

Perspective

Unified Field Mechanics & Its Applications: Paraphysical Jurisprudent Massacre Mediation

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Abstract

It is possible and thereby feasible to develop and implement a pragmatic methodology for a preemptive evidentiary system of 'Paraphysical Jurisprudence' for mediating the occurrence of massacres. A required comprehensive completion and formalizing of the tools of epistemology (theory of knowledge) already exists and has been tested both ecumenically and scientifically. The evolution of epistemology has followed the historical progression from myth and superstition to logic and reason to empiricism and now finally to the utility of 'transcendence' as a tool in knowledge acquisition. An inspiring example from popular culture is illustrated in the 2002 Hollywood film noir "*Minority Report*" designed by its director to present a 'plausible future world' for the year 2054 wherein an elaborate 'Precrime Unit' is tested to prevent murder by utilizing a trio of 'precogs' bathed in a 'photonic milk' able to presciently predetermine impending occurrences of homicide for which the Precrime Police Unit then intervenes to prevent. Disdain for a putative so-called scientific metaphysics by natural philosophers is deeply rooted in modern pragmatic societies; perhaps rightly so as consistency, credibility and lack of a comprehensive theory has been heretofore emphatically lacking. In addition to the major problem of repeatability is the perceived distinction between domains of the physical and so-called 'spiritual' as mutually exclusive. In this work a strong case is made for the rigorous viability and near term putative implementation of a system of paraphysical jurisprudence drawing on the utility of a panoply of concepts. The remaining question is when does feasible become practical in the face of a steady increase in the heinous massacre of innocents?

Keywords: Amber alert, epistemology, jurisprudence, paraphysics, scientific metaphysics, transcendence.

1. Brief Overview

All too numerous tragic events like the heinous 17 June 2015 massacre of 9 innocent African Americans worshiping in church by Dyllon Storm Roof in Charleston, South Carolina, or the 2 December 2015 San Bernardino, California murder of 14 by gunman Syed Rizwan Farook and wife Tashfeen Malik beg the questions; is it possible to develop a systematized format of 'Paraphysical Jurisprudence' providing viable intervention, and how soon could such a system be implemented? By 'paraphysical' we mean the rigorous utility of transcendence as a tool in

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prescient knowledge acquisition; the optimal form of which would be cognizant revelation confirmed by colleagues receiving/verifying similar input [1,2]. Although numerous uses could be availed for such skills such as thwarting pedophile child abduction; here we focus on a *posteriori* paraphysical applications to terrorist massacre prevention. Salient issues are:

- Is a Systematic Paraphysical Jurisprudence Possible?
- What Conditions are Required for Feasibility?
- What Personnel Would Optimally fit the Criteria?
- What Training would be Required?
- When Could Paraphysical Jurisprudence be Practically Implemented?

The possibility of such a system can be easily shown; as well as the criteria and optimal ‘training’ required for officiators. The remaining issue is then not ‘if’ but ‘when’ and under what conditions can such a system of jurisprudence be practically implemented. We also illustrate that the tools to complete the required epistemology already exist and that the perceived challenge of mutual exclusivity of metaphysics from Natural Science need no longer be applicable because the problem of defining consciousness (the nature of awareness - solving the mind-body problem) has already occurred [3] only awaiting experimental confirmation [4-7] before onset of the imminent new age of discovery, currently resisted by the erroneous premise ‘Mind equals Brain’ put forth by cognitive science [3]. Most recently proponents state: “... *consciousness cannot be observed, nor commonly defined ...*”. This myopic view could not be further from the truth; and delays progress in implementing new classes of mind based technologies. There is often severe opposition to radical new concepts especially if the advance is a paradigm shift; Copernicus delayed publication of his book until he was on his deathbed; Galileo was nearly executed and Einstein laughed at.

Ancient Greek philosopher Plato (4th Century BC) described ‘noetic insight’ as a form of knowledge acquisition beyond the depth of intellect and breadth of wisdom of the self where information was received from the cosmos itself by transcendence. There are not many instances in recorded history. Salient occurrences are Descartes report of the distinction between mind and body (mind stuff - *res cogitans* versus body stuff - *res extensa*) as a revelation from God; and Kekule’s dream of a snake swallowing its tail to configure the structure of the benzene ring [8]. The recent development of viable experimental protocols shortens the time until the advent of Unified Field Mechanics (UFM) [4-7], the 3rd regime of reality in the progression Newtonian Classical Mechanics – Quantum Mechanics - UFM.

2. Biographical and Ecumenical Proofs of Concept

Both personal and scriptural histories proffer support for developing a practical science of Paraphysical Jurisprudence. From a personal point of view, from 1972 on the author made lifelong ‘professional level’ commitments sufficient for receiving optimal level spiritual gifts; not that ‘revelation’ should be taken for granted, but that it would become commonplace if dedication to covenants was maintained at the proper level [9]. Such gifts are freely offered to everyone. “*Seek ye earnestly the best gifts*” [10]. Christ said, “... *the works that I do ... greater*

works than these he will do” [11]. Simply put, modern cultures do not generally promote a high level of spirituality; and too few rise to invest sufficient persistent effort and fewer concerted effort.

