**Our Universe’s Fingerprint: Why Zero Point Radiation Occurs and Are Quantum Fluctuations Truly Random?**

**Abstract**

Absolute nothing is the absence of our universe and its laws. Without these rules, nothingness has infinite potential. This implies that within the infinite probability of nothing, infinity can emerge. This would be expressed through infinite universes like our own. Infinite of these universes will differ by several particles, appearing and disappearing for no reason other than fulfilling every possibility. This universe is the product of a greater realisation of infinity and that we can test this theory via the measurement of the universe’s most fundamental particles appearing and disappearing for no discernible internal reason (random to our perspective).

1. **Introduction**

The purpose of this paper is to derive our universe and produce testable outcomes. Along the way we will explore some of the logic that emerges and the consequences of the wider infinity surrounding our universe.

1. **Absolute Nothing**

First we begin with an exploration of nothing. The problem with nothing is that it can have many different meanings. To illustrate this, I have prepared the ridiculous syllogism below:

* + 1. Nothing is better than eternal happiness
    2. A sandwich is better than nothing
    3. Therefore, a sandwich is better than eternal happiness

While this would lead to an achievable set of goals, it abuses the various definitions of nothing. In the first premise, nothing is used to explain that ‘no thing’ exists greater than eternal happiness. While in the second premise, nothing is used to refer to an absence. These two definitions are being used as if they are equivalent, which is why the conclusion is unfortunately false (on top of being subjective statements). For the remainder of this paper, the definition for nothing we will be using is an absence of everything. We will call it nothing or more clearly, absolute nothing.

Where or what is an absence of everything? One might presume the vacuum of space could fulfil this strange question. However, we know that this is not the case. While it is mostly empty, there is hydrogen and other clumps of atoms and fundamental particles. We can imagine that even in the darkest and most terrifying empty swathes of expanding space between galaxies, there will still be some particles and objects in the abyss. Then, throughout this expanding space there are photons and neutrinos endlessly travelling from billions and billions of stars.

If we rid ourselves of all the particles, we are still not left with nothing as there would still be random events occurring on a quantum level. Now even with these somehow removed, we would need to extract the four fundamental forces of the universe itself, such as gravity, which would still be present, however small, in the deepest reaches of space. Now you would be left with removing the three dimensions of space-time (however poorly they are functioning without the above), and then we remove whatever complicated quantum explanation turns out to be correct.

Even at the exclusion of space and time, we have still not really arrived at absolute nothing. Although it is somewhat easy to consider removing much of the above, such as dust and gravity, it becomes impossible to imagine the removal of the laws of the universe and of ‘logic’. Removing the remaining laws of our universe means that concepts would now cease to hold true. For example, 1+1=2 is no longer a necessary answer (though it is not wrong either). Even stranger, the concept of addition and 1 or 2 ceases to exist because we removed them. This is absolute nothing and it defies all conventional forms of logic because they do not apply. This produces many misconceptions and possibilities.

First, the build up to our definition is somewhat misleading, as we are imagining absolute nothing in terms of our own universe. Absolute nothing is not within our universe, as by definition our universe follows discrete rules. While absolute nothing cannot occupy a space, it is best to think of it as external to our universe, where there is (supposedly) absolutely nothing.

Secondly, there is the misconception of using absolute nothing as a noun. One might propose that giving absolute nothing a name is giving it an attribute and thus it ceases to be absolute nothing. This is a trick of language, rather than a trick of existence, which is no predicate. Language is an abstract concept that does not interact with the functions of the universe, which allows us to glimpse the unthinkable. Furthermore, the abstract nature of language allows it to communicate the unusual logic of absolute nothing.

