

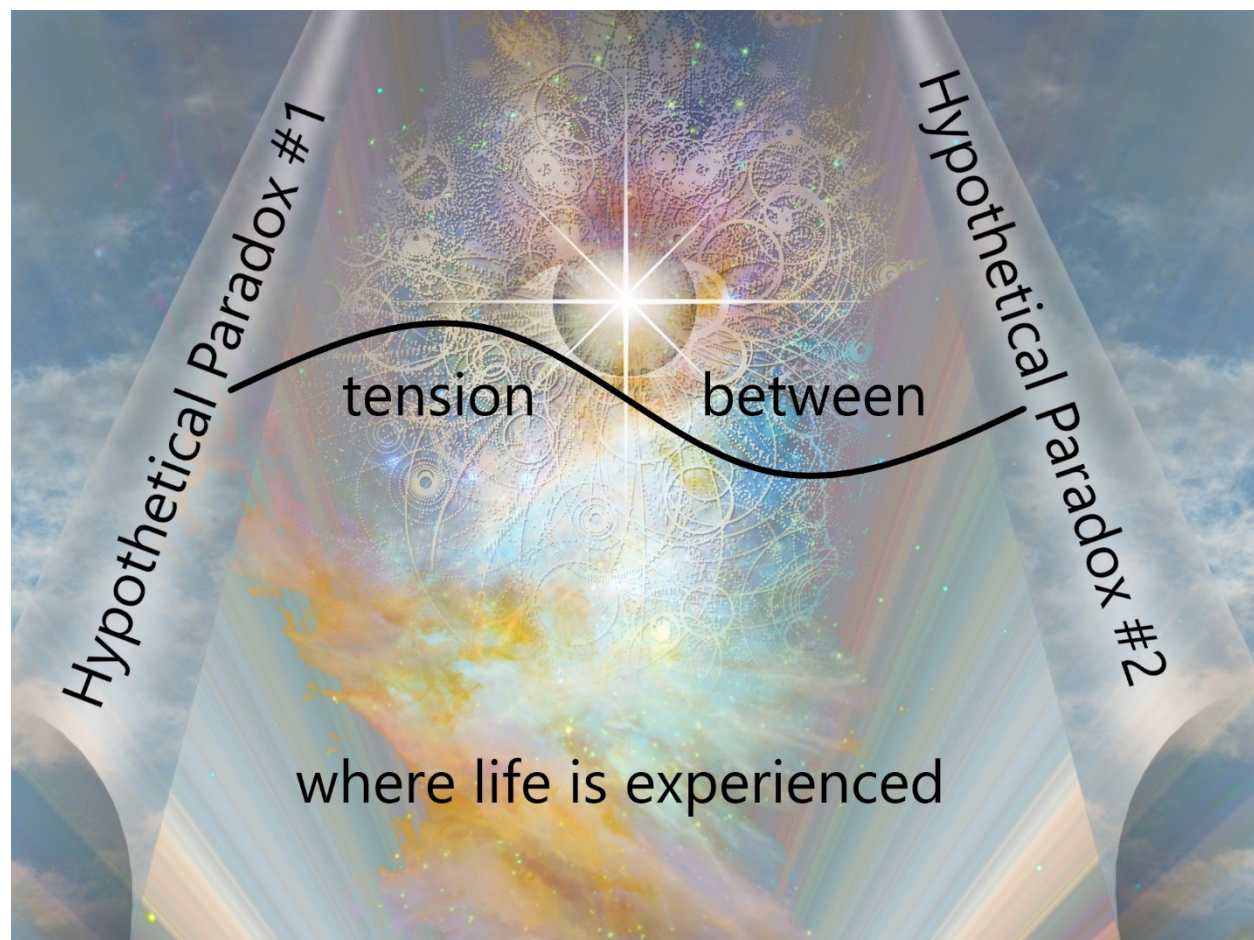
## Judeo-Christian Foundations for Law and Science