Sometime in 1974 or 75 (journal entry not kept) I decided to test my ‘burgeoning transcendent abilities’ by seeing if I could locate Patty Hearst, 19-year-old granddaughter of American publishing magnate Randolph Hearst, kidnapped on February 4, 1974 from her Berkeley, California apartment. She was beaten and lost consciousness during the abduction. Shots were fired from a machine gun during the process. Responsibility was claimed by an urban guerrilla group called the Symbionese Liberation Army (SLA) [12]. She was captured 19 months later on Sept. 18, 1975 and found guilty of bank robbery. Hearst’s conviction and long prison sentence widely seen as unjust; were commuted by US President Jimmy Carter, and she was pardoned by President Bill Clinton. [12].

The method used for locating her was operationally simple. I pinned a map of the northern California Bay Area on a wall and meditated prayerfully on it. A location on the map lit up. When I telephoned the local FBI office to report my findings, the agent promptly informed me that ‘if I called again he would have me arrested’. Soon I had confirmation that I had determined the correct city where she was hiding (I had not sought the actual street address); in retrospect I believe this was an initial lesson in my training [9]. Twenty-four years later in 2010 I learned that this is the same method utilized by Apostles for The Church of Jesus Christ of Latter-day Saints in determining where to assign missionaries to the field [13].

This procedure is highlighted in a conference talk “*The Divine Call of a Missionary*” by Elder Ronald A. Rasband called as the Senior President of the Presidency of the Seventy on April 4, 2009; having served in the First Quorum of the Seventy of the Church of Jesus Christ of Latter-day Saints since 2005 [13].

Here is a pertinent excerpt from Elder Rasband’s address:

I joined Elder Eyring (LDS apostle) ... in a room where several large computer screens had been prepared ... First, we knelt together in prayer. I remember Elder Eyring using very sincere words, asking the Lord to bless him to know “perfectly” where the missionaries should be assigned ... a picture of the missionary ... would come up on one of the computer screens. ... to me it was as if the missionary were in the room with us ... He told me that ... he liked to think of where the missionaries would conclude their mission. This would aid him to know where they were to be assigned. Elder Eyring would then study ... notes, and other issues relating to each missionary. He then referred to another screen which displayed areas and missions across the world. Finally, as he was prompted by the Spirit, he would assign the missionary to his or her field of labor ... I have learned that this general method is typical each week as Apostles of the Lord assign scores of missionaries to serve throughout the world ... having served as a mission president, I was grateful for a further witness in my heart that the missionaries I had received in New York City were sent to me by revelation ... After assigning a few missionaries, Elder Eyring turned to me as he pondered one particular missionary and said, “So, Brother Rasband, where do you think this missionary should go?” I was startled! I quietly suggested to Elder Eyring that I did not know and that I did not know I could know! He ... simply said, “Brother Rasband, pay closer attention and you too can know!” ... I pulled my chair ... closer to Elder Eyring and the computer screen! ... Elder Eyring would turn to me and say, “Well, Brother Rasband, where

do you feel this missionary should go?" I would name a particular mission, and Elder Eyring would ... say, "No, that's not it!" He would then continue to assign the missionaries where he had felt prompted ... As we were nearing the completion of that assignment meeting, a picture of a certain missionary appeared on the screen. I had the strongest prompting ... that the missionary ... was to be assigned to Japan. ... I tentatively and humbly said, "Japan?" Elder Eyring responded immediately, "Yes, let's go there." ... the missions of Japan appeared. I instantly knew that the missionary was to go to the Japan Sapporo Mission. He said that it is by the great love of the Savior that His servants know where these wonderful ... missionaries are to serve. ... called by revelation from the Lord God Almighty through ... His servants [13].

A similar example from LDS history; in June 1837 the Prophet Joseph Smith called Apostle Heber C. Kimball to go on a mission to England. Elder Kimball's call came as the two sat in the Kirtland, Ohio Temple. Joseph spoke with divine authority: "*Brother Heber, the Spirit of the Lord has whispered to me, let my servant Heber go to England and proclaim my gospel and open the door of salvation to that nation*" [14].

Some years later in 2002 I was able to perform another brief test for personal 'Proof of Concept' pertaining to a young Utah woman kidnapped by a sexual predator. A few days after Elizabeth Ann Smart was abducted from her bedroom in her family's Salt Lake City home on June 5, 2002 at the age of 14, I was at a monthly 'break the fast' luncheon with a small group of LDS friends hosted by our 'home teaching' couple. While we were discussing the Smart case, I prayerfully 'put up my 'antenna' and was immediately prompted that Elizabeth was still alive. She was found nine months later on March 12, 2003, in Sandy, Utah, 18 miles from her home, in the company of kidnapers Brian David Mitchell and Wanda Ileen Barzee [15,16].

