

Article

On God & the Spiritual Realm

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Abstract

A series of brief essays is presented in my attempt to demystify the nature of God and the means by which communication with God and soul is possible. I present a model that depicts my concept of the spiritual realm and its role in transcendent communication between body and soul. I then ask if it is possible to do for oneself that which one usually prays for and supplicates God to do.

Keywords: God, spirit, soul, supernal consciousness, transcendent communication

Introduction

Does an intangible spiritual realm exist beyond our mundane world? Eastern mystics and Western theologians agree. Is it possible for us to ascend beyond our material reality to commune with and experience a transcendent reality? Again, many voices agree. As a skeptic, I could not accept this without a rational argument and persuasive evidence. I am amazed to find that the best arguments are currently presented not by theologians or mystics but by daringly perceptive scientists. Scientist-philosophers are exploring the foundations of the physical world and its relation to our consciousness. They have posed and pondered questions beyond those that can be answered by conventional empirical techniques. These essays offer some thoughts and answers regarding the nature of God and the spiritual realm.

Exclusion of God

I'd like to leave God totally out of the picture, especially the revealed God of various religions and their scriptures. I would prefer to concentrate on the nature of the universe without invoking God. I can't, because when I attempt to exclude God, the concept of God keeps reasserting itself. God or the imperative for a first cause springs up when cosmologists declare: there was nothing, then bang! there was something, space, time, atoms, stars, planets, galaxies and so on. The question following such a declaration might well be 'How and why did the immense and unique cosmos spring into being and why am I here to ask?'

My earthbound mentality demands causes, then causes of causes, finally a first cause, an uncaused cause. I cannot accept a causeless past or fuzzy fragmented future. So, I posit God, a God that knows what I cannot know. I then assert that I am somehow an aspect of such a God - sharing a supernal consciousness - which I could neither originate nor perpetuate and certainly cannot presume to completely comprehend.

My mind, the typical human mind, is imprisoned in space and time. Earthbound minds are so

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ensnared in space and time that it seems necessary to speak of a first cause or place and time of origin and an evolving reality. We insist on an initiating cause and a tangible venue for every event. If we could attain the intellectual capacity of transcendental spiritual beings, we might not be distressed by a lack of concrete spacetime coordinates. I imagine spirits and souls reveling in a timeless transcendental domain are quite at ease flitting about in a realm devoid of the shackles that bind mortal beings to a material, space-time world.

The God Problem

I might craftily avoid the troublesome semantics of the 'god problem' by proposing the abstract acronym Gaia Ordinated Destiny (GOD). I might then suggest *that* GOD represents a spontaneous self-regulating aspect of the physical world rather than a supernal consciousness beyond human experience, understanding or management. I might also suggest that GOD generates and governs the cosmos, its worlds and all their sentient inhabitants. I might cautiously insist that such a GOD merits some acknowledgment, even some intellectual investment - from skeptics, believers, theists, atheists, gnostics, agnostics, mystics, metaphysicists and even those who are utterly indifferent or simply preoccupied with human self-indulgence.

I originally considered assigning the term Grand Omnipotent Designer to the acronym GOD. I abandoned that upon learning Stephen Hawking published a book entitled *The Grand Design*. In this book, Hawking eschews God as a first cause and prefers instead what might be termed Darwinian cosmology. He espouses a multi-universe concept because it allows the means by which a particular finely-tuned universe, such as ours, may evolve and survive as one among many, if it is fit to survive. In their struggle to survive some universes may succeed, others may fail. Some enjoy extended lives while many collapse, become extinct due to poor or profligate use of available resources beyond permissible parameters. The most interesting of those fit to survive are universes possessing physical properties that produce environments for evolving and sustaining selfaware beings like us.

In his argument Hawking elaborates on notions that might be labeled as intelligent design, a term which he disdains because it is usually interpreted as implying that the designer is God. Hawking's quest for a grand design is focused purely on "understanding of the laws governing us and our universe" and "abstract considerations of logic" that "lead to a unique theory that predicts and describes a vast universe full of the amazing variety that we see." He adds, "If the theory is confirmed by observation, it will be the successful conclusion of a search going back more than 3,000 years. We will have found the grand design."

