



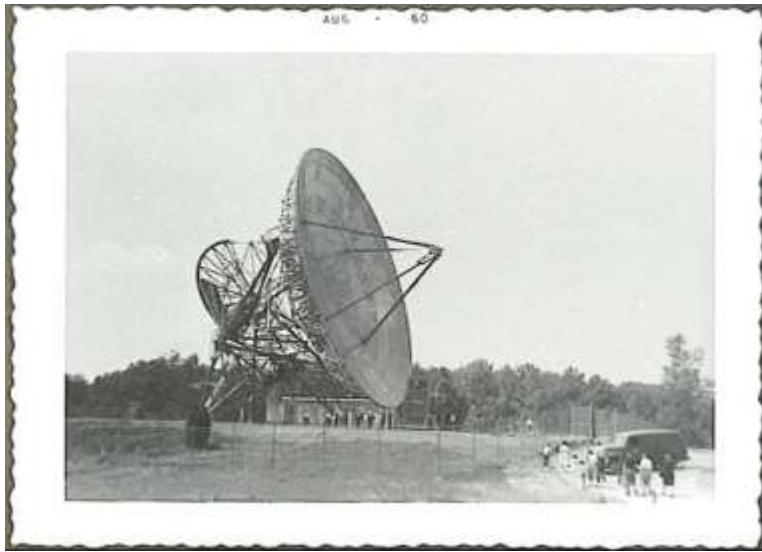
My father was a Methodist minister. Following his Dr. of Divinity degree he went on to earn a second doctorate in education—counseling and guidance. That's because he believed the Gospel was less about divinity, salvation, and the here-after, and more a guide for how human beings might best live with one another while here on Earth. His was a "liberal" theology; his ministry a call to progressive social action. He was an engaged participant in the civil rights movement and the anti-war uprising in the 1960's, and an 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 above the social hall where for years a college student was hiding away. Sitting around the dinner table after services we'd hear things like "Carl Quigley slept through the sermon again" or "we got confused about who was supposed to do the 'call-to-prayer' today". Once we heard the babies all cried during baptism because an usher had filled the baptismal font with chilled water from the hallway drinking fountain.

The most mystical church got for me was when the access door was opened to the organ-pipe room high above the altar and choir loft. This remote room was the unseen *source* of the commanding consonance invoking the Holy Spirit in all who entered the vast 'King James' 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 just past these venerable pipes, beyond a concealing limestone lattice, as close as one could get, was the visual focus of the entire sanctuary—a take-pause brilliant, twelve-foot-round stained glass window, the inspirational portal to a spiritual world *unseen*.

The most awe-inspiring moments of my youth were actually 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, to suddenly experience the presence of an immense parabolic dish poised on Earth's horizon—the entirety of its intent directed into *outer* space!

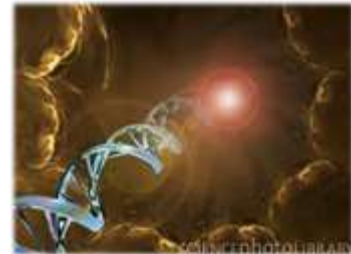
It was the most impressive instrument I'd ever seen—a 'scientific temple', an application of mankind's highest aspirations, purposely designed, assembled, and dedicated to searching for and channeling greater *sources unseen*.



The second memorable experience was such, in part, because its mundanity precluded any meaningful expectations. I was working one summer with the city parks department on a crew tasked with filling cracks in the airport runway when I was struck by the realization that this remote stretch of pavement in the middle of a field, with its cryptic painted markings, was entirely without meaning or purpose in the absence of aircraft! It only made sense by implication of a dimension *unseen*—an airplane airspace. And was this not analogous to our circumstance on Earth? For we briefly find ourselves here, on this remote planet, eight minutes from a star, one in a countless galaxy of stars, without any explicit meaning or purpose given. We're *given* to try and make sense of it all! Human beings are implicitly endowed with a "transcendent awareness". Call it religious, spiritual, the imagination, the intellect—we're enabled with the 'sense' to envision supersensible realities *beyond* the realm of our immediate senses.

Then there was an adult 'awakening', a transformative experience during the 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, rock music and psychedelic drugs, the last a potent catalyst for existential angst..

One dark December dusk
Hope lost of ever understanding
Open to whatever Greater might exist
And 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 then inexplicable sense, it's suddenly a whole new world. I never got over it. This moment is that moment. There has forever, and only ever will there be, *This* present moment.

"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 first to the religious teachings of the Far East, reading the likes of Lao Tzu and Buddha, and the contemporaries—Meher Baba, Krishnamurti and Kirpal Singh: "You are drops in the ocean of all consciousness". Then came the resident writers—Aldous Huxley, H.Hesse, Watts, Alpert and Gaskin, and then there was Zen—D.T Suzuki, *Zen Flesh-Zen Bones*, and Suzuki Roshi: "Zen mind is beginner's mind".



