

# A simple explanation for Darwinism from a physico-spiritual point of view.

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## 1 Introduction.

Darwinism has become a rather vague namer for a theory of progression based upon random growth and selection. From one part, one has a deterministic dynamics for living beings whereas on the other one has sporadic interventions of a random character on some space of alternatives. These interventions are called mutations and one is of the opinion that those have to withstand the endurance of society in order to survive and possibly become the dominant species. Everyone with a bit of brain activity figures out that the random aspect of the mutation is the silly part of the theory as the information growth in any sensible sense is way to fast to be covered by random mutations. In either, the chance of humans arising from apes in the timespan given is far too low from a random viewpoint: nature had to be right almost all the time.

Another problem of this theory is that there really is no theory from a foundational point of view. There is rather the description of an idea which might provide some comfort to the reader that nature is a beautiful nonintelligent machine with random occurrences being sufficient to make something as beautiful as a human. But what are these occurrences precisely and how do they connect to the dynamics of the universe? This author has made several interesting suggestions before in his books on quantum gravity and sociology. We shall now spit out the argument directly as not many biologists are willing to contemplate it even.

## 2 Theory.

Quantum theory really dissolves the matter-gheist duality by the mere fact that materialization of a spirit occurs when the latter asks itself a question about localization. Mathematically, this means that some aspect of the spirit, given

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by the wavefunction changes itself when some other aspect of it wants to be “position aware”. This is done by applying a projection operator in the spectral decomposition of the position operator to the wavefunction and read out the respective position arguments. Now, several spirits of elementary particles can join to form an atom. The atom does not merely exist because of the dynamics but because there originates a collective spirit asking for coherent questions as well as prohibiting members such as an electron in a stationary state to ask a wrong question. In a way, the atom is sociology of  $N$  protons and  $M$  electrons and some neutrons where there are  $2^{2N+M}$  spirits associated to the respective subcollections of participants which constitute a partial order given by the inclusion of sets. The boss, or top element, is the  $2N + M$  electron-proton-neutron spirit.

On the other hand, collective spirits can manipulate its constituents in a stable or unstable state, namely the atom can dissolve or bind to other atoms. It depends upon the intelligence of the collective spirit, a part of nature we have no control on. It is then easy to see how archetypal gheists, which seem to have been made aware of our universe, can come alive by manipulating lower gheists in a way that they combine together such that realization of this supergheist is possible. For example a water gheist will constraint two  $H$  and one  $O$  gheist in way that cohabitation in a stable molecule, called water is possible. The archetypal gheists however must have been there from the beginning as creating a theory of intelligence creation is an impossible task.