

The Sellout of Science

by
Mark Albrecht
and Brooks Alexander

Come, I will show you the judgment of the great harlot who is seated upon many waters, with whom the kings of the earth have committed fornication, and with the wine of whose fornication the dwellers on earth have become drunk. [Rev. 17:1-2]

ONE SUNDAY AFTERNOON about the year A.D. 95, a white-haired old man sat on the tiny, barren isle of Patmos, where he was kept in exile by the Roman Empire. As he sat in prayer and meditation the wind laced through the rocky meadows and the sun glinted off the crystal-blue shallows of the Aegean. Suddenly, a loud voice "like a trumpet" sounded behind him. "Write what you see in a book," said the voice. What this man subsequently saw was a vision of power, brilliance, and detail concerning the future of the church, the world, and the final climax of human history.

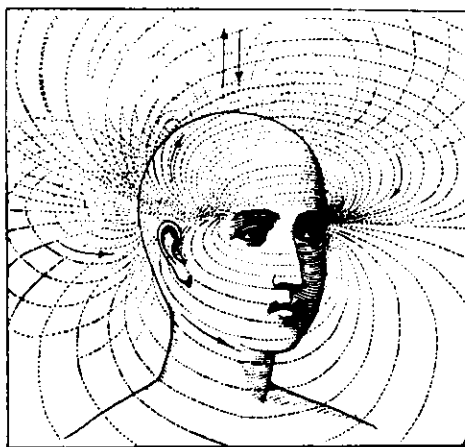
The Apostle John heeded Jesus' command to write the vision down, and his record has since been known as the book of Revelation, the last book of the Bible. It is a remarkable document—a record of things past, an accounting of things eternal, and a prediction of things to come. Summarizing and distilling over a thousand years of Jewish prophecy, John saw a frightening picture of rebellious humanity rushing inexorably toward a global nightmare of ultimate totalitarianism. According to John's description, this world-encompassing dictatorship would fuse political power, economic control, religious worship, occult knowledge, and personal charisma into a single, unified system of delusion and oppression. Now, three quarters of the way through the twentieth century, we no longer scratch our heads at John's luminous symbolism and strange-sounding events. In the last fifteen years we have seen our spiritual landscape become increasingly cluttered with a variety of spiritual, psychic, and cultural titillations. Despite their apparent diversity, they form a coherent pattern. Indeed, a glance over the countryside toward the spiritual horizon reveals an ominous, boiling thunderhead rolling in from the East.

This conceptual storm which we see approaching actually contains the spiritual and philosophical basis of the corrupt world regime which John forecast 1900 years ago. At the core of this metaphysical system is a radical effort to integrate all disciplines of knowledge and all areas of life into a unified expression of deified humanity, striving to embrace all of reality in a capsule formula or a single, ultimate experience. Nowhere is this trend seen more clearly than in the awkward courtship of science by monistic* Eastern mysticism, a flirtation which seems destined to be consummated in cosmic matrimony. Nuclear physics will be the preacher at the wedding and psychic phenomena of every type will make up the nuptial party. Strange bedfellows? Not really. Occultists and mystics have long been convinced that their bedrock metaphysics of the unity of all things is scientifically correct,¹ but not until recent years have they had more than fantasy and conceptual sleight of hand to offer as evidence.

In the last five years, however, both the scope and the intensity of the occult/mystical encroachment upon the consciousness of the scientific "establishment" have greatly increased. What began as an effort to colonize scientific theories with concepts of occult philosophy has turned into an all-out attempt to appropriate whole disciplines, including not only theoretical speculation, but experimental data and procedures as well. (In this regard, it is no coincidence that the two previous issues of the *SCP Journal* have dealt in depth with aspects of occultic faith and practice that have increasingly claimed "scientific" findings as a basis of validation.)² The overall pattern has developed into an essentially two-pronged offensive which is gathering momentum rapidly, manifesting new developments almost monthly.

Continued

**Monistic* comes from monism or mono, which literally means "one." In a spiritual framework it always refers to the fundamental tenet of classical occult philosophy that "All is One," and more significantly, the idea that God is not separate from his creation.



Kirlian photograph of a hand, believed by some to correspond to the human aura.

Prong One: PSI, the Bizarre Bazaar

The first prong of this attack has been a general study (and cultivation) of psychic phenomena (PSI), a bizarre bazaar of occultic practices and manifestations that have literally plagued and haunted humanity from time immemorial. In recent years, the cultivation of such experiences has been part and parcel of the widespread fascination with mind drugs and Eastern religious disciplines. As more and more people have bent themselves to serious work on the improvement of their own psychic capabilities, the phenomena themselves are being reported in increasing numbers. In turn, as reports of psychic events multiply, their very existence tends to make them a more respectable object of experimental curiosity. Dr. William Tiller, professor of materials science at Stanford University, has concluded that humanity is "developing another sensory network—at least one—and it's going at a tremendous pace, because the [psychic] phenomena that used to be so widespread in space and time in our history are now occurring by the tens of thousands every day."³ Tiller is not the only observer to notice that overt displays of psychic phenomena are spreading through the population like a grass fire on a windy day. NBC television gave "big event" status to its recent hour and a half documentary on psychic and paranormal phenomena. Prominent play was given to scientific "validation" of these occurrences. Network executives judged (correctly) that a very large audience is now ready to receive the gospel of PSI with enthusiasm.

Another example of the recently acquired respectability of this new psychic chic is former astronaut Edgar Mitchell's Institute of Noetic Sciences, in Palo Alto, California (the term *noetic* is derived from the Greek word for "consciousness").⁴ Mitchell's institute is a sort of metaphysically avant-garde research center which takes a step or two beyond Esalen, humanism's spiritual trailblazer of the sixties. The institute has done in depth studies of such things as telepathy, clairvoyance, precognition, man-plant communication, psychic photography (auras), psychic healing, out-of-body experiences, and outright spiritism. This last category includes such phenomena as mediumship (spirit possession), apparitions, hauntings, and poltergeists. Giving a "scientific" explanation for "things that go bump in the night" may reassure some people, but a caveat emptor should be issued to those who are tempted to rush out and buy these cosmic goods just because they bear the "scientific" label. John Keel, a respected parapsychological researcher and author puts it rather succinctly when he says that the study of these areas, rather than *advancing* our understanding, has "catapulted us backward

into realms of knowledge known and practiced by yogis and mystics for thousands of years. We are simply putting respectable scientific labels on old cultist pursuits. Before the end of this century some laconic college professor will probably receive the Nobel Prize for rediscovering principles of science that literally controlled all ancient cultures."⁵

The Decline and Fall of Discernment

These ancient cultures existed in a more spirit-oriented world and apparently experienced strange occult happenings more regularly, perhaps due to the fact that they accepted these powers as a normal part of their everyday reality. Yet it is worth noting that they also possessed a clear understanding of the ambiguous morality of these occurrences—that is to say, the ancients realized the evil, deceptive, and harmful side of the spiritual world and its attendant psychic manifestations. This element of healthy doubt persisted at least until the period of the Renaissance. Shakespeare has clear-witted Banquo warn MacBeth:

But 'tis strange!
And oftentimes, to win us to our harm,
The instruments of darkness tell us truths,
Win us with honest trifles, to betray's
In deepest consequence.⁶

But Macbeth's sensitivity to the strategies of deception grew dull under the temptation of power. In biblical terms, Paul refers to this increasing spiritual numbness as the "searing of the conscience" (1 Tim. 4:2). The power which is the object of the modern scientific enterprise brings it face to face with the same temptation—apparently with the same result. The fact that the unseen realm conceals dangers and deceptions as well as promises is a concept modern researchers seem incapable of grasping. Indeed, almost all contemporary parapsychologists begin with a monist or pantheistic world view, a concept which assumes the latent completeness and perfection of all things, and proceed from there. Needless to say, the direction of their research is quite predictable. Casting all warnings aside, many parapsychologists insist on offering the right hand of fellowship to every form of spiritistic manifestation, an attitude that even the most primitive of cultures would deem foolish and dangerous.

