

Article

Pragmatic Proof of God (Part II)

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Abstract

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

Part II of this two-part article includes: 4. Post Scholium – Final Ratiocination; Appendix: Methodology Breaking Down 1st Person 3rd Person Barrier; and References.

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

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

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4. *Post Scholium* – Final Ratiocination

Now, *Post Scholium* (Latin *After School*), what can we take away from our variety of arguments? Are we able to undo the four to five hundred-year hiatus between science and theology and come full circle reconnecting the era of Copernicus and Galileo with modern science to complete the tools of epistemology? As stated by physicists Paul Ginsparg (developer of the ArXiv.org e-print archive) and Sheldon L. Glashow (1979 Nobel Laureate for the basis of electroweak interactions): “*For the first time since the Dark Ages,*” ‘*physicists Paul Ginsparg and Sheldon L. Glashow wrote 12 years ago*’, “*we can see how our noble search may end, with faith replacing science once again*”^[13]. As with Einstein: “*Science without religion is lame. Religion without science is blind*”^[105]. We do not agree with replacement, rather uniting as opposite ends of long spectrum.

The controversy in the philosophy of measurement is not solved. We are not talking about the paradox at the heart of quantum mechanics related to uncertainty as illustrated by Schrödinger’s Cat as either alive or dead. We have proposed a model to surmount the uncertainty principle utilizing a version of Calabi-Yau mirror symmetry developed from a unique adaptation of M-Theory to incorporate both XD-LSXD duality and the life principle^[7-9,12,14,16,17,19,20,42,73].

Subjective measure is based on 3rd person objective reporting of 1st person perceived introspection; its severest criticism is the lack of repeatability. For example, six people at the scene of an automobile accident, might all report different colors of the vehicles involved. Objective measure (rigorously repeatable) is the basis of all empirical scientific methodology, and garners acceptability by statistical reliability at a defined acceptable level.

What is God? Simplistically, God: in Judeo-Christianity, Islam and other monotheistic religions, is the creator and ruler of the universe and source of all moral authority; the supreme omniscient being. Pragmatic proof of God relies on intelligent perspicacity (discernment) and meaning of the mystical state subjectively experienced. “*The Lord is near to all who call on him, to all who call on him in truth*”^[106].

How well have we met our goal for acceptance of the Perennial Philosophy as a clear path to mystical experience as directed by the Golden Rule? Hopefully the reader has a new appreciation for its simplicity as long as a modicum of *faith* is applied to facilitate interest in the performing the test. Proof of God has been argued for millennia. Our salient contribution is having moved our understanding to a vastly more interesting arena, that of entry into the 3rd regime of Natural Science with empirical access to the unified field and ontological parameters of the Spirit of God.

Finally, as our charge and prayer for your success, we relate by the phrase *Sapere Vedere*, a term used as a motto by Leonardo da Vinci to mean *knowing how to see* (beyond the clouds).

4.1 *Evolution: Darwinian Naturalism – Randomized Statistical Natural Selection*

Evolution by natural selection, working over millions of years is the crux of modern Darwinian Naturalism. Scientists and philosophers from both sides argue: For theists, a salient argument has been the intricate complexity of the natural world. Something as wonderful and functional as the eye or a butterfly is irrefutable evidence of a creator? For example, when a caterpillar goes into its chrysalis, it liquifies in order to rearrange its DNA to form wings, break out and fly away. This persuasive argument is considered superficial by Darwinian Naturalists. Recently intelligent design

promoted the idea of *irreducible complexity*, which scientists easily refuted. It did not help that these creationists also insisted that the Earth is only 7,000 years old, staring radiometric dating in the face.

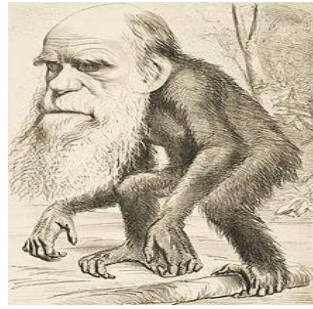


Figure 6. An 1870s caricature of Charles Darwin with an ape body symbolizing evolution. To be fair, evolutionists do not believe Man evolved from apes, rather they likely had common ancestry.

