

The Dicey Problem of New Age Science

Einstein, Hawking and God at the Casino

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PREFACE TO THE SECOND (ENLARGED) EDITION



When a reprint of this book was being considered, I came across “Quantum Questions” by Ken Wilber, in which, through personal comment and compilation, he has created a volume that for me was deeply and delightfully relevant. My book had been written addressing the physicist and the bio-scientist, with acceptance of and admiration for their analyses and insights into cosmic energies and molecular evolution, while simultaneously stating for their consideration, or reconsideration, that, within the disciplines of their linked and linear rationale, the reference to the First Factor, or Creator, or Beginning, or the Thing-in-itself, or the Unified Field, or the Theory-of-Everything, could not even be adequately formulated – how then could it be answered? Wrong questions elicit wrong answers.

So it was refreshing that Ken Wilber put scientific conclusions in right perspective, and brought to our ears and minds a chorus of voices, his own included, of brilliant men of science, who never claimed to be saying the last word but said distinctly that quantum physics did not reduce or blur – how then, eliminate? – the division

between the subjective and the objective. To think so involved a misuse of language. An honest assertion. And the perfect jumping-board to dive into the very words “subjective and objective,” till we can set apart the subject from the object, the perceiver from the perceived, the knower from the known.

I found myself in debt to Ken Wilber for his summary of Eddington’s precise analysis that “the exploration of the external world by the method of physical science leads not to a concrete reality, but to a shadow world of symbols. To penetrate beyond, we return to *human consciousness*....”

The core purpose of my writing has been to lay relentless stress on “consciousness”. If this is a factor in the processes of matter – by which we mean, if consciousness is a product of neural chemistry – then it too is one of the symbols that science is already familiar with. There can be no penetrating beyond.

If in saying that we place upon ourselves a self-imposed limitation, we defeat and frustrate ourselves. The solution lies in re-examining the potency of our tools, which are words (symbols). Let us find the words to understand the word “word”, for without words there is no mentation. Then let us see what opens up.

Let us not take comfort in soothing phrases. If “science is blind without religion, and religion is lame without science,” creeping about individually both will fall into pits individually. If they team-up piggy-back and march together, both will still fall into the pit of limitation together. Take your choice.

Ken Wilber’s precise, pertinent, and probing questions pushed me deeper into my contemplations. As a result, I felt motivated and empowered. The clarity of his questions invoked clarity of mental response in my search. Gratefully and joyously I have added a few chapters to the first edition and feel a deeper sense of fulfilment.

At this point of time another book “From Science to God” by Peter Russell (Publisher: Yogi Impressions) has come to my hands. I have benefited from the reading, and have felt propelled to look deeper into the significance of the word “Light” in “terrestrial” and “celestial” connotations. I have now included in my book the extension of the train of thought initiated upon reading Peter Russell. Light which facilitates material perception is “gross”. The “light of knowledge” that facilitates mental responses is “subtle” by comparison, it is the pointer to consciousness. When the word “knowledge” is subjected to scrutiny and seen in the context of cosmic manifestation, it stands exposed as just another aspect of relativity, in which frame of reference our knowledge (the known) and our ignorance (as yet unknown) add up to be the twins born of a primal descent from the Absolute to the relative, from Absolute Reality to a relative reality, from Light to reflected light. At that level primary “light” denotes its “causal” state. Words here are demanding our deeper probe; they cannot be abandoned, as they are the only tools of the intellect. Hone the tools, sharpen them, and we will find them adequate for the task. They can cut the ropes that bind thought.

Third edition includes a new supplement.

Please see page 131.