We might argue that another limitation that presents itself here is that absolute nothing doesn’t exist because, by its own definition, it cannot and does not. Absolute nothing presents an unusual problem because it lacks all of the components we would normally use to class something as real. We can either conclude that this means absolute nothing cannot be real or that our definition of real has not yet been stretched to sufficiently cover what we mean by real or ‘existence’. If we assume the former it is difficult to consider how anything is real if there is not absolute nothing for its attributes to be compared against. For example: sandwich vs no sandwich; length vs no length; gravity vs no gravity; space and time vs no space and time. If we can consider each of these against their absence, then the sum of all absences must be equally real and meaningful.

1. **The Essence of Absolute Nothing**

Describing absolute nothing is rather difficult due to the absence of any laws of nature, space, time, gravity, mathematics, grammar and everything. So, to start simply, just like imagining the size of this planet, imagining absolute nothing is impossible. However, we can still try with the wonderful abstract tool of language.

Due to the fact that absolute nothing has no laws to govern it (not even a law that requires it to have no laws), it has amazing potential. As with all inquiry to gain understanding, we must start with a question. We have established what absolute nothing 'is', now we can try to find out what potential it has. So, what can absolute nothing 'do'?

Can absolute nothing be a sandwich? Technically, no it can't. A sandwich, regardless of its filling, has space and mass, which voids our description of absolute nothing. However, what is to stop absolute nothing from ‘becoming’ or ‘producing’ a sandwich. There are no laws in absolute nothing, so it could produce a sandwich, for it is not illogical or unreasonable to do so (given that the implied temporal components in becoming or producing are not used in this statement). One could argue that time is a necessary component as change requires time, which is absent in absolute nothingness. However, this assumes that there is a law acting on absolute nothingness, which is not the case. That law does not exist and it does not not-exist, either as that would also be a rule. Similarly, there is no rule to ensure that this sandwich is created. We could also argue that because absolute nothing has no laws or rules it is unable to ‘produce’ a sandwich because laws are not restraints on our universe but they provide our universe with the power to do things (as a government department relies on legislation to act rather than legislation restricting action). Therefore, without laws, absolute nothing cannot do anything because there is no law to say it can. However, if this applied to absolute nothing, that would be a law governing it, which it does not have. Equally, one might argue that absolute nothing is actually the most inert ‘substance’ possible, so it could not create anything, this also implies that there is a law governing absolute nothing, which means, as above, the concept being discussed isn’t absolute nothing.

Now, I chose the example of a sandwich because it is an exceedingly bad example. A sandwich is contingent upon many factors to exist, or at least a sandwich as we understand one. Our definition requires a universe that allows its parameters. Thus, declaring that absolute nothing could theoretically manifest a sandwich also implies the creation of a universe similar to our own where it could exist. So, when discussing what absolute nothing could or could not do, we must consider that anything within this universe is likely to be dependent on a universe with these statistics (similar Planck's constant, sub-atomic forces, space-time etc).

Returning to the potential of absolute nothing, we can discover that it is reasonable for it to produce a metre wide universe containing just a sandwich. It is a consequence of absolute nothing being absolutely nothing that anything can happen. There are no laws in place to prevent it or maintain it, so the potential is infinity (given that time is not a variable in absolute nothing). Absolute nothing and absolute infinity (every possibility, however paradoxical, inconceivable and self-contradicting) can be synonymous. Similarly, there are no laws to ensure that this occurs (though without time as a variable, envisioning this is difficult). Absolute infinity here is the existence of every single possible and impossible (to our perception) ‘thing’.

You may now be feeling that some intellectual leap has been made between absolute nothing producing a universe containing a sandwich and being synonymous with absolute infinity. We can never truly envision absolute nothingness as we have conscious limits in our imagination, making it easy for misconceptions. This can be aided by looking at this problem from multiple simplified perspectives. By definition, absolute nothing has no time and so thinking of something being created infers a time before it came into being. Instead, you may prefer to think of absolute nothing as a chaotic mess of eternal probabilities. Absolute nothing has no rules to prevent something or everything from occurring (as well as no rule to ensure that it does). A result of this is an infinite 'probability cloud'. It is meaningless to question the difference between the probability of something happening and the existence of something in this context. This form of probability cloud is much better considered as probability clouds at a quantum level. Photons and electrons may be found in probability clouds, where they may be at any point in that cloud until you observe them. In fact, until you observe them, they are spread across the entire probability cloud. This is similar to the possible consequences of absolute nothingness, the infinite probability cloud is effectively playing out every probability, including ones that seem impossible or paradoxical to us.