3. Opposition to Paraphysical Jurisprudence as Violation of 'Free Agency'

On rare occasion over decades when broaching the subject of the possibility of transcendent intervention in child abduction, I was surprised to receive emphatic opposition - that such a system would be a violation of a criminal's 'free agency'. I didn't agree, I felt that prescient knowledge acquisition was no different than any other evidentiary procedure or 'Johnny on the spot' intervention. Now at time of writing, I have realized numerous scriptural passages pertain to agency. For example, in the New Testament, during the incident when the Lord asked Saul, "*Why persecutest thou me*" [17].

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed ... suddenly there shined round about him a light from heaven ... a voice saying unto him, Saul, Saul, why persecutest thou me? ... And the Lord said, I am Jesus whom thou persecutes; And he trembling and astonished said, Lord, what wilt thou have me to do? ... they led him by the hand, and brought him into Damascus. And he was three days without sight ... And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias ... enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he ... hath seen in a vision a man named Ananias ... putting his hand on him, that he might receive his sight [17].

A similar incident of interference with free agency from the Book of Mormon:

Alma the younger and the four sons of Mosiah seek to destroy the Church - An angel appears and commands them to cease their evil course ... the astonishment of Alma was so great that he became dumb ... weak, even that he could not move his hands; therefore he was taken ... even until he was laid before his father. And they rehearsed unto his father all that had happened ... and his father rejoiced, for he knew that it was the power of God. And ... after they had fasted and prayed for the space of two days and two nights, the limbs of Alma received their strength, and he ... began to speak unto them, bidding them to be of good comfort [18].

New World Nephite and Old Testament generals sought their prophet's advice in order to avoid defeat in battle: *"that God would make it known unto them whither they should go to defend themselves against their enemies, and by so doing, the Lord would deliver them; and this was the faith of Moroni"* [19]. And also from the Old Testament:

Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. Therefore, the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber [20].

And further from the Book of Mormon:

Moroni, also, knowing of the prophecies of Alma, sent certain men unto him, desiring him that he should inquire of the Lord whither the armies of the Nephites should go to defend themselves against the Lamanites ... And Alma informed the messengers of Moroni, that the armies of the Lamanites were marching round about in the wilderness, that they might come over into the land of Manti, that they might commence an attack upon the weaker part of the people. And those messengers went and delivered the message unto Moroni [21].

Numerous other incidents showing God's intervention to protect the righteous from harm in battle are highlighted in the Book of Mormon [22-24].

4. Utility of Transcendence in Data Acquisition

"Those who know that the consensus of many centuries has sanctioned the conception that the earth remains at rest in the middle of the heaven as its center would, I reflected, regard it as an insane pronouncement if I made the opposite assertion that the earth moves." – Copernicus [25].

We use Copernicus' conundrum as a reminder illustrating the general consensus that spirituality is not real and if it is it has no practical value. What follows in this section is a discourse proposing that an 'empirical metaphysics' completes the tools of human epistemology and can legitimize this question at a level tantamount to any other avenue of epistemological investigation. If Man is the paragon of animals, the apex of a Darwinian evolution, why is deity

or a teleological action principle necessary? It is only the hope for an eternal existence beyond this short temporal strife. The existence of God bridges the abyss of nothingness, the terror of nonexistence the Humanist faces, and brings into play – the utility of an intuition higher than reason. Some have suggested that this scenario is anti-intellectual. This would be true if followed blindly. Transcendence is not to make Mankind ignorant, lazy or to replace empiricism; it allows him to become superbly efficient in saving time and resources, and as proposed here to accelerate the process of solving extremely difficult social problems. Sections 2 and 3 demonstrate from sacred literature that transcendence can complete the tools of human epistemology and thus have great utility as a tool in paraphysical jurisprudence. The nature of Consciousness or the Mind-Body Problem has two main schools of thought, the theological and the scientific, with philosophy exploring the gap. Theology for the most part has been willing to let sleeping dogs lie; but recently a growing movement to scientifically understand Consciousness (Awareness) has begun because of serious problems related to the role of the observer in empirical measurement. The scope of the question is broad: Man's place in the cosmos, the basis of evolution, what is life, why are we here, are we alone, is there life after death, is there free-agency, is creation *ex nihilo*?

Einstein said, "*I want to know God's thoughts*". We intend to show how revelation as illustrated in Sects. 2 & 3 can be achieved. Human epistemology has steadily evolved from dark ages of myth and 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 is immanent. S&T represent opposite ends of a long continuum of schools of thought rather than mutually exclusive disciplines as often believed. To implement this required paradigm shift an integrative noetic science must include an adequate understanding of Transcendence and how to achieve it. "*For the first time since the Dark Ages, physicists Paul Ginsparg and Sheldon L. Glashow wrote ... we can see how our noble search may end, with faith replacing science once again*" [2,51].