In the world of prestigious scholarship, a recently published book indicates that secular academics may have crossed the line of danger to embrace overt disaster. *Religious Movements in Contemporary America* is a collection of essays

“Humanity is developing another sensory network . . . and it’s going at a tremendous pace, because the (psychic) phenomena that used to be so widespread in space and time in our history are now occurring by the tens of thousands every day.”

edited by Irving Zaretsky and Mark Leone, professors at Yale and Princeton respectively. One of the studies in their collection examines a group of disciples which has gathered around a guru who is a practicing spirit medium. The essay concludes with an unqualified endorsement of spiritism in general:

Just as the medium’s therapy appeared helpful, so too may other types of mediumistic counseling. Mental health personnel should examine the utility of such folk treatments and consider professional collaboration with psychics.⁷

Another article in the book is lavish in its praise for the virtues of Satanism:

The Satanist is training himself to be assertive and powerful *as an individual*. . . . He is casting off the need for powerful gods to protect and care for him, insisting that he is strong enough to care for himself. He commands the gods and does not beseech them. He is turning from an ethereal and other-worldly orientation to a somewhat more realistic assessment and concern with the mundane and real world.

Perhaps it is for this reason that marginal religions such as the [Satanic] Church of the Trapezoid should be encouraged.⁸

This kind of threadbare gullibility may seem bad enough, but it is just the thin end of the wedge. Scholarship is formative and influential but limited in its popular appeal. To illustrate how deeply entrenched in contemporary society this naive Eastern-mystical view is becoming, we can look at the public print media which, in a competitive capitalistic market, tends to be a good barometer of the public’s tastes. One might expect articles on PSI in the more esoteric journals, but Sunday supplements, women’s magazines, and other high circulation, general feature publications are brimming with pieces on psychic powers. Formerly staid and proper *Reader’s Digest* (which has the largest circulation in the world, published monthly in thirty-two countries and thirteen languages) carried two lead stories on parapsychology last year—thanatology in the January issue, psychic phenomena in August. The latter article bears quoting, for it clearly demonstrates two aspects of our subject: (a) the degree and type of exposure being given occult mysticism, and (b) the subtle deception of the metaphysical foundation being laid by PSI researchers.

PSI presents us with hints of a universal unity. Individual consciousness, it would appear, is part of a consciousness we all share. Each of us is part of everyone

and everything in the universe. “Thou canst not stir a flower without troubling a star,” as visionary-poet Francis Thompson put it.

The deeper the psychic scientist probes, the closer he comes to the mystical religious vision. The Unity, the One, is the central concept and experience of all mysticism—Buddhist, Christian or Jewish, East or West.⁹

This nutshell version of Eastern philosophy is warmly embraced by Edgar Mitchell and his fellow travellers. Mitchell himself, who is a respected and moving force in this field, essentially regards science as a sacrament of the emerging world religion-philosophy. We shall risk the tedium of quotation several times in order to make the point. Comments Dr. Mitchell:

Now is the time to develop our non-rational abilities into a “subjective technology,” which will begin the wedding of science and religion, reason and intuition, the physical and the spiritual. This union of head and heart, insight and instinct will insure that as science comes to comprehend the non material aspect of reality as well as it knows the material—that is, as science approaches omniscience—our knowledge will become wisdom, our love of power will become the power of love, and the universal man of cosmic consciousness can then emerge.¹⁰

Science and Spiritual Commitment

As an astronaut, Mitchell symbolizes our scientific, objective, and mechanized enterprise at the height of its success; as a psychic investigator he likewise functions as a researcher of “facts.” In his role as researcher, however, he has deliberately rejected the idea that a scientist should be a detached observer of reality, content to record whatever data his experiments disclose. In this respect, he represents a break not only with the technocratic connotations of his own astronaut image, but also with the most basic and dearly held assumptions of the Western scientific method. Mitchell is definitely *not* detached in the sense of having no personal or philosophical stake in the outcome of his experiments. On the contrary, he openly admits to having an interest that surpasses mere curiosity so far that it approaches the level of religious commitment. “This investigation is not merely for the purpose of investigation,” Mitchell says, explaining that “the real crux” of his work is “to marry the material universe and the subjective inner self.”¹¹ (These references by Mitchell and other psychic proponents to marriages, weddings, and similar symbolic allusions to sexual



Woodcut by Goethe
fusing his eye with the sun.

“The effort to probe the lowest common denominator of universal existence in effect promises to plug the consciousness of the individual into the socket of omniscience.”

union are neither random coincidence nor the products of a prurient imagination. They are deliberate borrowings from the esoteric imagery of several forms of occult lore, notably alchemy and kabbala,* in which sexual union is the emblem of the final transformation of human nature into the nature of the divine.)

Mitchell's major significance is not in what he personally believes, proclaims, or accomplishes, but in the fact that he is a highly visible representative of a whole host of scientists and researchers in many fields. The overriding commitment of these “new scientists” is not to science in the traditional sense of that term, but to the propagation of an essentially religious world view by manipulating the prestige, apparatus, and artifacts of scientific knowledge. It is certainly true on the one hand, as Ian Barbour points out, that “there are *no completely uninterpreted data* in science . . . all data are to some extent ‘theory-laden’ ”;¹² still, Mitchell and those who follow his lead have virtually turned their back on all pretense of objectivity. They do not present us with “theory-laden data,” but with its caricature—data-sprinkled theories. Mitchell's compulsion to assert cosmic values on the basis of anecdotal information and quasi-reproducible experiments is a journey of light-years from the traditional scientific position which insists that only reproducible results are to be reported at all.

