



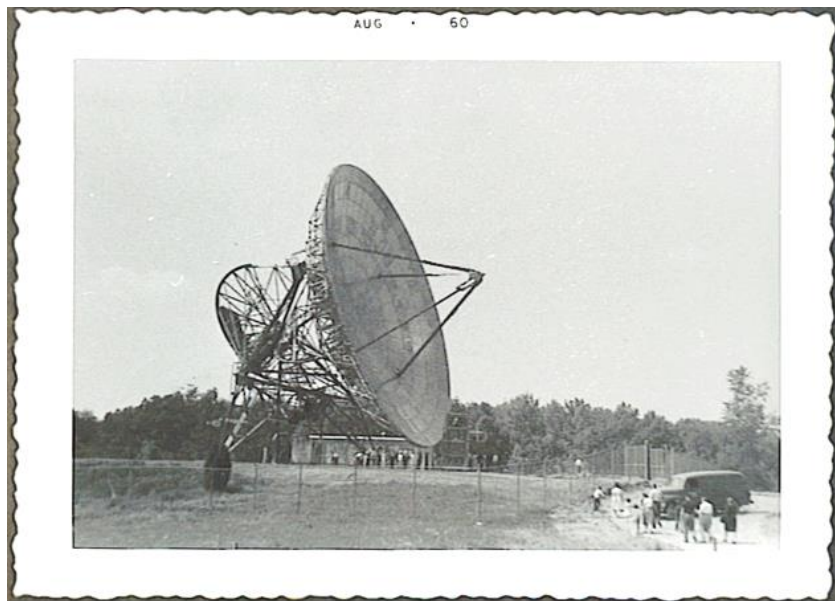
My father was a Methodist minister. Following his divinity degree he went on to earn a doctorate in higher education—counseling and guidance. That was because he believed the Gospel was less about divinity, salvation, and the hereafter, and more a guide for how human beings might best live with one another here and now. His was a "liberal" theology; his ministry a call to progressive social action. He was an engaged participant in the civil rights movement, the 1960's anti-war uprising, and an early advocate for gender rights issues.

There was little religious mysticism in my upbringing, not only because of my dad's ministerial preferences, but also because religion was what he did for a living. Church was where he went to work. We saw behind the scenes, the steam boiler in the sub-basement, and the attic where for years a college student had been hiding away. Sitting around the dinner table after Sunday services we'd hear comments like "Carl Quigley slept through the sermon again" or "we got confused about who was supposed to do the 'call-to-prayer' today". We once heard the babies all cried during Holy Baptism because an usher had filled the baptismal font with chilled water from the hallway cooler.

The most mystical church got for me was when my dad opened the access door to the organ-pipe room overlooking the altar and choir loft. This remote chamber was the very *source* of the commanding consonance invoking the Holy Spirit in all who entered the hallowed sanctuary on Sunday morning. Within this dark hidden recess was a stately array of round metallic and square wooden pipes, from dowel to column size, stationed adjacent to an able accordion bellows. And visible beyond these venerable pipes, just outside a concealing limestone lattice, was the visual focus of the entire church, a brilliant ten-foot-round stained glass window, the inspirational portal to a spiritual world *unseen*.

The truly mystical moments of my youth were experienced outside any traditional religious context. Two were transformative; the first was breathtaking. It occurred on a Sunday family outing when we visited the University of Michigan radio telescope on Peach Mountain. I remember a long wooded approach to the top, turning as the winding road cleared the trees, and gasping in astonishment at first sight of an immense parabolic 'dish' poised on Earth's horizon—the entirety of its intent directed into outer space!

It was the most impressive instrument I'd ever seen, a scientific 'temple', an application of mankind's highest aspirations, purposely designed, assembled, and dedicated to searching for greater *sources unseen*.



The second memorable experience was such, in part, because its mundanity precluded any meaningful expectations. I was working one summer on a crew tasked with filling cracks on the city's airport runway, when I was struck by the realization that this remote stretch of pavement in an empty field, with its cryptic painted markings, in the present *absence* of all aircraft, was entirely without meaning or purpose! It only made sense by contemplating the then *unseen*—an airplane "aerosphere". And was this not analogous to our Earthly circumstance? For we briefly find ourselves on this remote planet adrift in empty space, eight minutes from a star, in an immense galaxy of stars, without any apparent meaning or purpose given. We're given to make sense of it all! We're given to contemplate the unseen beyond the range of our immediate senses. Call it religion, spirituality, higher consciousness, human beings are endowed with an inherent 'super'sense—a "transcendent awareness".