So, as absolute nothing has infinite possibilities because it has no constraints or attributes, including any logic to ensure that it has infinite potential, there are a lot of consequences. In addition, absolute nothing has no prerequisites, which results in infinite perpetuation. This is a core element of absolute nothingness, no matter how much it might ‘void’ itself with infinity or less, it will always continue because it has no pre-conditions to ‘exist’.

To get a true scope on the scale of this concept we shall take a brief look at the classical idea of the Christian God through the eyes of the layman believer. To the vast majority of believers, God is seen as a necessary being, upon whom all creation is contingent. That is to say everything that is not directly God (if you follow the chain of cause and effect) is eventually dependent on God for its existence. However, God is not dependent on anything else because God always was and is omnipotent, omniscient and omnipresent. Everything in the universe and the universe itself is believed to be contingent on God, but God is necessary. As St. Anselm might put it, God is perfect, and a prerequisite of perfection is existence.

However, this interpretation of a necessary God is an attempt to give some insight on the core concept of absolute nothingness. Absolute nothingness is both more necessary and more ‘resilient’ than a necessary God. Unlike absolute nothingness, an omnipotent, omniscient and necessary God has one weakness, itself. A perfect being’s existence is not contingent on anything external, but it is contingent on its own existence. If God didn’t exist, then God wouldn’t exist. In contrast, absolute nothingness does not have this tautological weakness. Absolute nothingness has no prerequisites, no contingencies, nothing.

1. **The Consequences of Absolute Nothing and Our Position Within Them**

The next question to ask is: how is absolute infinity manifested? We can make a lot of progress with what we can infer using language and logic. Almost anything we can imagine requires a universe like ours in which to exist. So, we can suppose that an infinitely small portion of absolute infinity would be expressed through infinite universes containing infinite minuscule and massive variations and infinite exact copies of universes like ours. If that sentence was as awkward to read as it was to write, we can more simply state that the result of absolute infinity is that everything exists (this is a grossly simplified statement, which is expanded upon later).

Now we can examine the results of this. The proposal that everything conceivable and inconceivable exists, does not mean that this document should suddenly become an elephant because that is part of an infinite set of scenarios that should happen. It does not necessarily mean infinity should be visibly happening around us all the time. Absolute infinity is expressed through the creation of every potential, this universe is one of those infinite potentials, there will be one where a bloodthirsty, human eating elephant appears and devours you, but we can hope this isn’t that universe. It is also important to note that the sudden appearance of an elephant is possible but massively unlikely (with odds similar to a roulette table being used once a day since the beginning of time and landing on zero every time until the present, though this is probably more likely to happen than the elephant).

The elephant is another carefully chosen bad example. This is because an elephant is not an individual unit. For an elephant to appear it would require all the base particles of the elephant spontaneously appearing or reforming and bonding perfectly to form the elephant. In a multiverse of infinite variations on this universe, there would also be many more infinite, mostly incomplete and gruesome, variations of this elephant.

Then we must also consider the massiveness of the universe that the elephant could spontaneously spawn within. There will be infinite universes for each of these possibilities, even if the elephant is only an atom’s difference in distance (and equal variations in time).

