

Theophysics

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*Theophysics is gnoseological and ontological synergism of fundamental physics and Christology. The cornerstone of the logic of Theophysics is axiom - **spirit is essence of matter**. Spiritualization of physics and scientific rethinking of biblical Christology are necessary for mankind to exit the teleological impasse and free it from apocalyptic paradigm of consumption. Theophysics establishes scientifically based rules for Salvation of human soul through creative activity. The emergence of Theophysics at the end of twentieth century corresponds to Anthropic Principle and is due to the resonant effect on the human brain of geocosmic factors, similar to factors that gave birth to Christianity 2,000 years ago.*

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Spirit Physics

Theophysics (physics of the Spirit) [1, 2] studies the laws of the interconversion of matter and spirit in animate and inanimate nature. Theophysics, summing up the sacred Knowledge of the Bible and reliable empirical Knowledge, reveals the spiritual level of the laws of physics underlying the mechanism of heuristic thinking: **real knowledge (Prem 7.17); the law is spiritual (Rom 7.14); Your thoughts come from My thought (Is 55. 9)**. The theophysicist with the need to combine the intuition of the biblical prophet [3] and the mind of a physicist: **from the Holy Spirit enlighten (2 Peter 2.2); People updates (1 Peter 2.9)**.

The emergence of Theophysics was preceded by a change in the physics of the Sun [4] due to the fall of comet Shoemakers-Levi-9 on Jupiter in 1994 and the discovery in 1995 of comet Hale-Bopp, tracing in the sky W: **put the village in the Sun (Ps 18,5); I am alpha and omega, the beginning and the end (Rev 22. 13)**. If the Bethlehem star marked the birth of Christ, then the appearance of comet Hale-Bopp can be associated with the acquisition by a person of his own Christ Mind [5]: **renew by the spirit of your mind (Efs 4.23); We have the Mind of Christ (1 Cor 2.16)**.

