Journal of Philosophical Theological Research
ISSN Print: 1735-9791 Online: 2538-2500

Emergent God in Neutral Monism[1]

Alfredo Pereira Jr.

Professor, Graduate Philosophy Program, State University of São Paulo (UNESP).
alfredo.pereira@unesp.br

Abstract

Research Article

The aim of this paper is to dissociate Metaphysics and Theology. In Metaphysics, I propose a Neutral Monist foundation of the Being of Reality, which is, therefore, not material or ideal, but a cosmic field of possibilities that generates both domains. God is conceived as one possibility embedded in the Being of Reality that may or may not become actual, depending on conditions established by the evolution of the Cosmos. As far as we know, the conditions for the actualization of God are satisfied by human consciousness. The relation between the Being of Reality and its outcomes, as the realization of God in human society, is one of actualization of potentialities, as in Aristotelian philosophy. This approach leads to a Feuerbachian view of God as emergent in social conscious experience, achieving embodied expression in human social practices, from the legitimate symbolic message of prophets, in sacred texts, rituals, images, buildings, and social institutions implemented by religious organizations.

پژوهشگاه علوم انسانی و مطالعات فرهنگی
پرتال جامع علوم انسانی

Keywords

God, Emergent, Neutral monism, Energy, Sentience, Consciousness.

Received: 2023/12/04 ; **Received in revised form:** 2024/03/22 ; **Accepted:** 2024/04/24 ; **Published online:** 2024/04/26

Pereira Jr, A. (2024). Emergent God in Neutral Monism. *Journal of Philosophical Theological Research (Mind, Body, and Consciousness special issue)*, 26(1), 141-170. https://doi.org/10.22091/JPTR.2024.10162.2982

Copyright © the author

This article is distributed under the terms of the Creative Commons Attribution 4.0 | http://creativecommons.org/licenses/by/4.0

Introduction

In this paper I develop the proposal of an evolutionary process beginning with a 'neutral' principle (one that is not materially or ideally determined, as Anaximander's *apeiron*), leading to an evolutionary process having as outcome human conscious experience and the projection of God as the goal of the whole process.

In my proposed version of Neutral Monism (see Stubenberg, 2013, for a review of variants within this philosophical position) the Being of Reality, from which everything is derived, has a primitive state, called *Energy*, that remains *manent* to all its evolutionary outcomes (the concept of *manence*, developed by my colleague Moreira da Silva, 2017, is explained in a section of this paper; it refers to a process in which the founding principle is non-causally maintained in its expressions).

Following Aristotle, I place the human experience of God within the scope of the "final cause" of the evolutionary process of reality, instead of placing it at the origin, as a "Creator God". The action of such a final cause is not mechanical (in other words, not based on Aristotelian Efficient or Material causation), but based on the attribution of meaning to events, establishing a goal for human actions in the evolutionary process of the Being of Reality.

In the anthropological concept of God, originally developed by Feuerbach (1841), God *emerges* in human history from human consciousness. I also propose that God is emergent in human consciousness and social practices, having the function of filling the gap between our Sense of Self and the Sense of the World (these concepts were proposed in Pereira Jr., 2019a). The desire for perfection of the Self, not satisfied by the states of affairs in the World, leads to the projection of God as a reference for social actions directing the process of reality towards a *Heaven*, understood as a state of human well-being (for an exploration of the meanings of "Heaven", see Rosemary Rock-Evans' site – https://allaboutheaven.org/home – and books featured in the site).

The projection of God, as *an entity to which the meaning of human social practices converge*, would respond to an impulse from the collective unconscious, which could, in principle, be either an idiosyncrasy of individuals or the discovery of a fundamental principle eternally inscribed in the Being of Reality. I argue for the second alternative: *God as an eternal possibility of the Being of Reality, which reveals itself in human conscious experience and, through people's actions, becomes a socio-historical reality*, leading to materially based works such as churches, images, linguistic

constructions, collective emotional events, and other manifestations.

According to the Interdisciplinary Ontology I have developed (Pereira Jr. 2013), called "Triple-Aspect Monism" (TAM), the unfolding of the Being of Reality, departing from the primitive state called *Energy*, is trifurcated into three aspects, Matter, Information, and Feeling. Evolution proceeds to non-conscious biological processes, such as those that make up metabolism, and also the mental processes that we could call "pre-conscious", which would be those that occur in nervous tissues and networks, generating consciously experienced contents. Both would correspond to the Freudian 'unconscious', containing the dynamic patterns of Energy ('archetypes' and 'drives') that motivate human behavior.

From the integration of the three aspects in living systems, unconscious and conscious experiences emerge, and, from the gaps in this experience, God emerges in human consciousness as the destination of the evolutionary process. The here proposed *Emergent God* is neither transcendent nor immanent, but an expression of a possibility present in the Being of Reality.

The line of argumentation can be visualized in the following diagram (Figure 1):

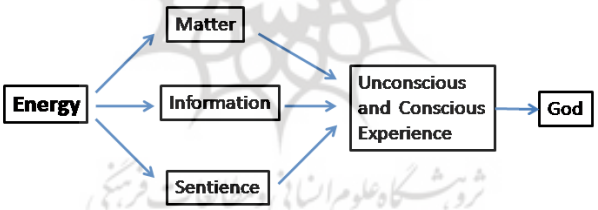

Figure 1: Diagram of the Evolution of the Being of Reality, starting from its primitive undifferentiated state (Energy), unfolding into the three aspects, which jointly engender Life/Mind, with the conscious phase of personal experience generating the Senses of Self and the World, which tension each other reciprocally, inducing people to project, based on the drive of the Energy that composes them, a desirable state of things (realization of *God-Love*, in Yannaras, 2004), which human society conceives as being the action of a God, portrayed symbolically in different ways, in different religions, through texts and images.

The evolutionary panorama resulting from these investigations was published in the *Journal of Consciousness Studies* (Pereira Jr. et al., 2017) entitled *Consciousness and Cosmos*. In this work, written by four authors, we conjecture about the evolutionary process of reality, starting from an

undifferentiated, 'neutral' Primitive Being (*Energy*), which unfolds into the three aspects, which come together again in conscious experience.

When the space-time conjunction of aspects occurs, in living systems, Energy enters a resonant mode, considering that the three aspects are updates of the same principle. In Neuroscience, this possibility of explaining consciousness was contemplated in Grossberg's Adaptive Resonance Theory (2005), as well as in our studies on the "dynamic signature of consciousness" (Pereira Jr. et al., 2017), which identified a mathematical Fibonacci-type proportion between the frequencies of the electromagnetic waves of the human brain that generate the Global Workspace (Baars, 1988) of consciousness. More precisely, when information coming from environmental affordances (a concept coming from J. J. Gibson's Theory of 'Direct Perception') enters into adaptive resonance with the system's bodily information, an affective state is formed, that is, a feeling and/or a meaning for the process experienced, corresponding to a "reconnection" of the elementary forms of Energy. Individual conscious experiences, in turn, through social interaction, make up several institutions, of which the most relevant for the civilizing process have been those related to the concept of God.

The paper is divided into 9 sections:

1. Introduction
2. A Neutral Monist foundation of reality
3. Max Velmans' Reflexive Monism and the Theory of Consciousness
4. Representation of the Being of Reality using a N-Dimensional state space: making the question about the nature of God
5. Human conscious experience according to TAM and the Manence Thesis
6. "Energy", the primitive state of the Being of Reality
7. Life, mind and God
8. Questions to be investigated
9. Concluding remarks: God as Emergent from social consciousness

A Neutral Monist foundation of reality

My research in the Philosophy of Neuroscience gave rise to Triple Aspect Monism (TAM), an Interdisciplinary Ontology in which I identified, from personal experiences (in the first-person perspective; Nagel, 1974), combined with an extensive review of scientific results (from the third-person perspective; Nagel, 1974) three fundamental and jointly necessary aspects for conscious experience: the materiality of the living body, the dynamic patterns

of information that signal events in the world, and the capacity of feeling and making sense, by which people respond (with sensations, affects, emotions, meanings) to the events they experience and direct their behavior.

