

## REALITY ITSELF IS NOT IN THE MIDDLE

The scientific description of light as an appearance characterized by both “particles” and “waves” is further explained (and unified) if light is understood (and observed) to be always in a spiral (or helix) form—like the material form of DNA (which is, itself, a direct materialization of the structure of light). (1.)

If a spiral-form is seen at its point of rotation (or its crossover joint), it is observable as a “particle”—and if the same spiral-form is seen with reference to its limbs of rotation (before or after its point of rotation, or its crossover joint), it is observable as a “wave”.

So, also, light is observable as both “particle” and “wave”—depending on which phase of its process is observed by attention (or “point of view”, or ego-“I”) in time and space.

A vibrating string can be seen to demonstrate the same spiralfirm gait as any mode of observable light—and, so, as a kind of poetic inspiration, modern scientists have proposed numerous “string theories”, in their search for the “knowledge” that will “explain everything”.

Nevertheless, whether light is observed (and, thus, understood) as a “particle” or as a “wave” or as a “string”, that observation (or understanding) is, itself, an act of perspectival “objectification”, wherein and whereby Reality Itself is reduced—by the very act of observation, or understanding, or mental fabrication—to a relation (and, thus, a subordinate) of attention, or “point of view”, or ego-“I”.

The ancient and modern perspectival “objectification” of Reality Itself as either “Deity”, or “self” or “world” has historically extended the naïve illusion (or naïve “realism”, or ego-based illusionism) of separateness, relatedness, otherness, and “difference” that is inherent to the space-time-“self-locatedness” of attention, or “point of view”, or ego-“I”.

An “object” is (or appears as) an “object” only because it is being perceived or conceived from a “point of view” in space and time.

Therefore, What Is The Nature, Condition, or State of an “object” when “it” is not being viewed from any “point of view” in space and time?

Apart from “point of view”, are there any “objects” (as such)—or any “differences” at all?

Or, rather, if all possible “objects” (or “differences”) are simultaneously existing—as they must be, unless and until “point of view” differentiates and particularizes them—then What Is The Nature, Condition, or State of that simultaneous totality?

The “world” of memory and perception and all of thinking is a “point-of-view”-fabrication.

The “experientially” (and, thus, conditionally) “known world” is brain’s illusion of “out there”, devised by attention’s perspective and made important by the persistence of ego-“I” (or the presumption of separate “self”).

∞ 131. Quantum Physics ∞

Apart from the defining and categorizing done by ego-“I”, What Is That Totality Beyond perspective, and thought, and every now of time, and every place of space-“locatedness”?

That “What” Is The Only “Universe” That Really Is.

Note: (1.) The ancient term for this energy was "prana" (Hinduism) and chi (Taoism) and was the concept for acupuncture. (life force). In the original Christian and mystic traditions, it was called “life breath” or “pnelma” or spirit.

John’s gospel Teaches that the “Living God” is “Spirit.” That is, God is eternally Present as the All Pervading Life-Power, with which, therefore, every living being may Commune directly. In fact, the Living God is so intimate with Man that the word “Pneuma” or “Life-Breath” or “Spirit” is used by John the Beloved to describe God. And God is said to be identical to the Spirit, or the Living Energy that pervades the world, and that pervades the nervous system of Man, and that every one of us can contact via the bodily process of breathing and feeling. Indeed, John says not only that Jesus Taught that God is the Living Spirit (rather than the idea of God as abstracted Creator), but that he Taught that the Way to worship God is to worship in the Spirit. That is, Jesus Taught a method of worship that involved ecstatic bodily Communion with the Life-Power via breathing and feeling, based on Truth (or an awakened and secret understanding of the Divine Reality).

- John 4:24

And no brain-made mind or body-“self” can say That “Universe” is seen by any ego-“I” at any time or place.

The search for “knowledge” is hunter-gatherer behavior, based on the ancient pre-“civilized” brain.

The search for “knowledge” leads to “Scapegoat” (or “object-in-the-middle”) rituals, in which power is always exercised over the “middle” (even to the degree of destroying it).

Reality Itself is not in the “middle”.

Reality Itself Is Inherently and Perfectly Prior to all-and-All.

Ancient “religious” humankind thought and actively believed that the Sun revolves around the Earth.

Reality Itself does not surround or “revolve around” attention, or “point of view”, or ego-“I”.

