

Mystical Law and Science

by Clark M. Thomas

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Imagine yourself alone inside a small rowboat on an ocean of calm water. The air is silent and full of dense mist. You don't have the Internet, radar, or sonar, and thus are essentially lost for the time being. The mist is horizontally dense, and you know the air is clear not too far directly above. All you need to find your way is patience for time and weather to pass.

Imagine yourself "alone" from anywhere contemplating the entire field of acquired human knowledge. Much of what you can envision above that precious data set and its maths is beyond the guidance education and experience have given you. Even if you discover a new fact, how many more unknowns have you not yet discovered? How many forever unknowables remain – and in what direction and to what degree could they reshape our growing field of hypothetical knowledge?

Speculating at a high level about all human knowledge may seem similar to that small boat's passenger *not yet* seeing. The key difference is that the sailor's visual mist is expected to lift, confirming his spatial reality; but the scientific philosopher's mist can never clearly lift.

Consider the boundaries of experimentally acquired science, with much beyond its current limits being forever beyond the power of humanity to fully understand. Inside the knowledge boundaries are many less-verifiable data points where we think we know what we know, but are profoundly uncertain as to its truth value, because no lesser can fully embrace its greater. We don't even know much of what we don't know. Aspects of the unknown could be discoverable, or forever occult. We cannot put

a probability number on the deep unknowables. This problem is like trying to solve figure/ground relationships when we can't clearly define either the figure or the ground.

Honest doubt – be it religion or science – requires embracing our personal understanding of what Buddhists say is mystical law, or “*myoho*.” *Myoho* in the *Lotus Sutra* is the simultaneity of cause and effect, which is “*rengé*.” The *law* area applies to all physical dimensions; and the *mystical* area reveals limits of our scientific tools when approaching infinitude.

There is no clean mathematical way, either from deduction or induction, to verifiably penetrate a mystical mist. Neither careful observation, nor tautological maths suffice. Self-fulfilling religious practices are personally helpful, but are not objective evidence of the precise Truth beyond truth. Significantly, the vast area of mystical law embraces all potential variants of anthropocentric divinity – as well as all natural processes that may or may not be related to any divine guidance. Lack of strong verifiability applies both to science and theology, even though methodologies differ.

Even a direct encounter with what we think is God or a god is not evidence, as that god could be an *omnipotent deceiver* with the power to trick us into believing that our direct evidence is correct. Very advanced space aliens could also trick us. We can properly respond to such “divine” evidence by employing Pascal’s wager, which gives us possibility choices, not probabilities.

We must proceed *as if* we know what we know. We essentially *elect to choose what we believe*, both in this life and in the extreme, because existential human nature abhors a mystical vacuum. We have no other honest choice. We employ this hypothetical belief strategy within the scientific method, where each verifiable hypothesis sets up the next experiment along an open road with an unknown end.

Beyond science, we can make a leap of as-if faith. Note that a *simple leap of faith is NOT the same as a leap of as-if faith*. The

former is logically dishonest, by assuming divine knowledge is directly knowable without objective verifiability. The as-if latter is honest doubt, but still making a conscious choice of operational value frames in our existential lives. In comparison, there are no religious texts and practices, nor any quasi-histories of tribal Bronze-Age sky gods that can verify and justify the unknowable, in whole or in part.

People desire ultimate certainty and security, but really not. If all were neatly laid out before us, life would be boring. We prefer a mix of hypothetically known and the unknown. If all were known, we would risk falling into determinism, and maybe into predestination. The very common idea of transmigrating souls is equally unverifiable. Because the essential elements of Being are forever beyond our defining powers, life becomes a glorious challenge which could end in victory or ruin. Everyday living thus reveals itself as both simple and profoundly rich and complex.

The idea of *progressive linear human time* is critical to our modern historical consciousness. We moderns tend to imagine the "march of time." *Linear progress* is a faith of our modernity, and is sometimes allied with ideas of social Darwinism.