From the publication of the original TAM (Pereira Jr. 2013), departing from a process of discussion and collective elaboration with the main authors in the area of Theory of Consciousness (see Pereira Jr. et al., 2010), I have elaborated several developments of TAM, more recently relating this theory with the concept of *Sentience* (Pereira Jr., 2017, 2021a), proposing a new science focused on the study of unconscious physical-biological patterns that engender our ability to feel–*Sentiomics* (Pereira Jr. and Aguiar, 2023) and a new metaphysics of consciousness–called *Qualiomics*–approaching personal experiences of *qualia* (Pereira Jr., 2023).

The path followed in the Philosophy of Neuroscience led me to investigate species-specific patterns, which are the *Biological Forms* that enable life and the ability to feel, historically referred to in the origin of biological science by Aristotle, in his empirical morphological studies. These Forms can be studied scientifically in Biology and also can be approached in their experiential conscious qualitative aspects ('qualia') by Metaphysics. In the evolution of my philosophical thinking–as well as that of other authors, such as Yannaras (2004)–a connection was established between research in Biology and Metaphysics in the Post-Modern era (PMM, Post-Modern Metaphysics): the so-called "neural correlates of consciousness" are dynamic patterns of the nervous system, that is, Aristotelian Forms, composing the all-encompassing Being (from the Greek Katholou, see https://www.britannica.com/topic/katholou).

Dynamic patterns, the Aristotelian *energeia*, such as the waveforms of energy that travel through neural tissue (and which are known empirically, that is, *a posteriori*, through the use of technologies such as the electroencephalogram or photon microscopy), are *psychophysical* patterns (as in the *Reflexive Monism* defended by Velmans, 2008, 2009), that is, they are both 'objective' physical-chemical-biological-social phenomena perceived by an observer external to the system in which they occur ('third-person perspective') and 'subjective' psychic phenomena, in the experience of the being in which they occur ('first-person perspective'). In other words, both perspectives refer to the same Being, which manifests itself in a diversity of aspects and singularities.

According to Yannaras' proposal of a Post Modern Metaphysics (PMM), ""A metaphysical interpretation and understanding of the world is not scientifically accessible, nor does it exclude science. It is a new way of

cognitive approach to the world, a transition from a (as far as possible) neutral observation of the world to a personal with the world"" (Yannaras, 2004, p. 114). The difference between PMM and Aristotle would be the "personal relationship", here identified with Nagel's "first-person perspective" (1974), while in Aristotle the search for the first principle and/or the causes of changes is would do so through an impersonal process of abstraction, which is close to what we currently call 'third-person perspective' and which characterizes the conventional scientific approach.

This personal affective dimension, attributed to the functions of the heart in Aristotle, was relegated to the background in modern Cartesian metaphysics (see Damásio, 1994), returning to the philosophical scene with Spinoza's concept of *conatus*, which transitioned from Cartesian Dualism back to Aristotelian Monism, resuming the affective approach that was lost in the Middle Ages.

From the study of consciousness in the Philosophy of Neuroscience we can move to a properly metaphysical investigation, in which we focus on the dynamic patterns, known *a posteriori* from the third-person perspective, that make conscious experience possible, and trace in the reverse direction the path that leads from experience to the Being from which all they derive.

Max Velmans' Reflexive Monism and the Theory of Consciousness

The concept of consciousness in the Reflexive Monism elaborated by Velmans (2008, 2009) concerns a reflexivity of the one Being of Reality, through which certain finite systems, spatiotemporally located, (self-)organize. They perceive, respond effectively, re-elaborate cognitively, and guide their actions based on the constitutive elements of the Being itself. Conscious experience would be the process of the Being reflected in itself, from the perspective of a certain spatiotemporally located system (here called *Person*, a concept that includes human and non-human beings, that is, all systems that have the ability *to feel what happens* around them).

Each Person is part of the Being and interacts with other systems, people and non-people, who are also part of it. Scientific and philosophical theories elaborated by human beings are considered as elaborations of this experience, in linguistic systems aimed at capturing the regularities of reality, through descriptions of structures and formulation of principles and laws that enable the understanding of the processes experienced. Therefore, the separation between 'subjects' and 'objects' is not absolute, as in dualist philosophies,

but concerns processes of differentiation that occur within the scope of the same Being; in other words, the 'observer' and the 'observed', in Epistemology, would be aspects of the same single Being, in a process of differentiation and reconnection of differentiated aspects. As proposed by critical realist philosophies, we can consider the contents of personal consciousness–including cognitive, affective, and enactive contents–as 'transparent windows' (Pereira Jr., 2013) that reveal to us the structure and dynamics of Being, not as opaque partitions that separate the *phenomenal* from the *noumenal*.

In the process of reality, the one Being is projected into space-time and unfolds into multiple aspects, providing, in addition to the epistemic relationship between the knower and the known, also practical relationships, in which technological tools together with human work transform the known world, enabling the formation of new forms of life, in a dynamic process. In this sense, the concepts we have of Nature and Reality should not refer to definitively determined states of things, but to sets of possibilities, which recombine as they are updated, constituting a progression that can be compared to a "statistical process with memory", in which a result obtained at one moment defines a new distribution of probabilities for the next moment.

I extended Velmans' approach to the *Projective Theory of Consciousness* (Pereira Jr., 2019a). In Projective Theory, there is a distinction between *interoceptive* projections (in which the *Sense of Self* is generated) and *exteroceptive* projections (in which the *Sense of the World* is generated). In this theoretical context, conscious experience presents itself, as in Husserlian phenomenology, tensioned between 'subjective' and 'objective' poles, opening the possibility that there may eventually be a mismatch between both projections, which would be the basis of psychic suffering, which translates into in feelings of anguish and anxiety, and the projection of a desired state of affairs in which the tension is resolved. In human society and related practices, (I propose that) this projection leads to the concept of God as the goal of the process of becoming of the whole reality.

Representation of the Being of Reality using a N-Dimensional state space: making the question about the nature of God

We find in the physicist-philosopher Boltzmann (1896; see discussion in Pereira Jr., 1997) the notion of probabilistic becoming of reality, including the outline of a scientific model of possible worlds, a Leibnizian concept that became better known in the Philosophy of Physics from an interpretation of

quantum theory (see Seligman et al., 1973). The multiple possibilities for the evolving reality can occur in space (parallel worlds) or in time (different temporal phases in the same space).

This type of system and respective spatio-temporal processes can be represented using a *state space*, as in the model originally developed by Paul and Tatiana Ehrenfest (1912). In this way, we can carry out metaphysical investigation in a formal model that incorporates particular scientific results based on a suggestion made by Fell, 2004, and Nunn, 2007: the usage of the state space approach in a theory of consciousness. The state space of the Being of Reality would correspond to Aristotle's concept of '*to Katholou'*. This highlights the possible continuity between 'Physics' and 'Metaphysics', which, incidentally, are the names of Aristotle's series of books.

How to rescue classic philosophical approaches in the contemporary context, in which science and technology provide new support for rethinking philosophical theories? Quine's thesis regarding the underdetermination of theories by empirical data (see discussion in Pereira Jr. and French, 1990) implies that a single ontology cannot be inferred from a given scientific theory. However, the same philosopher (Quine, 1948) pointed towards ontological commitments assumed by scientists in their use of language (natural and/or formal) in the formulation of their theories. This double condition (underdetermination of theories and ontological commitment resulting from the use of language) demands philosophical work toward identifying the useful elements for an ontology, present in the various scientific theories, and weaving a conceptual network that leads to a systematic ontology. This is how TAM was formed; in its elaboration, the dogmatic basis of the traditional 'Onto-Theo-Logy' is absent, being replaced by a process of 'bootstrapping' (as in Glymour, 1990), in which the very concepts detected in the scientific and/or technological context are intertwined, forming networks that are justified both by their internal coherence and by their pragmatic strength (that is, by their ability to provide a better understanding of the processes that constitute reality, in the scientific-technological context).