Then there was an adult awakening, a transformative experience during the later 1960's, when those of us intent on exploring this transcendent awareness were tuning into the consciousness expanding channels of the time: Eastern philosophy, meditation, psychedelic music, and entheogenic drugs—potent catalysts for existential angst.

One dark December dusk
Hope lost to never understanding
Open to whatever Greater may exist
And... silence. Nothing! Only *This*
This omnipresent moment
Resonant *within*.



It was a singular experience, a discontinuity, one of those distinct 'before and after' events, whereupon, in some inexplicable sense, it's a whole new world. This moment *is* that moment. *This* is all there really is. There has forever, and only ever will there be, this moment—*now*.

"I have realized that the past and the future are illusions, that they exist only in the present, which is what there is and all that there is." Alan Watts

Setting out to comprehend this 'new world', I turned to the religious teachings of the Far East, reading the ancients, Lao Tzu and Buddha, and the contemporaries, Meher Baba, Gibran, Krishnamurti and Kirpal Singh: "We are drops in the ocean of all consciousness". Over the years followed resident writers, Aldous Huxley, Hesse, Merton, Watts, Alpert and Gaskin. And then finally there was Zen, *Zen Flesh-Zen Bones*, D.T Suzuki and Suzuki Roshi: "Zen mind is beginner's mind".



Now.

More a utility than a religion, traditional Zen is the formal practice of being fully present. Such synchronicity is attuned in the absence of one's incessant desires. It melds the mystical with the immediate by recognizing that everything, everywhere, resides within this moment—

Having thus rounded full circle my "religious" pilgrimage was suspended.

The last door opened in the Great Hall of Religion was Zen
And it turned out to be an exit.

And yet, the abiding sense that there's more to this moment than meets the senses continued undiminished. And no wonder, after all, consider that the instance of this emergent now, while refreshing at an invisibly fast rate, nevertheless displays immense breadth and depth. In fact, microscope and telescope have fathomed some *forty* orders of magnitude, revealing a world within as 'far away' as are the galaxies in outer space. Fortunately, just as the practice of Zen can be applied to arriving fully in this moment, the arriving moment in all its fullness can be apprehended applying the tools and practices of science.

The "scientific method" is an empirical process designed to systematically investigate the causal reality of events comprising the present. Its practitioners are on a truth mission to discover what all *this* is really all about. So it was that my suspended religious pilgrimage was redirected and renewed, first to transitional books bridging religion and science, *The Tao of Physics* and *Dancing WuLi Masters*, then to the more scientific, *From Physics to Metaphysics*, *Wholeness and the Implicate Order*, and *The Cosmic Code*. Then came the books of Carl Sagan, Fuller, Davies and Hawkings, and some of the founding sources themselves, Aristotle, Galileo, Newton, Einstein, Schrodinger, Feinman, Penrose and Weinberg.

Indeed, there is far more to this moment than meets the immediate senses, much of it just as awe-inspiring as any "religious" mysticism. Particle physicists are parsing the causal path of the present all the way down to the inner nexus of its initial emergence. Astrophysicists are analyzing light from the perimeter of the expanding Universe and gathering data from galactic interiors where vanishing black holes reside. When observations and hypotheses converge, scientific theories are integrated into more comprehensive "standard" models, under continuous experimental and theoretical scrutiny, that serve to justifiably explain the how and the why of what we are observing.

Though science is thus providing a constantly refreshed, ever more informed understanding of our place in the Universe, contemporary religions continue returning to ancient manuscripts for knowledge and for truth. While these sacred texts may indeed convey timeless truths, they also implicitly serve to confirm and

convey the professed divinity, and thus presumed authority, of their sources. These inspirational testaments, however, are projections of the worldview of the time, relayed to us by generations of devotees, each relay refracted by the devotional worldview of their time.

The divine attributions assigned to these religious sources are therefore literally "articles of faith". Unlike science, however, faith isn't required to reconcile critical challenges; religions need only serve as conduits of continuity connecting communities of believers with their shared traditions and beliefs. And because religion so often defines the existential core of one's identity, followers are given to protect and defend their varying beliefs. As most everyone readily assumes the religion of their native families, it is unlikely any of the world's religions will lead to a unitive fruition of humanity's transcendent aspirations.

So where then might we turn for our 'religious' realization? Well, although Zen in itself is non-religious, its singular focus on the present does inform the question. For if truly universal, then any Universal must be here and now. Access by ancient text shouldn't be necessary. Traditionally, "finding religion" has meant transcending one's immediate senses to look beyond the surface, to explore the unseen, which is also the purview of scientific inquiry, inviting the question: Has the quest for a universal standard model discovered any Universal source?

