

# A Parsimonious Case for Universal Apotheosis: Integrating Cosmology, Consciousness, and Cultural Theories Over Monotheism

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## Abstract

This essay argues that Dr. Frank J. Tipler's Omega Point theory more parsimoniously aligns with universal apotheosis than the Abrahamic God, given life's unfairness and undeserved suffering, which suggest that all beings achieve godhood across infinite multiversal possibilities rather than relying on a singular entity that equally cares for all. Supporting this, the CIA's Gateway Process favors pantheism over monotheism, Julian Jaynes' bicameral mind theory implies polytheism, Dr. Jacobo Grinberg's lattice method draws from shamanic paganism, Diodorus of Sicily viewed Greek gods as immortalized historical figures, traditional ancestor worship emphasizes elder respect leading to deification, Brian C. Muraresku's pantheistic reading of the Bible, the Cult of Dionysus' transformation of mortals into gods, biblical quotes from Jesus advocating universal apotheosis, Ludwig Feuerbach's alienation theory, René Girard's mimetic theory, and additional arguments from multiversal infinity and suffering collectively favor emergent, inclusive divinity over monotheistic frameworks. Drawing on scholarly sources, this analysis highlights parsimony through natural, cultural, and physical processes.

Keywords: universal apotheosis, Omega Point, pantheism, polytheism, mimetic theory

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## Introduction

The concept of divinity has long been debated, with monotheistic traditions positing a singular, benevolent God who cares equally for all, despite evident unfairness and undeserved suffering in life. This essay posits that universal apotheosis—all beings achieving godhood—is a more parsimonious explanation, emerging from infinite multiversal possibilities rather than a pre-existing entity. Drawing on Dr. Frank J. Tipler's Omega Point theory, this framework addresses suffering as finite and local, rectified infinitely across

realities. 0 6 Additional perspectives from consciousness studies, anthropology, mythology, and philosophy reinforce pantheism, polytheism, and paganism over monotheism, emphasizing emergent divinity through human and cosmic processes.

## Tipler's Omega Point and Universal Apotheosis

Frank Tipler's Omega Point theory, outlined in *The Physics of Immortality*, proposes that in a closed universe approaching a Big Crunch, intelligent life performs infinite computations, resurrecting all beings in infinite virtual realities. 0 2 This culminates in an omnipresent, omniscient, and omnipotent singularity—the Omega Point—identified with God but emerging from physical laws rather than existing eternally. 4 6 Incorporating the many-worlds interpretation, infinite possibilities ensure universal apotheosis, where suffering is a statistical artifact rectified at the end. 7 This is more parsimonious than the Abrahamic God, as it derives from quantum mechanics and cosmology without assuming initial benevolence amid unfairness. 3 5

## The Gateway Process and Pantheism

The declassified CIA Gateway Process report describes consciousness as a toroidal energy field interfacing with a holographic universe emanating from an infinite “Absolute.” 30 36 This impersonal, self-organizing field aligns with pantheism, where divinity is immanent in all, rather than monotheism’s transcendent God. 32 35 Suffering arises from limited perception, resolvable through merger with the Absolute, supporting universal godhood via expanded awareness over selective divine care. 31 38

## Julian Jaynes' Bicameral Mind and Polytheism

Julian Jaynes' theory in *The Origin of Consciousness in the Breakdown of the Bicameral Mind* suggests ancient humans experienced auditory hallucinations as gods' voices, implying multiple deities in a polytheistic framework. 40 42 This “bicameral mind” broke down around 1000 BCE, leading to modern consciousness, but early polytheism reflects decentralized divinity. 41 43 Polytheism accommodates unfairness through competing gods, favoring multiple apotheoses over monotheistic unity. 45 46

## Dr. Jacobo Grinberg's Lattice Method and Shamanism

Jacobo Grinberg's synergetic theory posits a “lattice” of informational space-time distorted by brain fields, creating reality and enabling shamanic connections. 10 12 Rooted in Mexican shamanism, it views consciousness as interconnected, aligning with paganism’s immanent spirits over monotheism. 11 13 This supports universal apotheosis through perceptual unity, addressing suffering via lattice harmony. 16 17

## Diodorus of Sicily and Euhemerism

Diodorus Siculus, in his *Bibliotheca Historike*, adopted euhemerism, interpreting Greek gods as deified historical figures.<sup>20 21</sup> This rationalizes mythology as human elevation to immortality, supporting polytheistic apotheosis over monotheistic creation.<sup>23 28</sup> Unfairness is human legacy, rectified through cultural deification.<sup>26</sup>

## Traditional Ancestor Worship and Elder Respect

Ancestor worship involves revering deceased forebears, often leading to their deification, as seen in various cultures.<sup>60 64</sup> Elder respect facilitates this, implying universal potential for apotheosis through lineage.<sup>62 65</sup> This pantheistic or polytheistic practice addresses suffering via communal continuity.<sup>61 67</sup>

## Brian C. Muraresku's Pantheistic Interpretation of the Bible

In *The Immortality Key*, Muraresku argues early Christianity involved psychedelic sacraments, linking to a "Religion with No Name" of pantheistic origins.<sup>50 51</sup> This reinterprets the Bible as immanent divinity, favoring universal godhood over monotheism.<sup>49 52</sup>

## The Cult of Dionysus and Mortal Apotheosis

The Dionysian cult involved ecstatic rituals elevating mortals to godhood, as Dionysus himself transitioned from mortal-born to divine.<sup>69 72</sup> This apotheosis process supports polytheistic transformation amid suffering.<sup>70 74</sup>

## Biblical Quotes Supporting Universal Apotheosis

Jesus quotes Psalm 82:6 in John 10:34: "Is it not written in your Law, 'I have said you are 'gods'?" implying human divinity.<sup>79 80</sup> This suggests universal apotheosis, challenging monotheistic exclusivity.<sup>83 84</sup>

## Ludwig Feuerbach's Theory of Alienation

Feuerbach's *The Essence of Christianity* views God as projected human essence, alienating people from their potential.<sup>89 91</sup> Reclaiming this leads to anthropological divinity, addressing unfairness through self-realization.<sup>90 93</sup>

## René Girard's Mimetic Theory

Girard's mimetic theory explains religion via scapegoating to resolve mimetic violence.<sup>99 100</sup> Christianity reveals this mechanism universally, implying apotheosis through transcending rivalry.<sup>101 102</sup>

# **Additional Arguments: Unfairness, Suffering, and the Multiverse**

Polytheism accommodates suffering via imperfect gods, while pantheism sees it as illusion in infinite realities. 98 Multiversal infinity ensures all achieve godhood, more parsimonious than monotheistic theodicy.

## **Conclusion**

These integrated perspectives demonstrate universal apotheosis as emergent and inclusive, parsimoniously explaining unfairness without a singular caring God.

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