Epistemologically, TAM is positioned on the side of Critical Realism (as in Velmans, 2008, 2009), for which the phenomenal experience reveals to us traces of Being. The qualification of Realism as Critical arises from the fact that, even when correctly directed (according to evaluations researchers themselves), theories are still fallible, containing errors and mistakes, which can be highlighted and eventually corrected. The intersubjective process of

constructing philosophical and scientific knowledge is intentionally aimed at approaching those that we consider to be the constituent principle(s) of reality. As proposed in Steven French's Structural Realism, reworked by his former student Ladyman (2023), we cannot know all the details of reality, but we can offer conjectures regarding its fundamental principles.

We can also, in line with Hacking's Philosophy of Science and Technology (1983), relate such conjectures with successful practical actions, which suggest to us the usefulness of the principles to guide the experience itself. The construction of philosophical and scientific knowledge can be considered as a process of self-organization of phenomenal experience. There is no possibility of placing yourself in a perspective superior to experience and analyzing it using an absolute reference; the construction of knowledge is done through reflective cycles in the domain of experience. Every aspect of reality experienced here and now (e.g. wireless devices providing "information at a distance", in a similar way to "action at a distance" attributed to gravitational force) must be considered as a possible unfolding of the fundamental principles of reality. Although we are not able to know all the possible combinations, we can infer, from the experienced reality, what would be the minimum principles necessary for these experiences to occur (paraphrasing Kant, we can investigate the "conditions of possibility" of the experienced reality; however, differently of Kant, I understand that these conditions are known *a posteriori*).

Due to the abovementioned problem of underdetermination (Pereira Jr. and French, 1990), philosophical hypotheses cannot be directly tested using scientific methods. Philosophical theories and philosophical concepts used by scientists are necessary for planning empirical research, interpreting the results of scientific observations and experiments, and generating new technologies from scientific results. In this way, it is possible to indirectly evaluate the relevance of a philosophical theory and/or philosophical concepts used in science according to the pragmatic success of the basic and applied research programs that use them. This type of argument (known as the "success argument") does not have the power to prove a mind-independent reality (see the critique by van Fraassen, 1980), but it can provide reliability for theoretical concepts used in theories and products arising from their technological application; for example, the transmission of images and sounds through electromagnetic waves, a natural phenomenon used by human engineering in its technological artifacts, increases our confidence in theories that postulate the existence of a structure of these waves and their ability to transmit information. Hacking's Referential Realism (1983), which conceives

representation in the context of effective action is supported by pragmatic success, although such success is not enough to postulate an isomorphism between the representations elaborated in scientific theories and the structure of reality.

Religion obviously has such a pragmatic success, since sociological research (not reviewed here) reveals that *the majority of persons believe in God*. Therefore, the existence of God in human society is not questioned. The question I raise is about the nature of God. It is the metaphysical foundation of all reality, the Being of Reality itself, or just *a possibility* of the Being of Reality, that may be represented as *a region* of the N-Dimensional state space of reality? I argue for the second option because God is not present in all places and times of the cosmos as we know it. If God is projected by human consciousness and made concrete in human works, It cannot exist in places and times where/when there is no human consciousness and human work.

This argument is not against the existence of God. According to my interpretation of the *Manence Thesis* (see next section) everything that is actual corresponds to a possibility inscribed in the state space that represents the totality of the Being of Reality. Therefore, my argument is that God is not the Being of Reality, or a Creator of the world that we experience and know, but *a possibility inscribed in the foundation of reality* that is made actual by means of human consciousness and social practice, *and then featured as the goal of the becoming process of the whole reality*.

Human conscious experience according to TAM and the Manence Thesis

The central theme of TAM is conscious experience, postulating that it would have three *necessary* aspects, the three of which together would be *sufficient* to characterize conscious experience:

1) Material Aspect: arises from our experience of our own body. We feel hot and cold, hungry and full, etc. These sensations are based on material interactions, that is, those studied by physics, chemistry, and biology, or even by sociology and behavioral psychology. Subjectively experienced qualities (*qualia*) are generated by temporal processes in living tissue (Pereira Jr., 2021b). In Aristotelian philosophy, the dynamism of reality depends on the Material Cause;

2) Informational Aspect: Our experience of a world external to our body (delimited by the skin) is mediated by information. When we become perceptually aware of an object (for example, we are seeing a giraffe), there is

no miniature giraffe inside our brain, but only a pattern of information, which generates the perception of a giraffe, with all its qualitative properties; according to the Projective Theory (see Pereira Jr., 2019a), this "mental image", when we practically interact with the environment, is projected towards the referent, that is, towards the noumenal giraffe, which is located outside the nervous system of the conscious person. We attribute to the referent the qualities of the mental image constructed in our nervous system from the signals captured from the noumenal giraffe itself. In Aristotelian philosophy, information communication can be related to the "Formal Cause", in the sense of, for example, that a Form in the mind of a sculptor is transferred to matter, becoming the Form of a statue. In analogy, we transfer information patterns from the hard disk of a computer to a pen drive; therefore, information, in the contemporary sense of Weaver and Shannon, corresponds to the *transfer of Forms* from one to another material substrate (Pereira Jr., 2013);

3) Sentient Aspect: Our experience is not only composed of material interactions with the world and reception of informational signals but also of feeling, understood as a psychophysical phenomenon in which the patterns of information we receive generate reactions in our being, based on which we form meaning, which guides our subsequent voluntary actions in the world. The meaning referred to includes, but is not limited to, linguistic meaning; it applies to all phenomenal experiences referred to by the verb "to feel", for example, to feel joy or sadness, to feel the taste of food, to feel hot or cold, etc. (see Pereira Jr., 2015). In Aristotelian philosophy, sentience is related to the functions of the heart (Gross, 1995).

From the junction of the three aspects, consciousness emerges. The junction of the three aspects is implicit in Aristotelian philosophy, although he focused on Form and Matter, leaving Sentience in the background. Making a contemporary interpretation of his work, influenced by, among others, Damásio (1994, 2000) and Panksepp (1998), I extended his hylomorphism, a variety of Double-Aspect Monism, to the Three-Aspect Monist hypothesis (Pereira Jr., 2013). In TAM, there is no consciousness before, or independently of the joining of the three aspects. Therefore, material atoms and compounds, pure information patterns, and (putative) disembodied souls cannot be conscious.

In contemporary Philosophy of Mind, there is a huge debate about whether machines, endowed with a material body (and also with movement, in the case of robots) and high cognitive information-processing capacities, would be, or become, conscious. The TAM perspective on this debate is that a Conscious

Artificial Intelligence and/or Conscious Robots are impossible because *they lack Sentience*, the capacity of feeling, which is also the source of meaning attribution to events. The information they process is purely syntactic, without any feeling or meaning–the third aspect of TAM, considered to be necessary to make them conscious.

Heidegger, the contemporary author who introduced the lived experience and related affective dimension (e.g., in care and angst) as the departing point of philosophical investigation, argued that cognitive representations, as the theories and causal explanations of modern science, do not replace lived experience (Heidegger, 1956; for discussion on his views, see Pereira Jr., 2023). However, in his examples (for instance, the perception of a flower) he limited himself to experiences of interaction with raw nature, and to the usage of poetic language to express the experiences provided by these interactions, leaving aside human interactions in a society mediated by denotative scientific language and products of technology. A central difference between TAM and philosophies of the Heideggerian lineage is that we consider that scientific investigations and the technical (or technological) applications of their results are part of human existence, despite the modernist metaphysics that permeates and formats them.

Scientific theories and the causal explanations they provide are representations of reality, not experiences of those who know them (as illustrated in the famous "problem of Mary, the neuroscientist", who knows everything about physics and neuroscience but does not have the perceptual experience of the colors; see Jackson, 1986). However, although modern science works with representational theories, the products of techno-science, when industrialized and consumed by the people, *become experiential elements*. In this way, the cell phone became a central component of interpersonal relationships in the 21st century, at the same time that direct contact with nature, as in the case of the forests frequented by Heiddeger, became rarer for the majority of the population, enclosed in large urban centers.