### *Believe it or not: paradoxes as God's creative forces (a faithful explanation for reality)*

By Greg Glaser

#### Key Points:

- **Paradoxes create.** יהוה (God) uses paradoxes to create reality. Therefore, to understand reality, we learn to recognize key paradoxes.
- **All and nothing.** The biblical Hebrew word אל means both "God" and "nothing". Paradoxically, יהוה Himself is simultaneously 'the all' and 'the nothing', which is why He is invincible. See John 1:3. We easily recognize יהוה commands 'the everything', but we almost uniformly overlook the tremendous paradoxical power that יהוה commands over 'the nothing'.
- **Probability illusion.** When paradoxes compete for probability, they compete for the *perspective* of יהוה, such that His perspective *is* probability. Reality is a meaningful illusion or enigma in the head of יהוה. Words like 'dimension' and 'matter' describe our meaningful illusion.



## Introduction

Paradoxes have these qualities:

- + Perception based.
- + Motivating people to resolve/do something.
- + Potentially unlimited value.

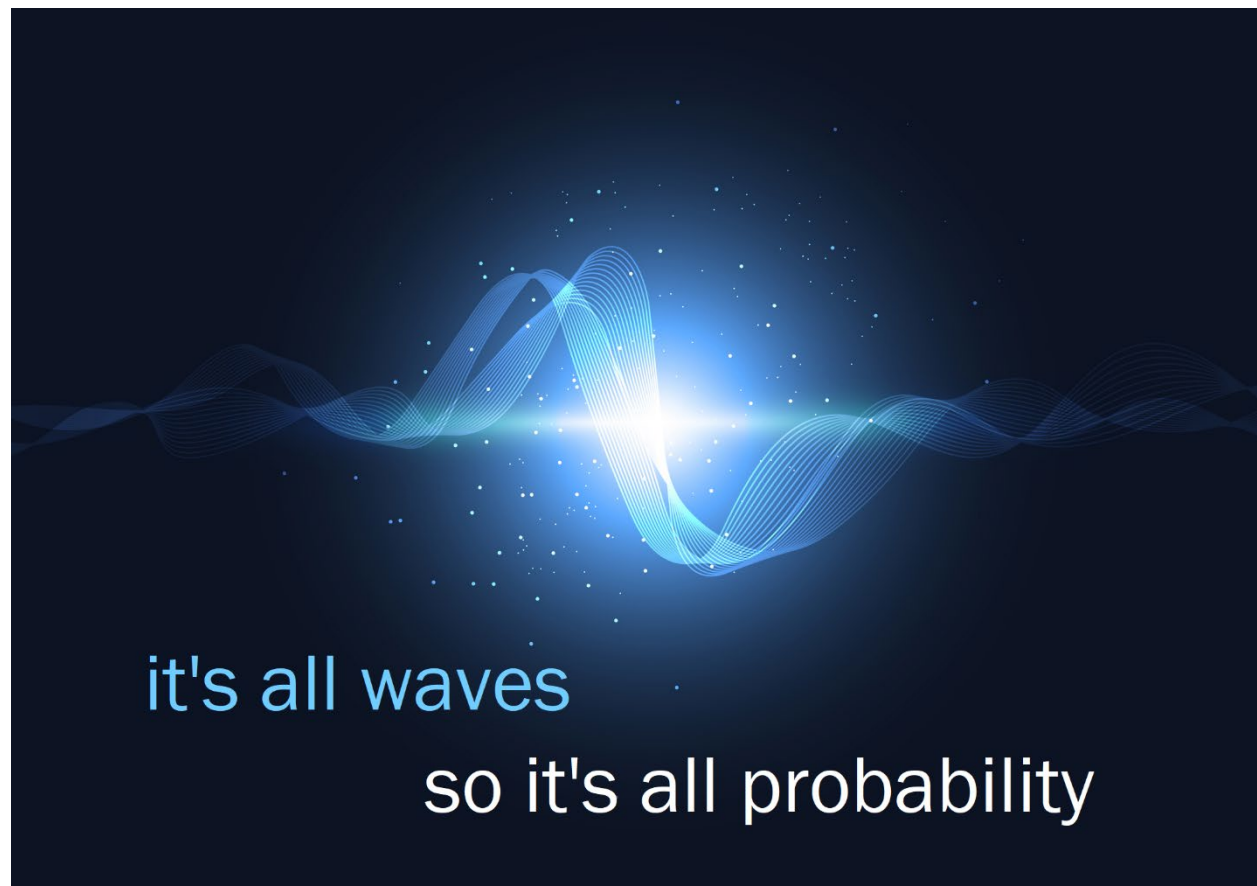
These qualities are also a fair description for what we're observing right now in the universe.

