light or microwave when an anesthetic was placed in between also causes brain effects in various degrees (*Id.*). Through additional experiments, the authors verified that the said brain effect was indeed the consequence of quantum entanglement (*Id.*). These results defy common belief that quantum entanglement alone cannot be used to transmit information and support the possibility of a quantum brain.

Experimenting with simple physical systems such as water quantum-entangled with

water being manipulated, the authors also found non-local chemical, thermal and gravitational effects (Hu & Wu, 2006c, 2007). It was discovered that the pH value, temperature and gravity of a liquid such as water in the detecting reservoirs can be non-locally affected through manipulating water in the remote reservoir (*Id.*). These non-local effects are all reproducible, surprisingly robust and further support a quantum brain theory such as the spin mediated consciousness theory (*Id.*). They can be used for non-local signaling and many other purposes.

Perhaps the most shocking is that the authors experimentally demonstrated Newton's instantaneous gravity and Mach's instantaneous connection conjecture and the relationship between gravity and quantum entanglement (*Id.*). These findings also imply that the properties of all matters can be affected non-locally through quantum entanglement mediated processes. Second, the second law of thermodynamics may not hold when two quantum-entangled systems together with their respective local environments are considered as two isolated systems and one of them is manipulated. Third, gravity has a non-local aspect associated with quantum entanglement thus can be non-locally manipulated through quantum entanglement mediated processes. Fourth, in quantum- entangled systems such as biological systems, quantum information may drive such systems to a more ordered state against the disorderly effect of environmental heat.

On a more fundamental level, these experimental findings shed new lights on the nature and characteristics of quantum entanglement and gravity, reveal the apparent conflict between quantum theory and Einstein's theories of relativity, provide vital clues for resolution of the measurement problem, and support non-local hidden variable based theories and a non-local cosmology. In short, the above experiments call for drastic changes in the authors own under-standings of nature, consciousness and life.

In February 2008, the herein first author wrote an essay entitled “We Have a Dream” calling for and predicting drastic changes in the sacred enterprises of Science and Religion (Hu, 2008a). In December 2008, the first author

wrote an editorial which appeared in Neuro-Quantology reflecting on the state of science, religion and consciousness (Hu, 2008b).

The said editorial stated that the herein authors shall try to realize in concrete and scientific terms the spiritual and philosophical insights of the intellectual and spiritual giants by attempting the feat of laying down an ontological foundation for a genuine theory of everything which shall include consciousness, gravity and even spirituality (*Id.*). The editorial also warned that in the case the herein authors shall succeed, let no one in science become the subject of Planck's agony and irony that "[a] new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it" (Planck, 1949).

On December 21, 2009, the herein authors made public the work entitled "The Principle of Existence: Toward a Scientific Theory of Everything" which was mentioned in the editorial (Hu, 2008b) by releasing a preprint for comments by friends, colleagues and the public.

So far, the authors have received mainly four types of reactions to the preprint through e-mails and in forums: (1) appraises from quite a few spiritually enlightened ones of the Rumi type but they admit that they could not judge the mathematics; (2) two hostile ones who have been apparently driven mad by the preprint; (3) positive comments in general terms from two experts in physics; and (4) no comments from a few experts in physics who said either no time to comment or would comment later.

The work has also been submitted for publication on December 21, 2009 to a journal which provisionally accepted it for publication pending review of the mathematics. But at this stage, the feedback from the two reviewers as relayed by the chief editor of that journal under submission is that there is too much theology in the work (which is not true as any reader of the preprint of the work can tell) thus unsuitable for publication as it stands now. The herein authors have yet to see any written reports from the reviewers on the mathematics in the work but do not hold breaths on anything would forthcoming.

While contemplating modifications of the work by leaving GOD and/or "hard" mathematics and equations out in order to have the work to see daylight in one or two scientific journals emphasizing consciousness and physics respectively, the herein authors strongly feel that this yielding to the present circumstances of scientific journalism hardly do justice to the work or to the scientific GOD which the work proposes. However, the herein authors fully understand the fear, agony and circumstances of the editors of the scientific journals being approached. Due to the present human and scientific conditions which we all strive to improve, the fault is hardly the editors who have many constituents to serve and answer to.

Therefore, time is ripe to formally launch SGJ at this critical moment – the first month and year of a brand-new decade in the New Millennium and the fast approaching December 2012 during which the supposed transformation of mankind shall occur, while the scientific GOD being proposed are denied entry into the door of modern sciences.

3. The State of Science

The modern scientific enterprise, especially theoretical physics in the establishment, seems to be near the brink of intellectual and moral bankruptcy (See, e.g., Smolin, 2006 & Woit, 2006).

