

The quest for the complete theory of life

Anaximander thought that the *first principle* was what he called “*the boundless*”, Thales thought that it was *water*; Democritus thought that it was tiny particles called *atoms* which can never be cut any further; thus, indestructible. Xenophanes thought it was *earth and water*. Anaxagoras thought that it was a *mind* in nature. These ancient philosophers were after the theory of everything. They knew they did not create themselves or vote to exist. Anything that is created at least in theory has to be created by something. That something is the *mathematical laws of nature* which act as *priori* as we will see later on this article or in a mystical anthropomorphic terms the will of god.

I will admit that *priori* or first principle advocates do have a legitimate question about reality. That there must be an entity which is the primary ruler over the material world; because, matter came into existence and something which is created can never be the *first principle*. But, What I want to stress earnestly is the problem with mystics to capriciously assign unnatural or personal characteristics to the *first principle* and attempt to soar above nature or misrepresent the *priori* as Zeus, Apollo or Jesus. Now, I think there are three fundamental questions that need to be answered in order for us to establish the complete theory of life; first:

- 1st What is the first principle i.e. *priori*?
- 2nd Why is there nature? Why does it exist?
- 3rd What moves nature?

In order, to answer these questions and deduct on what the *first principle* is; and finally create a theory of everything; we first need to understand *three* very important concepts; and bring them together to establish our complete theory: The Pythagorean theory of Numbers, Leucippus and his associate Democritus theory of materialism and finally Einstein’s theory of energy. Pythagoreans were ancient mathematicians in Greece who thought that the observable material world is *nothing but the imitation of numbers*; and first principles are Numbers. As Aristotle talks about them in his book *Metaphysics*:

“Contemporaneously with these philosophers and before them, the so-called Pythagoreans, who were the first to take up mathematics, not only advanced this study, but also having been brought up in it they thought its principles were the principles of all things. Since of these principles numbers are by nature the first, and in numbers they seemed to see many resemblances to the

things that exist and come into being—more than in fire and earth and water (such and such a modification of numbers being justice, another being soul and reason, another being opportunity—and similarly almost all other things being numerically expressible); since, again, they saw that the modifications and the ratios of the musical scales were expressible in numbers;—since, then, all other things seemed in their whole nature to be modeled on numbers, and numbers seemed to be the first things in the whole of nature, they supposed the elements of numbers to be the elements of all things, and the whole heaven to be a musical scale and a number.”

—Aristotle: *Metaphysics*; 350 BC; Book I; article 5; W.D Ross Translation

Now, according to my understanding what Pythagoreans meant to explain was: why do the material objects like planets, comets, stars, biological cells do what they do. After all we do not observe them to be conscious. Thus, Pythagoreans as mathematicians and advocates of the first principle *as number* are saying that; when, you observe any phenomenon in nature that phenomenon can be broken down into mathematical *representation or laws*. When you observe circular motion, projectile motion, angular velocity, centripetal force, Angular frequency, total acceleration, Newton’s law of universal gravitation $F=G \frac{m_1 m_2}{r^2}$, gravitational potential energy $P.E= -G\frac{ME m}{R}$, work done by a force $W=FS$ etc. etc. All of these phenomena are *imitations* of numbers or mathematical laws of nature. You will never be able to understand these events without deriving their formulas. Now, if you go and ask a mystic who is obsessed with anthropomorphism—what makes entities in nature do what they do? He will respond by saying everything in nature obeys the will of god. It is under the mandate of the eternal will of god. The will of god moves everything that we behold—his will has existed for all eternity before the universe even existed. In mystical reference the will of god means the laws of nature; and the *laws of nature* in a similar definition by physicists has always existed for all eternity before the Big Bang itself. Here is quote from Physicist Leon Lederman in his book *The God particle*:

“IN THE VERY BEGINNING there was a void—a curious form of vacuum — a nothingness containing no space, no time, no matter, no light, no sound. Yet the laws of nature were in place, and this curious vacuum held potential. Like a giant boulder perched at the edge of a towering cliff . . . the void's balance was so exquisite that only whim was needed to produce a change, a change that created the universe. And it happened. The nothingness exploded. In this initial incandescence, space and time were created.”

—Leon Lederman: *The God particle*; 1993: 1

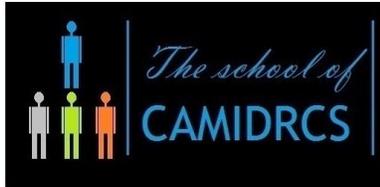
In the above quote Leon is telling us that before anything existed; the laws of nature i.e. its mathematical formulas or in mystic anthropomorphic language the 'will' of god has always existed and been in place. So the "will of god" in mystical language are the formulas of nature which determine everything in nature; stating how a material object must behave and ought to be in space-time. How a DNA molecule should be and so forth. So, for me the laws of nature and the 'will' of god are identical. It is just terminological confusion. Everything in nature obeys these formulas. The universe had a beginning and it will have an end; but, what stays immortal or as a *priori* are the laws of nature as a potential in vacuum. That is why we have a complicated molecule like DNA which looks like as if it was designed by a person; but after diligent observation we come to conclusion that it is just an *imitation* of natural formulas or laws that puts it into order.

Now, some wise people might say that "Well, if we can equate the "will of god" as the laws of nature; then, can we say that the intention/will/volition of god to be identical with god himself? What if they are two different things? What if there is a man behind the curtain; so to speak? First vociferating the phrases '*himself*', '*man*' in your question by itself shows again our obsession to project *anthropomorphism* into nature. Further, I will reply that the intention of *something* has to be identically united with that *something*. For example, if I talk about my aspirations; I am talking about *myself*. The self and intention are identical and in addition nature is not a person like me and you. Thus, we will be compelled to talk about *nature and its laws* or god and his will as one entity. Hence, it is not because there is a 'mind' in nature like Anaxagoras believed that intelligently designed elements exist; but, due to the existence of mathematical formulas which precede the universe acting as *priori*.

Now, we have touched upon the first principle responsible for complicated things in nature according to the Pythagoreans. Then, the *last two* questions left to answer are: *why is there a nature?* And bluntly the answer can be stated as—inextinguishable entities *need* to exist for all eternity; because, they are everlasting. The universe may have a beginning but *nature* does not; we must not confuse the laws of nature with the Universe. In the Pythagorean theory; Numbers are the first principles or *priori*. The last question is what moves nature? And I think I have discussed it elsewhere and it is *energy* as Einstein has thought us.

So, finally when we bring together the Pythagorean theory of Numbers, Leucippus and Democritus's materialism of atoms which everything is made up of and Einstein's theory of energy together; I think it will give us the complete theory of reality and ontology. We will finally understand what creates beautiful and complicated things in nature acting as a *priori*; why there is nature; and finally, what keeps it going. In a sense we can say that mystics and physicists are talking about the *same thing* but in different languages. Mystics love personification and irrationality in their outlook into nature; which is wrong and physicists love mathematics and rationalism in their outlook into nature; which is right. I have to state as a

conclusion that the irrational approach of mystics in regard to metaphysics is *terribly wrong* —they tend to personify the laws of nature as said above and call it Zeus, Apollo, Allah or Jesus and state that the reason why an apple falls to the ground or epic celestial bodies like planets revolve around their stars or a complicated DNA made up of lifeless atoms organize itself into a replicating biological code is because of the will of Zeus, Saturn or Jesus that they sculpted from boulders of marble, blocks of wood.



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