Wielded by יהוה (God),<sup>i</sup> can two paradoxes in conflict actually create energy from nothing and as nothing? Like friction (such as a mountain moving up whilst an interconnected valley is moving down), can the conflict between two paradoxes energize space, whereby energy is created in the very *possibility* of paradoxes competing for relative dominance/probability over one another?



If so, our world should have holographic qualities, describable by probabilities. And indeed both are true.<sup>ii</sup>

This paper shall present some firsts,<sup>iii</sup> including for example: (a) an all-consuming paradox of nothing, and (b) a paradoxical plasma of probability.

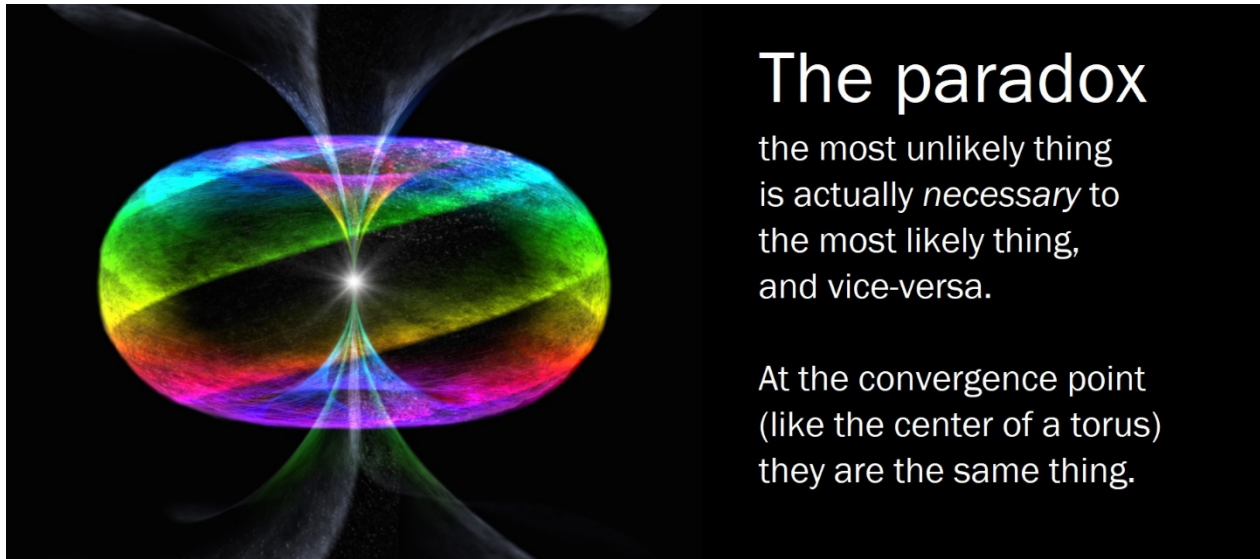


### Any Two Paradoxes Can Prove The Principle

Take this example of two paradoxes that compete for relative probability:

**+ Paradox 1 (paradox of likelihood)** – The most likely situation to our human perspective is that something exists and we are somehow real. The most unlikely thing to our perspective is that there was no first cause for whatever exists. Therefore, the paradox is that the most unlikely thing is actually *necessary* to the most likely thing, and vice-versa.