Hawking's idea of a grand design excludes God because he prefers instead to understand the mechanics of cosmos creation - from the quantum level and upwards towards the stars and ultimately towards the cause and purpose of human existence. Hawking advocates the idea that, "Spontaneous creation is the reason there is something rather than nothing, why the universe exists, why we exist. It is not necessary to invoke God to light the blue touch paper and set the universe going"

God in Our Image

Voltaire said, "If God did not exist, it would be necessary to invent him," That is precisely what is done by virtually every Western prophet and theologian. It is the vocation of prophets and priests to found religions and to invent gods that are cleverly sustained by scriptures and dogma. It is the duty of clerics to preach the invention and associated dogma.

Jean-Paul Sartre, wrote in *Existentialism and Human Emotions*, "The best way to conceive of the fundamental project of human reality is to say that man is the being whose project is to be God or if you prefer, man fundamentally is the desire to be God." Every man has to some degree a desire for god-like powers to either rule or remedy the world. Jesus was particularly successful at this. The deification of Jesus was the means by which a personal and friendly god was invented and the means by which a long-lasting religious institution was established.

The multi billionaire arbitrageur George Soros boasted that he is fulfilling his desire to be God. I'm unsure whether Jean-Paul Sartre would approve the way George Soros wields his vast financial power or the manner in which he manipulates social institutions and governments. A student of Bertrand Russell and Karl Popper, Soros as a presumptive god incarnate has prescribed and promoted a world-wide 'open society' and ultimately an earthly paradise. He might well heed his teacher Popper who wrote, "Those who promise us paradise on earth never produced anything but a hell."

The purpose and project of most priests and theologians is more modest but they can still be misguided and mendacious. They invent gods that transcend the flesh, gods that create and rule the material world from aloft and afar and set standards for human behavior. The Judeo-Christian-Muslim God is such a god, a transcendent god. But, often in the name of such a remote god, priests and mullahs devise institutions and dogma which depict that god as an authoritarian dispenser of punishments who rewards those believers who flock to this or that religion. Supplications to that god are demanded by priests and mullahs who have attained influence and persuasive power presumably bestowed upon them by the god they invent. Belief systems are often founded on religious texts that may have been corrupted in translation or interpretation.

Knowledge gained from science, insights gleaned from metaphysics, truths glimpsed by reason reveal the kind of God that should be acknowledged and recognized, or invented if necessary: an amiable loving God that transcends the material world, a God that creates souls and incarnates souls to carry on a work in progress, a God that needs souls and incarnate beings to assist in that work. That God relies on thinking beings, just as that God creates the consciousness imbued in thinking beings dispersed on worldly habitats contrived for their convenience and comfort and often their trial and discomfiture.

The God Concept

The first step is to have a concept of God. God then exists because the concept exists. That God is conceived as the genesis of consciousness. But then ask: from where does that consciousness arise? What motivates and sustains the shared consciousness that compels us to conceive of and divine the nature of God? - even to deny the same God! It is a circular process, a process of bringing refinement and order out of a primordial chaos. It is an exercise in self-awareness and self-discovery of every enlightened being.

It is natural to feel obligated to, to reevaluate, to refine - even repudiate - God and the nature of God's transcendental realm. We pretend to learn from God. We study the God of our conception - we study that God's creation. We want to know our God's thoughts, we want to know how our God created the world and its inhabitants: We investigate and reason retrospectively as though we had no part in creating the God we choose to comprehend and revere. We boldly prescribe the tenets of God and with easy confidence we subscribe to those tenets, as though we received them by divine revelation.

We can now, even more confidently than before, create God 'in our own image' because our modern and emergent sciences and metaphysics provide a rationale and residence for transcendental beings. I believe I have found a place, province, and residence where God can abide - omniscient and omnipotent - radiating a supernal consciousness. Science and modern philosophy can envision a transcendental platform from which the Mind of God may operate - to create and manage worlds. Indeed, empirical science has opened windows through which we may minutely perceive the presence and works of God and through which we may learn how God operates and instructs and guides us to advance the work-in-progress.

Residence of God

Jacob Needleman in his exploration "*What Is God?*" invokes the notion of a metaphorical awakening to the presence of ". . . the invisible mountain around which light curves so that the mountain is invisible and untouchable - until . . . the mountain chooses to touch us, to draw us toward itself only because we wish to find it . . ." In his journey from atheistic 'godlessness' to 'experiencing God' Needleman awoke by directing his attention inwards. Needleman cautiously asserts that, "we are on the verge of saying, knowing, the shocking truth that God needs not just man, but awakened man, in order to act as God in the human world. Without this conscious energy on the earth it may not be possible for divine justice, mercy, or compassion to enter the lives of human beings." It seems clear from this view that awakening means emerging from a 'sleepwalking' self-centered state and engaging oneself with the supernal consciousness that resides within each human being. For profound brevity I simply cite Albert Einstein to whom it seemed that "nature exhibited traces of God" like "a natural theology" and that with the help of

natural science "the thoughts of God may be tapped and grasped." (Max Jammer in *Einstein und Die Religion*) Thus, we may find that God resides within and around us - and communicates with us - if we seek enlightenment.

