

Into the Mind of God

No one can know what existed before the universe came into Being.

This point of discourse removes speculation about why there *is* a universe from the realm of science, since it is impossible to do experiments to verify any hypothesized state of being, existence, or anything else that may have come before the big bang. So we can't have a scientific discourse about *why* there is a universe; all we can do is engage in discursive thought about the matter.

It is a fine piece of territory, perhaps, for *Gedankenexperimenten*, that is, thought experiments, which is what Einstein used to create the foundation of his great theories regarding the nature of physical reality.

Let us take the universe as a reflection of the mind of God; God being that transcendent and unknowable principle of Being which corresponds, roughly speaking, to the infinite and perfectly ordered, low-entropy singularity where all matter and energy (as we know them in today's latter-day, dissipated and expanding ever-higher-entropy universe) were unified in a state that lies beyond the dimensions (including time) of today's universe.

Being—we're going to use that term as interchangeable and synonymous with God in this essay—existed before the big bang. We can say that with a high degree of certainty, since it is impossible that the singularity that produced the universe was in a state of non-Being. While a description of that pre-existing range of Being forever escapes us, we know that there was Being, simply because the nature of all things precludes the emergence of Being from Non-Being. Causality—which we can, according to science as well as reason, assume as a postulate—cannot be violated. The big bang can't be invoked without a causality; it happened for some unknown but definite reason, and acted on things that *were*; there was, in other words, a Being that preceded the big bang, and it was acted upon by forces unknown in such a way that the big bang took place.

Another way of saying this is that there was a *reality* before the big bang, simply because the real (our universe) cannot have proceeded from the unreal. Transformation may change the nature of the real but its fundamental realness must remain forever inviolable.

In this way we presume Being—the Real—as *preceding* the creation of the universe and, furthermore, we can presume it was the highest possible form of Being, since we know—from what took place during the big bang—that it was in a state of unimaginable low entropy, that is, all of the energy and matter we observe in today's universe was somehow infinitely compacted into an infinitely small space "outside" (preceding) today's universe in perfect order. We could refer to this preceding real as The Perfection, since it is perfectly ordered and, presumably, is still existent and coincident with the web of reality in which this universe rests its feet. It has not, in other words, spent even the tiniest fraction of its unlimited potential in the creation of our one universe. Because we can already see, from its nature immediately before the big bang and immediately after it, that there is no way to constrain it or put limits on its potential or nature, we cannot limit its action during the big

bang and constrain it, conceptually, to that single action. Its unknowable nature, combined with its *known* nature according to the nature of this universe that emerged from it, suggest an infinite capacity for action, not a limited one.

So we can't presume that all of the Being that preceded the universe and created the big bang was used up in the big bang. Far from it. The big bang presumes a potentially infinite state of preceding Being, and as it happens the multiverse theory plausibly hypothesizes an infinite number of universes evolving from a multiplicity of big bangs, each one creating a separate bubble universe. I pointed out in some earlier essays that there is a possibility these bubble universes are coincident, that is, they all occupy the same space-time continuum, but are separated from one another by their nature as independent universal entities. In this theory all coincident universes share identical laws, but not identical events.

In any event, this model still has Being as the antecedent for all universes, since universes cannot come from nothing. What *IS* has to follow the principle of conservation of information: all of the information we observe in the universe has to have been there *before there was a universe*. This is the place of Being in the model; it *pre-exists physics*. So before we have physics, we must invoke Being.

Does this mean Being is a non-physical principle? It *contains* physics; yet physics cannot constrain being, which is why its manifestations escape some apparently lawful consequences of material existence—for example, spooky action at a distance, which is a product of being that supposedly “violates” what we know about physics; chiefly, that the speed of transfer of information between any two physical objects is constrained by the speed of light.

We don't have to do maths to understand Being. Being comes before mathematics, which is the consequence of Being, not the producer of it. Being produces physics and mathematics, and not the other way around. Things have to *be* first before mathematics and physics can arise. The two are admittedly entangled; but Being takes priority.

Pondering these questions, I have been wondering about the *why* of things. Why, for example, does matter bend space-time? It's possible to describe the phenomenon, but the underlying question seems to me to relate to questions of Being, not mathematics. The fact that black holes bend space and time so definitively into themselves seems interesting here.

After mulling this over for a few days, by coincidence, the New York Times published an article on [quantum entanglement](#). It occurred to me, on reading the article, that physicists have been absentmindedly researching and describing the qualities of God, from a material physical point of view, for decades now without anyone really understanding what they are up to.

The reason that matter bends Spacetime is because of the Perfection, which is expressed quite precisely in the nature of quantum entanglement.