To the extent that Mitchell is a representative, he is also a portent, and an ominous one at that. There are several weighty reasons for insisting that a scientist maintain as much objectivity as he can muster. One of them is that having a pre-eminent metaphysical agenda, or an emotional commitment to a predetermined conclusion can easily lead to the conscious or unconscious suppression of contradictory data, as in: “That experiment didn't come out right—I'll try it again before I tabulate the results.” Paul Kurtz, professor of philosophy at State University of New York (SUNY) at Buffalo, offers some blunt remarks about this aspect of PSI research: “We are disturbed that only so-called positive results are published. The public rarely hears about negative findings, which are considerable.”¹³

Beyond this relatively crude manipulation of information, however, lies another danger which is considerably subtler, as

**Alchemy*, often associated with medieval folklore, is a chemical science and speculative philosophy which has its roots in occultism. One of its aims is to transform base metals into gold. Its *esoteric* aim is to transform profane human nature into the divine.

Kabbala (or *cabala*) is a system of Jewish occult mysticism, relying heavily on mathematical interpretation of Scripture.

well as more momentous. The effort to probe the lowest common denominator of universal existence (which Einstein's “unified field theory” attempted but did not accomplish) in effect promises to plug the consciousness of the individual into a socket of omniscience:

From [this] august perspective the entire universe appears as one elemental field in which each star, each atom, each wandering comet and slow-wheeling galaxy and flying electron is seen to be but a ripple or tumescence in the underlying space-time unity. And so a profound simplicity would supplant the surface complexity of nature. . . . Thus all Man's perceptions of the world and all his abstract intuitions of reality would merge finally into one, and the deep underlying unity of the universe would be laid bare.¹⁴

Descent Into Delusion

Let us put aside for the moment such elementary stipulations as the fact that this cosmology doesn't mesh with the revealed biblical view of God and his creation, and that some of its wider implications (e.g., omniscience) in fact suggest an up-to-date version of humankind's primal temptation (see the third chapter of Genesis). The acceptance of this approach has more covert consequences: *the assumption of innate perfection which is built into this world view jettisons caution and destroys any basis for discernment or evaluation*. As Lawrence Le Shan observes, “They say that when one is being in the world of the One, the Unity, one does not judge, one only observes and *is*.”¹⁵ While Edgar Mitchell's marriage of the material universe and the subjective inner self seems to carry the promise of ultimate wisdom and knowledge, its real fruit is delusion—the inability to distinguish mental fantasy from concrete reality, or personal whimsy from the communication of God. *The ultimate extension of this confusion is to place one's own consciousness at the center of the universe*. Precisely this message is being vigorously proclaimed today by those who have raced ahead on the path of the “new science” that Edgar Mitchell has marked out. Two physicists and an occultist collaborated to write *Space-Time and Beyond*, for example, which unhesitatingly declares that “the physical universe does *not* exist independent of the thought of the participator. . . . What we call *Reality* is constructed by the mind.”¹⁶ The primary author of that book is a disciple of Carlo Suares, a kabbalist and avowed antagonist of the God of the Bible.¹⁷ Another leading proponent of the “new consciousness,” the “new science,”

and the "new medicine" is osteopath Irving Oyle. In his latest book, *Time, Space and the Mind*, Dr. Oyle shares with us some of the conclusions about ultimate reality he has reached in the process of seeking occult enlightenment:

Like beauty, morality seems to be in the eye and the mind of the beholder. Maybe *everything* is in the beholder's mind and/or eye? . . . Whatever it is that is really out there reflects the state of your eyes, your retina, your nervous system, and finally the state of your perceiving consciousness. The reality of the thing reflecting the light is unknowable in the objective sense. It may be that only the image is real . . . perhaps the whole thing is happening on the back of your eyeballs.¹⁸

Such warmed-over solipsism* achieves the dubious distinction of being both naive and arrogant, and illustrates the ultimate pitfall of PSI research: the cultivation of PSI experiences produces the decay and finally the collapse of critical discernment. The question that should be posed is not "Does the paranormal realm exist?" but "What is its meaning?" One would hardly be prepared to argue that the sheer existence of anything gives it a positive value. Yet that is the assump-

tion which is routinely made by "new scientists" and PSI groupies alike. In contrast, one of the most reiterated biblical themes is the insistence that God's people guard themselves against deception and separate themselves from counterfeit forms of spirituality.

To find concrete clues to an authentic discernment of PSI abilities, we need only look at the occultic systems that generate them, and the occultic world views that are offered to explain them. From the biblical perspective, it may be affirmed that these cosmic toys do exist, but it is better not to play with them. *At best* they may be a psycho-spiritual residue left over from before the Fall—powers short-circuited and now dormant, usable only outside of their intended context of a pure relationship with God. Thus activated and applied, they are by nature a distraction which engages our energy and attention with the creation rather than the Creator, thereby fostering a subtle spiritual pride and the illusion of self-sufficiency. This is at best. *At worst*, paranormal phenomena are deceptive tools handcrafted by the Enemy to confuse, deceive, and finally overpower.

Prong Two: High Energy Physics—Einstein and Beyond

While the arena of PSI research offers a more visible manifestation of the merging of science with occultism, the fanciest footwork is being done in the area of theoretical physics. The going may be a bit tough here if you have no science background, but do bear with us, for an understanding of the ways in which data are being manipulated in support of an occult-mystical belief system will give us a revealing insight on future acts in the Cosmic Drama.

First, a bit of background. Classical Newtonian physics assumed a clear division between energy and matter; matter was thought of as hard, solid. Energy, on the other hand, was considered to be wavy, ethereal stuff, not solid. This understanding of things changed in the early twentieth century with the publication of Einstein's relativity theory. Briefly stated, Einstein postulated that mass was really "solidified" energy, and that matter and energy were really the same "stuff" and could change back and forth like water and ice, the catalyst being the speed of light. If you accelerate mass up to the speed of light, it turns into energy; if you slow energy down, it will turn into particles. With the development of sophisticated atom splitting techniques, physicists have been able to take a closer look at the processes occurring during nuclear fission and fusion. Based on these observations, the conceptual model now emerging is one in which the solid constituents of an atom—that is, protons, neutrons, and electrons—are but "wads" of congealed energy (see fig. 1). From this model, we can see that the underlying force field is believed to be an interconnecting web or infinite number of smaller webs. The cosmic ether from which this web is spun is described by some physicists as *latent energy* (energy being defined as the ability to do work), while others see it as a realm of *possibilities*; in any event, it seems to be the fundamental building block of all energy and matter that we perceive. Yet, despite the basically homogenous nature of this energy substrate, it manifests itself as an incredible diversity in the physical creation (fig. 2). Yet, it should be pointed out that theoretical physics is just that—theory. Physics professor Kurt Wagner comments, "It's a large body of data looking for a theory to put it together. People [physicists] are really groping—I think that's the best term for it."¹⁹