Modern “scientific” humankind thinks and actively believes that the Earth revolves around the Sun.

Attention, or “point of view”, or ego-“I”, does not surround or “revolve around” Reality Itself.

Reality Itself egolessly, Indivisibly, and Divinely Is As Is—always already Prior to attention, “point of view”, and ego-“I”.

Reality Itself Is Self-Evidently Divine.

∞ 131. Quantum Physics ∞

Reality Itself Is The Only Divine.

Reality Itself is not a Deity.

Reality Itself is not a relation of attention, “point of view”, or ego-“I”.

Reality Itself—or The Divine Itself—Is The egoless and relationless Context of all-and-All.

The ancients thought What Is Divine to be a Deity—or The Great Relation of attention, “point of view”, and ego-“I”.

Over time, humankind subordinated “The Deity”—or “The Great Relation”—to attention, “point of view”, and ego-“I”.

Eventually, “The Deity”—or “The Great Relation”—was reduced to “Scapegoat” status, as a mere “object” of exploitation by attention, “point of view”, and ego-“I”.

At last, “The Deity”—or “The Great Relation”—was “scientifically” (and, thus and thereby, “officially”) discarded, or related to the status of a non-thought, or a non-idea, or a mere illusions (not to be thought again).

In the course of the cultural, social, and political history of “The Deity”—or “The Great Relation” anciently invented by human thought—attention itself, or “point of view” itself, or the ego-“I” itself has, reductively and progressively (and, now, finally), become the Reality-Facsimile, and the Great Subject, and the Principal Occupation of humankind.

It is—now and urgently—time for a new understanding of Reality Itself to emerge.

The old cultures of ego-based fabrications of Reality Itself and the reductionism of “point of view” have been disproved by the persistence of Reality Itself—Which refuses all human efforts to subordinate “It” to attention, “point of view”, or ego-“I”.

Neither attention itself, nor “point of view” itself, nor ego-“I” itself Is (in and of and as itself) Reality Itself.

Reality Itself Is That Which Intrinsically and Self-Evidently Transcends attention, “point of view”, and ego-“I”.

Reality Itself Is That Which Is Realizable only if and as attention, or “point of view”, or ego-“I” is transcended in Reality Itself.

The Way of Realizing Reality Itself is not “religious”—or a path of seeking toward union (or reunification) with Reality Itself conceived as a Deity.

The Way of Realizing Reality Itself is not “scientific”—or a path of seeking to “know” (and, thus and thereby, to control) Reality Itself conceived as a relation (and, as such, a subordinate) of attention, or of “point of view”, or of ego-“I”.

∞ 131. Quantum Physics ∞

Reality Itself is not an “Object” or a “Goal” of attention, “point of view”, or ego-“I”.

Reality Itself is not “outside” attention, “point of view”, or ego-“I”.

Reality Itself is not “inside” attention, “point of view”, or ego-“I”.

Reality Itself Is The egoless Non-relation—or The Perfectly Prior, Acausal, and Indivisible Context—of all-and-All.

Reality Itself Is The Intrinsically Self-Evident and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of all apparent modes of “subject” (or of conditionally apparent consciousness) and all apparent modes of “object” (or of conditionally apparent light, or energy, or space, or time).

Reality Itself Is Indivisible Conscious Light Itself.

Reality Itself Is The Non-“objective” and Non-“iconic” Real God of all-and-All.

Reality Itself Is The Non-“objective” and Indivisible Spiral and Sphere of egoless Conscious Light.

Reality Itself Is The Only Cure for the perennial epidemic of human “religious” and anti-“religious” psychoses.

All of the perennial human “religious” and anti-“religious” psychoses—whether personal or social or cultural or political—are merely symptoms of egoity (or of the faults of attention, or “point of view”), which “cause” and (altogether) indicate the egoically reactive human refusal of The Intrinsic and Essential Self-Nature, Self-Condition, and Self-State of egoless and Non-“different” Inher-ence In and As Reality Itself.



Reality Itself is not in the “middle”—but Reality Itself Is That Acausal Omni-Presence In and As Which all-and-All arises as a merely apparent modification of Itself.

#### THE CERTAINTY PRINCIPLE

The “uncertainty principle”, upon which much of modern scientific theorizing depends, is proposed on the basis of the circumspect observation that it is not possible to simultaneously observe (and, thus, to “know”) both the speed and the “location” of a “particle” of light (or energy).