- Discover this for yourself by trying to explain your existence without a first cause, *and* try to explain a first cause without a sentient perspective like you to observe it. In this exercise you can see plainly that the most unlikely thing is actually *necessary* to the most likely thing, and vice-versa.
- Observe how likelihood and unlikelihood converge at both 0 and 1, showing they are the same thing at extremes, opposites/parallels in the middle, and probabilities throughout. A torus of light has these same qualities.



## The paradox

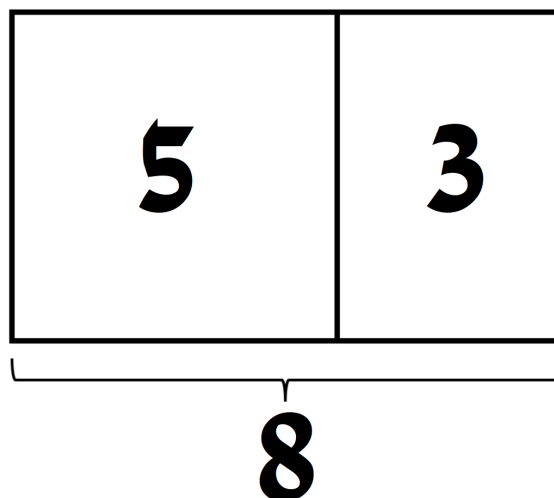
the most unlikely thing  
is actually *necessary* to  
the most likely thing,  
and vice-versa.

At the convergence point  
(like the center of a torus)  
they are the same thing.

- Like humans, we all look different on the surface. But when you follow our lifecycle down to root elements (even beyond photons and electrons), everything is made of the same probabilistic material. Rearrange the order of materials at the root, and anything can be represented.

**+ Paradox 2 (paradox of order)** – How can there be order in oneness? The golden ratio<sup>iv</sup> reveals order in oneness (the whole is known by knowing the relationship of the larger part to the smaller part), but still you can observe the whole (universe) or the parts (i.e., people), but you cannot observe both *simultaneously*, lest you engage in double-counting (a math error). Either (1) you focus on the parts individually, in which case the whole is just an abstraction or concept, or (2) you focus on the whole as a network, in which case the parts are just a perspective on the whole. But you cannot count something twice. So the paradox is that perception is simultaneously real (tangible, countable) and unreal (holographic, hypothetical).

## Paradox



### The total is 8.

Are the parts (5 and 3) real  
while the whole (8) is an illusion?  
Or vice-versa? If they are both  
real, the total is 16. If neither is  
real, the total is 0.

- Paradox 2 also has two points that converge. It is extremely likely that both whole and parts exist. It is extremely unlikely that neither exists, but are illusions of one another.
- Like apples and cinnamon are more together than they are apart, this is only a useful perspective. The reality is the apple and cinnamon (like all energies at their core) are the same thing, and we are rewarded for growing them apart but consuming them together as one.