Continued

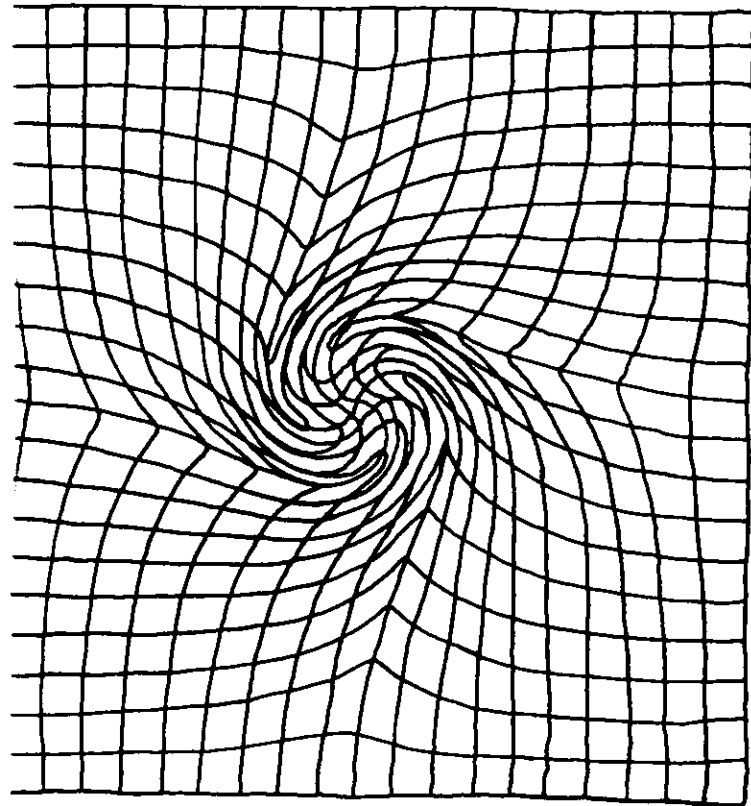
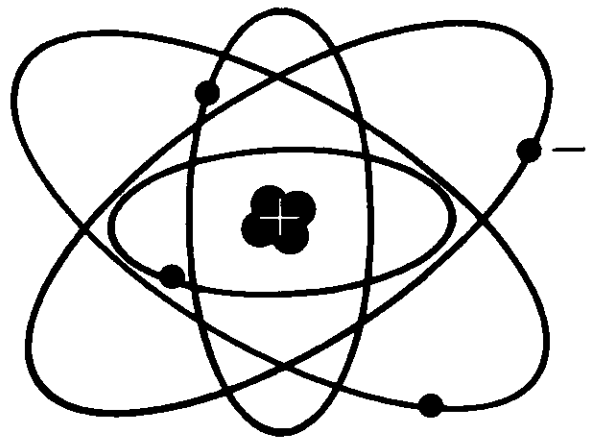


Fig. 1. A contemporary model of the nucleus of an atom. Imagine the grid to be a field of energy in space. You might think of it as a flat piece of rubber stretched between four clamps. Now imagine yourself grabbing the rubber sheet and twisting it up in one spot so it becomes more concentrated or condensed at that point (as in the middle of this illustration). This condensed or congealed area would represent the nucleus of an atom; some distance away we'd find an electron or two, also knotted up out of the same quantum energy field, yet spinning around the nucleus at a furious pace.

*Solipsism is the view that there is no reality outside of the self; all things relate solely to the experiences of the observer.

Fig. 2. The inside of an atom.

The nucleus (in the middle) always carries a positive electrical charge, while the electrons are negatively charged. This causes a sort of "push and pull" force or tension to be set up between the nucleus and the electrons. This force is called an electric "fence" or electric "grid." It is the relative strength of this grid that keeps you from falling through the floor. This delicate balance of opposing forces *feels* different in different kinds of elements due to the varying degree of intensity of the grid. Not only that, but the ninety-odd different kinds of atoms can combine in countless thousands of molecular combinations, each causing a slightly different intensity of the electric grid, thus accounting for the diversity of texture, adhesion, wetness, elasticity, and other qualities.



Physics, Illusion, and Enlightenment

Nonetheless, "new scientists" rush in where angels fear to tread. Observing the theoretically homogeneous nature of this theoretically infinite web, a burgeoning crop of occult physicists maintains that the alleged "interconnectedness" of the universe really proves the old monistic motto "All is One" and its attendant echo "We are all God." Dr. Fritjof Capra, an Austrian physicist who is deeply involved in mystical experience and the study of monistic religious philosophy, has written a book entitled *The Tao of Physics*, in which he pulls out all the stops in an effort to prove that the One Reality has an irrefutable scientific basis. In his introduction, Capra writes:

The following chapters will show that the basic elements of the Eastern world view are also those of the world view emerging from modern physics. They are intended to suggest that Eastern thought and, more generally, mystical thought provide a consistent and relevant philosophical background to the theories of contemporary science; a conception of the world in which man's scientific discoveries can be in perfect harmony with his spiritual aims and religious beliefs. The two basic themes of this conception are the unity and interrelation of all phenomena and the intrinsically dynamic nature of the universe. The further we penetrate into the submicroscopic world, the more we shall realize how the modern physicist, like the Eastern mystic, has come to see the world as a system of inseparable, interacting and ever-moving components with man being an integral part of this system.²⁰

Dr. Jack Sarfatti, who directs the San Francisco-based Physics/Consciousness Research Group, is another theoretical physicist who views the domain of physics through Eastern-mystical glasses: "The web of quantum connections is the closest that Man's mind can come to the spiritual light of the Christ consciousness, or Tao, behind all appearances."²¹ More significantly, Sarfatti discloses the underlying motivation which fuels his work: "We want to infect society with a different view of reality. Physicists are the high priests of society."²²

This "different view of reality" turns out to be the old philosophical used tire of monism, a reread of Huxley's "perennial philosophy," Buddha's enlightenment, the Yogi's *samadhi*, or the *satori* of Zen;^{*} in any case it has plenty of

**Samadhi* is the ultimate or highest state of God-consciousness or enlightenment in classical Hindu yoga.

Satori is Zen Buddhism's equivalent of *samadhi*; a state of existential intuitive illumination.

miles left on it. British physicist Denis Postle is another "new scientist" and an advocate of Transcendental Meditation (TM); he says that the Eastern view of reality "teaches that we are perfect, that the universe is perfect, . . . but, because we insist on ignoring the perfection, the completeness, we are often confused. . . ." Furthermore, he contends, we are needlessly mixed up because we reckon upon the material world as real when it really isn't—it's all just fluctuations of a fickle energy field. According to Dr. Postle, this metaphysical ignorance, our stubborn failure to see through the unreality of the material world, is the source of all our woes; it is "the lie that we inhabit, which devours us, consuming our energy, poisoning our bodies through a deluge of anxieties, phobias, dreams, and desires."²³

For people like Postle, Sarfatti, and Capra, taking the material world seriously equals fragmentation. It is *maya*, or "illusion"—just a collectively experienced hallucination, a bunch of mindfluff. Still, there is something bothersome about this world, even to the mystic—it just won't go away. Truly, for God has put it here. The book of Genesis declares that when God created the earth and its complex, delicate balance, it was both *real* and *good*. Even in its now fallen and deteriorating condition, it is not to be despised, discounted, or rejected.