On the basis of this observation relative to the intrinsic limitations of any observing “point of view”, modern scientific theorizing has developed complex analytical and mathematical tools of measurement (especially in the subatomic and quantum domain) that presume that light (or energy)— and, thus, the “universe itself”—is, itself, a paradoxical domain (or even a domain of multiple and parallel universes). As a consequence of such theorizing relative to the process of measurement, probability and possibility (rather than certainty) has become the context of both theory and measurement in the field of subatomic and quantum physics.

Whatever the conventional merits of such science may be, it must be understood that to “know” the speed and “location” of a “particle” (or anything else) is relevant only to “point of view” (or the would-be “knower” that is attention itself, “self-located” in time and space as a psycho-physically defined ego-“I”).

 131. Quantum Physics 

That is to say, the “uncertainty principle” applies to “point of view” (or any space-time-“located” observer)—but that does not indicate that Reality Itself can rightly be characterized by either the limitations or the presumed “knowledge” of “point of view” (or of the space-time-“located” observer) itself.

To “know” the spatial “location” of a “particle”, the observing “point of view” must disregard its own process (of motion and change) in time—and, thus, in that instant, it cannot observe (because it does not assume either the position or the disposition to observe) the speed (or the time-process) of the any “particle”. That is to say, only a “point of view” that is presumed to be “located” in and as a definite and specific (or fixed and unchanging) spatial “place” can, with certainty, predict or “know” the definite and specific “location” of a thereby observed “particle” (or anything else). Indeed, it may rightly be said that the presumed spatial “locatedness” of the “point of view” (or the observer) determines (or, by and with reference to itself, “causes”) the definite and specific “location” of the “particle” (or the whatever)—which is even to say that spatial “location” is, itself, a physical (or body-“self”) illusion (or, at best, a merely perspectival artifice, with reference to the always temporary and reductive, and, thus, illusory, presumption of a spatially fixed “point of view”).

To “know” the speed (or motion, or change, in time) of a “particle”, the observing “point of view” must disregard its own “location” in space—and, thus, in that instant, it cannot observe (because it does not assume either the position or the disposition to observe) the spatial “location” of the “particle”. That is to say, only a “point of view” that is presumed to be “located” (and moving and changing) in time (and not merely fixed in a definite and specific spatial “location”) can, with certainty, measure or “know” the speed of motion and change of a thereby observed “particle” (or anything else). Indeed, it may rightly be said that “self”-identification with the time-based characteristic (of motion and change) by the observing “point of view” (and its consequent “self”-forgetting relative to the noticing of its own presumption of fixed spatial “locatedness”) determines (or, by and with reference to itself, “causes”) the apparent speed of the motion and change (or even the fact of the motion and change) of the “particle” (or the whatever)—which is even to say that the speed, the motion itself, and the appearance of change observed in any instance is, itself, a mental (or mind- “self”) illusion (or, at best, a merely historical, or time-based, artifice, with reference to the always temporary and reductive, and, thus, illusory, presumption of a time-defined, and, thus, time-bound, “point of view”).

In other words, the observability (or “knowability”) of factors of either space or time depends on the orientation (or “self”-presumed “self”-characteristic) of the observing “point of view”—which cannot be both a space-oriented spatial identity and a time-oriented temporal identity (or both a thoroughly physical “self” and a thoroughly mental “self”) in the same instant.

However, this intrinsic limitation of the “knower” (or the alternately space-bound and time-bound, or alternately physically-bound and mind-bound, “point of view”) is not an intrinsic limitation of Reality Itself—Which, Intrinsically, Is Always Already Perfectly and Simultaneously Coincident with (and Perfectly and Transcenden-tally, or limitlessly and egolessly, Identical to) all of space and all of time.

The implications of this understanding are that the “uncertainty principle” is based on a correct observation of (alternately) spatially and temporally limited “point of view” and of (alternately) spatially and temporally limited “point-of-view”-based “knowledge”—but it is not a correct basis for understanding Reality Itself

∞ 131. Quantum Physics ∞

(Which Is Intrinsically Free of “point of view”, or “knowledge”-limitation, or separate “self”-identity and perspectival illusion with reference to Itself).

Reality Itself Intrinsically, Always Priorly, Necessarily, and Perfectly Transcends any and every space-time-“located” (and, thus, space-time-bound) “point of view” and all space-time-limited “point-of-view”-based “knowledge”.