The God Postulate

Belief in the existence of God need not be an act of faith but an intellectual exercise based on insightful and unbridled reasoning. Advances in quantum physics and cosmology raise questions and reveal things that make such an analysis necessary and fruitful. A rational foundation for the analysis is provided by new knowledge from scientific investigations of the subatomic quantum realm, the cosmic astronomical realm and everything in-between. A significant starting stance is the realization that human consciousness seems to reside in a transcendental domain that exists simultaneously apart from yet accessible from within the scope of the physical world of empirical science. Today, among the most noteworthy exponents of the rational approach to God are Bernard Raisch (*The God Theory*) and Paul Davies (*The Mind of God*).

Baruch Spinoza declared: nothing exists but God. The principal theme and content of Spinoza's foundational work *Ethics* is: "God is one, that is, only one substance can be granted in the universe. Whatsoever is, is in God, and without God nothing can be, or be conceived. God is the indwelling and not the transient cause of all things. All things which are, are in God. Besides God there can be no substance, that is, nothing in itself external to God." I adopt Spinoza's assertion as 'the God postulate' with the following stipulation: I substitute the word Consciousness wherever the word God appears. "Consciousness is one, that is, only one substance can be granted in the universe. Whatsoever is, is in Consciousness, and without Consciousness nothing can be, or be conceived. Consciousness is the indwelling and not the transient cause of all things. All things which are, are in Consciousness. Besides Consciousness there can be no substance, that is, nothing in itself external to Consciousness." This rewording is illuminating because it correlates the transcendent nature of God with the transcendent nature of consciousness - the supernal consciousness..

In *The God Theory* Bernard Raisch clarifies the God postulate by observing that: ". . . our consciousness is a part of the Creator's consciousness: We are not fully aware of this, however, because the experience of physicality retains its infinite potential only when it is not fully defined. Our incomplete knowledge of physical reality enriches our human experiences maintaining its novelty, its unanticipated outcomes, its newness. It allows us each to live our lives as a great adventure." I support Raisch's ultimate summary that: (1) Human beings are immortal spiritual forms that evolve through temporary bodies. (2) There exist realms of reality beyond the presently known particles and forces of modern physics, and that (3) Individual consciousness is somehow linked to or a part of an infinite consciousness.

The Spiritual Realm

The reality and nature of the spiritual realm figure prominently and profoundly in establishing the both the reality and nature of God. Both hinge on the transcendence of consciousness - call it 'higher consciousness' to differentiate it from self-awareness or sentient consciousness which are merely operational factors which keep the body-brain going in its struggles with life - survival, procreation, comfort, coping, competing, and so forth. These 'lower consciousness' attributes are empirically measurable - they are termed 'emergent' - a consequence of biological evolution. Higher consciousness transcends the physical - is 'spiritual' - and needs to be demystified because it connotes communication with one's soul and with God.

The role of spirit in higher consciousness communication is depicted in Figure 1 as an integral aspect of the mind which apparently spans three strata: (1) the superstratum (the transcendent domain of pure thought), (2) the mesostratum (the mediating domain of information, signals, energetic fields), and (3) the physiostratum (the domain of spacetime and temporal-objective material reality). In this context, spirit is a signal modality extending from the superstratum continuum to the physiostratum discontinuum via signals through the mesostratum.