4.2 Guided Evolution – Teleological Action of the ‘Hand of God’

“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters”^[107]. This can easily be interpreted as a *guided evolution*, especially with the added phrase ‘Let there be light’, sounding precisely like a *Big Bang*. The difference between Darwinian evolution and teleologically guided evolution is that in guided evolution the Force of Coherence inherent in the unified field is added as a causative agent^[7,12,16].

This same teleological action may in addition to planetary and biochemical action, also drive the evolution of consciousness. The First Vatican Council proclaimed that God's existence can be known with certainty, by the light of unaided human reason from created things^[108,109].

4.3. Absolute Truth in Theology

The philosophical or theological concept of absolute truth is something that 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 can be seen from any mountain top or the seashore) and the center of the universe that the Sun revolved around.

Although we might be interested in forms of theological Absolute Truth like ‘the Gods organized the Earth and gave life to man’; some theological elements will not easily lend themselves to standard experiential-experimental forms of *empirical metaphysics* and might 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 during pragmatic tests.



Figure 8. a) The veil of uncertainty, a manifold of finite radius beyond which lies LSXD, provides an impenetrable gate in 4-space that has been demonstrated experimentally and locked tight for the last 100 years. b) What is hidden behind the gate and how do we open it by utilizing the new tools of 3rd regime UFM epistemology?

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. 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, but certainly no more difficult than 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).

4.4. *Absolute Truth in Science*

Interestingly, a concept of absolute or immutable truth exists 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*”^[110].

Now that Newtonian Classical Mechanics has been falsified it is an *absolute truth* in the domain it describes. Just as infinities in the Raleigh-Jeans Law for blackbody radiation pointed the way to quantum mechanics ~one-hundred years ago; now infinities (renormalized) in quantum field theory, suggest the imminent falsification (completion) of quantum mechanics and gateway to unified field mechanics.

To find the Higgs boson cost over US\$13 billion and took 14 years, but as expected, the God particle was discovered in 2012, and evidence continues to become stronger. “*Disbelief is no longer an option. God is real. Not THE God of course, but Her particle, aka the Higgs boson*”^[111].

Is subjectively proving the existence of God as an absolute truth by mystical experience that simple? Belief in a god or several gods is a leap of faith. So is disbelief. “*Demonstrating the existence of the Higgs boson – a material entity whose properties were established by particle physics – was one thing. How can you do the same for a supernatural being that is, among other things, everywhere and nowhere, immanent and transcendent, knowable and incomprehensible?*”^[111,112].

Appendix: Methodology Breaking Down 1st Person 3rd Person Barrier

A procedure for breaking down the 1st person 3rd person barrier is reviewed. Success requires modest skill in meditation^[113,114], a *threshold of spirituality* not easily defined^[7,115], not easily achieved with *bad Karma*, and a couple in a sufficient threshold of romantic/spiritual love^[7,115,116]. Its design arises from a modification of Tantric shared-breathing^[117-120]. When the entrained state is achieved; the qualia perceived is an ontological state of being within the bounds of another person's soul, as if one were them!

A1. Summary of Anecdotal Insight Related Entrained Science

As a lead in to the Noetic meditative procedure for *soul entrainment* (a sensory state unavailable to the local mind). This is complex, because in the noetic model of awareness there is no (Cartesian) mind without nonlocal parameters^[7,17,42]. We discussed above the fact of *normal* sensory awareness arising from the coupling of sensory pathways to the external 3D world. We then stated that in the meditative state one uncouples from that virtual arena and recouples (same senses) to a higher dimensional internal reality which is nonlocal. Entrainment with God or another soul can only occur under these conditions. We relate some correlative material:

- Studies have been performed that show correlations in autonomic and electroencephalographic (EEG) brain states of Tantric Yoga meditation. Unlike most previously reported meditation studies, proficient meditators demonstrated increased autonomic activation during meditation while inexperienced meditators demonstrated relaxation.
- Contemporary scientists consider the nature of love from various psychological, sociological, genetic, sexual, and biological-biochemical perspectives that include neurotransmitters like the so-called *love chemical* oxycontin best known for its roles in sexual reproduction, in particular during and after childbirth. Recent studies have begun to investigate oxytocin's role in sexual arousal^[121,122].
- f-MRI imaging technics showing what regions of the brain *light up* or are activated for lovers.
- Quantum fields may influence neurological and immune function at the cellular level. Rein and McCraty tested this premise by demonstrating conformational changes in DNA molecules by the focusing of deep feelings of love on a sample of DNA^[123].