There are, intrinsically, an infinite number of possible “locations” for “point of view” in space or time. Each and every “point of view” is an alternative possibility of factual measure. Each and every “point of view” is irreducibly “self”-identical, and non-identical to any other “point of view”. Each and every “point of view” is a limitation—intrinsically incapable of “knowing” the totality of universe. There-fore, each and every “point of view” suffers from intrinsic uncertainty relative to the exact and comprehensive and instant measuring of its context of space and time. Indeed, each and every “point of view” is, itself, a discrete and unique force and possibility of measurement—and, thus, each and every “point of view” conditions, limits, and (by and with reference to itself) “causes” the spatial and temporal characteristics of every “particle”-event (or space-time-event) it happens to observe.

The probability/possibility paradoxes of space-time measurement and the analytically invented presumptions about multiple and parallel (and intrinsically non-observable) universes that characterize modern scientific theorizing all arise on the basis (and as a consequence) of “point of view”— alternately “self-located” in either space or time, and intrinsically incapable of simultaneously measuring both the spatial and the temporal characteristics of any “particle”-event, and intrinsically incapable of measuring the simultaneous totality of the event of universe, and intrinsically incapable of measuring (or, by any conditional means, “knowing”) The Self-Nature, The Self-Condition, and The Self-State of Reality Itself.

The probability/possibility paradoxes of space-time measurement and the analytically invented presumptions about multiple and parallel (and intrinsically non-observable) universes that characterize modern scientific theorizing pertain to the intrinsically limited (and ego-bound) domain of very human “knowledge”— but The Domain of Reality Itself Exceeds all such understandings.

Indeed, Reality Itself Is Beyond and Prior to all measuring by “point of view” in space and time— and, therefore, the scientific “knowledge” of the “known” universe (or universes) of psycho-physical attention is not A Reality-Picture of Reality Itself.

Reality Itself must be understood to Be (Itself) not based upon the “uncertainty principle” (and, thus, “knowable” only in terms of paradoxical measurements)—but Reality Itself must be understood to Be (Itself) The Principle of Absolute Non-“knowability” (or of Only Intrinsic Self-Apprehension, or “Perfect Knowledge”, Always Already Prior to “point of view”, or space-time-“located” attention, or the psycho-physically-based and only conventionally “knowing” ego-“I”).

Reality Itself Is Certainly Not “knowable”.

∞ 131. Quantum Physics ∞

Conventional (or “point-of-view”-based) “knowledge” (or all “knowledge” presumed or attained on the basis of “space-time-located point of view” and its naive realism relative to what is perceived and/or thought) is, certainly, always and inherently based on fundamental uncertainty—or paradox only.

The inference of multiple and parallel universes (as, for example, in the vast proposals of so-called “string theories”) is, rather, a mere idea, or a paradoxical and abstract “picture” in the mind (and, indeed, a “picture” of what is otherwise both invisible and unobservable). The inference of multiple and parallel universes suggests there is a single, separate, and unique universe for each and every “particle”-event (or each and every possibility at all, or each and every variant of measurement of space or time, or each and every variant of “sames”). The “experiential” fact is not multiple (and alternative) universes, but the evident variable of “point of view”—which is not merely potentially multiple, but, rather, an infinite variable. Within the apparently observable universe of space and time, there are an infinite number of possible “points” from which the “view” may be taken. Therefore, every “particle” within the total universe is, potentially, “viewable” from an infinite number of either spatial or temporal “positions”—and each such “position” will self-create its own measurement relative to any “particle” it “views”. The fact of inherently infinite possible variations on the measurements of speed and “location” relative to any “particle” is the fundamental basis for all uncertainty and all probability/possibility paradoxes. Relatively speaking, every “point of view” is the “root-cause” and center of a unique and independent universe of probability/possibility and uncertainty. That is to say, the “root” of all paradoxes of space-time measurement is not multiple actual universes but the actuality of an infinite number of possible “points of view”.



It is not possible to “picture” (or otherwise exactly and comprehensively conceive in mind) The Infinite and Indivisible Self-Nature, Self-Condition, and Self-State of Reality Itself. Therefore, there cannot be a true “theory of everything”.

Reality Itself is not multiplied (or ever stood parallel to Itself)—but “It” Is One and Indivisible.