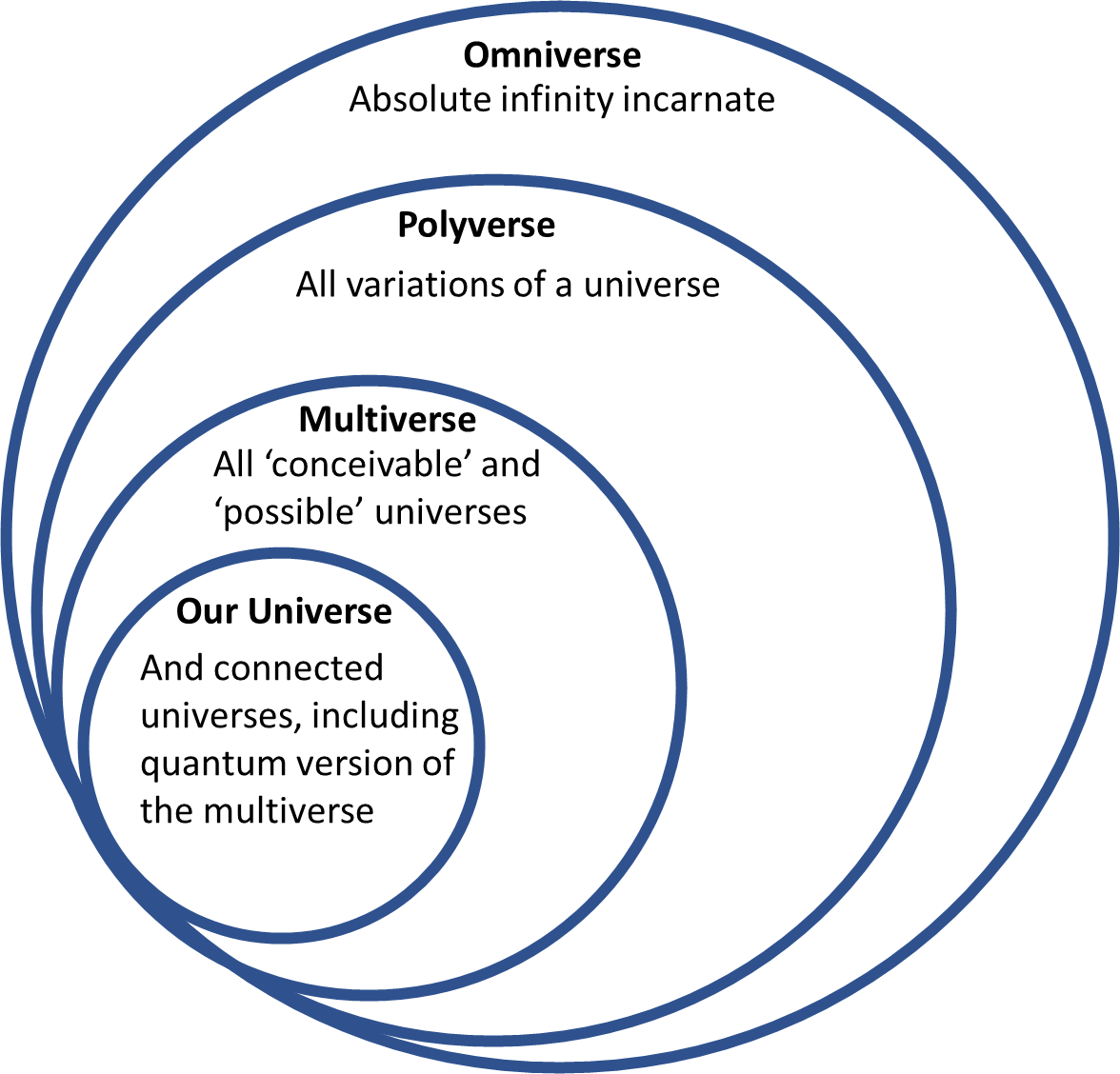
The elephant explanation is not the simplest method to properly understand the depth of the mechanics that are actually occurring in this spontaneous creation. This is because it approaches the problem from a perspective tainted by human perception. A key bias of human perception is our understanding that the universe is a collection of individual things, items and stuff. While this is useful for everyday life, it is an unhelpful instinct for this level of thinking of the universe. The universe is the sum of its parts. It is misleading to think of the universe as a collection of rocks, metals, gases and light. These are constructs and formations of the universe and not its building blocks. It is unhelpful (and a trick of human perception) to perceive the infinite variations of this universe in terms of spontaneous elephants. The infinite variability is best thought of through that universe’s most basic parts. So, instead of elephants, we will concern ourselves with the universe’s most basic particles. Physicists may have identified all of these through these through the standard model. Despite that, we shall refer to them through the homogeneous term ‘vok’. Now, where absolute nothing expresses every possibility, in part, through a multiverse of infinite variations, there would be infinite universes that differ in only one (two, three etc.) spontaneously appearing voks in seemingly infinite different locations and time periods. This would produce a ‘fingerprint’ or ‘barcode’ that would identify our universe from infinite otherwise identical universes, which is a key concept of absolute infinity and will be built upon later.

