

**Book Review****Review of Bernard Haisch's Book: The God Theory: Universes, Zero-point Fields, and What's Behind It All**

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**ABSTRACT**

Bernard Haisch's "The God Theory" is required reading for anyone interested in the religion versus science debate. Haisch (page xi) notes the modern-day dilemma: "you cannot get away from the preexistence of something, and whether that is an ensemble of physical laws generating infinite random universes or an infinite conscious intelligence is something present-day science cannot resolve, and indeed one view is not more rational than the other." But Haisch's God is very real. We are God's expressions, and we labor to bring God's experience to an otherwise meaningless world. You can find this book at Amazon [http://www.amazon.com/God-Theory-Universes-Zero-point-Fields/dp/1578633745/ref=cm\\_cr-mr-title](http://www.amazon.com/God-Theory-Universes-Zero-point-Fields/dp/1578633745/ref=cm_cr-mr-title).

**Key Words:** God theory, science, religion, physical law, creation.

Haisch (page 18) writes: "One of the oldest of religious teachings us that 'The One who became many is becoming one again.' That is how I view what we are doing right now." Haisch (page 20) writes: "Under the God Theory, the requirement that you treat others with respect and compassion is, for all practical purposes, a moral absolute, since all beings participate in the infinite consciousness that created them." Haisch (page 24) writes: "I am pretty certain there is nothing within our modern corpus of scientific knowledge that contradicts the God Theory."

Haisch is critical of oppressive dogma coming from both religiosity and scientism. He (page 25) writes: "While scientific orthodoxy boasts no churches, it is nonetheless a faith - a faith whose ritual is skepticism. Indeed those skeptics who scoff loudest at all things spiritual hold professional gatherings that bear an ironic resemblance to revival meetings, at which they pump up the faithful to go forth and combat anything that smacks of non-reductionism."

Haisch believes that we live in a reality that holds many polarities. And what gives its support to the polarity is a filtering of the infinite potential, it is a forgetting. Haisch (page 31) writes: "Creation is not capricious or random addition; it is intelligent and selective subtraction. The implications of this are profound. If the Absolute is the Godhead, and if creation is the process by which the Godhead filters out parts of its own infinite potential to manifest a physical reality that supports experience, then the stuff that is left over, the residue of this process, is our physical universe, and ourselves included."

Haisch thinks that Darwin's theory of evolution is consistent with the God Theory. Haisch (page 44) writes: "In fact, the random mutations and natural selection proposed by Darwin ultimately allow an infinite intelligence to experiences its own potential. To accomplish the goal of experiencing the outcome of his own potential through the adventures of incarnating and living in a diversity of life forms (including us), purely Darwinian evolution via random mutation and natural selection would essentially serve the purpose." Haisch misses the fact that his translation of Darwin's theory comes with a precondition: life's experience given as incarnated divinity. Therefore, Darwin's theory cannot

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explain the precondition, and this is life's experience that has been continuously present for the last 3.5 billion years of evolution. Darwin's theory explains functionality and forgets about experience. Haisch unwittingly turned natural selection into a tautology, whereas Darwinists continue to assume that functionality explains life's experience; evolutionary psychology provides an example.

Haisch misses the contradiction in Darwin's theory, yet he turns to Teilhard de Chardin to provide the missing ingredient to an otherwise directionless evolution. Haisch (page 45) writes: "Although evolutionary biologists clearly prefer to leave things at that, I confess that I prefer to modify the rules - a preference which, as far as I can tell, is not experimentally differentiable from the spirit of orthodox Darwinism, given the present state of our knowledge." Haisch then points to the missing teleology, and the pull to Teilhard's Omega Point. Haisch did not see that intelligent design implicates teleology, he misses the point that evidence brought by intelligent design theorists supports his very own God Theory. Haisch (pages 45 and 46) writes: "Although Teilhard's solution may suggest a teleological view of evolution, it does not posit intelligent design. It does not deny the capabilities of evolution; it just reinterprets its driving force. Evolution, Teilhard suggests, occurs through a kind of coaxing of life forms toward future perfection, not just through random mutation." Intelligent design theorist stop short of declaring the nature of intelligent causation, whereas Haisch goes beyond and points to a God that cannot be separated from God's creation.

Haisch (page 55) returns to his idea about filtering infinite potential, and writes: "Just as creation can be viewed as a process of subtraction from the infinite rather than as an event in which something pops up of nothing, your personal consciousness can be viewed as a brain-filtering remnant of the infinite consciousness rather than as a chemical creation of the brain." Haisch then defeats the functionalism that Darwinists love, and writes: "The danger, which is clearly evident in the world today, is that you mistake restricted consciousness and its attendant limited reality for a complete explanation. As a result, you completely misinterpret your own nature."

Haisch (page 67) writes: "The challenge for science is to free the tools, experiments, observations, and logic of the scientific method from the shackles of reductionist ideology, which cannot tolerate the concept of a real and primary, and therefore non-epiphenomenal, consciousness. The challenge is to think like a scientist without being trapped in the assumption of the present-day physical model of reality that matter is all there is and all there can be."

Haisch (page 71) hints that the zero-point field (the quantum vacuum) relates to awareness: "The fact that the zero-point field is the lowest energy state makes it unobservable. We can only perceive it, as we perceive many things, by way of contrast. Your eye works by letting light fall on an otherwise-dark retina. But if your eye were filled with light, there would be no darkness to afford the contrast." Haisch (page 116) reminds us that there is no justification for saying "God is the zero-point field", but he does make a connection by writing - "... perhaps the zero-point field is some greatly scaled-down echo of ayin [term from Kabbalists] within the confines of our space-time universe. The light of ayin creates the realm of the relative - a universe of things that are always defined in terms of their opposites: light and darkness, hot and cold, positive and negative, male and female, good and evil." Opposites like the electron and positron emerge from the quantum void, there need only be light.

Haisch (page 119) writes: "Einstein's special relativity theory tells us that light propagation defines the properties of space and time. I argue that light propagation may actually create space and time. The zero-point field inertia hypothesis implies that the most fundamental property of matter, namely mass, is also created by light."

Haisch notes how the fine-tuned constants of physics (constants that are necessary for life) have lead scientists to a vision of an infinite collection of universes (the multiverse), a vision that is necessary to

protect the accidental world that is unable to hold purpose. This is not unlike the reaction caused by the quantum measurement problem that gave us the many worlds interpretation of quantum mechanics. Haisch (page 136) writes about the many worlds interpretation: "To put it bluntly, some scientists are willing to `create' a veritably infinite number of alternative universe to avoid admitting the consciousness plays a role in the operation of our universe. These infinite alternate universes, populated by infinite alternate duplicate beings are, they think, a small, or at least acceptable, price to pay for maintaining their belief that nature is devoid of genuine consciousness or purpose."

Concluding, Haisch (page 15) writes: "The life you experience is divine exploration, in and through the physical, of the power of infinite creativity. And experience cannot be had without imperfection. Imperfection is absolutely necessary to experience... You do have the power to set aside the unhealthy dogmas of both religion and scientism. You can open your mind and use reason and intuition in roughly equal measure to figure out what you truly are."

### **References**

Bernard Haisch, 2006, *The God Theory: Universes, Zero-point Fields, and What's Behind It All*, Red Wheel/Weiser.