Over 2,000 years ago Greek philosopher Plato considered this type of noetic insight, paraphrased as a corollary:

§ Noetic Insight

No matter how great one's intelligence or how vast the breadth of one's wisdom, noetic insight is cosmic insight transcending the capacity of the self [26].

The latter-day Mormon prophet Brigham Young went so far as to say "*All scientific discovery comes as a revelation from God*" [1]; while this may indeed be considered true, one would suspect that few would be aware of, or consider this possibility, especially since statistics illustrate that only about 20 to 30% of scientists believe in some form of god in contrast to 95% of the general population. Does this mean that few might initially be prepared to take advantage of the premises of noetic transcendence? An informal survey of colleagues has revealed that some have already begun using transcendent abilities in various ways in scientific endeavor and daily routine with reasonable success. However, no team efforts are known at this writing.

The value of the high level addition of Transcendence as a tool of science in theory formation would be to accelerate progress by saving considerable time, energy and funds by optimizing both avenues for empirical research and efficiency in contemplating and defining fundamental new tenets of a model. For example, early in my career I sat in on a round-table discussion by an august body of great thinkers of the age. They divided up a challenging problem into every logical possibility like spokes of a wheel. Each agreed to take a spoke or two, intending to spend the remainder of their careers working on their arena of interest of the problem. The utility of transcendence in cases like this would be to narrow the field to a single spoke or two.

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 certain optimal conditions because
- §3. Man is inherently a spiritual being (*The spirit and the body are the soul of man* [27]) imbedded in an anthropic multiverse guided by a unified field tantamount to the spirit of God.

A common ground [28] 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, putting the Darwinian naturalistic Bigbang cosmology into question. Other interpretations are available [29,30] supporting anthropic multiverse cosmology. The Anthropic Multiverse [3-7,29,30], an extension of Einstein's Static Universe model, is shown to naturally include a new action principle governing complex self-organized living systems (SOLS). This multiverse elucidates the physical basis of spirituality. All legitimate religions or life paths in principle provide avenues to transcendence. 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 a relevant aspect of spiritual evolution.

The Perennial Philosophy: *God exists and has revealed a path to find him* [31] is the best method for achieving an integrative result. 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. Because human beings are inherently spiritual [32,33], i.e. the evolution of SOLS and awareness depends on an inherent life principle; 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* [34-41]. 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; 'referring to the spiritual principle of cause and effect where intent and actions of an individual (cause) influence the future of that individual (effect)'.

4.1 Golden Rule Subsidiary to Love of God – The Great Commandment

For simplicity we will argue our case for paraphysical jurisprudence only from the point of view of Judeo-Christianity, but the reader is asked to keep in mind that the premises here are postulated to apply to all legitimate theologies or paths to enlightenment including, Christianity, Buddhism, Islam, Judaism, Hinduism, Taoism, Humanism, Primal Religions. The monotheistic religions Judaism and Christianity teach that the Golden Rule and other moral commands for human relations are subsidiary to the Great Commandment as supreme love for God, as affirmed in the Hebrew Torah and Christian Bible [42]. In contrast to the ancient ‘an eye for an eye’, Jesus gave a new command - "*Love one another as I have loved you*" [43]. 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.

The paramount statement relating to our purpose is Christ's teaching regarding the two great commands, specifically as stated in the last sentence:

Master, which is the great commandment ... ? Jesus said ... 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 [44].

Prophets are seers and revelators – constant users of transcendent abilities. The requirements for transcendence may be further clarified in terms of a three-level ‘karmic’ pyramid of weighted categories (‘Sin’ or violation of ethical principles, commandments or Karmic law) of decreasing severity: 1. Actions, 2. Speech, 3. Thoughts. 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* [45] is purported to have produced a rash of suicides on its publication; whereas a statement like ‘where'd you get that stupid shirt’ may hurt only one's feelings. The top of the pyramid represents sins of thought. Thought by nature is fleeting. As long as an *evil* thought is not dwelt on; it can be forgiven as quickly as contemplated. Only by persistent dwelling on a bad thought process would one slip down a level. At the top level of living, the limitations of being human come into play. Deity can expect no more of a mortal soul than sincerely trying to manage one's thoughts.

Thus individuals ‘Living’ operationally at the top of this ‘karmic pyramid’ spontaneously develop transcendent abilities provided one has sufficiently good karma or repaired any karmic debt or made all possible restitution for negative conditions of the past. If the premise for this noetic Principle of Transcendence is correct, a team of scientists comprised of any combination of valid religious paths will be able to utilize Transcendence not only as a tool in scientific theory formation, but also as a viable system for implementing paraphysical jurisprudence. Based on the fundamental premise that Men are spiritual beings [32,33] living in an Anthropic Multiverse; the following postulate is said to hold true:

§ Postulate 1.

Any individual or group of individuals operationally living at the level of ‘perfect thought’ management spontaneously develop transcendent abilities.