The existence of absolute infinity also throws up some other interesting conundrums. The existence of every possibility and variation manifested within separate or joined universes (such as a pair of universes that are both affected by the same gravitational fields but nothing else) is just a fragment of something far greater. There is no logical reason against the existence of an all-cancelling power to erase all these universes as well as all preventing powers to stop this and further powers to stop that etc. As well as infinite different expressions of infinity, interacting with infinite others in infinite ways, this throws up its own paradoxes and infinite loops. However, these paradoxes are not an issue with the incoherence of infinity but the incoherence of our own logic when applied to the *omniverse*.

1. **The Universe, Multiverse, Polyverse and Omniverse**

In the past section we have had a series of unexplained words introduced and now is the time to explain them, from the smallest to the largest. The universe is something we are all familiar with, the only potential surprise here, is that the potential ‘quantum multiverse’ that may arise out of collapsing probability clouds will count as part of our universe given that all these universes are connected branches of the same universe. For our purposes, the multiverse is an infinite set of ‘conceivable’ or ‘possible’ universes like this one with all possible subtle or major variations (and it includes this universe). The universes of the multiverse are different to our universe and the potential branches it has in that these are entirely unconnected to our own.

To simplify, imagine that our universe and each of the different futures that emerge from probability clouds collapsing in different positions are a tree. All of these many worlds are connected through their branches and ultimately at the base of the tree’s trunk. Then if our universe is a tree, the multiverse is a surrounding forest of similar trees with the same physics constants but entirely separate trunks and branches, unconnected to our tree.



**Figure 1**: The omniverse’s structure from the perspective of our universe.

The polyverse is the next step up from the multiverse and it contains the multiverse as well as all variations of a universe (not just all ‘possible’ or ‘conceivable’ variations). The polyverse also contains infinite exact copies of each variation. This is because the polyverse is a result of the expression of absolute infinity. When we consider that the polyverse is the expression of all variations and not just all possible variations of the universe, this includes the earlier one that is a sphere with a diameter of 1 metre containing a sandwich. This is distinct from our universe because our universe has a coherent development from an infinitely small point to everything we know today. The sandwich universe has no such ‘scientific’ explanation for its existence, other than it is, was and will continue to be. Anything that involves a universe is part of the polyverse.

It might be useful to divide the polyverse into two. There will be one infinite set of universes with different physics constants to our own and another that operate under entirely different assumptions that include what physics might consider nonsense like magic and miracles. Where the universe is a tree with many branching realities, the multiverse is a forest, then the polyverse is the surrounding fields hedges, forests and orchards. Some areas of the polyverse will be like their own forests while others will be intermingling hedges or like our sandwich universe, just short blades of grass.

Finally, the omniverse contains the polyverse and everything else in the expression of absolute infinity and is the most difficult to comprehend. This is the realm of the impossible (from our perspective), paradoxes, Gods and all other extra-universal forces. The separation of the multiverse, polyverse and omniverse into these definitions is purely a work of language and intended for simplicity. There will be points where they interact. These definitions are also borne out of human perception. There could well be creatures in what we describe as the omniverse (but not classified within the multiverse or polyverse), whose description of the expressions of infinity would look quite different, where the concept of a universe would fall into the strange and abstract omniverse and they would break infinity down into their replacement for a universe and its infinite possible parallels.