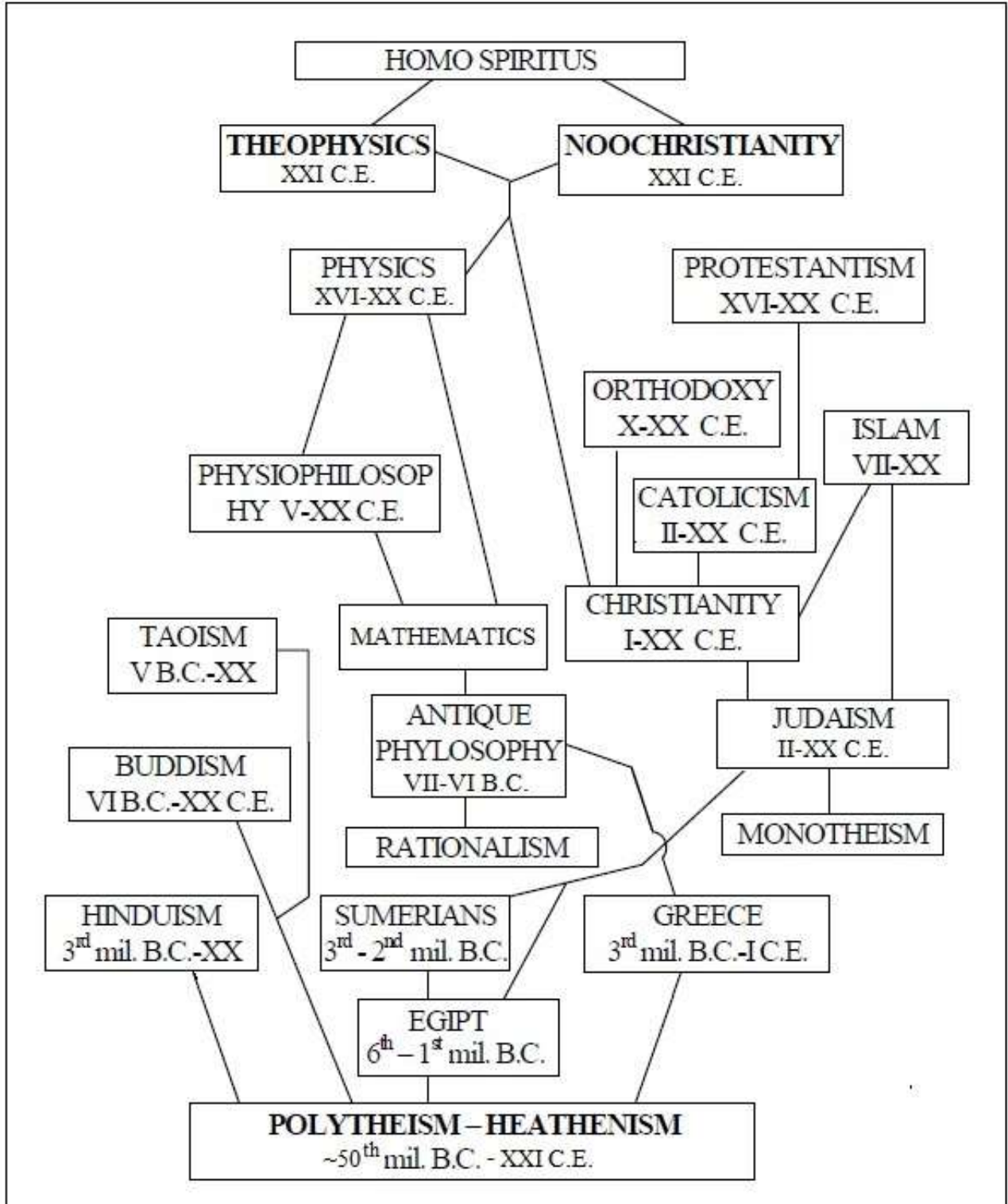


Figure. Universal Spiritual Tree giving birth in the Spirit of the God-Man (*homo spiritus*), from [8]. (3rd mil. B.C. – third millennium B.C.)

Theophysics, following the Anthropic Principle, reveals the purpose of a person's mortal life: **There is, however, the faith of the hopeful notice and of the conviction of the invisible (Heb. 11.1)**. In the creative act, a person spiritualizes the world with a new meaning and at the same time forms his personal God-likeness in the Spirit (Figure): **even if you connect to earth, he will be bound in heaven (Mt 16.19); as far as perception is concerned (3 Ezz 8.41)**. *At the basis of every act of our soul lies the «remaining», entering into our soul during this act, but at the same moment finally disappearing from the world of phenomena [6]*.

The creation by man of the Spiritual World is the ultimate goal of his being on the Earth [7]: **the Kingdom of God is inside you (Lk 17.21); I am the door (Jn 10.9); the spiritual body rises (1 Cor 15.44)**. Theophysics scientifically substantiates the rules of the Salvation of the soul, actualizing the Bible as a guide to the improvement of human creative abilities. At the same time, mythological Christianity is transformed into Clever Christianity or Noochristianity [8, 9]: **Let the Word of Christ dwell in you ... in all wisdom (Col. 3.16); Experience the Scriptures (Jn 5.39)**.

History of Theophysics

In the pre-scientific era, the spiritual foundations of Theophysics saw the holy fathers: *This world, having received being from true Beauty, reflects all traces of spiritual beauty in the structure of all its parts, which can lead us to immaterial prototypes [10]; There is neither essence in nature without energy, nor any energy without essence [11];*

The deity is simple, and it has one simple action, a good one, that acts in every way in all. The divine emanation, that is, energy, being one and the same, simple and having no components, remains simple, even when it is benevolently diversified in separate things and endows everything in the world with the creative power of its nature. Energy is natural to every essence and force and movement, which only non-existent is deprived of. The organ of memory capacity is the posterior depression of the brain, which is also called the cerebellum, and the life spirit in it [12]. Having visited a pure heart, God honors through the Spirit to inscribe His letters in him as on some Moses tablets. All the knowledge of God and the Holy Communion is performed according to the dignity of man, ... that is to the extent of his conformity. Revelation is not the mechanical manifestation of God alone; a person actively participates in Him, and since he has matured, he perceives [13].

The intuition of the creators of classical physics often achieved prophetic revelations: *where it is a question of the laws of nature accessible to the spiritual eyes of everyone, one or another authority loses the power of persuasiveness, giving way to the power of reason* (Galileo).

One should not shy away from similarity in nature, because nature is always simple and always agrees with itself (Newton); *Newton says that space is an organ that God uses to perceive things* (Leibniz).

There is some kind of ethereal medium filling the space and permeating the whole body, which has the ability to be set in motion, transmit this movement from one part to another and communicate this movement to dense matter. The fundamental dynamic idea of matter, which, thanks to its movement, is capable of becoming a reservoir of momentum and energy, is so intertwined with our thinking patterns that when we see a hint at it in any part of nature, we feel that we have a path that sooner or later will lead to full understanding of the subject matter [14].