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 God¹. The activity of thought is at the limit of human control. Human beings cannot be expected to have completely perfect control of their thoughts. The karmic rule is satisfied if one does not dwell on negative thoughts.

A power factor exists. Christian doctrine states: *Charity covereth a multitude of sins* [46]. This charity or good works, (charity of time or substance) provides a power factor for eliminating residual or negative Karma enabling the time to be shortened in reaching the apex of the pyramid or the transcendent state. Giving love to a neighbor, even in the quality of a simple greeting is also a form of charity.

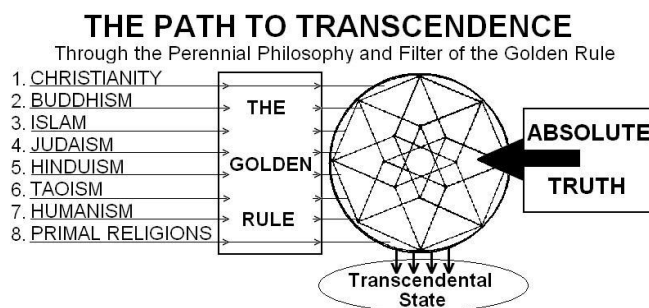


Figure 1. Because of the inherent spiritual nature of mankind as part of an Anthropic Cosmology with an inherent teleological life principle (spirit of God, chi or *prāna*) and the concomitant existence of ‘Absolute Truth’ in regard to spiritual matters, the Golden Rule, as a universal principle of the Perennial Philosophy provides a path to both find God and spontaneously develop transcendence.

The basic needs of all life on Earth are optimized by ‘The Golden Rule’- treating other entities and the environment holistically in the same manner as we would like to be treated. This perennial philosophy is an absolute truth that relates to all sentient consciousness universally throughout the Holographic Anthropic Multiverse where intelligent life is the rule not the exception. Transcendence can be achieved by a high level adherence to the universal tenets of this 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 imagination. 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

¹ Unpardonable Blasphemy – This is not a condition of swearing or cursing of the general kind directed at God or taking his name in vain; but a very rare occurrence of a fully ‘transfigured’ entity who has beheld God face to face like a Moses, who then literally turns to fight against God.

ultimately leading to world peace, higher quality of life and amelioration of environmental concerns.

4.2 Transcendence as a Tool in Paraphysical Jurisprudence

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 a universal empirical metaphysics be possible? Whatever one's spiritual path - the dance of a twirling Dervish, fasting, meditation, charity, chanting, prayer or peyote, it is achieving the resulting pure transcendental state that is of paramount importance.

As illustrated here for Noetic Cosmology a team of investigators attempting to utilize transcendence might also utilize the historical tracts or scriptures pertinent to their individual path as a starting point to help guide the questions posed to the universe. Scripture reading like meditation is a form of prayer. 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 sense of knowledge acquisition [2] 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, if one is studying a mathematical 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 in some way to the problem at hand.

We wish to make it clear that receiving such 'revelations from God' need not interfere with experimental verification; because as mentioned earlier all theory formation has a metaphysical element when initially formulated in the creative mind(s) of its inventor(s) [1,2]. 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 theory testing. There is already a growing movement for integrating science and theology [47]. Examples of noetic insight from history are Friedrich Kekule's dream of a snake joining head to tail in the discovery of the benzene ring [8], or perhaps more pertinent to our interest in the nature of consciousness here, Descartes' claim of receiving a revelation from God designating to the distinction between mind and body [48]. Descartes 'vision' has remained controversial for over 400 years and is only now about to be tested by the methods of noetic theory [4-7]. Science, if my work here has been successful, has finally progressed to the point where this is possible.

The great value of developing an integrative discipline of science and spirituality is that potentially 10's, 100's, or even 1,000's of man years could be saved, along with the monetary resources expended on spurious research paths that could alternatively be used to alleviate human suffering or maintain the environment etc. The timing in the *Zeitgeist* seems on target as history is already suggesting another exponential increase of technical information; so to keep pace transcendence seems timely. As an example of a test question, for example, noetic theory considers the Bigbang an erroneous interpretation of astrophysical data (Hubble discovered

redshift not a Doppler expansion of the Universe); more horrific since a Nobel Prize has been awarded for the Bigbang's discovery, touted as one of the most profound discoveries of the last century. If this noetic premise is proven true, some of the best minds in astrophysics could have more efficiently expended hundreds of thousands of man-hours over the last 75 years. Science by definition is satisfied only by empirical evidence and theology by quietly submitting to faith with an ensuing hope of spiritual insight. Nobelist Francis Crick believes that the concept of a soul is a myth and that modern neurobiologists (except notably the late John Eccles [49]) see no need for a religious concept to explain the interaction of nerve cells [50]. He calls this an *astonishing hypothesis* since over ninety percent of the earth's population believes in the soul.