Naturally, one would ask: How did the establishment end up in this situation? One of the popular explanations is that genius only comes along once in a while. Max Planck (1936) once said that "[n]ew scientific ideas never spring from a communal body, however organized, but rather from the head of an individually inspired researcher who struggles with his problems in lonely thought and unites all his thought on one single point which is his whole world for the moment." However, even to accept this explanation to be somewhat true, most of us have to admit our own mediocrity and have the courage to change by becoming humble, open-minded and willing to hear alternative theories and opposing views.

The sad fact is that this is very hard to do because of our human nature. Instead, some of us in the field, on the one hand, worship past geniuses by elevating their theories and

discoveries to absolute truths (dogmas) and, on the other hand, treat any alternative theories or views as crackpot theories or worse. When more and more individuals having influences and/or controls over research funding, research direction, hiring of scientists, graduate programs and undergraduate programs do these things, the stagnant field enters into a vicious cycle of further stagnancy and mediocrity. Even worse, when these individuals themselves are elevated to the status of living geniuses and enthroned onto prominent positions, chairs and titles, they exercise even greater power to the greater detriment of the already stagnant field and science overall.

On the darker and sinister side, many individuals in the modern science enterprises treat science not as an arena of truth-seeking but a place of livelihood, business and other personal gains. The goal for them is not about truth but themselves. These individuals create so much of the unhealthy atmosphere in science such as rivalry, protectionism, hypocrisy, commercialism and suppression and intolerance of alternative views which directly lead to mediocrity and stagnancy in science.

The damages could be severe. First, generations of young scientists might have been brain washed. This would perhaps be the greatest damage and most unfortunate. Second, available governmental and private funds have been misallocated and wasted. Third, certain areas of science, especially theoretical physics, have become not only distorted but also inaccessible to common people in contrary to one of the sacred goals of science which is to enlighten the mass.

Similarly, being the mouthpieces of the establishment sciences, the mainstream science journals and electronic archives reject almost everything which does not meet establishment's approval, although they speak of freedom and impartiality of scientific journalism.

In addition, in mainstream sciences the study and even the mentioning of mind or consciousness are till taboo and indeed the physicists' version of a theory of everything does not include consciousness. However, physicists encountered consciousness more than eighty years ever since quantum mechanics was born (see, e.g., Rosenblum & Kuttner, 2006). Instead

of embracing such encounters and exploring the mystery of consciousness, the majority of physicists have been avoiding the consciousness issue like a plague.

The irony is that, if we cannot understand ourselves and refuse to do so, how can we hope to understand fundamentally the world surrounding us. Shouldn't the logic be that in order to understand the external world fundamentally we need also (or we must first) to understand how consciousness work. How can one call one's theory a theory of everything if everything is not included?

4. The State of Religion and Spirituality

"Science and religion are two windows that people look through, trying to understand the big universe outside, trying to understand why we are here. The two windows give different views, but they look out at the same universe. Both views are one-sided, neither is complete. Both leave out essential features of the real world. And both are worthy of respect. Trouble arises when either science or religion claims universal jurisdiction, when either religious or scientific dogma claims to be infallible. Religious creationists and scientific materialists are equally dogmatic and insensitive. By their arrogance they bring both science and religion into disrepute." These are the views of Freeman Dyson (2000) on the current state of science and religion. The herein author couldn't agree more.

More than 800 years ago the great Sufi poet Rumi in his poem *Universality* gave mankind a glimpse, through the spiritual and poetic window, of a higher consciousness from a GOD eye view. What Rumi described resonates with many earlier spiritual teachings and some religious writings. Rumi's descriptions were also refined or reflected in the work of subsequent scholars.

The fact is that, spiritually, GOD and the nature of consciousness have been well studied and well understood over the millenniums by the spiritually enlightened and many scholars of various religious traditions, although most of us never recognize or admit it due to our own ignorance or arrogance.

It seems to the herein authors that traditional religions are at the present stagnant or even in decline and they must evolve and

transform in this golden age of science just as science must evolve and transform to reconcile with religion and spirituality. That is, various religions must incorporate scientific ideas and facts into them.

5. The Way Out of the Crisis

So, how can we turn around the currently depressing and even shameful situations? First, all men and women of science and religion have to rise above ourselves by putting our personal interests and gains aside and the mission of truth-seeking as the first priority. Second. All truth-seeking men and women should be granted the rights of freedom, equality and opportunity to be heard in the pursuit of truth. Third, all men and women of science and religion should be humble, open-minded and tolerant of alternative and opposing views. Fourth, all students in science should be exposed to not only mainstream scientific theories and views but also alternative and minority theories and views.

Over the last 450 years since Copernicus, we have reached the golden age of science to the great detriment of spirituality. It is now up to us, the modern scientists, theologian and all truth-seeking men and women, to study the nature of consciousness scientifically, reveal GOD scientifically and further advance and transform both science and religion so as to reconcile and unify them and usher mankind into a new era of unprecedented enlightenment and knowledge.