Whereas there is *everyday linear time*, there is also *natural cyclical time*, as with the seasons. There are *combinations of linear and cyclical time*, as with generations of human families within historical society. There is *existential point time*, where each individual or social moment can express past, present, and future. There are also societies that live within *social cyclical time*, as with pre-historical tribal societies.

There are elements in all ancient religions that are *timeless*, or at least have some romantic ideas about the *historical past*. In every society most individuals move about daily and happily in a mental mist of *perpetual presence*. In many areas of our lives it's not just that we are somewhat ignorant, but semi-consciously choose to be willfully ignorant, and thereby avoid dissonant ideas.

Pure theology is a branch of logical philosophy hardly taught in seminaries. Religious clerical education is less focused on the Greek idea of *theos* – and more concerned with religio-social hierarchies, with magical mystery, and supernatural negotiations. The mystery element of religion covers both philosophy and religion, feeding multiple anthropocentric religions. Conveniently, when asked what describes distant reality, the politically correct and meaningless clerical answer is: “It’s a mystery.”

Modern humans imagine they live in *progressive* linear time. We however live in *dialectical time*, which could be experienced as either progressive or regressive, but not simply linear or cyclical. Each existential moment is its own “timeless” frame of reference. As existential frames interrelate in myriad ways, 4-D photon time becomes the currency of motion. As each moment changes, there are multiple relative changes among adjacent photon frames expressing a dialectical matrix. In this emergent world the future is known only as a probability – shades of macro quantum theory. In other words, a change in quantity yields a change in quality, which is much easier said than understood.

Cyclical time comes in many forms. On a human scale, cyclical time is the existential framework for pre-historical tribal societies and their nature deities. There are many other cyclical times, most profoundly within the subatomic world. Most physicists believe in the primacy of electromagnetic quantum waves over classical particles. Waves oscillate/cycle between peaks and troughs. In contrast, social human time hardly considers oscillating cyclical waves, except when ships are on the seas, or with classical sound waves in the air.

All relative relationships among inhabitants of different existential frames of reference, be they animate or inanimate, have relationships with the small “r.” Einsteinian Relativity has little to do with this omnipresence. Math can express the big R, but there is no tidy math to express the much more subtle small “r.” Actually, the big R is a subset of the small “r,” as spacetime Relativity profoundly misrepresents Time as just a function of

acceleration within electromagnetic reference frames. In fact the photons we experience as measuring tools are only one aspect of multiversal time and space, and one manifestation of yin/yang EM particle acceleration among a seemingly limitless field of frames.

Regarding species evolution, naïve perspective is everything to individual agents. Even though biospheric change over sufficient time creates and extinguishes many species, at any existential time those alive hardly notice pre-extinction vectors. Science clearly detects environmental changes that presage extinction, but whatever life form rests on top tends to ignore or diminish those signs. Dwellers atop the heap discount those who are climbing toward the top, and ignore changes in the heap itself.

Homeostatic structural functionalism is the human social ideal. However, irregular appearances of *punctuated equilibrium* when big dialectical changes occur often lead to another era of seeming stability. The *illusion of homeostasis* even applies to sophisticated animal societies: Great dinosaurs globally noticed deteriorating air from volcanism erupting from the Deccan Traps in what is now western India. They had no way to understand the global connection between persistent Indian volcanic air pollution, and the synergistic effects of a punctuating Yucatan asteroid impact.

The theory of *Gaia* envisions Earth as a vast self-regulating organism. The universal theory of *panspermia* leads to speculation about some of our DNA having extraterrestrial origins. Paradoxically, the more details we discover about our genetic selves, the less we fully comprehend the multiversal arena within which we Earthlings exist.

When at last our human scientific hubris is gone – and we are prostrate on our backs contemplating the awesome heavens above – we will viscerally understand how all negentropy in all dimensions is active, and therefore potentially alive in mysterious ways.