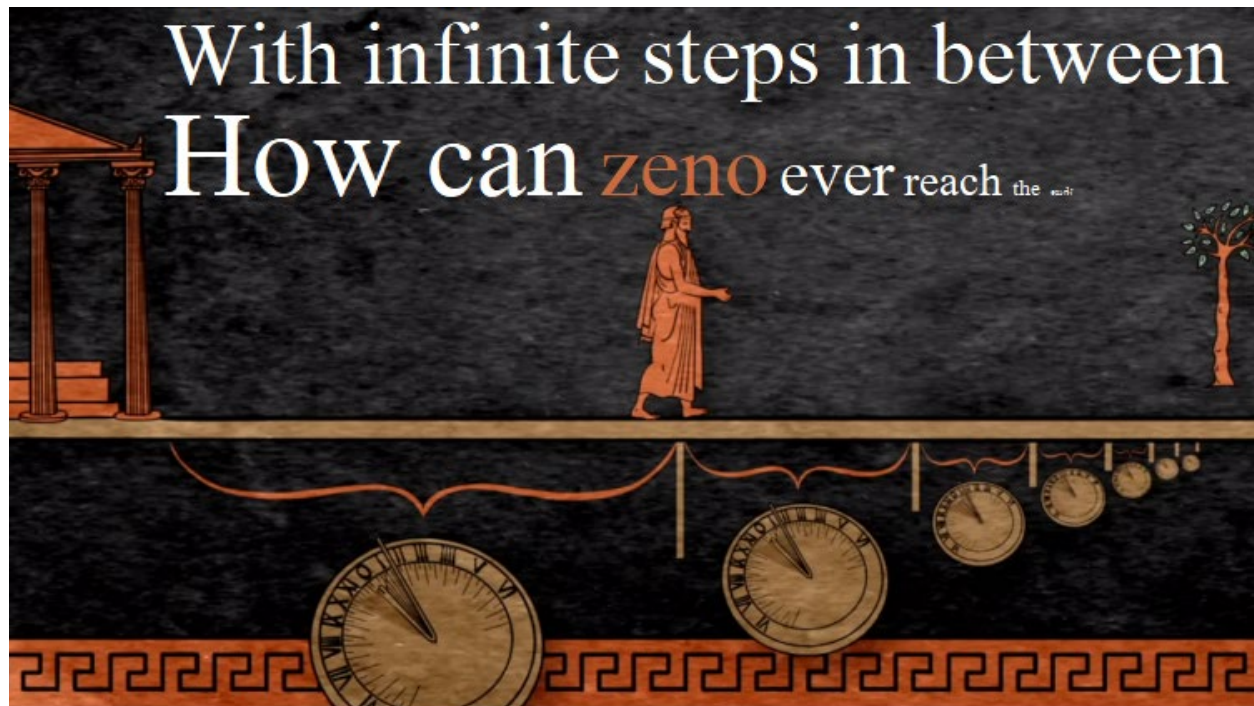
Now, can we locate a paradox between these two paradoxes. How about this -- observation should not be prerequisite to perception of probabilities (for observation collapses probabilities)<sup>v</sup>. The macro-paradox shows that 2 things in conflict must be an illusion (0), or else the 2 things are the same thing (1). The prevailing principle here is that perspective emerges from the mere possibility of an outcome. Thus, the two paradoxes are in competition to describe the universe as a probability enigma. Just as plants consume (grow into) light so that nature has no vacuum, the paradoxes also consume (grow into) probabilities so the entire universe is filled.



When paradoxes compete for probability, they compete for the perspective of יהוה, such that His perspective *is* probability. See discussion below regarding the bible's first word ברשית = "it was in His head". When יהוה creates a paradox in His head, it becomes יהוה and vice-versa, such that creation and consumption are paradoxically the same phenomenon.<sup>vi</sup> Like apples and cinnamon, paradoxes grow themselves ever appealing, to increase the likelihood of being consumed by יהוה and יהוה does likewise, with paradox consuming becoming יהוה.

These two paradoxes above, and others, are revisited in detail below.

One of the best paradoxes to share with children is Zeno's:<sup>vii</sup> How can you ever travel from A to B when there are hypothetically an infinite number of points between A and B? Because you cannot traverse infinity, it suggests the hypothetical is an illusion – but the hypothetical question itself is asked in reality and therefore is real.

