# The Smith of the Gods

## 16 - « From the Theory of Form to the Theory of Morphogenesis, and up to the Theory of Autonomy, we have come to think that the world is a sentient whole. »

**160-** Henri Bergson, in his work « Duration and Simultaneity », where he considers consciousness, memory and duration as one and the same organ, tells us that in his eyes special relativity can be seen as the expression of the laws of conservation of energy, the logic of a principle of existence and persistence. In the case of the Einsteinian metric, it is a principle of conservation of the geometric and electronic relations established by the work of Wolfgang Pauli. The general geometry of the universe reacts locally in order to preserve, through a principle of equivalence arising from the Lorentz transformations, its general morphology, conditioned by the greatest volume it can adopt without undermining the solidity of its structure and without breaking its electronic bonds. This principle brings into play a semi-relativistic constant expressed by the ratio of " one over the square root of one minus the velocity of displacement of the mass squared over the constant of the speed of light squared "; $1/\sqrt{(1 - v^2/c^2)}$. Which amounts to saying that, for the geometry of the space associated with this moving mass, its associated space compresses at the pace of this constant of equivalence of the electronic relations, the corresponding time dimension dilating in proportion to this constant.

**161-** A hypothetical observer able to locate himself physically in both places simultaneously would notice no perceptible difference other than the kinetic energy generated. One must be a static observer in order to notice the effects of special relativity, but this observer must be situated in a space equivalent to the primordial ether at rest. Nature abhorring a vacuum, this space is entirely hypothetical. You may note that, in this semi-relativistic constant, there are in fact two nested constants. One represents the limitation of light by the fact that its propagation speed could not be infinite without the photons, those massless objects which constitute it, breaking apart. So it is a conservation law that comes into play. The other is a law of conservation of the internal morphology of the universe, which is similar to the behaviour of organic processes. These two constants condition not only the shape and the time of objects, but also the consciousnesses pertaining to them, which can be revealed only in the light through a homeostatic adaptation of the soul and of form.

**162-** This is how one could briefly summarize Bergson's vitalist point of view on the question of the entanglement of space and time within consciousnesses, symbolized by the notion of simultaneity of intentions conditioning the principle of reduction of the wave function. But one could perfectly well imagine the universe as a living organism, with its structure organizing itself in levels and in strata, developing a mineral topology as a first physiology, globally connected between its parts through the action of the cosmological constants to

which one could consider that our own skeleton is connected. Upon this geography of the world, another connected and nested topological structure, which emanates from it, spreads throughout cosmic space in the form of a hydric mass whose analogy with our carnal constitution is obvious. It is what gives life drawn from the mineral throughout the universe, and it is what again gives us our forms. Recent work by Milène Souvignet has demonstrated that at the quantum level, the entire hydric mass of the universe is globally interconnected, the molecules at the quantum level communicating and exchanging with one another through entanglement. Upon this whole, another topologically connected mass is woven (mathematicians say « **topologisable** »). It is the electromagnetic covering of the world, which symbolizes the faculty of acting. It is also movement, the transport of energy, attraction, illumination. It emanates from the previous structure (we function like receiving and emitting antennas) and covers the whole in order to nest into it.

**163-** Upon all this, this organic mechanics is topped by a phenomenon of accumulation of states of consciousness (phenomena of apprehension) emanating from all that lives as well as from the inorganic. Just as in thermodynamics heat rises, states of consciousness always accumulate at the highest point in the form of “ Bose-Einstein ” clouds (a cloud of particles in a state of quantum connection) named “ Noos ”, topologically unitary. Finally, at the last level, the space-time geometry and its ether play both the role of container and of content of every physical thing, operating a “ strange loop ” (Douglas Hofstadter, “ *I Am a Strange Loop* ”, Physics of magnetic states) through a reversal of hierarchy between the cosmological constants conditioning the energy of the vacuum and the “ Noos ”, representing the productive capacities of logical states, of understanding and of universal reason, the sole witness of its own states and forming an “ absolute field of overview without edge ”, the last possible state shareable by all. From this point of view, our cosmos is a sentient whole that thinks itself.