It is with this candid spirit and a heavy but open heart that the herein authors shall offer in this inaugural issue a possible outsider solution towards a theory of everything which shall include consciousness, gravity and even spirituality.

6. The State of Consciousness Research

"As a man who has devoted his whole life to the most clear headed science, to the study of matter, I can tell you as a result of my research about atoms this much: There is no matter as such. All matter originates and exists only by virtue of a force which brings the particle of an atom to vibration and holds this most minute solar system of the atom together. We must assume behind this force the existence of a

conscious and intelligent mind. This mind is the matrix of all matter." These were the words of Max Planck (1944). Planck (1931) had also concluded that "I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness"

However, as we are told by the authors of a recent book "Quantum Enigma – Physics Encounters Consciousness" that most physicists today still avoid consciousness like a plague (Rosenblum & Kuttner, 2006). Indeed, this has been the situation since 80 years ago when quantum mechanics was born. The authors explain that this sad situation is understandable to some degree because physicists like to work with hard sciences (*Id.*). In contrast, consciousness does not enter quantum physics through the deterministic and unitary Schrödinger equation but apparently operates from outside space-time through free will.

However, it is the first author's view that there are no legitimate excuses whatsoever for physicists and other scientists not exploring the mystery of consciousness and its connections to quantum physics.

The authors are of the view that the reality is an interactive quantum reality centered on consciousness and the interaction between consciousness and reality seems to be a "chicken-egg" puzzle. The perplexing questions are: (1) Is quantum reality (the "chicken") produced and influence by consciousness (the "egg"); or (2) is consciousness produced and influenced by quantum reality? It is well known that this type of dilemma occurs when one searches for a first cause which is circular.

Many quantum mind researchers have tried to answer parts of these two questions. For example, on the first question, Henry Stapp (1993) has made heroic efforts in the face of various criticisms. However, the question of how consciousness influences the brain or through what quantum entities inside the brain is the brain being influenced is far from settled. The only way to get the correct mapping is to put various models to experimental tests which so far are few and far in between.

On the other hand, since a conscious observer is made of quantum entities, the second and reverse question should also be asked, answered and reconciled with the first question. On this, Roger Penrose and Stuart Hameroff (1996), for example, have made tremendous efforts in producing and advocating the Penrose-Hameroff model which proposes a specific mechanism in the brain based on non-computability, quantum gravity and tubulins in microtubules. Penrose and Hameroff are admirable for taking the “low road” with the risk of being ridiculed. Penrose’s arguments for the non-computability of conscious process are quite impressive and strong. But only experiments can tell whether his bold speculation of quantum gravity being the objective cause of wave function collapse makes any sense. Even if the experiments would be successful, it is still a far cry from proving tubulins in microtubules are involved in consciousness as Hameroff suggests.

Philosophically, David Chalmers (1996) in the 90’s shook up the field of consciousness studies with his classification of the problems of consciousness into “easy problems” and “hard problems”. The essence of Chalmers’ work are that: (1) reductive explanations of consciousness in terms of physical processes are invalid; and (2) conscious experiences are as primary as mass, charge and spacetime and thus entail new psychophysical principles which treat information as having both a physical aspect and phenomenal aspect (*Id.*).

It is the view of the herein first author that Chalmers’ first point is only valid with respect to classical physical processes but not quantum processes which are fundamentally psycho-physical. With respect to the second point, the first author can agree that consciousness is primary but he takes that experiences are informational contents not properties or entities.

Of course, there are also deep philosophical questions associated with consciousness. Einstein once stated that “I like to think that moon is there even I am not looking at it” (see, e.g., Rosenblum & Kuttner, 2006). Then, there is the old question “If a tree falls in the forest with no one around to hear it fall, is there any sound?” (*Id.*). To answer these fundamental questions, we need to reconcile the “chicken-

egg” problems of consciousness and reality raised earlier.

Borrowing from certain philosophy of Hinduism, the herein authors are inclined to believe that: (1) Consciousness is both transcendent and immanent, that is, the transcendental aspect of consciousness produces and influences reality as the interactive output of consciousness and, in turn, reality produces and influences immanent aspect of consciousness as the interactive input to consciousness; and (2) Human consciousness is a limited or individualized version of this dual-aspect consciousness such that we have limited free will and limited observation/experience which is mostly classical at macroscopic levels but quantum at microscopic levels.

As a limited transcendental consciousness, we have through free will the choice of what measurement to do in a quantum experiment but not the ability to control the result of measurement. That is, the result appears to us as random. On the other hand, at the macroscopic level, we also have the choice through free will of what to do but the outcome, depending on context, is sometimes certain and at other times uncertain. Further, as a limited immanent consciousness, we can only observe the measurement result in a quantum experiment which we conduct and experiences the macroscopic environment surrounding us as the classical world.