From the author's personal history as someone who has learned to use the noetic principles outlined here for the utility of transcendence in scientific theory formation and data acquisition [2,9]; It is satisfying to note that Nobelist Sir J.C. Eccles appeared to him in a vision around 4 AM one morning a decade ago in Oakland, CA USA, smiling in acknowledgement. He had wanted to know who would complete his work in formalizing his mind-body interaction concept he called the Psychon [9,49,52-57]. I am not finished, but in the last 3 years have made a successful beginning. Three papers can be found online [58-60].

Finally, now to conclude this subsection and align transcendence to paraphysical jurisprudence. Many personal and scriptural scenarios have been reviewed (Sects. 2,3), along with the commonality of '*all scientific discovery coming as revelation from God*' professed as fact by LDS prophet Brigham Young [1]. If one has the faith to believe, or has received information by revelation; the scenario up to that point seems credible. But to have small groups of evolved individuals sequester themselves to receive revelation of future massacres, seems much more difficult for followers of the Torah or the Gospel, even for those who enjoy a periodic presence of the Holy Spirit. All that need be said regarding the practicality of a paraphysical jurisprudence was also presented in the scriptures [10,11,13,14,17-24,35-41]. One need only follow the suggestion of the Angel Moroni, '*when you have received these things, ask God if they are not true*' [61].

4.3 Absolute Truth in Theology

The philosophical or theological concept of absolute truth is something has been argued for centuries; whether there is such a thing, what form it takes, can it be proven, and what are the implications if any. A very simple perspective is taken here: Absolute truth indeed exists; it is independent of opinion or even what some kinds of empirical tests might show; because sometimes interpretation can be ambiguous. Absolute Truth can only be verified through transcendence. For example, in near history the Earth was considered flat (as seen from any mountain top or the seashore) and as the center of the universe.

Although we might be interested in forms of theological Absolute Truth like 'the Gods organized the Earth and gave life to man' [62]; some theological elements will not easily lend themselves to standard experiential-experimental forms of 'empirical metaphysics' and will have to be 'confirmed' by mutual verification by teams of noeticists experiencing the same transcendent "facts" or remain faith-based until a viable experimental protocol can be designed. Critics might

consider the “divinations” of a particular group a form of group hysteria, which might be dispelled if disparate groups are causally separated. If we consider God to be the Great Physicist, it is physical truths that science would be most interested in, and also most readily verified by standard empiricism after transcendent discovery points the way. It is difficult to predict what the world might do when it realizes that the path to transcendence is formulaic, and while not necessarily a cake-walk so to speak, is certainly no more difficult than the concentrated effort required for learning to play the piano proficiently. And the earlier one began the easier the journey. This is not unreasonable considering that most scientists undergo an average of 22 years of study in preparing for an academic life, plus the lifelong study to keep abreast of developments in one’s field(s) [2,62].

4.4. Absolute Truth in Science

Interestingly there already exists a concept of absolute or immutable truth in science:

A truth that represents a permanent and final grasp of some limited aspect of nature. Most people would say this is incompatible with the expectation that our theories will be falsified. I adhere to the expectation that our theories will be falsified, and look for the immutable truth only in those theories that have already been falsified. Newtonian mechanics...is an example of the most certain and permanent truth man has ever achieved. Its only failing is its scope; it does not cover everything [51].

Now that Newtonian Mechanics has been falsified it is an 'absolute truth' in the Classical (non-quantum, non-relativistic) domain it describes.

4.5 The Path to Transcendence

Consciousness is an ubiquitous cosmological principle [32,33]; and the human mind is a complex system imbedded in this universe. Inherent in the nature of the human mind is a fundamental spiritual component; that allows absolute truth to be perceived from rigorously following any valid perennial path. Transcendent abilities seem to derive from three main avenues:

- 1) A specific type of innate personality structure, which comprises our psychological makeup, level of intelligence, knowledge and wisdom, as a soul which occupies the local temporal spacetime structure and nonlocal eternal elemental intelligence of the individual psychosphere (domain of individuality) [63].
- 2) Special gifts that the universe bestows upon us for its own purposes, or more likely through modification of number 1 above or that we have developed by certain forms of psychological stress or have earned as in 3 below.
- 3) Personal preparedness; which seems to equate in direct proportion to living life by the golden rule and any other pertinent ethical principles becoming sufficiently evolved to the degree of acquiring and utilizing transcendence optimally.

There are exceptions to the ascension of the basic karmic pyramid and more details beyond the scope of the discussion here, but as a simple generalization, as one climbs the Karmic pyramid of perfection, the threshold of spiritual enlightenment or reaching the transcendent state

occurs when our imperfections become limited to misdeeds of thought only [64]. There is a motivational factor also, and wisdom can also relate to mastery of the principles related to the chosen path that might enhance or vary the optimization of this threshold. It helps to be actively engaged in a worthy cause or service to humanity (charity). Idleness would be a detractor to spiritual awareness. One must at least be involved in meditation or prayer to a high degree.