Our Noetic model is different based on a cosmology of mind related to a form of Cartesian Interactive Dualism^[7,124] beyond the erroneous cognitive claim – mind = brain^[7]. The spiritual nature of this model is nicely stated by Aristotle: "*Love is composed of a single soul inhabiting two bodies.*" - Aristotle. Soul is noetically defined as, "*The spirit and the body*"^[125].

A2. Shared Breathing Procedure - One Mind Ontologically 'Being' Another's

Insight in this section comes from the author's subjective experiences; considered among his most profound. In searching for the *light of the mind* an experimental meditation technique was discovered that allows two people in love to intimately share/entangle their Souls¹ for a moment (extended moments with practice) as if they actually occupied the other person's body (i.e. as if they were them, or poetically as if they *whir* them). The experience is incredibly profound and worth the effort to learn to achieve in its own right or as an understanding of this aspect of the

¹ We define Soul as: The Spirit (eternal) and the body (temporal)^[125]. Note: In Judeo-Christianity, the body also becomes eternal after the resurrection. It is believed blood becomes eternal spirit when this occurs.

Cartesian mind-body condition. We give a disclaimer based on the cases we have studied:

1) Some skill in meditation is required. The reason being that meditation is a tool that opens the boundary of the soul to higher dimensional (HD) space where interpersonal and transcendent pathways exist. This is the HD space of the Unified Field^[16]. Note: These pathways are always available, but if not coupled to the inner loci of awareness no mystical conscious experience for the observer can occur. Using a Buddhist metaphor, *if the lotus is not sufficiently open* (the innermost whorl or central stalk inside the lotus petals is like a tiny person) – “... *that Solomon in all his glory was not arrayed like one of these*”^[126], the seeker would not be able to see over the top of the lotus petals into the spiritual realm. What we are trying to convey is that from inside the stalk there is no mystical connection or entrainment with the absolute; the mind must be elevated to a position *above* the petals before mystical awareness begins.

2) The couples must be in love or able to share love sufficiently; meaning altruistic close friends. Siblings, parent-child relationships may also open these pathways which can occur immediately in persons sufficiently evolved to trust and be open to another individual at this high level. *Déjà vu* is a lower form of this experience. Love is the vehicle which opens the noetic pathways sufficiently for breaking the 1st person - 3rd person barrier. Note: If a screen was placed very close to a film projector one would only observe small points of light or as in the usual subconscious case of lovers – only feel the spiritually based emotion of love. What is required is that the interpersonal channel be open sufficiently so that in a sense an image, or better a larger image *copy* of the whole person transfers so that one experiences of the others soul as inflated to the point as if one were them!

3) A threshold level of spirituality is also mandatory. This is similar to 1 & 2 above as love and spirituality overlap. Meditation provides passage into the HD structure of spirituality. One can only receive this kind of love by giving it because a feedback loop is required to open the interpersonal *wormhole gate* (Fig. 3, Part I) sufficiently wide (operation of a laser requires two mirrors).

These three conditions may limit the population of readers the meditation will work for; however, we believe everyone can learn to meditate, everyone can experience love and that everyone should experience spirituality. We list examples of well-known volumes on meditation^[113,114].

An additional disclaimer is that the procedure is based on the generally available but somewhat obscure techniques of Tantra - specifically *Tantric Shared Breathing*^[117-120]. Tantra means to *weave together* and is defined in general usage primarily as a technique-rich style of spiritual practice. Tantra has no single coherent doctrine; rather, it developed different teachings in connection with the different religions that adopted the Tantric method.