Applying this dual-aspect consciousness ontology, we would respond to Einstein with the answer that the moon would still be there even if he was not looking at it because it is produced or influenced by the (unlimited) transcendental consciousness and observed or experienced by the (unlimited) immanent consciousness. Similarly, the answer to the old question would be that there are still sound heard by the (unlimited) immanent consciousness.

7. Closing Remark

In the year 2000 the beginning of the New Millennium, the herein authors humbly embarked on the mission of scientific study of consciousness. This mission made the first author to realize in 2003 that the GOD in whom we trust should be spiritual as well as scientific in this golden age of science. In other word, GOD

has to be known or revealed scientifically, if GOD does exist. This also means that science itself must also evolve and eventually unify with religion which itself must evolve. So, since then the herein authors have also embarked on the mission of searching for a scientific GOD. Indeed, since we are all made out of the same subatomic, atomic and genetic alphabets, the scientific GOD each of us seeks should be one and the same whatever our race, religion and other differences.

The herein authors urge fellow truth seekers to judge only by one's deeds. Every genuine truth seeker is welcomed to judge the herein authors' deeds.

In his controversial book "The End of Science" published right before the turn of the New Millennium, science writer John Horgan (1996) argued that we might now "fac[e] the limits of knowledge in the twilight of the scientific age." However, as Thomas Kuhn (1962) pointed out, science makes major progress

through paradigm shift. The herein authors believe that we are at the threshold of a rebirth of Science and Religion.

In closing, let us remind ourselves the proverb that "the [truth] is in the details". To eventually arrive at a science of consciousness, we must build and experimentally test various concrete models of consciousness which are connected to hard sciences. And to eventually transform, reconcile and unify science and religion, all truth seekers must work together in the pursuit of truth. All of us in science and religion must rise above ourselves. The new era of enlightened human existence critically depends on each of us truth seekers to shape. Science and Religion are sacred enterprises of truth. So, let freedom and knowledge to ring and let all truth seekers be the scientific & spiritual vessels to carry Science & Religion to new heights.

References

- Chalmers, D. *The Conscious Mind* (Oxford: Oxford University Press, 1996).
- Freeman, D. Acceptance speech for the Templeton Prize, Washington National Cathedral, May 9, 2000.
- Hameroff, S. & Penrose, R. Conscious events as orchestrated spacetime selections. *J. Conscious Stud.*, 1996; 3: 36-53.
- Horgan, J. *The End of Science* (New York: Broadway Books, 1996).
- Hu, H. & Wu, M. Mechanism of anesthetic action: oxygen pathway perturbation hypothesis. *Med. Hypotheses* 2001a: 57: 619-627. Also see arXiv 2001b; physics/0101083.
- Hu, H. & Wu, M. Spin-mediated consciousness theory. arXiv 2002; quant-ph/0208068. Also see *Med. Hypotheses* 2004a: 63: 633-646.
- Hu, H. & Wu, M. Spin as primordial self-referential process driving quantum mechanics, spacetime dynamics and consciousness. *NeuroQuantology* 2004b; 2:41-49. Also see *Cogprints*: ID2827 2003.
- Hu, H. & Wu, M. Photon induced non-local effect of general anesthetics on the brain. *NeuroQuantology* 2006a 4: 17-31. Also see *Progress in Physics* 2006b; v3: 20-26.
- Hu, H. & Wu, M. Evidence of non-local physical, chemical and biological effects supports quantum brain. *NeuroQuantology* 2006c; 4: 291-306. Also see *Progress in Physics* 2007; v2: 17-24.
- Hu H. We have a dream. *NeuroQuantology* 2008a; 6: 75-79.
- Hu, H. The state of science, religion and consciousness. *NeuroQuantology* 2008b; 6: 323-332.
- Kuhn, T. *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press, 1962).
- Planck, M. Interview with *The Observer*, London, Jan. 25, 1931.
- Planck, M. Address on the 25th anniversary of the Kaiser-Wilhelm Gesellschaft, 10/11 January 1936.
- Planck, M. Speech at Florence, Italy, 1944.
- Planck, M. *Scientific Autobiography and Other Papers*, trans. F. Gaynor (New York, 1949).
- Rosenblum, B. & Kuttner, F. *Quantum Enigma* (Oxford: Oxford University Press, 2006).
- Smolin, L. *The Trouble with Physics* (New York: Houghton Mifflin Co., 2006).
- Stapp, H. P. *Mind, Matter and Quantum Mechanics* (New York: Springer-Verlag, 1993).
- Woit, P. *Not Even Wrong* (New York: Basic Books, 2006).