Advancing the answer to this question, the most powerful scientific instruments ever built, such as the CERN Large Hadron Collider, are probing deeper into the physical universe than humans have ever gone before. What we find is that the genesis nexus of this emergent moment is at the extreme high-energy, internal end of the cosmic continuum, some twenty orders of magnitude *within*. Resident here is the theoretical pulse of the "quantum wavefunction", and the oscillating electrons, radiating the photons that then illuminate our world.

The germane feature of these photon emissions is that as they propagate they generate the "electromagnetic field" which is *the* actual presentation of everything we observe. For not only does this radiant field incite atoms to combine forming our entire material world, the oscillating electrons pushing against one another are all that renders mostly empty matter its solid look and feel. And yet the most extraordinary thing about the electromagnetic field is that scientists have found at the speed of light the local laws of physics are suspended. At light-speed the parametrics of space and time have gone "singular" meaning all radiant events are in a *synchronous* omnipresent state. In other words, from the 'field-of-view' of light—from the 'God's-eye' view, everything is happening everywhere now!

This means that science has discovered there *is* a Universal source—**Light**—an omnipresent, radiant *potential* within everything everywhere. Both particle and wave, energetic but massless, going faster than physically possible, while really going nowhere at all, light is as close as we get to the 'super'natural. And yet the real magic—the mysticism, is in how human beings can even know such things. How is it that universal realms like the quantum and electromagnetic fields, even the cosmos in its entirety, can be envisioned in our 'mind's eye'?

It's as if an evolving 'super'sense has enabled us to contemplate greater sources unseen. As if there may be far more to the world and this moment than just what trips transistors and is quantifiable. Perhaps our inherent transcendent awareness—the religious sense there's more to all this than meets the senses, is how human beings become...

Enlightened.



"God is light." John 1:5

"The spirit of God is within."

Romans 8:9

"I simply believe that some part of the human self or soul is not subject to the laws of space and time." Carl Jung

"For eternally and always there is only now, one and the same now; the present is the only thing that has no end." Erwin Schrodinger

"If we wish to obtain an image of the universe which shall be complete and conformable to law, we have to presuppose behind the things we see, other invisible things... beyond the limits of our senses." Heinrich Hertz

"The more we know the more mysterious it becomes that we can and do know. The first order characteristic of this entirely mysterious life is an awareness which develops gradually into comprehension." Buckminster Fuller

"It is entirely possible that behind the perceptions of our senses, worlds are hidden of which we are unaware." Albert Einstein

"I have a terrible need of, shall I say the word—religion. I go out at night to paint the stars." Vincent van Gogh



Addendum

A Divine Unity Proof

Considering the conundrum of "Russell's Paradox",
when applied to the propositional Empty set, we ask:

Is the Grand set of every Empty set included in that set ?

This question is deemed categorically paradoxal—unresolvable using logic, because answering either yes or no negates the subject set. Consisting entirely of Empty sets the Grand Empty set *is* an Empty set, yet cannot be included *in* that set, because then it would no longer be the Grand Empty set.

For our proof, however, we will resolve this paradox by invoking the principle of *qualitative* equivalency. For if all Empty sets categorically identify "nothing" within, then they are qualitatively equivalent, meaning *all* Empty sets are essentially *one* and the same.

Now, from one end of the identity-set continuum to the other, from the notion of nothing to the idea of everything, we consider the Unity set, the unity of any associated set of things. Unity sets thus identify everything everywhere: atoms, plants, phones, homes, humans, the Earth, the solar system, our galaxy, the Universe. Considering then a propositional Unity set, we ask:

Is the Grand set of every Unity set included in that set ?

We again resolve this paradox by invoking the principle of qualitative equivalency. For if all Unity sets categorically identify "everything" within, then they are qualitatively equivalent, meaning all Unity sets are essentially *one* and the same. It follows that every conscious human being, each a member Unity set, is in a potential 'one-to-one' correspondence with a Grand Unity.

"Everyone's in the best seat." John Cage

"When two or more gather in my name,
I am in their midst." Matthew 18:20

"What is meant by the soul as suchness, is the oneness
of the totality of all things, the great all including Whole."
Ashuaghosha

"Peace comes within the souls of men when they realize
That at the center dwells the Great Spirit
And that this center is really everywhere.
It is within each of us." Black Elk

