

**God died long time ago.
How can we rule out
the **infinite**?**

**(It is only philosophy, no theology,
physics or mathematics)**

“If you want to have a well-attended lecture discuss God and faith.” (Rabbi Abraham Heschel)

Ministers: There is no easier way to boost Sunday attendance than to post ‘Is God Dead?’.”

(Times 1966)

A. Middle Age: God is everywhere (physics + morality)

- **Thomas Aquinas'** first proof: Certain things in the *world* – static or motion or change.
- Something cannot be changed or moved except by another
- No **infinite** series of movers → First, prime mover (not moved or changed by anything else = God)

God ↔ Infinite

B. Modern times: Physics and then morality

(1) Descartes

- God for solving the mind-body problem.
- “The union of mind and body is a reality which escapes philosophical discourse.” (D)
- Mind and body placed in the same *world!*

Secularization (against God of faith)

- **Copernicus, Giordano Bruno, Galileo Galilei** (New image of the *world*: "The earth moves anyway!")
- **Newton** – Believer (absolute $s + t$) but laws of physics
→ Beginning of pushing God in a corner of the *Universe*
- Napoleon: "Why there was no mention of God in your new book about the stars"?
- **Laplace**: "I had no need of the hypothesis."
→ No need for God (causality) to move physical *world*! ↔ God excluded from laws of *world*!

Kant - Antinomy 1 (of Space and Time)

Thesis: The world has a beginning in t , and is also limited as regards s .

Anti-thesis: The world has no beginning, and no limits in space; it is infinite as regards both t and s .

Antinomy 2 (of Atomism)

Thesis: Every composite substance in the world is made up of simple parts, and nothing anywhere exists save the simple or what is composed of the simple.

Anti-thesis: No composite thing in the world is made up of simple parts, and there nowhere exists in the world anything simple.

Antinomy 3 (of Freedom)

Thesis: Causality in accordance with laws of nature is not the only causality from which the appearances of the world can one and all be derived. To explain these appearances it is necessary to assume that there is also another causality, that of freedom.

Anti-thesis: There is no freedom; everything in the world takes place solely in accordance with laws of nature.

Antinomy 4 (of God)

Thesis: There belongs to the world, either as its part or as its cause, a being that is absolutely necessary.

Anti-thesis: An absolutely necessary being nowhere exists in the world, nor does it exist outside the world as its cause.

- Ideas of soul, *world*, and God not “constitutive” but *regulative*!
 - Preface to the second edition of the CPR (1787):
“I had to deny knowledge in order to make room for faith.”
- **“Moral argument”** for God + immortality of soul

- **Darwin:** The evolution of species → God did not create the human beings!

→ **No need for God in creation of bodies (+ Identity theory, brain = mind)!**

Morality

Dostoyevsky (Elissa Kiskaddon on Internet):

"Nothing is more seductive for man than his freedom of conscience. But nothing is a greater cause of suffering."
(The Brothers Karamazov, 1880)

- D: "I have been tormented, consciously or unconsciously all my life--that is, the existence of God."
- Ivan Karamazov: "It's not God I don't accept, understand this, I do not accept *the world*, that He created, this *world of God's*, and cannot agree with it."
- The *superman theory*: Raskolnikov ("Crime and Punishment") = Result of doubt expressed in existence of God + Immense pride
- "If you shoot yourself, you'll become God, isn't that right?"
"Yes, I'll become God." (Kirillov)

Nietzsche

- “God is dead. God remains dead. And we have killed him. How shall we comfort ourselves, the murderers of all murderers? What was holiest and mightiest of all that the world has yet owned has bled [loose blood] to death under our knives: who will wipe [clean] this blood off us? What water is there for us to clean ourselves? What festivals of atonement [penitence], what sacred games shall we have to invent? Is not the greatness of this deed [action, endeavor] too great for us? Must we ourselves not become gods simply to appear worthy of it?” (Nietzsche, *The Gay Science*, Section 125, tr. [Walter Kaufmann](#))

19th Century

- Capitalism: No “church control”
- Enlightenment: Laws and government
- Freud: Irrational → Rational

20th Century: God - out of science and morality

- “**Time**” journal: Cover (April 8.06.1966) "Is God Dead?" → Growing atheism in America
- “Death of God” = “*Theothanatology*” (In Greek, “Theos” = God, Thanatos = Death, with Vahanian, Vna Buren, etc.

- Brancusi: “God is dead, that’s why the *world* is drifting”. [wandering, migrant, nomadic, vs. itinerant]

Science in the 20th Century

- Great scientific problems about *world*: No solutions yet! → Scientists cannot exclude existence of God!
(= They cannot explain everything in the *world*!)

