

God in the viewpoint of the Theory of Everything

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The recent Theory of Everything leads to some relevant conclusions about God. They are summarized in this article that shows a God with similar characteristics to those postulated by the Religions.

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Starting from the *Relativistic Theory of Quantum Gravity* [1] it was developed a set of 25 papers. Together they form the Theory of Everything (TOE) [2]. The most important aspect of TOE refers to God, defined as the *Supreme Consciousness*. This giant consciousness would not only be the greatest of all consciences in the Universe but also the *substratum* of everything that exists and, obviously, everything that exists would be entirely contained within it, including *all the spacetime*.

Thus, if the consciousness we refer to contains all the space, its volume is necessarily infinite, consequently having an *infinite psychic mass*.

This means that it contains all the existing psychic mass and, therefore, any other consciousness that exists will be contained in It. Hence, we may conclude that It is the *Supreme Consciousness* and that there is no other equal to It: It is *unique*.

Since the Supreme Consciousness also contains *all* time; past, present and future, then, for It the time does not flow as it flows for us.

Within this framework, when we talk about the Creation of the Universe, the use of the verb “to create” means that “something that was not” came into being, thus presupposing the concept of *time flow*. For the Supreme Consciousness, however, the instant of Creation is mixed up with all other times, consequently there being no “before” or “after” the Creation and, thus, the following question is not justifiable: “What did the Supreme Consciousness do before Creation?”

On the other hand, we may also infer, from the above that the existence of the Supreme Consciousness has no defined limit (beginning and end), what confers upon It the unique characteristic of *uncreated* and *eternal*.

If the Supreme Consciousness is eternal, Its wave function Ψ_{SC} shall never collapse (will never be null). Thus, for having an infinite psychic mass, the value of Ψ_{SC}^2 will be always infinite and, hence, we may write that

$$\int_{-\infty}^{+\infty} \Psi_{SC}^2 dV = \infty \quad (1)$$

Quantum Mechanics tells us that Ψ^2 is proportional to the probability P of finding the particle described by Ψ , the integral of Ψ^2 on the *whole space* must be finite – inasmuch as the particle is somewhere.

On the other hand, if

$$\int_{-\infty}^{+\infty} \Psi^2 dV = 0 \quad (2)$$

the interpretation is that the particle will not exist. However, if

$$\int_{-\infty}^{+\infty} \Psi^2 dV = \infty \quad (3)$$

The particle will be everywhere simultaneously.

By comparing Eq.(3) with Eq.(1), we conclude that the Supreme Consciousness is simultaneously everywhere, i.e., It is *omnipresent*.

Since the Supreme Consciousness contains all consciences, it is expected that It also contain *all the knowledge*. Therefore, It is also *omniscient*. Consequently, It *knows* how to formulate well-defined mental images

with psychic masses sufficient for its contents to *materialize* (by means of the collapse of the wave function). In this way, It can materialize *everything* It wishes (*omnipotence*).

All these characteristics of the Supreme Consciousness (infinite, unique, uncreated, eternal, omnipresent, omniscient and omnipotent) coincide with those traditionally ascribed to *God* by most religions.

The option of the Supreme Consciousness to materialize the primordial Universe into a critical volume denotes the knowledge of what would happen in the Universe starting from that initial condition. Therefore, It knew how the Universe would behave under already *existing laws*. Consequently, the laws were not created *for the Universe* and, hence, are not “Nature’s laws” or “laws placed on Nature by God”, as written by Descartes. They already existed as an intrinsic part of the Supreme Consciousness; Thomas Aquinas had a very clear understanding about this. He talks about the Eternal Law “...which *exists* in God’s mind and governs the whole Universe”.

The Supreme Consciousness had all freedom to choose the initial conditions of the Universe, but opted for the concentration in a critical volume so that the evolution of the Universe would proceed in the most convenient form for the purpose It had in mind and in accordance with the laws inherent in Its own nature. This reasoning then answers Einstein’s famous question: “What level of choice would God have had when building the Universe?”