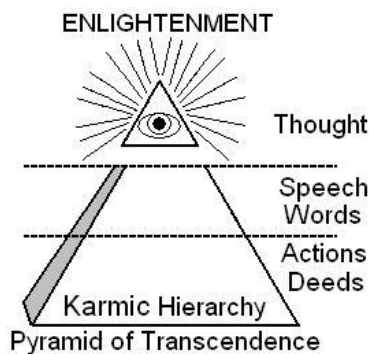


Figure 2. Pyramid of Transcendence / enlightenment. Individuals ‘Living’ operationally at the top of this ‘karmic pyramid’ spontaneously develop transcendent abilities. ‘Sin’ or violation of ethical principles, commandments or Karmic law can be classified into three weighted categories of decreasing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

One must also choose a viable spiritual path. It does not seem reasonable that one could pay singular homage to a stone, currency, psychotropic pharmacopoeia, or ‘legal’ forms of passion and expect a significant degree of success while mentally occupying the top of the pyramid. Of the 10,000 spiritual paths existing on Earth today, one must use one that works. One's stage of personal growth limits the choice of perceived path. Some paths are significantly better; and it seems that there are relatively few that enable true enlightenment in a reasonable or shortened length of time. The path must therefore be chosen carefully. *"It takes nearly a quarter century to become a great physician. Why, oh, why do people think they can fathom the most spiritual depths without the necessary experimental and laboratory work accompanied by compliance with the laws that govern it?"* [62]. LDS prophet S.W. Kimball further states this expertise comes from personal righteousness followed by revelatory experience precept upon precept.

Modern culture does not overtly promote spirituality; although most societies have a ‘priestly class’ following some degree of asceticism proffering various degrees of spiritual evolution. For example, the author grew up as a Catholic, the one time he found a sermon sufficiently interesting to ask the priest a question after the service; the priest bawled him out saying, ‘what do you want to know that for? Go into the ministry’! There is a clear gap between ministers and the general congregation in the Catholic Church. Reflecting the author’s LDS bias; the 1st Mormon prophet Joseph Smith said, ‘a religion that isn’t sufficiently demanding (strict) does not produce perfection’, suggesting Mormonism provides an easier path to transcendence, in fact Mormons are essentially commanded daily to develop spiritual gifts [10,11]; and become enlightened, *“Be ye therefore perfect”*.

4.6. The Law of Hierarchies and Noetic Epistemology

In applying Noetic Unified Field Theory [37-39] to the quantification of the soul [40] where “*The spirit and the body is the soul of man*” [27]; how does the metaphor of the Karmic pyramid relate physically as a law of hierarchies as the means for reaching the transcendental state? Following the philosophy of Plato, we have secularly and ecumenically defined noetic insight [2,26] as the highest form of knowing; and stated that transcendent communion operates because ‘*the spirit and the body is the soul of man*’ [27] and ‘*all spirit is matter*’, i.e. spirit is physically real [65].

From the Earthly (temporal) perspective it is not easy to see that ‘*all spirit is matter*’ because ‘*it is more fine or pure, and can only be discerned by purer eyes ... ; but when our bodies (and minds) are purified we shall see that it is all matter*’ [65]. But in the meantime, in our temporal existence, the human soul is comprised of earthy matter and spiritual matter in a complementarity of temporality and eternity. Our consciousness is imbedded in temporality; this is where our sensory apparatus is coupled. It is a misconception that there is a ‘sixth sense’. What actually happens is that the sense of awareness decouples from temporality and recouples to a higher dimensional realm of the spirit instead, which is in closer proximity to the flux of the vital noetic unified(spirit) field. This is what occurs when one achieves the transcendental state. In a crude metaphor this could be likened to an electron going to a higher orbit in an atom when it is energized. The confinement of the electron to the higher orbit is similar to the senses being coupled to a higher plane of space where the spirit flows.

Newtonian mechanics was cast in a 3D absolute space. Einstein showed us that we live in a 4D spacetime, which is the limit of our normal perceptual phenomenology; but God dwells in the complete hyperstructure of at least 12D (relative to the Earthly creation) because this is the minimum number to describe eternity – meaning being causally free of temporal reality. Sins of deed and thought maintain a gulf from the 12D realm of perfection separating us from the full unity of the spirit and confining our matter to the 4D subspace.

Our goal should be to separate our being from the dross matter of imperfection and *precept-by-precept* climb the ladder of transcendence to the full complement of light. Like light reverberating between perfectly aligned mirrors producing a coherent reflection creating a laser light explosion in all the directions, not attenuated by any darkness that stops the light or makes it tarry into dissipation.

5. Tactical Dilemmas – Statistics and Value of Life Versus Funding

Human life on one hand is generally considered priceless; but how much can practically be invested in ‘saving’ a single person on the other hand? While it is relatively common to pay millions in ransom for retrieving kidnapped individuals and the US government has invested trillions in interventions like the Iraq war; what is the optimal investment for instituting jurisprudent programs for terrorist massacre intervention?