For the first time, the word "Theophysics" was applied in 1898 by William Denovan in a work devoted to the ancestor of brain physiology and the theosophist Emanuel Swedenborg: *The highest stage of his revelation be denominated by Theophysics, or the science of divine purpose in creation* [15].

In 1923, the word «Theophysics» was beaten in the novel «Antique Hay» by Aldous Huxley: *If there is theology and theosophy, then why not be theography and theometry, or even theognomy, theotrophy, theotomy and theogamy? Or, finally, theophysics and theochemistry? Linguistic development of these concepts gave F. Crick: I must, however, indicate that there is a huge difference between theological biochemistry and biochemical theology. Oddly enough, I believe that the latter most likely corresponds to teochemistry. Therefore, I feel obliged to offer you a new direction in which practically nothing has been done - biochemical theology* [16].

The humanitarian predecessors of Theophysics include the philosopher and theologian Pierre Teilhard de Chardin. In his book «The Phenomenon of Man», he marked the state of extreme complexity and, at the same time, the highest consciousness, to which the Universe is evolving, as the Omega point. Teilhard de Chardin also understood that any energy is spiritual in nature. And his assumption about the synergy of two multidirectional actions in the mechanism of evolution is close, both to the definition of the energoform [17] and to the formulation of the Basic Principle of Action [1]. However, although Teilhard de Chardin was a Jesuit priest, he did not reveal his

innermost knowledge of the Bible, and therefore his Omega remained a prisoner of the material world.

Western Theophysics

The evolving consciousness of Teilhard de Chardin in the physics of humanities Lawrence Poole [18] acquired the meaning of the active component of the Time-Space continuum of the universe. Of course, Lawrence Poole, as well as Teilhard de Chardin, does not give an intelligible definition of the abstract term «consciousness» and the associated concept of «unified field». Theophysics Pula does not in any way correlate with the secret Knowledge of the Bible, therefore his ideas about the «*Spirit*» *that is animating life* and about the «*unified field of divine Light*» remain philosophical abstractions, not related to a real person. To substantiate the universality and equivalence of divine Light with energy and matter, Poole extrapolated the Einstein ($E = mc^2$) and Planck ($E = hC$) formulas to the energy of the spirit (Light): *That is matter AND spirit. Light/energy is contained as the fundamental forces of the physical universe.* We note that further physico-mathematical formalization of the relationship between spirit and matter in the framework of Pooh's theophysics was impossible because he ignored the laws of dialectics and the innermost Knowledge of the Bible.

The history of Western Theophysics can be judged from the book Theophysics [21], which includes 21 articles from WIKIPEDIA. In its annotation, it is noted that the term «theophysics» is used in the philosophy of cosmology in order to reconcile physical and religious cosmology. The key words of all the works are the antinomies of modern physical and metaphysical cosmology, supplemented by religious ideas about the creation of the world. Therefore, in all the articles from [21] devoted to theophysics, theological and scientific verbiage prevails. The list of these articles is as follows.

1. Theophysics.
2. Physical cosmology.
3. Cosmology (metaphysics).
4. Cosmology in medieval Islam.
5. Religious cosmology.
6. Natural theology.
7. Henry More.
8. Cambridge Platonists.

9. Richard Popkin.
10. Emanuel Swedenborg.
11. Raimon Panikkar.
12. Omega Point.
13. Frank J. Tipler.
14. Anthropic principle.
15. Fine-tuned Universe.
16. Multiverse.
17. Ultimate fate of the universe.
18. Zygon: Journal of Religion & Science.
19. Teleological argument.
20. Anne Conway, Viscountess Conway.
21. Pierre Teilhard de Chardin.

The first article gives the following brief descriptions of the authors of Theophysics and Theosophists, appearing in [21].

Paul Richard Blum (2002) uses the term in a critique of physicotheology, i.e. the view that arguments for the existence of God can be derived from the existence of the physical world (e.g. the «argument from design»).

Richard H. Popkin (1990) applies the term to the «spiritual physics» of Cambridge Platonist Henry More and his pupil and collaborator Lady Anne Conway, who enthusiastically accepted the new science, but rejected the various forms of materialist mechanism proposed by Descartes, Hobbes and Spinoza to buttress it, as these, More and Conway argued, were incapable of explaining productive causality.