1. **Pure Logic and Paradoxes**

The significance of the logic of absolute nothing and absolute infinity is that it can also help us gain another perspective of the logic within this universe. All logic must perfectly describe its context; if this is not the case then the logic is incorrect and requires adjustment. It is these principles of logic and its abstractness through language that allow logic to describe anything and nothing.

So, what new perspective does this logic of absolute nothing provide? Other than the lack of absurdity in the use of the definition of nothing, it illustrates the naturally occurring limits (perhaps imperfections) in this universe. It may seem unusual to suggest that our universe has imperfections, and this is a reasonable assumption as the path to this conclusion is not intuitive and it starts with paradoxes:

1. Tok is omnipotent.
2. Tok creates a sandwich so vast that Tok is unable to consume it.
3. Tok consumes the sandwich.

In this example we shall make several assumptions. Initially, that omnipotence ascribes a level of power allowing its lucky controller to do absolutely anything. Secondly it is implied is that Tok is some sort of sentient entity.

Within the three points of this example are two main paradoxes. The first paradox exists because the size of the sandwich is irrelevant when compared to Tok’s ability to eat it. Even when infinitely vast, Tok’s omnipotence allows Tok to consume the sandwich without issue. The second paradox is that once making the impossibly un-consumable sandwich Tok then eats it.

This is seemingly nonsensical because staying within the assumed laws of this universe, it is impossible for contradictory actions to take place. However, when applying the same scenario through the logic of absolute nothing both contradictory actions can take place simultaneously as the ‘law’ preventing such a contradiction does not need to exist. This is one of the limits of this universe and, as a result, our minds.

The other problem with this paradox is a problem contained within the definition of omnipotent. Omnipotent could mean the power to achieve anything consistent with the laws of logic of our universe or it could mean a power far beyond the limits of our reality. The former is not sufficient to fulfil the second premise of the above syllogism, because from our perspective it is non-sensical (and therefore impossible for this definition of omnipotent). Therefore, the later is the only definition of omnipotent that can resolve the paradox, because, by definition, it is not restricted by paradoxes.

1. **The Assumed Law of Linear Resolution**

We are very used to living in a universe where we accept that paradoxes are entirely irresolvable, or reveal an error, when in actual fact this restraint is an oddity compared to the normal state of things extra to this universe. It is an assumed law in this universe that everything must conclude linearly. The universe finds a way to resolve any event with one particular answer. Whereas in a world generated by machine, it might be possible to find a specific action that would end in a paradox and break the design of the code, causing the machine to stop. But our universe always resolves any instance and resolves it linearly (only one option observably occurs). There can never be a paradox within this universe. This limitation, and perhaps, imperfection (because it constrains what this universe is capable of) limits our thinking and perspective.

1. **Verification** **and Conclusion**

We know that when attempting to formulate a theory it is useful to have something falsifiable. This is often something that can be observed under specific conditions and upon the absence of this predicted thing or event then the theory can be discarded. The primary source of falsifiable evidence in this paper is its internal logical validity. However, beyond the self-sustaining nature of logic there is no falsifiable way to test this point of view yet (that I have been able to derive). Though something does come close.

Unlike most other philosophical arguments on a cosmic scale, there are several potentially observable real-world effects. However, these effects are not falsifiable but verifiable to the theory. This means that the absence of the predictions in this universe would not disprove the theory. Equally, the finding of these predictions will not prove the theory but indicate that it may be true. The first and most obvious of these is the existence of other universes or ‘omniverse phenomena’, however this is not yet observable, so we shall move on. Omniverse phenomena are events that arise from omniverse forces or entities interacting with this universe, which may or may not occur in this universe depending on which infinite permutation we exist in.