More a utility than a religion, traditional Zen is the formal practice of arriving fully in the present. Synchronicity is attuned in the silent *absence* of the incessant agency of mind. Zen melds the mystical with the immediate by recognizing that this moment surfaces from *within* everything, everywhere—*now*. So coherent was the clarity of this insight that my decade-long search for religious correspondence was suspended.

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

And yet, the abiding intuition 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 distant galaxies.* 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 using the tools and practices of Science.

The "scientific method" is an empirical process designed to systematically investigate the causal matrix of events we call the "present". Its practitioners are on a truth mission to discover what all *This* is really all about. So it was that my suspended inquiry into religion was renewed and redirected, 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*, *The Cosmic Code*, to the books of Carl Sagan, B.Fuller, Davies and Hawkings, and finally to founding sources themselves: Aristotle, Galileo, Newton, Einstein, Schrodinger, Feinman and Weinberg.

Indeed, there is far more to this moment than meets the immediate senses, much of it as awe inspiring as any religious mysticism. High energy physics is parsing the causal path of the present all the way down to the nexus of its initial emergence. Astrophysicists are analyzing light from the perimeter of the expanding Universe and gathering data from distant galactic interiors where vanishing "black holes" reside. When observations and hypotheses converge, the resulting theories are tentatively integrated into a more comprehensive "standard model", under continuous experimental and theoretical scrutiny, that serves to justifiably explain how and why what we are experiencing appears to be as it is.

Though science is thus providing a constantly refreshed, evermore informed understanding of our true place in the universe, contemporary religions continue returning to their ancient manuscripts for knowledge and for truth. While these sacred testaments may indeed convey timeless truths, they also ostensibly serve

to confer and confirm the professed divinity of their sources, even though the stories of these illuminated lives, projections of the worldview of the time, have been relayed to us by generations of devotees, each relay refracted by the conscious, and unconscious, intentions and context of its time.

The divine attributions assigned to these inspirational religious sources have therefore become articles of faith. Yet unlike science, 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 contest and defend their varying beliefs. As most everyone readily assumes the religious identities of their native families, it's unlikely the fruition of our transcendent awareness will follow from any of the world's religions.

So where can we turn to fulfill our highest aspirations and make sense of it all? Well, although Zen practice is entirely agnostic regarding religion, 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 search beyond the surface, into the *unseen* world, which also happens to be the purview of scientific inquiry, inviting the question: Has the theoretical quest for a universal standard model discovered any Universal source?

Right now, the most powerful scientific instrument ever built—the CERN Large Hadron Collider, is advancing the answer to that question by probing deeper into the material universe than science has 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*. It's here that we find the regenerative pulse of our omni-expanding Universe—the "quantum wavefunction", a theoretical "harmonic oscillation" radiating waves of quantized photons that then animate our world.

The germane feature of these oscillating photon emissions is that as they propagate they generate the "electromagnetic field" which is the actual tangible expression of everything we experience. Not only does this field impel matter to combine in all its complex variations, it's also what sets everything apart: The force-field of surface electrons pushing against one another is really all that renders matter its 'solid' look and feel. Yet the most extraordinary thing about the electromagnetic field is that from Einstein's theory of electrodynamics we know that for photons 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—the 'God's-eye' view—everything is happening everywhere at once!

This means that science has discovered there *is* a Universal source—**Light**—an omnipresent radiance originating simultaneously *within* everything everywhere at once. Neither particle nor wave yet both, energetic but massless, going faster than is physically possible, while really going nowhere at all, light is as close as

we get to the 'supernatural'. And yet the real magic—the mysticism, is in how human beings can even know such things! How is it that essentially invisible realms like the electromagnetic and quantum fields become visible in our 'mind's eye'? It's as if the intellect has evolved as a supersensible sense organ enabling us to explore all that's *unseen*. Perhaps consciousness itself is another field we're becoming conscious *of*. Maybe there's more to light, this world, and the Universe than just what makes needles jump and trips transistors, and our inherent transcendent awareness—the religious sense there's more to all this than meets the senses, is how life on Earth becomes *enlightened*.



"God is **Light**." John 1:5

"The spirit of God is **within** you."
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

"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

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



* [take a tour of the Reality bandwidth...](#)

APPENDIX

A set-theoretic proof of universal Unity

Considering the contradiction of "Russell's Paradox", when applied to a propositional {empty} set, we ask:

Is the Grand set of every {empty} set included in that set ?

This question is deemed categorically paradoxical—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* set.

For our present approach, however, we will resolve the paradox in the affirmative, by invoking the concept of equivalency. For if *all* {empty} sets identify "nothing within", then they are *essentially* identical—equal and commutative, meaning all empty sets are *one in 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 are thus universally identified with everything everywhere: atoms, cells, plants, people, phones, homes, the earth, the solar system... ad infinitum. Considering then a propositional Grand unity set, we ask:

Is the *Grand* set of every {unity} set included in that set ?

Again, invoking equivalency, we can answer this question in the affirmative. For if *all* {unity} sets identify "all within", then they are *essentially* identical—equal and commutative, meaning all unity sets are *one in the same*. It follows that all human beings, conscious members of the {unity} set, are in potential 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