R. M. Wenley (1910) referred to Swedenborg as «the Swedish theophysicist».

Theophysics is a fundamental concept in the thought of Raimon Panikkar, who wrote in *Ontonomia de la ciencia* (1961) that he was looking for «a theological vision of Science that is not a Metaphysics, but a Theophysics.... It is not a matter of a Physics 'of God', but rather of the 'God of the Physical'; of God the creator of the world... not the world as autonomous being, independent and disconnected from God, but rather ontonomicly linked to Him». As a vision of «Science as theology», it became central to Panikkar's «cosmotheandric» view of reality.

Author Lawrence Poole adopted the term in 1980, establishing principles and a mathematical formula that purports to link the human soul and God.

Frank J. Tipler's Omega Point theory (1994), which identifies concepts from physical cosmology with theistic concepts, is sometimes referred to by the term, although not by Tipler himself. Tipler was an atheist when he wrote *The Anthropic Cosmological Principle* (1986, co-authored with John D. Barrow, whose many popular books seldom mention theology) and *The Physics of Immortality* (1994), but a Christian when he wrote *The Physics of Christianity* (2007).

In 1989, Wolfhart Pannenberg, a liberal theologian in the continental Protestant tradition, welcomed Tipler's work on cosmology as raising "the prospect of a rapprochement between physics and theology in the area of eschatology". In subsequent essays, while not concurring with all the details of Tipler's discussion, Pannenberg has defended the theology of the Omega Point.

The term is also occasionally used as a nonce word in parodies or humorous contexts, as by Aldous Huxley in *Antic Hay* (1923).

An illustrative example of Western simulacra theophysics is the book of the theoretical physicist Frank J. Tipler «The Physics of Christianity» [22]. Using the «mysticism and mathematical tricks» of quantum mechanics and cosmology, as well as the absurdities of elementary particle theory, Tipler «explained» the «miracles» of Christ, His Immaculate Conception and Resurrection, understanding them literally. Having identified the mathematical singularity with the cosmological (Omega Point), he managed to extract from her the Judeo-Christian God («The cosmological Singularity is God») in three His guises (Father, Son, Holy Spirit). At the same time, the «initial singularity» he had, of course, the «big bang» inexhaustible in its absurdity. The «scientific nature» of the «Physics of Christianity» illustrates Tipler's use of neutrinos to explain the «dematerialization and materialization» of Christ's body after his burial. First, the body was scattered on elusive for physicists neutrinos, and then magically gathered out of nothing. The author speculates neutrinos in explaining the appearance of a portrait of Christ on the Shroud of Turin. Note that as far as Tipler was far from understanding the physical nature of neutrinos [23], he also perverted the Point Omega Teilhard de Chardin so primitively.

Simulacra Theophysics

The emergence of Theophysics in 1999 [1] according to the law of secondary spiritual-physical isomorphism [19] stimulated the writing of theosophical simulators by various authors all over the world. Moreover, unlike the Theophysics of Lawrence Pula, the simulacra of many

authors had no relation to Theophysics at all. A distinctive feature of these simulacra was Christological and physical inadequacy. The authors of the theophysicist simulacra usually believed in the infallibility of the theories of fundamental physics and accepted the literal meaning of the Bible as truth, not echoing church dogmas. Accordingly, in all simulacra of theophysics, verbiage dominates around philosophical and physical antinomic concepts such as: God, spirit, Universe, energy, mass, charge, infinity, consciousness, purpose and meaning of life.

An exemplary theophysics simulacrum in Russian is the book of G.D. Kissel, Doctor of Technical Sciences «Introduction to Theophysics. Understanding the multidimensional hierarchical Creation of God by the mind of a physicist» [20]. The title of the book speaks for itself. The mind of a techie (not a physicist), «enlightened» by the Old Testament Kabbalah and the occult-esoteric Mahatma Doctrine, was honored to build a world hierarchy on the foundation of the big bang and the absurd theory of elementary particles. *The seven-level cyclical nature of the development of life and consciousness in the Universe, as the basic concept of the Ancient Teachings, allowed the author to «recognize» the seven frequency quantum levels of the existence of an atom. Crowns a seven-level hierarchy of the physical god of our universe, He is nothing more than a kind of reflection (aspect) of the biblical God. The latter, of course, is the creator of our world, He cannot be seen by anyone, He knows (sees) everything and the hair will not fall from a man's head without God's will, since Everything is according to God's will.* The author built the astral hierarchy of the living and departed person with the help of the occult and Old Testament mysticism and esotericism, completely ignoring the sacred biblical anthropology.

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