Apparently, Newton was the first one to notice the Divine option. In his book *Optiks*, he gives us a perfect view of how he imagined the creation of the Universe:

“It *seems possible to me that God, in the beginning, gave form to matter in solid, compacted particles [...] in the best manner possible to contribute to the purpose He had in mind...*”

With what purpose did the Supreme Consciousness create the Universe? This question seems to be difficult to answer. Nevertheless, if we admit the Supreme

Consciousness’s primordial desire *to procreate*, i.e., to generate individual consciousnesses from Itself so that the latter could evolve and manifest Its same creating attributes, then we can infer that, in order for them to evolve, such consciousness would need a Universe, and this might have been the main reason for its creation. Therefore, the origin of the Universe would be related to the generation of said consciousness and, consequently, the materialization of the primordial Universe must have taken place at the same epoch when the Supreme Consciousness decided to *individualize* the postulated consciousness, hereinafter called *Primordial Consciousness*.

For having been directly individualized from the Supreme Consciousness, the primordial consciousness certainly contained in themselves, although in a latent state, all the possibilities of the Supreme Consciousness, including the germ of independent will, which enables original starting points to be established. However, in spite of the similarity to Supreme Consciousness, the primordial consciousness could not have the understanding of themselves. This self-understanding only arises with the *creative mental state* that such consciousnesses can only reach by evolution.

Thus, in the first evolutionary period, the primordial consciousness must have remained in total unconscious state, this being then the beginning of an evolutionary pilgrimage from *unconsciousness* to *superconsciousness*.

By analogy with material bodies, whose emission spectra are, as we know, identical with the absorption ones, also the psychic bodies must absorb within the spectrum they emit. Specifically, in the case of human consciousness, their thoughts cause them to become emitters of psychic radiation in certain frequency spectra and, consequently, receivers in the same spectra. Thus, when a human consciousness, by its thoughts, is receptive coming from a certain thought, said radiation will be absorbed by the consciousness (resonance absorption). Under these circumstances, the radiation absorbed must *stimulate* – through the *Resonance*

Principle – said consciousness to emit in the same spectrum, just as it happens with matter.

Nevertheless, in order for that emission to occur in a human consciousness, it must be preceded by the individualization of thoughts identical with that which originated the radiation absorbed because obviously only identical thoughts will be able to reproduce, when they collapse, the spectrum of “virtual” psychic radiations absorbed.

These *induced thoughts* – such as the thoughts of consciousnesses themselves – must remain individualized for a time period (lifetime of the thought) after which its wave function will collapse, thus producing the “virtual” psychic radiation in the same spectrum of frequencies absorbed.

The Supreme Consciousness, just as the other consciousnesses, has Its own spectrum of absorption determined by Its thoughts – which make up the standard of a good-quality thought is hereby established. That is, they are *resonant* thoughts in Supreme Consciousness. Thus, only thoughts of this kind, produced in human consciousnesses, may induce the individualization of similar thoughts in Supreme Consciousness. Therefore the Supreme Consciousness is immune to evil that It contains (due to the Human Consciousnesses). For the same reason, It cannot be *malicious* as thought Einstein*.

In this context, a system of judgment is established in which the good and the evil are psychic values, with their origin in free thought. *The good is related to the good-quality thoughts, which are thoughts resonant in Supreme Consciousness. The evil, in turn, is related to the bad-quality thoughts, non-resonant in the Supreme Consciousness.*

Consequently, the moral derived thereof results from the Law itself, inherent in the Supreme Consciousness and, therefore, this psychic moral must be the *fundamental moral*. Thus, fundamental ethics is neither

biological nor located in the aggressive action, as thought by Nietzsche. It is psychic and located in the good-quality thoughts. It has a theological basis and in it the creation of the Universe by a pre-existing God is of an essential nature, opposed, for instance, to Spinoza’s “geometrical ethics”, which eliminated the ideas of the Creation of the Universe by a pre-existing God the main underpinning of Christian theology and philosophy. However, it is very close to Aristotle’s ethics, to the extent that, from it, we understand that we are what we repeatedly do (think) and that *excellence is not an act, but a habit* (Ethics, II, 4). According to Aristotle: “*the goodness of a man is a work of the soul towards excellence in a complete lifetime: ... it is not a day or a short period that makes a man fortunate and happy.*” (Ibid, I, 7).

References

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- [2] De Aquino, F. (Nov 2012) *TOE - Theory of Everything*, <http://vixra.org/abs/1210.0119>.

* "I have second thoughts. Maybe God *is* malicious." Said to Vladimir Bergmann, as quoted in *Einstein in America* (1985).