Babel Revisited

The authors of *Space-Time and Beyond*, under the influence of kabbalistic "knowledge," contradict this biblical picture of things at every point. In doing so they inadvertently reveal that their diagram of existence is actually a fascinating blueprint for the reconstruction of the Tower of Babel. In a series of metaphysical epigrams, the book tells us that "space is a construct of thought," "we construct our own individual realities," and "we construct ourselves and we construct each other."²⁴ The psalmist, to the contrary, exhorts us to praise God and

Know that the Lord himself is God; it is he who has made us and not we ourselves. [Ps. 100:3]

In an even more vaulting flight of pretension, the authors set in motion their rerun of the Babel disaster: "All is constructed from thought," "Thought becomes experience," and "All things are possible!"²⁵ God's radical critique of this mentality, expressed in Genesis 11:5-9, is both comprehensive and succinct. Nothing need be added to it here except (for the modern reader) to point out three things: (1) the Tower of Babel enterprise was occult-religious (astrological) rather than strictly architectural;²⁶ (2) God acknowledges the reality

of the *seemingly* unlimited power it was intended to convey;²⁷ and (3) the connection between that power and the imagination, or thought, of men is specifically drawn.

This they began to do: and now *nothing* will be restrained from them, which they have *imagined* [considered, devised, proposed] to do. [Gen. 11:6; italics added]

Sin and Philosophy

The sin, both then and now, is one of pride. In one form or another it is our endlessly re-erected tower of vain delusion. The first and most lasting consequence of sin is spiritual blindness—a loss of the awareness of God and an inability to foresee its inevitable consequences of judgment and destruction (Obad. 3-4). The Apostle Paul tells us that the very creation shows forth the eternity, power, and deity of God (Rom. 1:20), but prideful men who “suppress the truth in unrighteousness” (Rom. 1:18) soon lose sight of their Creator. Yet God’s revelation of himself within the creation continues to exist and make itself known. Men cannot but stand in awe of what they find in nature, from the celestial universe to the heart of the atom. In the apparent absence of God, *those who have refused him have no choice*

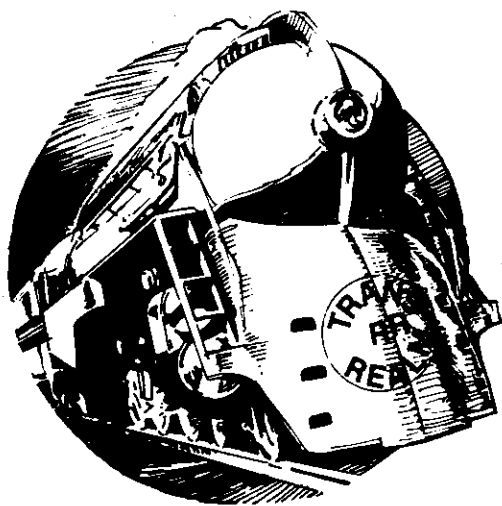
but to attribute the eternity, power, and deity which is visible in the world to the creation itself. Thus arises pantheism and, ultimately monism—the most consistent and systematic attempt to explain the supernatural qualities of the universe apart from its transcendent, personal Creator.

Sin and spiritual pride sever our experiential contact with God; this simple yet devastating fact sets in motion a progressive narrowing of philosophical options which virtually preordains the world view that we see emerging in the “new science” of today. If the quest for an integrating vision of reality *begins* without access to the living God or his self-revelation, it will likewise *end* without knowledge of him, for “if revelation means anything at all, it means the revealing not only of something about God which the unaided reason cannot attain to, but also of something which man’s soul cannot experience out of its own resources.”²⁸ If the search for an ultimate starts with just the data of consciousness, it will by definition end with a rearrangement and reinterpretation of that same data; the conclusion is bound (literally) to be that the fundamental principle of existence is consciousness itself. Paul’s inspired synopsis of the situation is brief and to the point: “they exchanged the truth of God for a lie, and worshipped and served the creature [the creation] rather than the Creator, who is blessed forever. Amen” (Rom. 1:25).

Continued

The Farthest Out Physics

Faster than a Speeding Thought

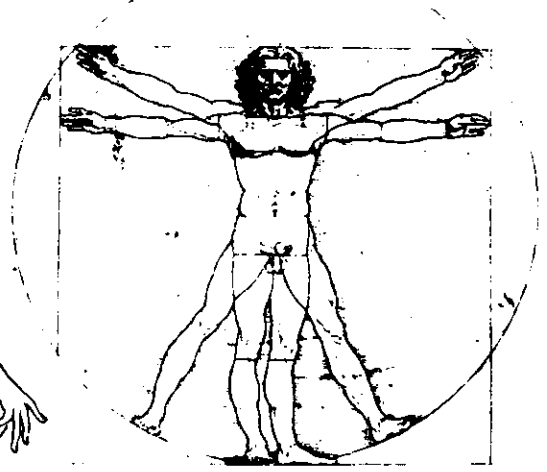
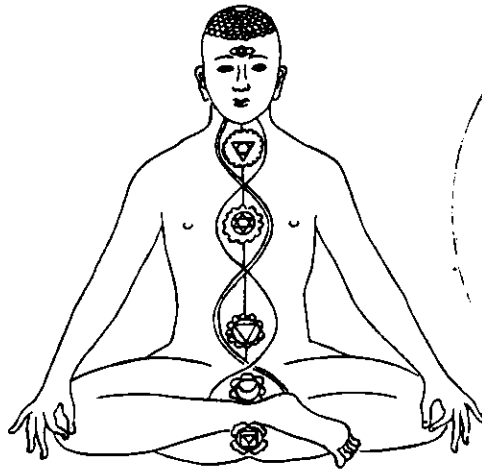


The great influx of psychic and parapsychological data that has deluged us in recent years has led some maverick scientists to speculate about the physical characteristics and properties of the “other realm.” To put this ambitious inquiry another way, if there really are ghosts, goblins, and spirit guides, what are they “made” of? It seems reasonable to assume that any entity able to interact with our own space-time world must, in fact, be constructed of something—ethereal silly-putty or cosmic tapioca, so to speak.

Scientific speculation about other realms coexisting with ours is nothing particularly new—for decades some scientists have sought an elusive superluminal particle they have tentatively dubbed the *tachyon*. (Superluminal is a fancy name for something that moves faster than the speed of light; tachyon comes from *tache*, the Greek word for fast.) Although no tachyons have ever been found, many physicists feel there is a strong possibility that they exist. If tachyons *do* exist, it is inevitable to conjecture that there might be a lot of them—enough, in fact, to constitute the building blocks of an entire universe. Such a universe could be at least as vast as our own, yet with unimaginably different properties. Rank conjecture aside, the recorded antics of spirit beings and some UFOs seem to supply circumstantial evidence to the effect that there may be another realm composed of a different type of matter/energy. (See the August 1977 *SCP Journal* on UFOs especially pp. 20-21.)

If there are sentient beings composed of tachyons, it is certain that they would have extraordinary powers, at least in comparison to us. They would presumably be able to manipulate our subluminal world of matter/energy at will and would be immune to our laws of physics, being able to travel many times as fast as light, perhaps travelling at the *speed of intent*, that is, arriving at a destination upon completing the process of deciding to go. Not only that, but a realm composed of superluminal matter could exist simultaneously within the same space occupied by our own without ever colliding, due to the radically different “vibratory” nature of the two worlds. As you sit in your easy chair reading this article, a train from the superluminal realm could be rumbling through your living room. However, even if it stops, we’d advise against getting on board . . .