Tantric practitioners use *prāna*, breath, which in Sanskrit means life-force, an energy that flows through the universe (and thus one's body) to attain goals that may be spiritual, material or both. Pranayama is interpreted as control of the life force. Most practitioners of Tantra consider mystical experience imperative. Tantric methods are most often used in lovemaking to enhance or lengthen the duration of the *experience*^[117-120]. However, let us make it perfectly clear that modulating the sexual experience is not the purpose or goal of the noetic modification of the method of Tantric shared breathing described here; and may even be used as an alternative to climax based sex. Instead *'The utility of the Noetic version of Tantric shared-breathing is used as the primary vehicle in a unique mediation whose purpose is to produce an inter-psyche subjectivity at the level of becoming the other person'*, i.e. as a spiritual tool or perhaps better

said, as a spiritual gift to experience a loved one in a profoundly superposed manner. We have only performed a finite number of tests, so it is possible what we consider a *rule* may not be. When one goes to sleep, one's awareness uncouples from the external world and probably retreats into the body as if it were like a womb. This provides a good metaphor for what we believe about Noetic Tantra.



Figure 7. When SOLS align, a coupling of the noetic field occurs resonating between the two souls allowing them to share the mutual entangled qualia of love. While the hypertori images are illustrative here; the actual psychosphere structure and hyperspherical topology has some similarities, i.e. wheels within wheels with gating mechanisms that may align or misalign.

Applying the energy of Tantra just to the sexual experience is like going to sleep in terms of the higher interpersonal mystical pathways, i.e. a large spiritual energy cost if the energy is focused on sex organs instead of the HD bulk. If that spiritual energy is instead uncoupled from the sex act and applied to the interpersonal pathways connected to one's lover, one may instead break down the 1st person - 3rd person barrier. Ecstasy is found by many in sexual relations, and the usual usage of Tantra can profoundly extend this process retarding climax; but the noetic meditation is meant to be even more esoteric. It is meant to be nonsexual and purely spiritual. But the spiritual depth is so strong and profound, one might consider it to be better than the sex act; especially since it seems that there is no time limit to the duration of ecstasy. The author's longest case was about 10 hours, stopped by duties like work that morning. He remembers being worried that after being totally awake all night he would be tired; but something in the nature of the interpersonal connection or high level of spirituality refreshed the body even better than sleep because of the heightened love.

In regards to the conceptual topology illustrated in Fig. 7, Prophets of the Church of Jesus Christ of Latter-day Saints (Mormon) have asked church members not to engage in oral sex, the author did not know what to think of this; was it petty, or was there a deeper spiritual significance? As a High Priest having spent over 50 years developing spiritual abilities; he knew from meditations that the soul did not disconnect from divorced spouses. With deep spiritual meditation, he could *see* how the inter-soul topology of Fig. 7 connected; it was not head to head – toe to toe as Fig. 7 suggests, but the symmetry was rotated. The female genitals were on the top of the head, not yet comprehend by the synchrony this symmetry provides; but it became clear that oral sex (the power sex in general has to bonding souls) must reverse by 180° some components of this symmetry. This scenario would only be of significance to those far along the transcendent path; perhaps at the level of seeking election^[65-71]. The subtleties of the soul and its interactions, when more fully understood, will lead to new classes of medical technologies and comprehension conditions of the noetic field.

For example, a seminal understanding of the origin of sexual preference has become feasible^[129].

Since the authors research is somewhat limited it is possible some details of practice of Tantric

shared breathing have been overlooked. It seems that the shared breathing technique is used by practitioners in general to enhance and prolong the ecstatic process of the sex act. For the purposes promoted here an alternative process is necessitated. Instead of focusing the resultant of shared breathing on the genitals or the sex act; the union or *sharing* MUST be elevated to the mind. Metaphorically perhaps, this is like opening the lotus in Buddhist meditation, the eye of the mind must move above the lotus petals to *see* beyond the self. This is like the interconnection or entanglement occurring in the EPR experiment^[38,39]. The sex act is deep in the stem of the lotus, while the ability to experience entanglement is in the higher LSXD dimensionality. The EPR nonlocal holographic entanglement has been demonstrated empirically. The simplistic model of *being* another's soul is suggested by Bohm's ontological interpretation of quantum theory. In 3-space or Minkowski 4-space information cannot be transferred, but in HD space information or the self can be exchanged ontologically (*becoming*). Simplistically this is illustrated by the switching of vertices in the Necker of ambiguous cube^[130]. Noetic Theory postulates that the mind-body interaction is a form of conscious quantum computing (QC); not that the QC is conscious, but modeled after those parameters. Operation of this style QC easily reveals how SOLS may entrain!

