

## ON THE THEORY OF EVERYTHING

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### **Abstract**

*A theory of everything , or, grand unified theory (which Einstein had been working on without success, with Superstring Theory now being a good candidate), is one which unites all the forces of nature, viz., gravity, electromagnetism, the strong nuclear force and the weak nuclear force. Important as this theory might be, it is lacking in one important fundamental aspect, viz., the role of consciousness, which could in fact be considered the most fundamental aspect of physics. This paper explains that a theory of consciousness is more important than a theory of everything or grand unified theory and should be the theory of everything instead, or, at least, a part of the theory of everything.*

### **An Alternative Theory Of Everything?**

It is apparent that consciousness is somehow connected with phenomena in the quantum realm. Consider Bell's double-slit experiment. In this experiment, are the particles and waves just sensitive to screens and other equipment or are they picking up messages from the physicist's brain? It could be said that particles of matter and particles of mind might come into being together, but in any case our self-awareness and what seems to be some kind of consciousness at the quantum level appear to be in deep communication. David Bohm had in his classic work, Wholeness And The Implicate Order, developed a theory of quantum physics which treats the totality of existence, including matter and consciousness, as an unbroken whole. There is the implication that at the sub-quantum level the observing device used to measure the quantum particles must have connections with all parts of the system, including the link with our consciousness, and through these a "signal" might be transmitted to the molecule that a certain observable was eventually going to be measured. Consciousness is non-local; in other words, no one could say where the mind is or how far the effects of thought could reach. As a matter of fact, within the brain, all the forces are active, including gravity, which is the force that holds the entire universe together.

Though fundamentally the material brain and the other matters are comprised of the same thing, viz., atoms, reductionists might wonder why the material brain as compared to other matters is so special. Is this due to the special composition of the atoms in the brain? If we take a number of atoms and arrange their composition so that they would be similar to that of the material brain, could we produce a brain, and, consciousness?

The universe might be in some sense a Great Mind and a theory of everything might have to include a theory of consciousness. Superstrings, which are a strong candidate for a theory of everything, might be thought particles with a life of their own. Many physicists are making attempts at deriving a Grand Unified Theory of the universe on the basis of particle physics. This effort might be incomplete as particles might be just a reflection of

the information-processing foundations of the universe (but it is certainly not a waste of time as this research might help us to figure out how the information-processing system works). In the last analysis, we might not be able to completely understand the universe, if it is ever possible to do so, until it is examined as a self-evolving and organising information-processing machine, one which produces intelligent minds to examine itself with. Hence, a theory of consciousness might be consolidated with the theory of physics (such as the Superstring Theory or the Membrane Theory) into a Grand Information Theory (GIT). This could be considered the Theory of Everything.

In quantum mechanics, the behaviour of particles, which are regarded as waves, could be predicted, as it were, and, they are thus known as probability waves or Dirac wave particles. Here, there is a wave/particle duality. When the particle is not observed (when consciousness is not present), it remains a wave (a probability wave), but on being observed (when consciousness is present) it becomes a particle. (Note that according to the Uncertainty Principle, for which Werner Heisenberg won a Nobel prize, the very act of observing a quantum particle affects its behaviour, i.e., consciousness affects a quantum particle.) Pauli, who was a Nobelist, was fascinated by subatomic particles and consciousness, collaborating for some time with psychologist Carl Jung, whose patient he was for a time. The mathematician, John von Neumann, the biologist, George Wald, and the physicists, David Bohm and Arthur Eddington, had declared that the universe is mind-stuff. The mathematical physicist, Sir Roger Penrose, sometime colleague of Stephen Hawking, considers that there is “definite possibility” that consciousness is connected with phenomena in the quantum realm. The Anthropic Principles (both strong and weak) stipulate that in man there are intellectual capacities which are there for a reason, that somehow human beings with their minds are obliged to help the universe through the next stage; this is indeed manifested by the fact that scientists such as Einstein, etc., had been using their brains/consciousness to understand nature and many had been attempting to formulate a theory of everything or unified field theory. The Gaia Hypothesis of biologist, James Lovelock, paints a picture of the earth functioning as one large organism, which implies will and consciousness being at work.

A number of scientists had postulated that there has to be a “cosmic consciousness” pervading the universe; objects spring into existence when measurements are made, measurements which are made by conscious beings, which implies that there must be cosmic consciousness that pervades the universe determining which state we are in. Some scientists, e.g., Nobel laureate Eugene Wigner, had argued that this is evidence of the existence of God or some cosmic consciousness. Wigner had remarked that it was not possible to formulate the laws of quantum theory in a fully consistent way without reference to consciousness.

Classical philosophers such as Berkeley and Hume had in fact questioned whether the existence of any object was independent of the existence of the mind or consciousness: If I had never seen (never been aware of) an object, does that object exist?

Thus the great importance of the role of consciousness in nature. In fact, there appears to be an intricate link between nature and consciousness, the latter being apparently the common

denominator in the workings of nature, especially at the quantum level, as is described above. However, far-fetched as it might seem, consciousness could be some sort of particles, not unlike quantum particles, which could explain why they are able to interact with one another, as is afore-described. This could also possibly explain phenomena such as intuition, mind-reading and telepathy. For example, Rupert Sheldrake, a well-known biologist, in his “morphogenesis” theory, stated that all our minds or consciousness are linked or interconnected, so that how people think and behave in one geographical area affects how people living in another distant geographical area act and think without any communication whatsoever between them, a phenomenon which applies to animals as well. Consciousness could therefore be regarded as a “force” of nature.

We present an important poser here: What is life, the theory of everything or the grand unified theory without consciousness? This is in fact an irrelevant question as it is a tautology, for life and consciousness are synonymous, and, without life or consciousness to contemplate a theory of everything or grand unified theory, the latter is an impossibility and is redundant.

It is foremost, most important, to have consciousness, and, hence a theory of consciousness, which should precede a theory of everything or grand unified theory, for to contemplate a theory of everything or grand unified theory without taking into account the evident role of consciousness is like riding the horse-cart without the horse. Isn't it more important to better understand ourselves, our consciousness, our nature, first, an understanding we are still evidently lacking, before we try to probe further the nature external to us? Isn't it evident that it is mind which controls external matter and not vice versa, for otherwise life would be overwhelmed by natural phenomena? Therefore, shouldn't a theory of consciousness really be the theory of everything, e.g., as a Grand Information Theory (GIT), which is described above, or, at least, a part of the theory of everything, a very important, fundamental part, consciousness and matter having some fundamental link as is described above? Importantly, this theory of consciousness giving us a more comprehensive understanding of our mind would be a boon or aid to our affairs.

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