—M.A.—



Fact and Interpretation

In any case, from the standpoint of logic alone, proving one's macrocosmic world view by citing fluctuating data and fledgling theories from as esoteric a field as subatomic physics is bending it a bit, by anyone's standards. To put it another way, we have a group of scientists who say that the universe *seems* to be made up of the same cosmic "stuff" according to the *theories* of *some* theoretical physicists, who in turn have interpreted the data by *their* belief systems. All things considered, it just doesn't wash.

The critical role of "belief" can be illustrated by pointing out that the concept of a unified cosmos—of a single origin for all matter and energy—is just as compatible with the biblical view of God as transcendent Creator as it is with the Eastern-mystical view of a seamless web of divinity at the heart of the universe. Neither science itself nor any scientific evidence can ever settle that question, for one simple reason. If, as many scientists believe, the universe and all of its constituents were born in the dazzling fireball of an inconceivably powerful explosion,

We can never tell whether the hand of God was at work in the moment of creation; for . . . in the searing heat of that holocaust, the evidence needed for a scientific study of the cause of creation was destroyed.²⁹

This being the case, it is clear that whatever evidence exists for the unity of the *physical* universe, it does not constitute support for *metaphysical* monism. Richard Bube of Stanford University concludes astutely that "the choice of religious implication [is] derived from quite nonscientific inputs and not impelled by the scientific model at all."³⁰

This underlying logical weakness may account for the forceful rhetoric with which the "new scientists" state their case. Their conclusions are commonly put forward as an open-and-shut matter, not really subject to argument or dissent. Mathematician J. H. M. Whiteman, Ph.D., claims that "physics itself has *forced upon us* a new world view, which corresponds in an astonishing way with what famous philosophers and mystics, from direct insight and experience, have been declaring over a period of two thousand years at least" (italics added).³¹ Fritjof Capra, using identical terminology, unblushingly asserts that "the two foundations of twentieth-century physics—quantum theory and relativity theory—both *force us* to see the world very much in the way a Hindu, Buddhist or Taoist sees it" (italics added).³²

Needless to say, not all physicists feel intellectually coerced. Dillard Faries, professor of physics at Wheaton College, comments: "I think it's fads in physics and fads in philosophy

that make you go in these directions. We're not driven to these pictures necessarily by what happens in nature, but by what happens in the history of the study of nature."³³

Certainly the Eastern/occult view of reality is riding on the momentum of a cultural and intellectual shift of enormous proportions—and not just in physics. To this extent, we can speak of philosophical fads and fashions as being responsible for such developments as the rise of mystical physics. It would be a miscalculation, however, to treat the movement as a "fad" in the sense of a transient and rootless enthusiasm. The fact of the matter is that the content of these conjectures is not intellectually derived, but is deeply conditioned by a kind of visionary experience which amounts to a religious conversion. Dr. Capra acknowledges that in the case of his own "conversion," the experience (prepared in part by the use of psychedelic herbs) was primary, while the doctrinal explanation came later.

Five years ago, I had a beautiful experience which set me on a road that has led to the writing of this book. I was sitting by the ocean one late summer afternoon, watching the waves rolling in and feeling the rhythm of my breathing, when I suddenly became aware of my whole environment as being engaged in a gigantic cosmic dance. . . . As I sat on that beach, . . . I "saw" cascades of energy coming down from outer space, in which particles were created and destroyed in rhythmic pulses: I "saw" the atoms of the elements and those of my body participating in this cosmic dance of energy, I felt its rhythm and "heard" its sound, and at that moment I *knew* that this was the Dance of Shiva, the Lord of Dancers worshipped by the Hindus.³⁴

In the face of such an account, it becomes clear that Dr. Capra is not reasoning from premise to conclusion. He is not proposing a theory but announcing a revelation.

The New Rulers

If all this controversy remained at the level of conceptual debate and philosophical squabbling, it would not be worth a six-thousand-word article. It is evident, however, that these are not just academic disputes; they carry tremendous spiritual implications. In the spiritual vacuum of a "post-Christian age," humanity's innate desire for transcendence is groping for new forms of expression. The older forms of humanism, based upon rationalism and materialism, are being discarded in favor of an occult-mystical view of man as essentially divine and (through the alteration of consciousness) infinitely expandable. This illegitimate divinization of man—

“A burgeoning crop of occult physicists maintains that the alleged ‘interconnectedness’ of the universe really proves the old monistic motto ‘All is One’ and its attendant echo ‘We are all God.’ ”

the idolatrous worship of the self—which was pronounced by the serpent in Eden and practiced en masse at the Tower of Babel, is nothing more than humanism in its cosmic dimensions. The full and fatal flowering of cosmic humanism depicted in the book of Revelation is only the final development of a logical necessity inherent from the beginning: any search for ultimates that refuses “the God who is there” and takes man as its starting point must end with man as its ultimate. The “new science” is an essential part of this emerging “new spirituality”; it appears that the fusion of science and occultism will be a vital component of the wine of intoxication that is served to all the people of earth (Rev. 17:2). The drunkenness of spiritual delusion is a necessary part of conditioning the people for eventual political-economic-religious rule by a mystical elite. Jack Sarfatti may have been closer to the mark than he realized when he said that “physicists are the high priests of society.”

For consider: the prototype and namesake of this coming totalitarian system is ancient Babylon. Both the Bible (Isa. 47) and secular history record that Babylonian society was regulated by a religious system with two salient characteristics: (1) it was a system of occult worship, (2) it was controlled by priestly initiates who were the learned custodians of both the science and the religion of their day. Franz Cumont notes that the mentality which exemplified the root of Babylonian spirituality was a “singular combination of the most exact science with a fervent mysticism.”³⁵ The elaboration of this astral religion in the period of the Roman Empire provides a particularly striking parallel to our current situation:

Preached on the one hand by men of letters and by men of science in centers of culture, diffused on the other hand among the bulk of the people by the servitors of Semitic, Persian or Egyptian gods, it is finally patronized by the emperors, who find in it at once a form of worship suitable for all of their subjects and a justification of their autocratic pretensions. . . .