Reality Itself is neither certain nor uncertain relative to conventional “knowledge”—but, rather, Reality Itself has nothing to do with conventional “knowledge” (or “point of view”, or attention, or ego-“I”, or space-time-“locatedness” of any kind).

Reality Itself Is The Simultaneous and Indivisible Totality of Everything-all-at-once—Which Is Perfectly and Always Already Prior to “point of view” (and space-time itself), and Which Is Nonseparate and Non-conditional Conscious Light, Perfectly (and Always Already) Prior to all apparent and (otherwise) possible differences.

Reality Itself Is The Intrinsically Certain Identity-Principle of Self-Existence—or of The Intrinsic Self-Apprehension of Self-Existence and Self-Radiance As Reality Itself and As One and Indivisible Conscious Light Itself.

 131. Quantum Physics 

Reality Itself Is Only Perfect Certainty—or The Intrinsic and Self-Evident Self-Certainty (or egoless Self-Apprehension) That Is “Perfect Knowledge” Only.

- Franklin Jones

### The New Reformation

The time has come for a new and worldwide reformation of human culture. The impact of this cultural conversion of mankind will be comparable to that made by Copernicus in the natural sciences and Luther in the domain of religion. But this new reformation will be universal. It will include all of mankind and every aspect of human culture. It will include all aspects and all traditions of religion, all the sciences, the communications media, economics, and politics. And it will transform the intimate and relational conditions of all people.

This new reformation will continue the cultural gesture begun in the time of Copernicus and Luther. That is, it will extend the cultural and scientific tendency of Man to acknowledge and also surrender to what is beyond and more primary than Man, and beyond and more primary than the Earth. This new cultural gesture will base itself on full recognition of the more radical and modern discoveries in science and cosmology, such as those proposed by Einstein and his theories of “relativity.” And it will also base itself on full recognition of the more radical and modern realizations in the area of human religion and spirituality.



This new cultural reformation will step beyond the old and childish mentality, wherein Man is surrounded by the Parent Deity and the Parental Universe. And this reformation will also pass beyond the adolescent conceptual rigidity of scientific materialism, so that mankind may not only acknowledge the Paradoxical Condition of Nature, but also participate and surrender within that Paradox. Only in that case may we continue to grow and evolve as Man, and ultimately transcend Man and the Earth.

All of this means that we must now begin to escape beyond the conventional Man-versus-Object mentality in religion and science. We must realize and presume God to be greater than an Object to us—greater than the Sun or the Creative Other. And we must see Earth and Sun and our own local Universe within an Infinite Paradox of space-time, which arises, and floats, and changes, and passes away within the Paradox and Living Radiance that is the true Divine, the Mystery or Condition in which all present conditions are arising.

Conventional and traditional science objectifies Nature as the “It” of observable processes. Just so, conventional and traditional religion objectifies God as the Eternal “Other” that creates the World and Man. Thus, both traditions, in their conventional mode, create objective and independent Idols, which Truth belies. In Truth, God and Man and Nature are Coincident, and thus Identical as the Paradox and Process of the totality of Existence. And only when God and Man and Nature are thus conceived to be perfectly reconciled, as a Unity, can we observe and experience and surrender to the Divine Paradox of the Process in which we exist.

Science must abandon the conventional conception of the “It” of Nature, and religion must abandon the archaic conception of the “Other” that is believed to be God. We must all acknowledge and point to and surrender to the Single Paradoxical Reality and Process. Both science and religion must abandon the strategy of separation from Nature and God. We must all acknowledge our inherent Unity with the Paradoxical Reality and



 131. Quantum Physics 

Process, and, therefore, we must all surrender into the Living Reality, which never begins or ends, and which sustains all that exists, and which is ultimately beyond all knowledge (and thus is Transcendental). And we must establish the unanimous and universal validity of the cultural disposition of human self-transcendence, or heartfelt and intuitive surrender into the universal, All-Pervading Current of Radiant Life-Energy, within which all worlds and beings are arising, floating, changing, and then apparently passing out of sight or knowing (but never passing out of the eternal realm of Existence itself). Only on such a basis can we live in personal and social pleasure, creativity, peace, harmony, and immortality. And only from such a point of view can we also rightly establish religion, practice science, and create communities that are human, intelligent, and sustained by continuous submission to the Truth, Process, and Paradox of the Living Reality.