The better observable effect emerges from the expression of absolute infinity. There are two types of infinite expression, or from the perspective of our universe, the two types of apparently random occurrence we can observe. Our universe does not appear random to us, it has maintained stable expansion for over 13 billion years. However, from the perspective of the multiverse, our universe is one random potential playing out its probabilities. This is a direct analogy to ‘vok radiation’, which appears to be random to us but from the multiverse’s view, it is just part of a wider structure of infinity. Vok particles are the name we can give to our universe’s the most basic building blocks. These may well be the fundamental particles of the standard model or if modern physics is incomplete, they could be part of a wider range of particles or sub-particles of what we consider to be the universe’s fundamental particles. Reminiscent of the conclusions of our earlier elephant analogy, imagine an array of lightbulbs 1 billion lightbulbs tall and 1 billion lightbulbs wide. Now we create a universe for every different combination of these lights being on or off. If you picked one of these at random, or even a billion of these at random, the likelihood that any one of the universes you picked is the one universe with all the lightbulbs off is so small as to be essentially impossible.

Now, if this universe is part of infinite similar and identical universes you would expect there to be infinite universes with every possible variation of fundamental particles ‘randomly’ appearing and disappearing. Very occasionally, some larger combination may appear but otherwise it is fundamental particles appearing and immediately disappearing. Therefore, like the lightbulbs, the likelihood that we exist in a universe with all of the lightbulbs off is incredibly close to zero. Therefore, this theory predicts that this must be happening in this universe, which would look remarkably like zero-point radiation or quantum fluctuations that have been predicted in physics. However, while they may look random to a physicist, in the bigger multiversal picture, they simply identify our universe. So, if you were to somehow take our universe and all of its many worlds quantum branches (if they exist) and precisely mapped this universe from the beginning of time to its end, the vok radiation would create a fingerprint or barcode that would identify it from other almost identical universes, which may only differ by just one vok particle 35 trillion years in the future (given that there will always be infinite absolutely identical universes).

Unfortunately, the absence of this finding does not disprove this theory either. However, from the model presented in this section, it would seem so incredibly probable that there will be ‘vok’ radiation everywhere that it is almost indistinguishable from falsification at tackling the theory. Barring the possibilities that we are in the truly tiny (yet infinite) number of universes with no vok radiation or that by chance we do not see it wherever we look, there are still reasons why we may not find it, however unlikely.

Therefore, I propose that our universe is a manifestation of absolute infinity, which in turn is a manifestation of absolute nothing. Considering that the universe may have been created by absolute nothing, it is possible that what humans are beginning to call the big bang of our universe was this event. Perhaps the big bang was responsible for the multiverse or even the polyverse. Alternatively, the event that spawned this universe may be in relative isolation and just relate to this universe and may not be part of the ‘initial’ absolute infinity and the ‘bigger bang’ that created it. Though time is somewhat irrelevant here as the multiverse would be as eternal as absolute nothing.

This is where a priori logic moves from relative structure to the realm of uncertainty. While we can reason that infinity exists, we cannot reason where this universe sits within that superstructure. Was the big bang triggered by a realization of absolute nothing or a resulting internal development of the omniverse? We may well even be part of a joined multiverse and polyverse that could provide a new age of exploration and provide access to a portion of infinity (a portion of these universes and instances in infinity are going to be unreachable by nature of absolute infinity, which would be a problem if we are within one of those universes.

1. **Side Effects: Gods**

This paper is not intended to prove the existence of God and thus this is left as a non-essential section. God is an ironically unnecessary entity as this universe, multiverse, polyverse and omniverse require no first mover or designer. Similarly, this is also no disproof for a being supposed to be beyond the curious hand of the human intellect. However, the real issue with God is that there are far too many definitions for it to be a valid concept in any scientific sense. Even within each religion there are numerous denominations with their own unique interpretation. Then beyond that each believer often has a very personal interpretation of God, supported by, rather than dictated by scripture. Therefore, temporarily forgoing other difficulties, it is a problem with no panacea because it is impracticable to identify and evaluate every type of God’s abilities and criteria.