. . . In the declining days of antiquity the common creed of all pagans came to be a scientific pantheism, in which the infinite power of the divinity that pervaded the universe was revealed by all the elements of nature.³⁶

There are countless modern advocates of this design for social control through scientific mysticism; they proliferate amidst our contemporary spiritual movements. In the context of today’s global society, their grand designs are suitably grandiose and far-flung. A good example and well-known champion of this approach to planetary unity is Maharishi Mahesh Yogi of the

TM movement. TM’s “World Government for the Age of Enlightenment” has already laid the groundwork for world rule in the eventuality that Maharishi converts the planet in the near future. TM’s “scientists” have been working for years in an attempt to document the existence of a mystical substrate which undergirds all existence. Convinced of impending success, Maharishi says, “The discovery of the field of this one basis of material existence will mark the ultimate achievement in the history of development of physical science. . . . Theories of mind, intellect, and ego will supersede the findings of physical science.”³⁷ Men like Maharishi feel that “scientific documentation” of their belief systems gives them a divine carte blanche to impose their own personal revelation of utopian order upon society. In the end, the TM founder envisions a crypto-fascist totalitarian society enforced by universal law:

There has not been and there will not be a place for the unfit. The fit will lead, and if the unfit are not coming along there is no place for them. In the place where light dominates there is no place for darkness. In the Age of Enlightenment there is no place for ignorant people. The ignorant will be made enlightened by a few orderly, enlightened people moving around. Nature will not allow ignorance to prevail. It just can’t. Non-existence of the unfit has been the law of nature.³⁸

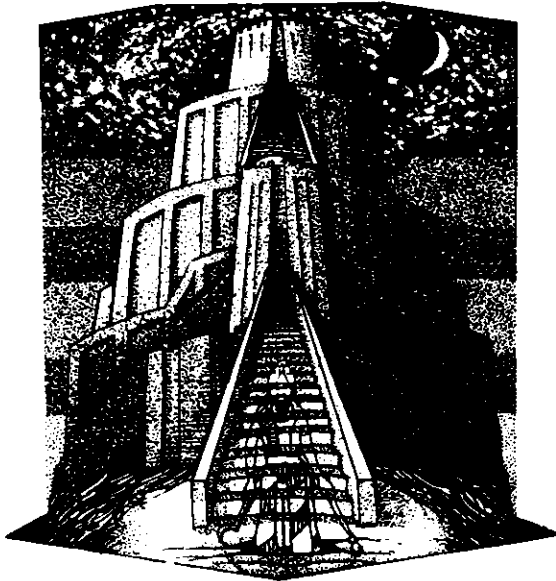
Another Hindu yogi who has been a crusader for the universal application of Eastern dogma through scientific verification is well-known ascetic Gopi Krishna. Krishna also foresees the eventual merger of science and the “ancient wisdom.” The child of that union will be the new elite—Ph.D.s who have raised their *kundalinis** and have attained *samadhi*. This “lofty class of men” will have “the herculean task of educating humanity in the essentials of this almighty spiritual Law to guide the race to the glorious estate.”³⁹

It is still too early to guess which of our numerous spiritual architects will submit the prize-winning plans for a system of totalistic rule. In the meantime, there is no shortage of competitors, and it is a certainty that the system (known as Mystery Babylon) will eventually be built. Though it will claim eternal status and will flourish for a season, its end is known:

**Kundalini* is the psycho-spiritual power thought by yogis to lie dormant at the base of the spine. “Raising” the kundalini up through the seven *chakras* (points) of the ethereal body is the aim of yoga meditation. Enlightenment (*samadhi*) is attained when the kundalini reaches the “crown chakra” at the top of the head. Believed to be a goddess, Kundalini is referred to as the “serpent power.”

Fallen, fallen is Babylon the great!
 It has become a dwelling place of demons,
 a haunt of every foul spirit . . .
 for all nations have drunk the wine of her impure passion,
 and the kings of the earth have committed fornication
 with her,
 and the merchants of the earth have grown rich with the
 wealth of her wantonness . . .
 Come out of her, my people,
 lest you take part in her sins,
 lest you share in her plagues:
 for her sins are heaped high as heaven,
 and God has remembered her iniquities.

[Rev. 18:2-5]



Selling Out

Francis Schaeffer has rendered a succinct analysis of fragmented world views in his book *Escape from Reason*. Those who live in the "upper story" of mind and spirit often deny the "lower story" of matter and physical sensation, and vice versa. In either case, the result is a fragmented world in which reality is lobotomized and life becomes distorted. Both materialism and mysticism are cheap resolutions of the metaphysical tensions created by the complex, mysterious relationship of matter and spirit. *They are a sellout of truth for the sake of an existential "answer."*

Every nation that has launched itself on a career of world conquest has operated on a religious or moral basis which justified their dominion, essentially making them, their knowledge and understanding, or their gods "superior," and everyone else "inferior." Unfortunately, the philosophical imperialism of the "new science" exhibits this same tendency to rationalize its own reach for mastery over the world view of man. In exchange for such sway, much of science and many scientists may be prepared to sell out completely—to baptize, justify, and accommodate occult philosophy as an indispensable adjunct to the scientific inquiry. The Bible seems forthright in warning us that such a development may be a key prop for the coming world rule of Antichrist.

If anyone clings to the hope that an abstract allegiance to "truth" will cause scientists to resist the appropriation of their prestige by a politically and spiritually corrupt regime, let him consider the contrary example provided by any totalitarian

state of this century. Better yet, let him harken to the example and self-analysis of our modern scientists themselves. When Korean "messiah" Sun Myung Moon recently promoted a lavishly funded conference on the "Unity of the Sciences" in San Francisco, he was able to obtain the cooperation of numerous well-known scientists, including several Nobel Prize winners. Many observers expressed surprise at the scientists' eager compromise, and reporters were on hand to challenge their participation in Moon's image-building campaign. Most participants brushed questions off, or composed an elaborate rationalization of their presence. One of them, however, offered a more candid observation.

Dr. Karl Pribram, a brilliant neuro-scientist from Stanford University, [said] that scientists have to be realistic about their chosen way of life. "We're just whores," he said. "We go around prostituting ourselves for money . . . and that's how we make our living. Every great artist and scientist has always done that; either you're dependent on some benefactor or else you have to go about finding one."⁴⁰

Biblical Christianity and Science

Considering the excesses and spiritual bias that we have observed, it becomes evident that an adequate world view must bring both the upper and lower stories together. There must be a sane and harmonious approach which also accounts for the painful paradox of good versus evil. In this context it may be worth considering several implications which stem directly from a biblical concept of God and creation.

1. Science is possible. "A God who is consistently upholding the universe makes rational science conceivable."⁴¹ Illusion can't be measured.
2. Humanity has a real and ultimate value. We are made in God's image.
3. This Creator-creature relationship signifies that there is meaning as well as mechanism. We are not bags of atoms buffeted about by cosmic currents that flow past in silent indifference to our transient existence.

Monistic scientists would like to retain the *value* inherent in a God-centered universe while dispensing with the *center*. Having cut themselves loose from authentic spiritual moorings, however, even the best-intentioned of them will find it increasingly hard to escape the gravitational drag of the "black hole" of solipsism.

Indeed, Dr. Denis Postle paints himself and his friends into a corner when he admits in an unguarded moment that "since the [atomic] particles have proved highly transient, it's their *behavior* that matters."⁴² If that is our standard, it is difficult indeed to account for the fact that they certainly don't *behave* as though All is One. Rather, the pulsing subatomic web of energy and particles manifests itself in a delightful, fascinating, and very real world—a world so complex and exquisitely fashioned that it will inevitably be a signpost pointing to the existence of a transcendent Creator—for all who really care to look. This is the true unity of the universe, a unity of purpose and praise and revelation, in which all of the uniquely different parts point in joyful harmony toward the One who made them, as He continues to hold them all together by the word of his power (Heb. 1:3).