The Reality in which we “live and move and have our being” is not actually or merely Other than all beings and things. The “Otherness” of God and Nature is an archaic conception shared by both conventional religion and conventional science. In the case of both conventional religion and conventional science, Man, and thus every individual, is, by virtue of a false conceptual understanding of the process of “knowing”, established in the mode of the independent observer, the experiencer, the believer, so that his very being is separated from ecstatic participation in the Reality that is both Nature and God.

The God who is irreducibly separate from Man is an Idol, a false God. Such a God is not the God who grants Life and who is Life.

The realm of Nature that Man may only observe and know is a Mirage, a terrifying Illusion, a Lie. Such a World is not the World that is Alive and that is not other than our own Life.

God is not the Supreme Object, related to the body of Man like the Sun is to the Earth.

Nature, or the World-Process, is not the Supreme Object, related to the modern analytical mind like the ancient God was to the ancient religious mind.

God and Nature are a single Paradox, incapable of existing as an Object or Other to Man. Man is inherently involved in the Paradox of the World-Process. Man is inherently one with the Living Presence of Radiant Existence.

All our conventional knowledge and all our archaic beliefs are motives toward Illusion and Idolatry, unless we constantly transcend both knowledge and belief, by intuitive self-surrender into the Ecstasy of Unity with the Living, Radiant, Transcendental Reality, the Paradox in which childish religion and adolescent science constantly dissolve and are transformed.

The radical and more mature (and thus more “esoteric” or less popularly understood) scientific knowledge that is now beginning to emerge (since the original work of Einstein, and others) is pointing beyond the archaic mentality of the mechanical sciences that produced the modern movements of scientific materialism and conventional technology. The radical new scientific movements are founded in the higher and paradoxical physics of Nature, and these movements are less associated with the rigid, mechanical conceptualization of the universe (and the development of absurd technological inventions) than they are with the creation of a new

cosmological understanding of the paradoxes of “matter” and of “bodies” and of “things” and of “mind.” The radical new scientific movements are approaching a Divine Conception, in which the primary Destiny of Man is Ecstasy, rather than one or another kind of self-binding success.

Likewise, a radical new understanding of religion and the spiritual process is also now beginning to emerge. That understanding points beyond the archaic mentality of the ancient religions and the naïve mysticism of traditional spirituality. A radical new movement in religion and spiritual science may now be founded on the higher and total psycho-physiology of Man, rather than on naïve cosmologies that are nothing more than symbolic extensions of the neuro-anatomy (or nervous system) of Man himself.



Therefore, the new or emerging culture of Man will be religious or spiritual in the highest evolutionary sense, but it will be associated with a rational cosmological understanding. Likewise, the scientific basis of that new culture of Man will be associated with an essentially Ecstatic or participatory view of Man within the World-Process.

There will be no conflict between religion and science in that new and future culture of Man. Religion will not be irredeemably distorted by the illusions of “subjectivity”, and science will not be irredeemably distorted by the illusions of “objectivity.” Rather, all human beings will engage in common disciplines of knowledge and of self-transcendence (or Ecstasy). It will be a higher human culture, established in the ultimately unknowable Paradox of the Divine Unity, the ultimate Identity of God and Man and the World. And the higher or religious and scientific dimensions of that culture will not be subservient to the vulgar subhuman drama of present-day economics and politics. Rather, the religious and scientific dimensions of the new culture of Man will be the very foundation of the culture—and all matters of economics and politics will be guided and determined by the higher Wisdom of that foundation itself.

### The Ultimate Vision

The idea of a solid or objective world of “matter” and “one shot” mortality is an archaic and even “Victorian” concept that survives to this day in popular pseudo-scientific descriptions of the world and of human existence. But the now firmly established modern scientific conception that applies to all events (whether “material” or “mental”) is that all phenomena and all beings are actually temporary states of atomic energy, or light. And energy, or light itself, is an eternally continuous process of transformation. Form always changes, but energy is always conserved. Therefore, individual beings, experiences, and worlds themselves are, each and all, only temporary events, or moments of the everlasting play of energy. But since all phenomena are changing and passing into new forms or states of energy, all beings, human or otherwise, since they are only energy itself, will also be conserved forever, although forever in new forms.