On the other hand, an interesting phenomenon does appear within the construct presented above. So, when evaluating these phenomena, I shall not call them the God of any religion, as I feel this is a more personal interpretation and thus we shall work from what it is. The entity that comes through the logic is not a perfect fit for any current major world religion.

To make your own decision, this logic consists of two main phenomena related to absolute infinity. The first of these is simply that everything exists. This includes an infinite array of ‘godlike beings’ of varying (and identical) levels of power and infinite variety of relationships with each other. Infinite of these beings will not have any influence over any universe or multiverse. Infinite of these beings will have their own universe or series of universes. There will also be infinite godlike beings with control over all universes and multiverses, however due to the nature of the omniverse, despite their omnipotence or omnipresence there will always be universes they don’t have control over by necessity of infinity resolving every possibility, despite the apparent paradox.

This aspect of infinite different and identical deities existing within infinity is an interesting conundrum, especially as they will lie at all points along a human moral spectrum as well as entirely separate from it. The important problem is that despite this infinite array of vastly powerful entities, there is no way of knowing if this universe is under the patronage of one or more of these entities and how far that influence would even extend.

The second phenomena is simply a second perspective, when considering that absolutely everything is created by absolute nothing then absolute nothing essentially fulfils many of the roles of a creator god. Though it may be ironic that the entity responsible for everything is the purest definition of nothing, we can also remember that absolute nothing is synonymous with absolute infinity. Another way that a phenomenon could be associated with the title of God would be interpreting the omniverse itself as a god. It represents a consciousness is quite unlike anything we can comprehend. There is a link here with the fundamental philosophy behind some forms of Hinduism, in that it commonly represents its God as being one with the universe. As well as having infinite other Gods that are aspects of the one overall God (absolute infinity) as shown in the first phenomena. These infinite gods are supposed to represent different aspects of the universe, which seems to slot reasonably well into the model presented above. However, beyond these similarities there does not seem to be a great deal extra to draw from Hinduism (to my limited knowledge).

Also, in a way, all religions are correct (as well as atheism as no god would also be a part of the absolute infinity), the key factor is whether they apply to this universe or not. Beyond the rather nice crowbar-esque fit of Hinduism, there is no way of telling if this universe happens to be one with a god, and if so, what that god is and what influence it has. Or equally importantly, how many there are.

A third perspective is that absolute nothing reveals a fundamental weakness, flaw or imperfection in the traditionally omnipotent, omniscient and benevolent god. This does not undermine the existence of such a being but rather that the historical vision that God has now been shown to be an insufficient description as that definition is still dependent on itself for its own existence, which absolute nothing does not. Perhaps a better definition of the traditional god of the Abrahamic faiths is that of absolute nothing.

On a brief note, it is also worth considering that the afterlife, reincarnation or some alternate belief system all do occur somewhere in infinity but it is impossible to say whether it is this universe or not. A version of you living an identical life will reincarnate or go into many different types of afterlife for many different reasons. For example, in the universes with a heaven-like afterlife, there may be no barrier to entry, perhaps it would be based on strict muslim sharia or perhaps it requires punching a jellyfish when there is a full moon followed by your own death within the next 46 seconds. Good or evil play no role in an expression of infinity, where morality can come to mean anything. We can make some progress to the answer using a similar approach as we applied on vok radiation. If every possibility is occurring in the multiverse then this would most likely imply very arbitrary rules of entry that you could never predict because they would appear random from our perspective and are more a symptom of infinity than any innate justice or order in the universe. Equally, it would seem probable that if there is an afterlife there is no barrier to entry, but no guarantee that it would be forever, or somewhere you would want to be. Either way, there will be infinite copies of you with every form of afterlife awaiting them, but will it be this version of you?