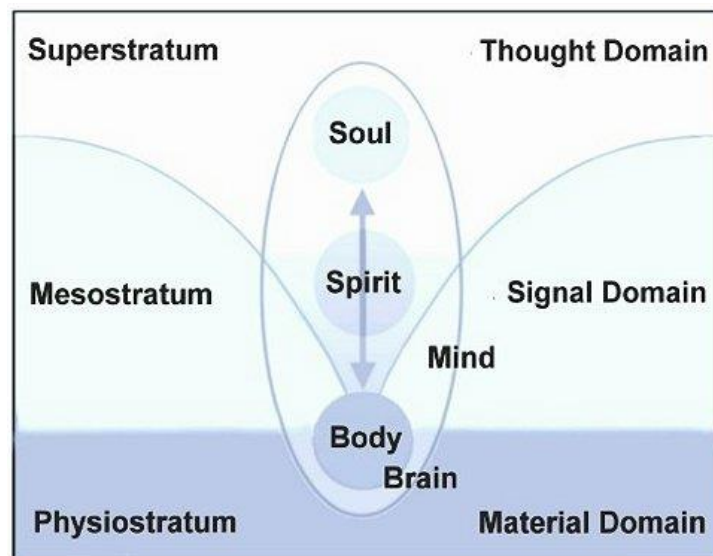


Figure 1 - Soul~spirit~body triad of mind.

Although the words soul and spirit have theological and ancient scriptural connotations, I adopt the notion that each individual soul is the superstratum focus of a conscious entity while spirit is a mesostratum signal transmission modality which informs the material lower conscious entity - the brain/body. The brain/body is the physiostratum focus of the transcendent higher consciousness. The mind is defined essentially as a loop that unites the brain and soul foci via a 'spiritual'

download/upload signal cycle. The living mind is thus an upload-download loop of the soul~spirit~body triad.

Tangled Entelechy

We are aware of the transcendent superstratum and mesostratum indirectly by their ubiquitous influence on the material domain primarily by their influence on our consciousness and our tangible realities. From the modern evolutionary standpoint, while the sudden appearance of cellular and higher life forms are improbable, evolution proceeds nevertheless, stepwise, stochastically. Viewing the human body as a communal super-colony consisting of trillions of differentiated cells moves us to an exploration of symbiosis.

Some symbiotic relationships are obligate in that both symbionts entirely depend on each other for survival. Others are facultative, meaning that they can but do not have to live with the other organism. Symbiotic relationships include those associations in which one organism lives on another, or where one partner lives inside the other (such as lactobacilli bacteria in humans). Strange symbiosis loops prevail wherever life appears, down to the level of individual cells which cannot exist viably without the presence of symbiosis among enzymes, amino acids, cell membranes, and nuclei.

One of the most improbable symbiosis loops is described by Douglas Hofstadter in *Gödel, Escher, Bach: an Eternal Golden Braid*. Hofstadter describes a paradox which he entitles ‘which came first-the ribosome or the protein?’ He writes: “Ribosomes are composed of two types of things: (1) various kinds of proteins, and (2) a kind of RNA, called ribosomal RNA (rRNA). In order for a ribosome to be made, certain kinds of proteins must be present, and rRNA must be present. For proteins to be present, ribosomes must be there to make them.” Hofstadter asks, "Which comes first, the ribosome or the protein? Which makes which? Of course there is no answer because one always traces things back to previous members of the same class, just as with the chicken-and-the-egg question, until everything vanishes over the horizon of time."

We discover an improbably entangled entelechy when we ask: which came first, ‘the ribosome or the protein?’ or ask ‘which came first, the chicken or the egg?’ In the grand scheme of things they are one and the same: an improbable unity. The egg is the chicken, the chicken is the egg, the one is nothing without the other. The egg alone in the universe is meaningless. The yolk without the shell is meaningless. The embryo without the yolk is meaningless. It is senseless for eggs or chickens to exist separately and apart in the cosmos. Entelechy as represented by egg/chicken/egg loop is a realization of a potentiality that resides in the mesostratum energetic hyperspace. Ribosome-protein and chicken-egg potentiality loops and other loops ostensibly exist simultaneously in the mesostratum. We conjecture that the cosmos - our physiostratum reality - is but a product, a projection, a sequential ontogenetic realization of those potentiality loops.

Mind of God Projection

The physiostratum putatively provides the venue for sequential ontogenetic realization. To help demystify the enigma of God, contemplate the Mind of God which resides in the superstratum of pure thought, as depicted in Figure 1. To begin with, we must take care to distinguish between the universe and cosmos. The universe is a transcendent reality unbounded by space and time while the cosmos is a tangible material subset of the universe - bounded and confined by space and time - just as we, its inhabitants, are.

I conjecture that the cosmos (the physiostratum) materialized within the universe (the superstratum) as a *projection* of pure thought - of the Mind of God - a supernal consciousness which ideated and assembled and perhaps continues to assemble - the chaotic milieu of the cosmos - endeavoring to put things into spatiotemporal order - extracting, modifying, evolving an objective reality using the energetic signal modalities of a holographic mesostratum. A concept of the process is shown in Figure 2.