While the original formulation of the TAM was as an Interdisciplinary Ontology, based on a critical and pragmatic realist epistemology, the present approach turns to Metaphysics, adopting, together with the scientific perspective, the *personal, first-person perspective* advocated by PMM, extending the investigation from the entities found in experience to the Being of Reality from which the objects of experience and respective representations derive. According to the *Manence Thesis* (originally conceived by Moreira da

Silva, 2017), the Being of Reality *is not a supreme entity or a collection of entities* that present themselves phenomenally, but a principle that encompasses all reality, both potential and actual; for this reason, *there would be nothing external* to the Being. *The difference between Being and Entities (the objects of human experience) falls within the scope of Being*.

This thesis can be stated as follows (my formulation): *All ontic events (or everything that happens in human experience) fall within the scope of the Being of Reality*. In this version, the Manence Thesis is a consequence of the Aristotelian Theory of Potency and Act, in which the current, effective world is composed of the unfolding (or unveiling) of possibilities eternally inserted in the scope of Being as Being, in a process in which the Being does not act as a cause (Efficient or Material) of itself, but unfolds in space and time according to the Formal and Final "causes" contained within it. These two latter "causes" are not mechanical, but operate on formal and semantic domains.

The Manence Thesis is not tautological, as the Being of Reality never expresses itself completely in any event; there is always an "Ontological Difference" (Heiddeger, 1927) between the Being and its expressions in human experience, resulting in an "epistemological gap". In other words, the Being does not reveal itself completely in the phenomena experienced by someone; the part that is revealed constitutes the ontological difference, which in turn implies an epistemological gap for those who experience it. However, such a gap cannot be attributed to something other than the Being itself, as it is in its nature to hide itself at the same time as it shows itself.

The relationship between Being and Entities would not be understood as self-causation, in the sense of the philosophy of immanence of Spinozian lineage (in which a supreme being, generator of totality, is the cause of itself as expressed in entities), nor would it be understood as an emanation of the Being, generating something external to it, as for example in Creationist Theistic Philosophies and some versions of Intelligent Design, in which God creates a world, remaining external to the created ontic domain (until, eventually, sending a representative to "save" the world, for example, composing the path of *Exitus* –the world leaves God–and *Reditus*–the world returns to God, in the philosophy of Thomas Aquinas).

It follows from the Manence Thesis that the Being unfolds itself in a non-causal way (that is, not through the Material or Efficient causes, privileged in Modern Science, but by means of Formal and Final ""causes"", which operate on Forms and Meanings) into the entities that appear in human phenomenal

experience, remaining present in them. Therefore, the relevant conclusion, for Metaphysics, is that the three sub-areas (Ontology, *Strictu Sensu* Metaphysics focusing on the Being as Being, and Existential Phenomenology) must be approached in an integrated way, as it is, after all, a dynamism of Being in its relationship with human Persons, who are part of the Being and develop knowledge of this same Being.

In Aristotle's philosophy, *to Katholou* is the Being that appears in experienced phenomena, in the way of a Principle that remains in its manifestations. Therefore, the verb "to be" has a double meaning: it refers to the *existence* of entities and to *the Being* that expresses itself in them. This interpretation is relevant to the Philosophy of Biology, and, consequently, to the Philosophy of Neuroscience, in the sense that species-specific patterns (i.e., *intra-species* Forms; *not* 'universals') would be the *concrete existentials* generated within the all-encompassing Being. By "concrete" here I mean the result of the "reciprocal action" of Form and Matter, or, in other words, to the activities that appear in Aristotle under the terms *energeia* (the action of Form on Matter) and *dynamis* (the action of Matter on Form). In Biology, a species-specific pattern is the Form that characterizes a species, and also the Form perceived by the scientific observer when studying the Forms of living systems (in the scientific field of *Morphology*). In this sense, instead of the Aristotelian term "substance" (unfortunately also used in Cartesian Dualism), in order to avoid useless confusion, we can use today the terms "Energy" and "Dynamic Systems" to refer to these concrete processes

This interpretation makes it possible to apply the Theory of Potency and Act to understand the evolutionary process of the cosmos (see Pereira Jr. et al., 2017), within which conscious processes are located. We then have specific forms of each biological species, which are nested in Being, in a potential way, and which are actualized in the experience of conscious Persons (not limited to the human form, but possibly become distributed across the entire spectrum of life, as defended by Pereira Jr. and Alves, 2021), composing the consciously experienced qualities (*qualia*).

"Energy", the primitive state of the Being of Reality

TAM Metaphysics derives from *the problem of the unity of aspects*: Which principle could manifest itself as Matter, Information, and Feeling? Based on Brenner (2013) and Pereira Jr. (2013), I understand that the process of reality, from the perspective of the natural sciences, is unitary (Pereira Jr., 2019b), a thesis corroborated by experimental evidence on widespread quantum

entanglement. For TAM, in the original formulation, this unit was conceived as the Aristotelian *Physis* (Pereira Jr., 2013), and was later attributed to a neutral Primitive Being, *Energy*–with a capital E (Pereira Jr. et al., 2018).

Possibly the first formulation of a neutral principle that encompasses everything was made by Lao Tzu, in Verse 25 of the writings that make up the book *Tao Te Ching*: "There is something indefinite and complete, which was born before heaven and earth. How calm and formless it is, how solitary and unchanging, and how it reaches everything without exhausting itself! In the depths of the unfathomable lies Being. Before heaven and earth existed, it was already the Being... cradle of all Possibles. He must be considered the Mother of all things. I don't know his name and, failing that, I call him Tao (The Perfect Way). Making a greater effort to give him a name, I can call him Grande. Greatness, the eternally bubbling Source of the cycle of being and existing. Great it passes in its constant flow. As he passes he becomes distant. Therefore the Tao is great. In the Universe there are four Great Ones; the wise man is one of them. Man takes his law from the earth, the earth from heaven, heaven takes its law from the Tao" (see https://pdfcoffee.com/qdownload/tao-te-ching-2-pdf-free.html. I purposely omitted the mention of "Nothing", to avoid speculation about the meaning of this word in Lao Tzu, or in more recent authors).

The ancient approach to the Unity in Diversity is possibly one of the sources of the Aristotelian concept of *to Katholou*. Also in Nagarjuna's approach to meditation (Leite and Pereira Jr., 2018), the hypothesis of *Co-Naturality* of Mind and World expresses a type of *Neutral Monism*. The deconstruction of the individual Ego can lead to an intuition of the primitive reality from which both the Mind and the World are built. The concept of Energy in TAM Metaphysics, in line with the ideas of the Tao in Lao-Tzu, the Co-Natural Being in Nagarjuna, and the all-encompassing in Aristotle, comprises both physical energy, informational energy (better known as Shannon Entropy; see https://www.sciencedirect.com/topics/engineering/shannon-entropy) and psychic energy as referred to in psychoanalysis (Jung, 1948).

Energy as a principle of Being is not particularly identified with any of the three aspects. The metaphysical 'Being as Being', in its primitive state (which I call *Primitive Being*) would be Energy in its undifferentiated state, a "neutral" entity, not material, not informational, not mental or spiritual, that is, which does not *identify* itself with none of its manifestations, but encompasses all the potentialities that unfold in evolutionary space and time. This Primitive Being, composed of the indeterminate Energy that encompasses everything,

unfolds, constituting space-time, into three aspects present in our experience: Matter, which characterizes our living body; information, which characterizes the forms existing in the world of experience and their transmission from one material system to another, and Sentience, the capacity of feeling, which would be characteristic of first-person experience, involving everything from basic sensations, such as pleasure and pain, to social emotions, like love and hate, and also linguistic, ethical and existential meanings.