On a personal note, the author had no idea in retrospect what love is or the hidden depths of joy available before having these inter-soul entrained experiences. One has felt love at whatever level one has been capable of. Then with this noetic experience it is like love itself being in love - so much deeper. Then when inside the soul of a partner, he experienced them experiencing their love for him - nearly ineffable! With a little practice, one can create a ball of light that engulfs the whole radius of the couple. It is believed couples may get to the point of being able, not only to experience the other person, but actually being able to see out their eyes! At least *know* them when separated.

Since the onset of scientific thinking a debate has continued as to whether or not people have souls or spirits and whether one soul can touch or communicate with another. The purpose of this noetic exercise is to demonstrate an inter-psyhic experience to the participants such that through this subjective experience one can *know* firsthand of the existence not only of inter-psyhic phenomena but to experience another person's soul as if one momentarily resided therein. This is both a joyous experience because it is mediated by a high degree of love; and because its subjective fact could lead to a motivation to modify the basis for interpersonal scientific epistemology.

In summary, some training is required. Subjects should be in love (or putatively there would be no possibility of entrainment); a certain level of skill in meditation and empathy is also essential. It should be noted that there is a threshold for occurrence of the phenomena, i.e. the noetic meditation opens an entrained channel between the participants perhaps best felt as a *burning in the bosom*. This is what differentiates the normal act of prolonged kissing (the physiological format) from the noetic or spiritual format. Romantic involvement precedes entrainment along with a history and ability to meditate, and a belief in spirituality. Other than that, the technique is very simple.

The procedure initially involves reaching a state of sexual arousal to the extent where breathing is accelerated. After sufficient experience this step can be skipped and the couple can automatically go to the second step. At this point the subjects then meditate on deep feelings of love for their partner. One then *turns off* (uncouples from) or leaves genital oriented sexual aspects behind. This is a mandatory decoupling. One must center on pure love and recouple the feelings of love and intimacy on the chest or heart rather than the genitals so that sexual arousal is minimized or

best kept totally absent as this main purpose is to produce a PURELY spiritual interpersonal experience not a sexual one. This is difficult to define because love and love-making is a powerful spiritual experience in addition to the biological component. We suppose use of that *power* is key. If the power is embedded in the physiological engine of passion less energy is available for noetic aspects. Passion has an inward component of desire. The Spirit is a physically real field of action. To intimately share spiritual bodies as if one were the other person, there can be no desire which because of the physicality of the noetic field acts like a gravity that collapses the interpersonal wormhole. The best metaphor for this is the Chinese finger puzzle. If one pulls, one's fingers get stuck; and the harder one pulls the more strongly they are stuck. One must relax and the fingers come loose. Likewise, the noetic interpersonal pathways cannot be *touched* or pulled on (taken); they must be cherished or loved, the ultimate *act of giving*; otherwise they will remain closed^[127].

This is the simple process: One kisses one's partner passionately. At the threshold of accelerated breathing, breath is shared with one's partner. But instead of breathing externally from the side of the partner's mouth as one normally would from the surrounding atmosphere; (as strange as it might seem to the uninitiated) breaths are taken instead from the partner's lungs. If the subjects have maintained a sufficient threshold of spiritual coupling and spiritual love (not genital), at the moment of shared breath the presence of the other person's soul is felt in synchronicity within one's own soul for about a second's duration initially. Cyclically continuing the process, the experience of visiting one's partner's soul oscillates like a light house beacon. This highly profound inter-subjective experience is readily produced if one simply remembers spirituality over physiology. With practice and/or increased spirituality, the duration of the cyclical presence of *interbeing* may be increased. Who knows, you may learn sufficient proficiency to actually *see* out your partner's eyes when you are apart. A first step along that path would be clairvoyant knowledge about your loving partner when they are distant.

There is no greater gift perhaps than knowledge of eternity and our place within it! "*There is no fear in love; but perfect love casteth out fear: because fear hath torment [guilt]. He that feareth is not made perfect in love*"^[128].

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(The End)