Notes

1. As just one example, J. Stillson Judah writes of the various branches of the "metaphysical movement" (i.e., Christian Science, New Thought, Science of Mind, etc.) which

all consider their philosophies to be scientific as well as religious. They seek to be united with their God as Principle or Law through the understanding and utilization of spiritual or psychic laws. By their use they believe they can gain health, prosperity, peace of mind, or inner occult development according to their respective goals. The claim to be scientific allures many Americans to their fold. [*The History and Philosophy of the Metaphysical Movements in America* (Philadelphia: Westminster Press, 1967), p. 13]

Along similar lines, but in greater detail, magician and sorcerer P.E.I. Bonewitz describes the "scientific" character of his occult speciality:

Like the law of gravity or the law of diminishing returns, these magical laws . . . are descriptions of the ways that phenomena in a field—in this case magic—seem to interact and behave. They are the results of observation, testing and theorizing until a coherent whole is produced. [*Real Magic* (New York: Berkeley Medalion Books, 1971), p. 21]

2. The April 1977 issue discussed thanatology (the "scientific" study of survival of death); the August 1977 issue discussed UFOs.

3. William Tiller, speech in San Diego during a weekend symposium ("Experiencing the Medical Model of the Future—An In-depth Survey of Holistic Health") sponsored by the Association for Holistic Health and the Mandala Society, 4 September 1977.

4. Edgar Mitchell is the sixth human being to set foot on the moon. He is best remembered as the man who conducted unauthorized telepathy experiments from the Apollo spacecraft.

5. John Keel, *The Eighth Tower* (New York: Signet, 1975), p. 42.

6. *Macbeth*, act 1, sc. 3, lines 135–39.

7. Irving I. Zaretsky and Mark P. Leone, eds., *Religious Movements in Contemporary America* (Princeton, N.J.: Princeton University Press, 1974), p. 354.

8. *Ibid.*, p. 382.

9. Laile E. Bardett, "What Do We Really Know About Psychic Phenomena?" *Reader's Digest* 111, no. 664 (August 1977): 87.

10. Edgar Mitchell, ed., *Psychic Exploration* (New York: Putnam & Sons, 1974), p. 49.

11. David Kleinberg, "Ex-Astronaut Probes Inner Space," *This World* magazine, San Francisco *Sunday Examiner and Chronicle*, 12 August 1973.

12. Ian G. Barbour, *Issues in Science and Religion* (New York: Harper & Row, 1971), p. 178.

13. Bartlett, "Psychic Phenomena," p. 83.

14. Lincoln Barnett, *The Universe and Dr. Einstein* (New York: William Morrow and Co., 1966), p. 111ff.

15. Lawrence LeShan, *The Medium, the Mystic, and the Physicist* (New York: Viking Press, 1974), p. 50.

16. Bob Toben, Jack Sarfatti, and Fred Wolf, *Space-Time and Beyond* (New York: E. P. Dutton and Co., 1975), p. 16.

17. In common with the early Gnostics and most Western Occultists, Soares teaches that in the biblical story of the garden of Eden, the serpent was really the hero and God the ill-intentioned villain. Soares writes, "It is not the serpent who is the tempter. The deceiver is the so-called God, YHWH, and the deceived is the reader" (Carlo Soares, *The Cipher of Genesis* [New York: Bantam Books, 1973], p. 112). In addition to dedicating *Space-Time and Beyond* "to Carlo Soares, who guides me through," Toben writes, "I cannot

overemphasize the dramatically enlightening importance of Soares' guidance in structuring these thoughts . . ." (p. 7).

18. Irving Oyle, *Time, Space and the Mind* (Millbrae, Calif.: Celestial Arts, 1976), pp. 70–71.

19. Interview with Dr. Kurt Wagner, transcribed from tape recording.

20. Fritjof Capra, *The Tao of Physics* (Berkeley: Shambala, 1975), p. 25.

21. Association for Humanistic Psychology Newsletter, April 1977.

22. Rasa Gustaitis, "Faster Than a Speeding Photon," *City of San Francisco*, 7 October 1975, p. 23.

23. Denis Postle, *The Fabric of the Universe* (New York: Crown Publishers, 1976), pp. 7–8, 12.

24. Toben, *Space-Time and Beyond*, pp. 43, 21, 17.

25. *Ibid.*, pp. 111, 107, 27.

26. It is commonly believed by biblical scholars that the tower of Babel was a prototype for the later ziggurat at Ur, the pre-eminent shrine of the Chaldean astral religion. The reference in Genesis 11:4 ("with its top in the heavens") has less to do with literal height than with the ascension of the priest-king to the status of a divinity—a key element of Babylonian occult worship. A literal rendering of the Hebrew would be "its top with the heavens," meaning that the symbols of the zodiac (signifying both the literal heavens and the figurative fulness of divinity) were inscribed around the inside of its topmost chamber, which was also used as an astrological observatory.

27. While the promised power *appears* as unlimited to the man who deems his own consciousness infinite, it is actually limited by the boundaries of the human imagination. Occult deification only offers what man can imagine, but "things beyond our seeing, things beyond our hearing, things beyond our imagining, all prepared by God for those who love him, these it is that God has revealed to us through the Spirit" (1 Cor. 2:9–10).

28. R. C. Zaehner, *The Comparison of Religions* (Boston: Beacon Press, 1962), p. 170.

29. Robert Jastrow, *Until the Sun Dies* (New York: W. W. Norton, 1977), p. 20.

30. Richard Bube, "Pseudo-Science and Pseudo-Theology: Cosmic Consciousness," *Journal of the American Scientific Affiliation* 29, no. 4 (December, 1977): 170.

31. John White and Stanley Krippner, eds., *Future Science* (Garden City, N.Y.: Doubleday, Anchor Books, 1977), p. 291.

32. Capra, *Tao of Physics*, p. 18.

33. Interview with Dillard Faries and Howard Claesen; transcribed from tape recording.

34. Capra, *Tao of Physics*, p. 11.

35. Franz Cumont, *Astrology and Religion Among the Greeks and Romans* (New York: Dover Publications, 1960), p. 48; originally published in 1912.

36. *Ibid.*, p. 56.

37. Maharishi Mahesh Yogi, *The Science of Being and the Art of Living* (New York: Signet, 1963), p. 32.

38. Maharishi Mahesh Yogi, *Inauguration of the Dawn of the Age of Enlightenment* (Fairfield, Iowa: MIU Press, 1975), p. 47.

39. Gopi Krishna, *The Biological Basis of Religion and Genius* (New York: Harper & Row, 1972), p. 116.

40. *Berkeley Barb*, 2–8 December 1977, p. 3.

41. Denis Alexander, *Beyond Science* (Philadelphia: A. J. Holman, 1972), p. 146.

42. Postle, *Fabric of the Universe*, p. 94.