This conception of the world and of human existence is modern and also ancient. The ancient sages comprehended the world as permutations of energy and saw that a human lifetime is only a single event in a beginningless and endless procession of transformations (or births and deaths in all the subtle and gross or high and low realms of phenomenal possibility). Some interpreted the factuality of eternal survival to be the ultimate Truth. These were the religious mystics, yogis, and magicians, who became enamored of experience and perpetual devotion to self-existence. Others, such as the classical Buddhists, were psychologically disposed to

 131. Quantum Physics 

interpret the endlessness of factual survival negatively, as inherently a matter of suffering, since living beings appeared only to be constantly changing and dying and being born again, sometimes rising up and sometimes falling again, under the perpetual force of mechanical necessity. Even since ancient times, those of a superficial and unilluminated mind have been possessed by the self-indulgent and world-resisting fear of mortality, while others, being more profoundly informed by experience, have been consoled by factual immortality, and still others have been determined to bring a factual and final end to the perpetual cycles of mechanical and self-centered experience. But what is the Truth? What is the Realization that transcends both positive and negative concerns for mortality and immortality?

The Truth that must ultimately be Realized is spontaneously Awakened when the body-mind and the world and all experience become suddenly “transparent” to the fundamental consciousness. This “transparency” is not generally or necessarily associated with a visual experience. Rather, it is at first a matter of ego-death, or the establishment of natural identification with the deepest or “native” position of ordinary consciousness. Then the “eyes” of intuition must open. That is, the state of the atomic energies that compose or define the body-mind, and the world, and all experience, must become obvious.

It is like having one’s visual awareness suddenly established in the plane of the atom. Then, instead of viewing the body-mind, and the world, and all experience as “objective” or solid phenomena that cannot be penetrated by consciousness, there is the sudden awareness that all phenomena are made of transparent fields of apparent “particles” of energy that are suspended in “space” and moving about in mysterious and ever-changing associates with one another. Thus, even the empirical “self”, the total body-mind, is viewed or understood as a transparent field of suspended particles or vortexes of energy. The body-mind is mostly “space,” and none of its suspended particles seem to touch one another, but only to move relative to one another as if controlled by invisible flows of pervasive magnetic or electronic energy. And the difference between the particles that compose the body-mind and those that compose the world “outside” is not any longer profound. Only certain magnetic or electronic influences make the difference between the form of the body-mind and that of the world, but the space between the particles of the body-mind and the space between the particles of the world are the same continuous or absolute space.

Once this “vision” or intuitive understanding is Awakened, the idea of a solid and separate self, or a solid body that somehow materially creates or contains consciousness, is instantly (or inherently) dissolved. Only the absence of “transparency” (or self-transcendence) creates or implies the illusion of a limited consciousness necessarily bound to a fixed physical entity. In fact, consciousness is limited only to the degree it identifies with the solid personal appearance of the body-mind, the world, and the conventions of psycho-physical experience. The deeper the personal consciousness enters into its psycho-physical situation, the more its perceptions and conceptions project beyond the limited self into psychically expanded space-time phenomena. And when there is intuitive penetration of the total body-mind, the solid or objective world, and all the limits of experience, it is Realized that consciousness is Infinite.

The internal or personal consciousness is actually identical to the Infinite Space in which the particles of atoms that compose all phenomena are suspended. When the illusion of the atom itself is penetrated, so that the Mystery of Transcendental Space becomes obvious to consciousness, then the ego-conception is Released, and

∞ 131. Quantum Physics ∞

only Transcendental Consciousness becomes obvious in the Radiant Transparent Infinity of energy motions. This obvious Transparency is Liberation and God-Realization.

When this Liberated Realization occurs, the “problem” of manifest existence dissolves and all necessity is transcended. The changing conventions of psycho-physical existence may remain, but they are not any longer viewed as a problem to be overcome. There is simply Radiance, Love, Humor, Happiness, Delight, Wisdom, Strength, Freedom, and the capacity to Serve the world of living beings with the Transfiguring Power of Divine Truth.

- Franklin Jones

A human being is part of the whole called by us universe, a part limited in time and space. We experience ourselves, our thoughts and feelings as something separate from the rest. A kind of optical delusion of consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from the prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty. The true value of a human being is determined by the measure and the sense in which they have obtained liberation from the self. We shall require a substantially new manner of thinking if humanity is to survive.

- Albert Einstein (1954)

“Science without religion is lame. Religion without science is blind.”

- Albert Einstein