In TAM Metaphysics, the Primitive Being, that is, Energy in its undifferentiated state, remains underlying (*manent*) to all its manifestations, guaranteeing unity in diversity. We find such a concept of neutral Primitive Being, in the history of philosophy, in the concepts of *Ápeiron* in Anaximander, the all-encompassing Being, in Aristotle, in certain currents of Buddhism, in Spinoza's concepts of Nature, in the *Energetics* interpretation of Mach and Ostwald, in the assumptions of Faraday's electromagnetism, in the context of Modern Physics (see Pereira Jr. et al., 2018); contemporaneously, in the concept of *Unus Mundus* proposed by Jung, in the generation of the 'Fifth Force' that guides the evolutionary process in Chardin (2008), the Causal Principle of *God-Love* in the Postmodern Metaphysics of Yannaros (2004), and the 'Reality Logics' of Brenner (2013).

Energy, as a dynamic principle, generates space-time together with the beings ("objects") that populate it and manifest themselves in our experience. It is also a generator of systems ("subjects") capable of experiencing such phenomena consciously. Energy is dynamic in the sense of being always evolving and self-transforming. This position is characterized as Neutral Monism (Stubenberg, 2013) combined with Pan-Proto-Psychism (the thesis that consciousness is a potentiality of the Cosmos that may or may not become actual, depending on initial and boundary conditions of local systems). There would not be an absolute "Universal Consciousness", as believed in ancient Indian philosophy, or a conscious "Creator God" who would intervene in evolutionary processes making miracles (as in conventional Catholic theology).

Energy, as a Primitive Being, would have the potentiality of consciousness, *but the actuality or effectiveness of consciousness* only happens–in a similar way to the process of reality in Hegel, starting from the *Absolute Idea* and arriving at the *Absolute Spirit–after the differentiation of the three aspects and their subsequent reconnection*. The same reasoning applies to the existence of God. God is a possibility of the Cosmos but becomes effective only when some conditions are fulfilled. All of this occurs within the dynamism of Energy, including its unfolding in Space and Time. Therefore, the

Metaphysics of TAM is *manentist*, as it refers to a Being that expands and contracts in space-time, constituting space-time itself, the beings that appear in our experience, the Persons who are capable of consciously experiencing such experiences. It is not, therefore, a causal process of the Spinozian type (Energy causing itself), but a process of expansion and contraction that generates distinct and singular happenings, within the unity of Being.

Therefore, I propose a dissociation between Metaphysics and Theology. The Neutral Monist Metaphysics here described refers to a Being of Reality that is undifferentiated and mutant, unconscious and, definitely, not Godlike. The God of human faith is (proposed to be) projected by social consciousness, where and when people share their feelings of a better and harmonious world and behave accordingly, for example, praying, practicing love for one another, writing sacred texts, drawing sacred images, and building churches.

The generation of the evolutionary process from Energy can be summarized as follows. From the work of physicist Scheinmel (2023), we can identify a mathematical formula for Energy: ""The key is the equation: E = psf, where p is the momentum, s, a displacement, and f the frequency of the displacement. When used for a particle, this is both the particle's rest energy and a field equation. You could say it fulfills Einstein's dream of describing particles as concentrated fields...While Einstein described particles as concentrated spatial geometries, that is, fields; he thought in terms of gravitational fields. Turns out they are magnetic fields... The s term in the equation is a loop of curved space... Interestingly, Faraday, in the early 19th century, felt that matter could be formed by concentrated magnetic fields and he was correct"" (Scheinmel, 2023).

From the Scheinmel Energy formula, one can conceptually derive the three aspects, in the following way (a formally rigorous mathematical derivation is far beyond the scope of the present investigation). In a theoretical framework similar to the state space elaborated by Ehrenfests (see Pereira Jr., Vimal, & Pregnolato, 2016), the system of total reality (the Being, in the Aristotelian sense) is represented in a potentially infinite number of dimensions, defining all possible patterns of reality (the Forms, in the Aristotelian sense) and all possible trajectories of the system. In this state space, there would be, according to the TAM, three types of Energy:

1) Energy as Matter: Matter would be concentrated Energy, as in Einstein's equation relating physical energy and matter, mentioned above; it is a stationary 'loop' of Energy, in which its various components (called elementary waveforms in Pereira Jr., Vimal, & Pregnolato, 2016) project onto

themselves, forming the chemical elements of the Periodic Table;

2) Energy as Information: Information is conceived as the spatial manifestation of Energy, in different distributions. The study of the distribution of Energy in space, based on Boltzmann's work on the distribution function, resulted in the Information Theory of Shannon and Weaver (see Pereira Jr., 1997), in the concepts of Informational Entropy or Shannon Entropy, and, more specifically, in the concepts of Negative Entropy (Negentropy) as the basis of life in the book *What is Life?* by Erwin Schroedinger, and, more recently, in the concept of 'Free Energy' as the basis of cognition, in the work of Karl Friston and collaborators, who have an affinity with the Projective Theory of Consciousness (see references in Pereira Jr., 2019a);

3) Energy as Feeling: Energy distributed over time. Dynamic energy whose temporal modulation takes 'forms', as would be the case of psychophysical waves modulated by amplitude, frequency, and phase, which occur, for example, in neural tissue (Pereira Jr., Foz, & Rocha, 2017) and in music (Pereira Jr., & Aguiar, 2023), and which are experienced by the system itself as qualitative subjective states (such as sensations, feelings, and emotions). The correspondence between electrochemical waves in neural tissue and feeling was addressed by me in a series of articles in Philosophy of Neuroscience (starting with Pereira Jr., 2017).

Life, mind, and God

In this section, I provide a brief discussion of the Epistemology of Life and Mind Sciences, as well as a reconstruction of the PMM proposal, which will serve to determine the link with the TAM. Taking the three aspects identified by the TAM as a starting point, it is noted that the physical and chemical sciences study the various properties and regularities of Matter, limiting themselves, however, to the "primary qualities" referred to by Galileo (see discussion in Pereira Jr., Vimal, & Pregnolato, 2016). Research in these areas certainly benefits from the personal experiences of observers, such as the ability to feel the effects of gravitational force on the vestibular system, to taste substances via the papillae of the tongue, and to discriminate colors in the light spectrum via the cones and rods of the retina. However, in the modern era, focused on representations and not on real experiences, it was taken as a convention that the so-called "secondary qualities" should not be part of the theories and results obtained in these sciences. Regarding Information, since the Mathematical Theory of Weaver and Shannon, the concept of information

has been used for theorizations and practical applications that greatly impact human experience, at the price of discarding the "semantic content" of information. More precisely, with Information Theory, a 'mind-independent' operational scheme was obtained, which applies to non-conscious biological processes–such as the chemical structure of DNA, proteins, and molecular interactions that occur in living systems, considering these processes basically quantitative, calculable in terms of binary choices (bits) that take place in the interactions between two systems.

Regarding Feeling, conventional science is able to carry out several studies on its neural correlates, that is, on the neurobiological processes underlying the processes of sensation, perception, affection, mood, and emotions. However, neurobiological sciences do not address the *lived experience* of feeling, but the measurable processes that occur in neural tissue during the experience of feeling, in the person in whose body such processes occur.

In the Epistemology of Biological Sciences, we thus rely on the three aspects, Matter, Information, and Feeling, but in a fragmented way, without characterizing the interactions that make up what we call *Life*. As Yannaras (2004) points out, the concept of Life and the identification of the peculiarity of vital processes do not follow from scientific studies on living systems but refer to a new type of Metaphysics, which would be precisely PMM. However, this move is not without epistemological complications, largely derived from the *Vitalism* of Modern Philosophy, in which life was considered to be a 'spiritual force' (as opposed to Mechanistic Materialism), that hovers over matter and directs the vital processes, both on the ontogenetic and phylogenetic planes. What came to be called *Organicism* could be a third way to overcome the dichotomy, but it ends up giving in to biological reductionism, especially in the area of Psychiatry.

Although I am unable to focus here on Georges Canguilhem's concept of 'Normativity of Life', I suspect that such a concept shares such ambiguity, assuming that Life would be *a Force that acts as a Final Cause*, directing the conduct of living systems, including issues of Ethics. However, there is a category mistake in this type of Vitalist approach, since the Formal and Final causes are not physical forces. Against this possible interpretation, I oppose the concept of 'Self-Organization of Life', in which purposes (and ethical commitments, in the chaos of human conduct) are *emergent and not pre-existing*, that is, they are established by the living systems themselves, through the free interaction of its most elementary components, and not by a force acting on them. This interaction operates on the formal/symbolic and semantic

domains of dynamical systems.