Problems in “special sciences”

- **Biology**: “Life” (Kauffman’s “complexity”)
- **Cognitive neuroscience**: The mind-brain problem
- **Physics**: Einstein’s GTR vs. Quantum mechanics
- **Q.M.**: Young’s experiment and Wheelers’ delayed-choice experiment (1980), Heisenberg’s uncertainty principle, entanglement, superposition, Schrödinger’s cat, decoherence and the multiverse,

- In 1999, at Isaac Newton Institute (Cambridge):
Out of 90, physicists, 8 accepted wave-function collapse, 30 preferred “many-worlds or consistent histories (with no collapse)” and 50 accepted “none of the above or undecided”!
- *One world*: “Theory of everything” (quantum mechanics + Einstein’s GTR)
- **GTR + QM → Infinities**

- H. A. Lorenz tried to unify Newton and Maxwell's theories combining both types of equations (*total* with *partial* differential equations), i.e. particles and fields

→ Particle - finite dimensions (otherwise associated electromagnetic field would be **infinite!**) (Einstein)

= Theories of field - full of **infinities**: a particle is “surrounded” by a field and power of field is greater if distance to that particle is closer. If particle is infinitesimal, then power of field would be **infinite!** (Smolin)

- Mathematically, *partial* differential equations for fields cannot include *total* differential equations that for particles (do not have “singularities” = particles in a field)
- Einstein: Last 30 years of life to solve this problem
 - “Total theory of field” (extending Maxwell’s framework) without any singularity!
- Smolin - two ways to avoid these infinities:
 - (1) To *give up the continuity of space*
 - (2) To accept a kind of *dualism* (fields and particles, fields and loops, or fields and strings) of nature!

The “world” and the “infinite”

- Human being needs God or “starting point” (Aristotle) or the Big Bang (actual physics) in one *world!*
- What was before Big Bang? Meaningless question!
- In sciences, limits of our knowledge because of **infinite** (micro- and macro-space or temporal dimension of the world) (Kant)
- If God is dead, how can we eliminate the **infinite** (used in explaining phenomena of *world*)?
- **We eliminate “world” = We eliminate “infinite”!**

Epistemologically Different Worlds (EDWs)

- (1) ED interactions constitute ED it_s , and ED it_s determine ED interactions. [it = et (rom.)]
- (2) Any it exists only at "surface" because of interactions that constitute it.
- (3) Any it exists in a single EW and interacts only with the it_s from the same EW.
- (4) Any EW appears from and disappears in the hypernothing.
- (5) Any EW is, therefore all EDWs have the same objective reality.

- (6) Being corresponds to an It.
- (7) Being is an EW. Therefore being is.
- (8) Having certain determinations, from our viewpoint, an It is composed of an amalgam of Its/its and their relationships.
- (9) Certain states and processes form knowledge that is being.
- (10) As an entity, being has unity as indeterminate individuality.

- (11) Being is, therefore EDWs are.
- (12) Judgments that describe phenomena of each EW must follow rule of conceptual containment = conditions of properties of tools of observation/thinking.
- (13) Human attention - serial process, human being cannot simultaneously observe EDWs.

- World - replaced by EDWs: *World* does not exist
→ **Infinite** is ruled out!

EDWs: We rule out infinite from Kant's antinomies:

(I) Existence of God (and its power) (Kant's God A4)

- A hyperentity (God) needs to interact with (observe) entities from all EDWs (at the same time).
- A hyperentity needs two minds to "observe"/two bodies to interact with two EDWs. Since mind is being (an EW), a hyperentity = 2 beings, 2 EDWs = Hyperontological contradictions!

- A mind = EW \rightarrow God (an EW or an entity) cannot interact with another EW (my mind)

(II) **Infinite** causality (Kant's causality A3)

- If s-t not absolute, an EW appear from what? From *hypernothing* = No s/t, no interactions, no determinations
- Any EW is indeterminate, hyper-nothing is non-determinate (not even potential determination)
- Hypernothing: Eliminates **infinite** chain of causality
- Does first EW (or "first movement" or "first engine") exist? No, but EDWs.

(III) **Infinite** parts (Kant's atomism A2)

- “Small” **infinite**: Divide a table in infinite parts? Not possible. At one moment, we move in another EW.

(IV) **Infinite** space and time (Kant's s-t A1)

- “Big” **infinite**: Beyond spatial limits of one EW - No s (maybe, corresponding s of another EW)
- Before” Big Bang or “earlier” it was hypernothing
- **Moreover, there was/is an EW without s/t**: ex. of photon (an entity, not t) + human mind (EW, no s)



“What was before that EW?” = Meaningless question!

- **No world → No God**
- **No infinite causality, No infinite space/time**
- **No first movement, No temporal/spatial regression
*ad infinitum***

- **God and the infinite = Human mind invention
and mirror:**
 - **The limits of our thinking**
 - **The status of *implicit, unconscious* knowledge =
= The “I” = Indeterminate knowledge**

Conclusion

- **Copernicus:** Earth is thrown, accidentally, in the “Universe”! God has no role...
- **Darwin:** Human being is thrown, accidentally, in a middle of other living beings! God has no role...
- **Freud:** Human reason is thrown in an ocean of irrationality (implicit knowledge). (Baars)
- **No free will (Libet):** Morality - God has no role...
- **EDWs:** World does not exist! Many EDWs are thrown nowhere.

(PS. The understanding of EDWs → Terrify. But then “pure joy” (Brancusi): This is the “reality”, no hyperontological contradictions!)

The above presentation

Versus

"God has suffered from too many attempts to define the indefinable." (Jerry Handspicker of the World Council of Churches)



Wittgenstein: "Whereof one cannot speak, thereof one must be silent."