The National Center for Missing and Exploited Children (NCMEC) using Department of Justice data found that about 800,000 children are reported missing every year in the US amounting to more than 2,000 per day. However, of these the NCMEC reports that 203,000 of these children are kidnapped by family members. Fortunately 99.8% of these missing children return home for common reasons like miscommunication, got lost, ran away or kidnapped by family member in custody dispute [66]. It is the approximately 1.2 % predatory stranger abduction where about 74% of those children are dead within three hours of abduction that concerns us here in terms of developing Paraphysical Jurisprudence. The importance of the ‘Amber Alert’ [67] program is discussed below.

How much can/should be invested to save the approximately 25 children abducted in the US annually by predators? This conundrum is addressed in the next section.

6. Implementation

If one or a group of individuals were motivated to form an organization to implement Paraphysical Jurisprudent Massacre mediation and or the prevention of child abduction ‘today’, a program could begin by simply following common practices of business formation, i.e. form a nonprofit foundation for example, raise the required funds and locate the evolved ‘officiator’ and support personnel necessary to operate the organization. Also an optimal site of sequestration would be required to limit interference with spirituality, i.e. a location of sufficient ‘sacredness’.

The organization might initially be staffed by volunteers if needed or desired. Once up and running if the ‘officiators’ are not financially independent expenses would be available as negotiated. Optimal methodologies might be utilizing the format of maps and computers the author tested and the LDS church uses in discerning where to place missionaries [13]. If child abduction were to be included, the organization could make arrangements with local and national authorities to receive the Amber alert. Similar arrangements, though probably more difficult to negotiate initially, would be to receive data from the FBI and Homeland Security.

If cases such as the Book of Mormon scenario where the prophet Nephi transcendently solves the murder of the Chief Judge Seesoram by his jealous brother Seantum [68] actually occur, demonstrating the relative nature of time and that evolved individuals can have the ability to discern future events, including the exact words that will be spoken; legal teams might be required to lobby for the evolution of laws relating to evidentiary procedures and penalties associated with arms possession. For example, if a presciently suspected terrorist was stopped ‘entering a building with a suspicious cache of arms in his possession’ as a suspected massacre incident; penalties for arms possession with ‘suspicion of intent to massacre’ might need to be increased, especially if this type of ‘Nephi Scenario’ didn’t lead to a confession.

Like any ‘job’ application, an interview and trial period would probably be required. An LDS prophet has stated that Mormons who are temple workers stand among the top 2% of the church population. One might surmise then that of this group Temple Sealers would be in the top 0.5%. Ordinance workers love their work and performing this type of service in the House of the Lord. There are power factors in becoming enlightened. For example, scripture says, ‘*charity covereth a multitude of sins*’ [46]. Underneath the mantle an ordinance worker ‘wears’ lies a gospel

principle that may or may not suggest that the ordinance worker left to himself (no longer a temple worker) would not remain in the 2%. This principle (discovered by research and verification in discussion with Sealers) is that attending the Temple once a year or once a month for example, gives the temple patron a wonderful spiritual ‘blip’. But by attending the temple a minimum of once a week these dots stay connected and one might say that the individual is no longer ‘*Homo Sapiens*’ (intelligent person) but becomes ‘*Lucis Sapiens*’ (wisdom of light) as a river of spiritual enlightenment remains within. This ‘fact’ is illustrated in the book of Ezekiel [69].

There is another class of Latter-day Saints that would likely be highly skilled in becoming transcendent officiators for paraphysical jurisprudence programs. They are called the elect or ‘just men made perfect’ who have made their Calling and Election Sure [70]. Enlightened parties in the scriptural histories exemplified, received revelation merely by asking; it thus seems likely that if a paraphysical jurisprudent program is inaugurated, it would bear fruit.

7. Summary/Conclusion

A best effort has been made to review the most pertinent required parameters and possibility of implementing a paraphysical jurisprudent massacre mediation program on a ‘proof of concept basis’ in the United States and then conceivably the world. The program could be applied separately or jointly to both child abduction, massacre prevention and possibly other scenarios. Imminent practicality has been promoted, suggesting that all that remains for immediate implementation is for a test group(s) to be step up organizationally and financially. Two brief pilot studies by the author, supported by scriptural histories suggest the Lord God is not only willing and ready to support such transcendent intervention programs; but congenially offers such services. It is the author’s opinion that the scriptural and logical delineation of the details and premises herein make a profound case for a practical implementation of massacre mediation. In a sense any thoughtful and reasonably evolved individual could have written this document; but what gives pause is that it seems that over the past 40 years of considering this effort; the author was prodded, taught and most saliently received transcendent insight that essentially made this effort inevitable. This scenario in tandem with the aforementioned intimation that any ‘reasonably evolved individual could have written this document’; declares that this ‘method of mediation’ is nothing less than a profound gift from God that should not be wasted.

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