In the context of the Self-Organization Theory developed by Debrun (1996a,b) and taken up by me and colleagues from the *Research Group on Self-Organization* at the Center for Logic and Epistemology at UNICAMP (see Pereira Jr., Gudwin, & Pickering, 2019), the three aspects of TAM–which exist in a more fundamental way than life or the mind, as they derive directly from primitive reality (Energy)–would be the components of the processes of life and mind, both the conscious and the unconscious mind. Both life and the mind are not conceived as disembodied substances or forces, but as phases in the evolutionary process of total reality, in which Energy pulsates, unfolding into differentiated aspects, and reconnecting through the spatio-temporal conjunction of these aspects.

The question that now arises, in this case, is whether the concepts of Life and Mind would be co-extensive. I answer positively, as proposed by Thompson (2010), as long as we consider the existence of unconscious and pre-conscious processes that occur in living systems. In Thompson's philosophy, based on the enactivist approach of Neurophenomenology (Varela et al., 1993) developed with Francisco Varela and Eleonor Rosch, the common aspect between Life and Mind is *Self-Organization*, that is, Life and Mind would be processes that occur in self-organized systems, which suggests a continuity, or even identity, between the two.

Considering the results of scientific research and technological applications informing TAM–which go beyond the neuroscience studied by Thompson, as they include the mental functions of glial cells in living tissues, and electrochemical ('hydro-ionic'; see Pereira Jr., 2017) waves of Energy, which occur both in animals and plants (although the latter do not have neurons or glial cells)–we have currently reached a concept of Life as being characterized by Sentience, defined as *the ability to feel* (Pereira Jr., 2021a). Consequently, *every living system–at least multi-cellular ones, in which a type of Energy wave occurs–would involve some type of mental activity, unconscious and/or conscious*. More precisely, from detailed studies of physicochemical and informational processes in living tissue, we came to the conclusion that certain types of interaction between Matter and Information lead to the updating of certain types of temporal patterns of Energy I have called *psychophysical hydro-ionic waves*, corresponding to the experience of feeling (from basic sensations to the meaning of life) in the first person perspective.

We then consider that the co-extension of Life and Mind entails the consideration of the Sentience of all living systems. In this way, the Freudian

conception of the mind, illustrated in the "iceberg metaphor" constructed by Zweig (1962; Figure 2), in which the body of the iceberg would be unconscious, and only the visible part outside the water would correspond to conscious processes, could apply to all sentient living systems. In this case, there would be a subdivision between the processes that occur in the living system, which would be unconscious or conscious, with an intermediate zone, composed of unconscious processes that generate conscious contents, which could be called, with Bion, "preconscious" (Detregiachi, 2021).

Therefore, the unconscious and the conscious form a vital unity, in which conscious experiences are not opposed to unconscious processes, but are products of them. Recently, I have come to call the scientific study of the dynamic patterns of the unconscious *Sentiomics*, and the metaphysical study of the qualitative patterns of conscious feelings *Qualiomics* (Pereira Jr., & Aguiar, 2023: Pereira Jr., 2023). Sentiomics is a scientific subject, while Qualiomics is typically a non-scientific field proper to PMM. The first-person experience of the Qualia of individual substances (e.g., the smell of a flower, the blue of the sea) is an experience of the Being as Being.

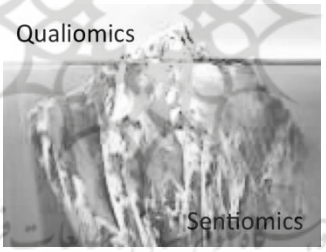

Figure 2: Iceberg metaphor. Metaphorical representation of the domains of *Sentiomics* (the science of the ability to feel, which focuses, from a third-person perspective, on the dynamic patterns of information underlying conscious processes) and *Qualiomics* (non-scientific study of conscious experiences, from a first-person perspective typical of Post-Modern Metaphysics).

Questions to be investigated

I present here new questions to be investigated in the line of thought of this paper.

The first one is about the relationship of *Sentiomics* and *Qualiomics*. First- and third-person perspectives refer to a dynamic of the same Being. 'Objective' science (in this case, *Sentiomics*) of the correlates of consciousness

and 'subjective' philosophy (*Qualiomics*) of conscious experiences refer to People, which are individualities that are part of the dynamics of Being. People are, ultimately, self-reflections of Being, that is, the Being experiencing and knowing itself in the first-person perspective, as in the aforementioned *Reflexive Monism* by Max Velmans. This approach finds many affinities with Yannaros' PMM, subject to comparative analysis. For Yannaros (2004), the Principle of Being is God-Love, which acts as the single principle of the entire process of reality. Love, in a creative process, unfolds into different Energies, which are experienced by People. On the ontic level, Yannaros proposes a Relational Ontology (Yannaros, 2011), focusing on the relationships between People and their respective exchanges of Energy. From the dynamics of these relationships, two destinations are defined for the process of reality, one in which the principle of Love becomes effective, corresponding to the metaphor of 'Heaven', and the other in which Love is not effective, corresponding to the metaphor of 'Hell'. This philosophical framework is of evident interest to the practical world, especially in the area of Psychology, Psychoanalysis, and Psychiatry, to deal with the dimension–relevant to human existence–commonly referred to as "spiritual". It is susceptible to comparison with Metaphysics of the TAM, in which we have Energy in place of God-Love, and which considers the evolutionary process as self-organized, without prior direction, in which goals are established based on the stages obtained in the process itself.

The second question is about the validity of the concept of Energy in Metaphysics. Is the use of Schimmel's Formula in TAM Metaphysics valid? What is its relationship with ancient Buddhism and its current developments, with the Philosophy of Physics of Energeticists (see Pereira Jr. et al., 2018) or those who, with Ernest Mach, consider the perception of the 'observer' as constitutive of theories of physics (Merker, 2013)? Does this concept make it possible to overcome the division between primary and secondary qualities, which dates back to Galileo's Physics and its implications for the 'Hard Problem of Consciousness' (see discussion in Pereira Jr., Vimal, & Pregnolato, 2016)?

The apparent problem of my usage of the formula is the conception of Energy as a *magnetic* field because this view limits Energy to the actions of a physical force. However, if we focus on the "momentum" component, and interpret it in terms of *vibration patterns*, as in the famous sentence attributed to Tesla ("If you want to find the secrets of the universe, think in terms of energy, frequency, and vibration"), we can introduce dynamic patterns,

instantiated in wave amplitude, frequency, and phase, in the primitive state of the Being of Reality. From these wave parameters, we can derive information patterns, for example, patterns transmitted through wires or wireless media in our electronic devices. Considering how these information waves impact our material body, we can derive "affective states", in the literal meaning of the word "affective". The capacity of being affected by information patterns, generating feelings and meanings, is proper to living systems, the same we know to be conscious. Finally, it should be noted that in Metaphysics, the main task is *to show the viability* of such derivations; *effectively making them* is a task for mathematicians with good scientific and philosophical backgrounds.

Even if the above questions are not answered, I would like to suggest that the above hardness of explanation is more approachable than classical issues related to identifying the Being of Reality with God, such as; if God is the totality of reality, then God is responsible for all the evil found in human experience. Dissociating God from the Being of Reality (here called *Energy*), this problem disappears; *God becomes actual if, and only if, Love becomes actual in human society*. If humanity destroys itself in nuclear wars, then human consciousness disappears on earth and God returns to be a mere possibility of the Being of Reality in this region of space-time.