The Perfection, which is another word we can use for God and his Divine Love, is expressed quite simply as a wholeness that, in its essence, is indivisible both within and outside of time. Any apparent division that arises in the material world as a consequence of the separation of physical locations between expressed properties of God (material arisings) is, as both Vedic and Buddhist sources would tell you, illusory; the Perfection preserves its wholeness regardless of separation in space and time.

Now, this wholeness is of a very fine nature, made up of particles too fine for consciousnesses to directly encounter or instruments to directly measure; but physicists have already understood the law of this nature in terms of the idea that information, in the known universe, *must always be preserved*. That is, no matter what happens, in the transformation of materials and the exchange of energy, the total amount of originally present information (prior to the given transformative event) is conserved.

The one step the physics community has not taken yet—which I believe is eventually inevitable—is to understand that information, which presents to us as a series of discrete events that serially form relationships with one another, is actually a single and whole thing which corresponds to the Perfection.

Readers wishing for a more medieval, yet entirely accurate and exactly corresponding, understanding of the nature of this “indivisible dividedness” should read Ibn al Arabi, who definitely understood these properties at a much better than average level — certainly better than modern physicists do.

Because information is a single and whole thing, whether one looks at its wholeness or looks at the sum of its parts, when it is divided into smaller parts — and at the quantum level, we encounter its finest level of division — none of it can never be destroyed, because all of it exists as a single thing in the mind of God. This is, as Ibn al Arabi points out, even more miraculous when we consider that the entire universe and all creation is only one single thing in the mind of God, which has an infinite number of things in it. (and he puts it precisely thus.) Those who consider this proposition in regard to the (now relatively ubiquitous) acceptance of the theory of the Multiverse will understand that the reflection of the Perfection within this one universe is just a single instance of manifestation of an infinite and eternal number of reflections.

Given the nature of the Perfection, *of course* quantum particles end up entangled and perfectly preserving their whole essential nature in their two parts if they are divided by space. Because their essential nature is transcendent, Loving, and eternal — that is, outside of time — their wholeness is expressed instantly in their relationship to one another, and is not affected by the physical constraints of the manifesting universe, that is, the speed of light and of time itself. One ought to expect this result — yet physicists call it “spooky.” It’s only spooky if one wants to believe in ghosts *instead* of God, which is a rather banal approach to the supernatural, but, I suppose, inevitable in some senses.

Pondering this further, it became clear enough to me that the attraction of gravity and the bending of Spacetime take place as a consequence of the intimacy that inherently exists

between all the elements of the Perfection as they manifest and express themselves. They begin, before material creation arises, in an eternally and inseparable intimacy of relationship that consists wholly of Love, which is the sum of all things both known and unknown. Entering material creation as a Perfect expression of that Perfect Love, they create laws that are perfect — without flaw, and entirely informed by intention—which explains why all of the universal constants are so finely tuned to create a universe with sentient beings in it. This is not randomness or accident; it is just one more demonstrable proof of the Perfection, which in Perfect Love created a universe of Perfect intimacy.

The Perfection expresses Perfect intimacy at the quantum level; and because this Perfect intimacy is the foundation of all things, it cannot be extracted from manifested reality, no matter how imperfect interactions on higher levels appear to be. One could get into long and rather complex arguments about the nature of causality, good, evil, and so on regarding this matter, but I have treated those subjects at great length in many other essays.

The intimacy of the Perfection affects material reality by creating a force of attraction between all material arisings. Because it is superior and eternal, lying outside of, before, and after spacetime, it bends the physical nature of spacetime towards itself wherever the intimacy brings material particles (which are actually forces, or names in the mind of God) together. So each material manifestation of gravity is actually a visible physical expression of Love. The nature of Love is attractive; it is a bringing together in relationship.

Followers of the Gurdjieff method might be interested in Jeanne de Salzmann's numerous comments about physical gravity and relationship to inner spiritual work, since the two subjects are far from separated. Insofar as we participate more directly in the emanations of Love, that is, the particles of sorrow of His Endlessness, so too to that extent do we directly experience the physical manifestation of the Perfection within the intimacy of attraction that it creates on the quantum level.

Make no mistake about it, human organisms are able to do this.

Much more could be said about these matters, but I believe the outline is sufficient for readers to go deeper into themselves and appreciate the nature of the Perfection and our responsibility in coming into relationship with it and expressing it quite differently than our egoistic impulses generally impel us to.

At the very least, an appreciation of these ideas may lead us to a bit more respect than we are accustomed to feeling while we are busy making money and killing each other.