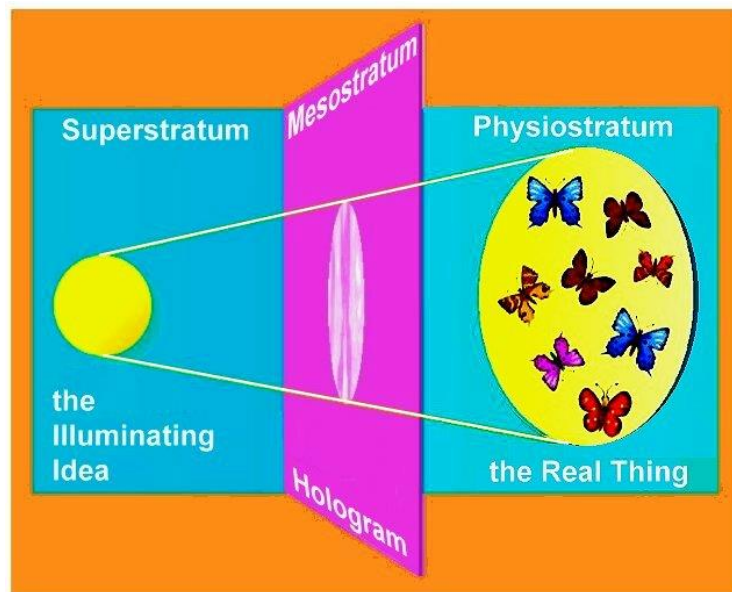


Figure 2 - Ideation and projection of objective reality.

The hypothesis illustrated in Figure 2 is that the entire life-cycle of the butterfly - from egg to caterpillar to chrysalis to butterfly to egg - exists holographically, simultaneously, instantaneously in the mesostratum, complete in every essential and minute biological detail. Of course, all mesostratum butterfly specifications are encoded in butterfly DNA which unravels in the physiostratum as the butterfly is realized stage by stage, sequentially. We see each butterfly illustrated in Figure 2 at one specific stage of its life cycle.

Whether we speak of butterflies, roses, humans, planets, or stars it is apparent that all undergo cycles that are somehow patterned and that each stage of the respective cycle is orchestrated down to the finest detail and mathematical form. I deduce that these implicit designs, patterns, forms, and governing laws exist transcendentally, apart from the physiostratum. I argue that these designs reside in the mesostratum which also provides the energetic instrumentalities enabling the Mind of God supernal consciousness to create and interweave the objective realities of the medicine.

I suggest that the mesostratum spiritual realm reveals its most surprising properties during hallucinations. Without an external stimulus, hallucinations have qualities of real perception which appear vivid, substantial, and seem to be located in external objective space. Hallucinations are commonplace and occur spontaneously in a significant proportion of the normal population. I conclude that hallucinations are of the genera which include insight, inspiration, creativity in art, literature, philosophy, prophecy, medicine, science.

Conclusion

In these essays I imply that we invent a personal God in 'our own image' and venerate *that* God. I can live and get along not dependent on a personal God. I am instead conscious of a transcendent God and perceive the esoteric triad: soul~spirit~body. I think of each part of the triad as an emanation of God.

I conjecture that the soul, like higher consciousness, is inherently unbounded, unconfined. The soul uses the body to experience the physical world, its pleasures and pains, its rewards and penalties. The soul in this sense occupies the body even as it seeks ultimately to become fully restored to the supernal domain for release and resplendence.

I ponder what my conscious soul might accomplish when it returns to its residence in the superstratum. Can it, like the Mind of God, project new ideas and forms through the mesostratum into the physiostratum? The incarnate soul can certainly manipulate and shape its mundane worldly abode, but only within finite physical limitations. To escape those limitations and to realize Jean-Paul Sartre's project to be God or God-like, is it axiomatically necessary to discard the body and release one's soul to the supernal infinitude?

Can the soul while confined in its earthly embodiment - mortal and limited - still exercise God-like powers? The usual theosophical-theological answer is: yes, but only through prayer - by supplication to God. Can one bypass prayer and with intense meditation or using one's mental faculties acquire God-like power or simply gain control or manage at least a few features of one's earthly life? Probably yes, by accessing, exploring, and employing the spiritual signal upload-download faculties of the mesostratum, as is apparently done routinely by seers, prodigies, and people with unique mental capabilities mentioned in the References.

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