The third question is about the relation between Epistemology and Metaphysics. Conscious experience in the 'First Person Perspective' is undoubtedly the 'alpha and omega' of the knowledge process; therefore, as defended by several philosophers (in the History of Philosophy, by Francisco Suarez and Emanuel Levinas, among others), the possible transcendence of human experience would be within the framework of immanence. How to conceive transcendence *in manence* (not immanence; I hope the distinction between both concepts was made clear) as a temporal process within the scope of the one Being? What is the difference between this approach and Spinoza, who conceives this process as the self-causation of the totality of the Real? It should be clarified that the *conscious self-reflection* of the Being, in the sense of Velmans, is neither *self-causation* in the sense of Spinoza, nor *self-reference* in the sense of Logics and Philosophy of Language, in which a sentence (that may be generated by a computer running an Artificial Intelligence program, without consciousness) refers to itself (e.g. "This sentence contains five words", or, in Chat GPT, "The required information is not in the database of this program").

A final question is: How would it be possible for God-Love, as a goal set by

people, to influence the evolutionary process of Being? Or, more generally, considering that the Real is not Ideal, how is it possible for ideas (in the modern sense of mental representation) to influence the process of reality? How is it possible that ideologies, in the Marxian sense of the term, are both a concealment of reality (an alienation, or masking of the exploitation of one class by another) and a goal (in the case of socialist ideology) that makes it possible to overcome the state of current things?

There are two possibilities: a) The Goal would act on the experience semantically, by means of the attribution of meaning by the very consciousness of the agents who project it, guiding their actions (writing texts, creating images and symbols, building churches, in the case of religions, or making social policies, in the case of Marxian philosophy), or b) The Goal would act through supernatural means (such as spiritual communication with people, or miracles).

As the *Manence Thesis* excludes the magical or mystical direction of the evolutionary process by a transcendent Being, I must opt for the first alternative. Primary Self-Organization (Debrun, 1996a, b) excludes prior intentionality and direction. Secondary Self-Organization (Debrun, 1996a, b) includes an emerging intentionality and direction defined by the system itself.

In this regard, it is important to look to the ways in which religion influences social life. For instance, the practice of usury (https://www.investopedia.com/terms/u/usury.asp) goes against the goal of promoting collective well-being in society, since its practice progressively increases economic inequality (on this issue, see Pereira Jr., & Sousa, 2023). Social protection is an important basis of social justice and inter-generational legacy.

Individual debt in Islam apparently does not produce the same level of economic risk as in the West, such as bankruptcies and confiscation of properties resulting from exorbitant interest rates (see, for instance, https://blog.getdolr.com/religion-and-debt). This issue of debt is an important factor in the increasing economic inequality we are witnessing. Religions that prohibit usury (e.g., https://www.blockleaders.io/news/what-is-islamic-finance-and-how-does-it-differ-from-western-finance) are more likely to transform society towards the realization of God-Love.

Concluding remarks: God as emergent from social consciousness

The current stage of PMM leads to a Feuerbachian view of God as emergent

in social conscious experience, becoming real in social practice, from the legitimate symbolic message of all prophets made concrete in sacred texts, rituals, images, buildings, and social institutions implemented by religious organizations. This emergence is not from nothingness, but an actualization of a possibility inscribed in the Being of Reality.

In our proposed concept of God, the vehicle for manifestation in human experience is the feeling that arises from the gap between our Senses of Self and World. Departing from an unconscious drive, the concept of God emerges as a symbol of a desired state of harmony between conscious persons in society. The God-Love (Yannaros, 2004) emerges in the social context, corresponding to the *Holy Spirit* in Catholicism and to other concepts in other religions. For instance, struggles for liberation and human well-being were the inspiration of "Liberation Theology", which, according to Wikipedia (https://pt.wikipedia.org/wiki/Teologia_da_libertação/) consists of ""a Christian theological current born in Latin America, after the Second Vatican Council and the Medellín Conference, which starts from the premise that the God demands a preferential option for the poor and specifies that theology, to make this option real, must also use the human and social sciences"."

The expression of divine feeling occurs, in the history of humanity, in different types of imagery and linguistic symbolisms, and the in construction of material works that represent God and enable the experience of a domain of the sacred. This anthropological aspect was considered by Feuerbach when he interpreted the figure of Jesus Christ:

> "It is the consciousness of love by which man reconciles himself with God, or rather with his own nature as represented in the moral law. The consciousness of the divine love, or what is the same thing, the contemplation of God as human, is the mystery of the Incarnation. The Incarnation is nothing else than the practical, material manifestation of the human nature of God. God did not become man for his own sake; the need, the want of man–a want which still exists in the religious sentiment–was the cause of the Incarnation. God became man out of mercy: thus he was in himself already a human God before he became an actual man; for human want, human misery, went to his heart. The Incarnation was a tear of the divine compassion, and hence it was only the visible advent of a Being having human feelings, and therefore essentially human." (Feuerbach, 1841, Seção IV, first paragraph)

Bearing in mind this part of Feuerbach's work–which was historically

obscured by his later work, in which he criticizes religion as a form of alienation–it would then be convenient, from the non-materialist and non-idealist perspective of Triple Aspect Monism, to re-study this author from the perspective of elucidating the emergentist concept of God, proposed here, and its philosophical relations with Hegel and Marx, reevaluating the role of religion in human society. In this approach, all religions and respective prophets are considered as equally legitimate to carry the message of harmony of personal consciousnesses in the social domain, and the reconnection of social consciousness with the Cosmos.

A bonus of the Emergentist view is that God cannot be blamed for the evil in the world. The Emergentist concept of God refers to the direction of the evolutionary process of the Being of Reality that leads to Love. All actions that go against this direction are *anti-God*. Human destructive and malign actions, such as torture and murder, are not works of God, but actions *against* the effectiveness of God. Considering this consequence, the Emergentist concept becomes especially useful in times of conflict and human exploitation, to fight against the forces of evil.

Conflict of Interests

The author has no competing interests.

Acknowledgments

To Prof. Dr. Manuel Moreira da Silva, for his elaboration of the Manence Thesis, suggestion of references, and discussion of a previous version of this paper. To the *Katholou* group in Brazil, for discussion of this proposal in our seminars on Post-Modern Metaphysics. To Dr. Chris Nunn for more than 25 years of fruitful discussions and publication collaboration. To Francisco Sousa for an important suggestion regarding the impact of religious directions on the economy. To Rosemary Rock-Evans for her extensive research on the spiritual domains.

References

Aristotle. (1953). *La métaphysique*. (J. Tricot, Trans. & commentary). Vrin.

Aristotle. (2012). *The complete Aristotle*. Feedbooks. URL: www.feedbooks.com/book/4960/the-complete-aristotle. Accessed on 05/10/2013.

Baars, B. J. (1988). *A cognitive theory of consciousness*. Cambridge University Press.

Boltzmann, L. (1896/1964). *Lectures on gas theory*. (S. Brush, Trans.). University of California Press.

Brenner, J. (2013). *Logic in reality*. Ed. Triom.

Damásio, A. (1994). *Descartes' error*. Grosset/Putnam.

Damasio, A. (2000). *The feeling of what happens: body and emotion in the making of consciousness.* Harcourt.

Debrun, M. (1996a). The idea of self-organization. In M. Debrun, M. E. Q. Gonzales & O. Pessoa Jr. (Eds.), *Self-organization: interdisciplinary studies* (pp. 3-23), CLE Collection, v. 18. CLE/UNICAMP.

Debrun, M. (1996b). The dynamics of primary self-organization. In Debrun, M., M. E. Q. Gonzales, & O. Pessoa Jr. (Eds.), *Self-organization: nterdisciplinary studies* (pp. 25-29), CLE Collection, v. 18. CLE/UNICAMP.

Detregiachi, E. (2021). A Teoria Projetiva da Consciência e o Pensar em Bion: algumas relações e expansões. *Simbio-Logias*, 13(19), 113-130.

Ehrenfest, P., & Ehrenfest, T. (1912). *The conceptual foundations of the statistical approach in mechanics*, Michael Moreviceik translation. Cornell University Press.

Fell J. (2004). Identifying neural correlates of consciousness: the state space approach. *Consciousness and Cognition*, 13, 709–729.

Feuerbach, L. (1841). *The essence of Christianity*. Introduction translated by Z. Hanfi, 1972, remainder translated by G. Eliot, 1854. Available at: https://www.marxists.org/reference/archive/feuerbach/works/essence/index.htm

Glymour, C. (1980). *Theory and evidence*. Princeton University Press.

Gross C. G. (1995). Aristotle on the brain. *The Neuroscientist,* 1(4), 245–250.

Grossberg, S. (1999). The link between learning, attention, and consciousness. *Consciousness and Cognition*, 8(1), 144-186.

Hacking, I. (1983). *Representing and intervening*. Cambridge University Press.

Heidegger, M. (1956). *Le principe de raison.* Gallimard.

Jackson, F. (1986). What Mary Didn't Know. *Journal of Philosophy*, 83, 291–295.

Jung, C. G. (1948). *On the conception of psychic energy and the nature of dreams.* Rascher.

Ladyman, J. (2923). Structural realism. *The Stanford Encyclopedia of Philosophy*, E. N. Zalta, & U. Nodelman (Eds.). Disponível em: https://plato.stanford.edu/archives/sum2023/entries/structural-realism/.

Leite, E. S., & Pereira Jr., A. (2018). Triple-aspect monism and Nagarjuna's approach to meditation. *Simbio-Logias*, 10(13), 96-118.

Merker, B. (2013). Body and world as phenomenal contents of the brain's reality model In A. Pereira Jr., & D. Lehmann (Eds.), *The unity of mind, brain, and world*: *current perspectives on a science of consciousness*. Cambridge University Press.

Moreira da Silva, M. (2017). *O que é filosofia da manência?* Seminário Online do Grupo *Katholou*. Disponível em: https://www.youtube.com/watch?v=fh95kJm8AQU&t=120s

Moreira da Silva, M. (2019). Pensar em imagens, pensar no abrangente: introdução ao pensar na pós-modernidade, ao pensar do Abrangente, ao pensar pré-consciente. *Revista Eleutheria (Ελευθερία),* 4(6), 112-134.

Nunn, C. (2007). *From neurons to notions: brains, minds, and meaning.* Floris Books.

Panksepp, J. (1998). Affective neuroscience: the foundations of human and animal Emotions. Oxford University Press.

Pereira Jr, A., & Alves, V. N. (2021). Cognition and sentience in plants: a lesson from the astrocyte. In J. L. Cómbita, & C. E. Maldonado. (Org.). *Biología teórica, explicaciones y complejidad* (pp. 663-678), 1st ed.. Editorial Universidad El Bosque.

Pereira Jr., A (2015). O conceito de sentimento no monismo de triplo aspecto. *Kinesis*, vol. VII, 14 (Edição Especial – Debate), 1-24. URL: https://www.marilia.unesp.br/Home/RevistasEletronicas/Kinesis/0_alfredopereirajr.pdf.

Pereira Jr., A (2023). Qualiomics: the metaphysics of consciousness. *Forum for Philosophical Studies*, 1(1), 489.

Pereira Jr., A, Vimal, R. L. P., & Pregnolato, M. (2016). Can qualitative physics solve the hard problem? In R. Poznanski, J. Tuszynski, &and T. Feinberg (Eds.). *Biophysics of consciousness: a foundational approach*. World Scientific.

Pereira Jr., A. (1994). Um comentário sobre a filosofia da natureza na enciclopédia de Hegel. *Cadernos de História e Filosofia da Ciência*, 4, 25-50.

Pereira Jr., A. (1997). *Irreversibilidade física e ordem temporal na tradição*

Boltzmanniana. UNESP.

Pereira Jr., A. (2013). Triple-aspect monism: a conceptual framework for the science of human consciousness. In A. Pereira Jr., & D. Lehmann (Eds.), *The unity of mind, brain and world*: *current perspectives on a science of consciousness* (pp. 299-337). Cambridge University Press.

Pereira Jr., A. (2017). Astroglial hydro-ionic waves guided by the extracellular matrix: an exploratory model. *Journal of Integrative Neuroscience*, 16, 1-16.

Pereira Jr., A. (2019a). The projective theory of consciousness: from neuroscience to philosophical psychology (Target Paper). *Trans/Form/Ação*, 41(spe), 199–232. http://doi.org/10.1590/0101-3173.2018.v41esp.11.p199

Pereira Jr., A. (2019b). A monist view of quantum theory and neuroscience. *Activitas Nervosa*, 61, 121–125. http://doi.org/10.1007/s41470-019-00051-2

Pereira Jr., A. (2021b). Developing the concepts of homeostasis, homeorhesis, allostasis, elasticity, flexibility, and plasticity of brain function. *Neurosci.* 2, 372-382.

Pereira Jr., A., & de Aguiar, V. J. (2023). Fundamentos e aplicações da sentiômica: a ciência da capacidade de sentir. *Trans/Form/Ação*, 46, 57–86. https://doi.org/10.1590/0101-3173.2023.v46esp1.p57

Pereira Jr., A., & French, S. R. D. (1990). Metaphysics, pragmatic truth and the underdetermination of theories. *Diálogos* (Universidad de Puerto Rico), XXV, 37-68.

Pereira Jr., A., & Sousa, F. (2023). *Principles for governance: strategies for reducing inequality and promoting human development*. Springer. Nature Sustainable Development Goals Series.

Pereira Jr., A., Edwards, J., Nunn, C., Trehub, A., & Velmans, M. (2010). Understanding consciousness: a collaborative attempt to elucidate contemporary theories. *Journal of Consciousness Studies*, 17(5–6), 213–219.

Pereira Jr., A., Foz, F. B., & Rocha, A. F. (2017). The dynamical signature of conscious processing: from modality-specific percepts to complex episodes. *Psychology of Consciousness*, 4(2), 230-247.

Pereira Jr., A., Gudwin, R., & Pickering, W. (2019). *Systems, self-organization and information: an interdisciplinary perspective*. Routledge. Pereira Jr., A. (2021a). The role of sentience in the theory of consciousness and medical practice. *Jnl Consc. St.*, 28(7-8), 22-50.

Pereira Jr., A., Nunn, C., Nixon, G., & Pregnolato, M. (2018). Consciousness and cosmos: building an ontological framework. *Journal of Consciousness Studies*, 25(3/4), 181-205.

Quine, W. V. O. (1948). Sobre o que há. (J. Branquinho, Trans.). Em: *existência e*

linguagem. Presença.

Scheinmel, J. (2023). The greatest false assumption in the history of physics. Preprint. *Research Gate*. Disponível em: https://www.researchgate.net/publication/371220985_THE_GREATEST_FALSE_ASSUMPTION_IN_THE_HISTORY_OF_PHYSICS

Seligman B., DeWitt, B., & Graham, R. (1973). *The many-worlds interpretation of quantum mechanics*. Princeton University Press.

Stubenberg, L. (2013). Neutral monism. In E. N. Zalta (Ed.), *The Stanford encyclopedia of philosophy* (Winter 2013 Edition). URL: http://plato.stanford.edu/archives/win2013/entries/neutral-monism/.

Teillard de Chardin, P. (2008). *The phenomenon of man*. (B. Wall, Trans.). Harper Perennial Modern Thought.

Thompson, E. (2010). *Mind in life: biology, phenomenology, and the sciences of mind.* Belknap/Harvard University Press.

Van Fraassen, B. (1980). *The scientific image*. Clarendon Press.

Varela, F. J., Thompson, E., & Rosch, E. (1991). *The embodied mind: cognitive science and human experience.* The MIT Press.

Velmans, M. (2008). Reflexive monism. *J Consciousness Studies*, 15(2), 5–50.

Velmans, M. (2009). *Understanding consciousness*. Routledge.

Yannaros, C. (2004). *Post-modern metaphysics.* (N. Russell, Trans.). Holy Cross Orthodox Press.

Yannaros, C. (2011). *Relational ontology*. (N. Russell, Trans.). Holy Cross Orthodox Press.

Zweig, S. (1962). *Mental healers: Franz Anton Mesmer, Mary Baker Eddy, Sigmund Freud*. Frederick Ungar. Cited by: Fredonia. (2016). Freud and the iceberg Mmtaphor. Available at: https://zweigatfredonia.com/2016/05/09/freud-and-the-iceberg-metaphor/