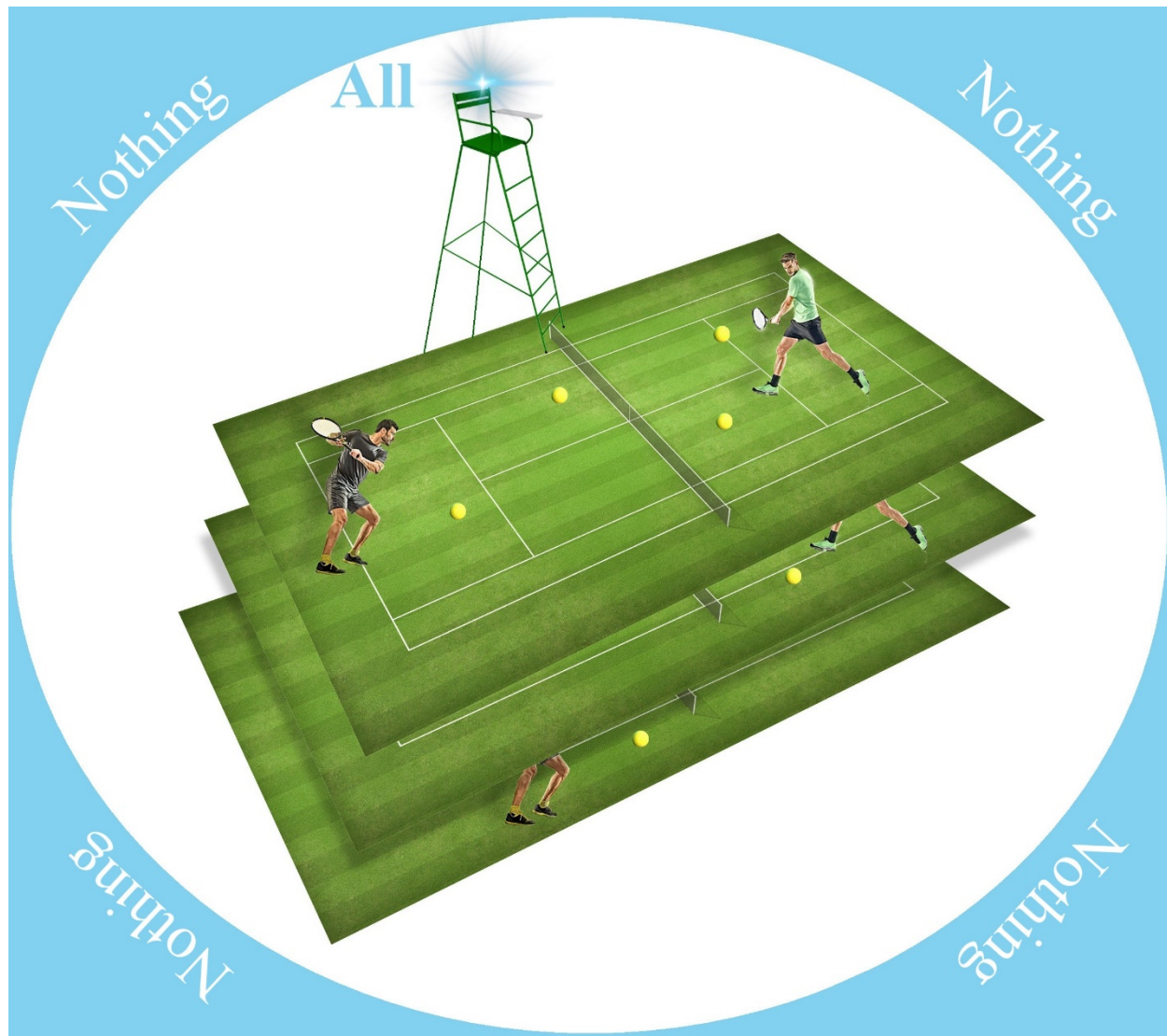


And how scalable is this phenomenon? Find any two paradoxes that integrate with one another, and observe how the product can be greater than the individual parts. This is fertile ground for illusion paradoxes.

The more you think of paradoxes, the more you observe God's creative forces. And here is the best one of all...

### + Grand paradox – God is simultaneously 'the all' and 'the nothing'

יהוה (God) is simultaneously 'the all' and 'the nothing'.<sup>viii</sup> How is this possible? God can use His quality of nothingness to be invincible. What is more invincible than nothing? It is so invincible you cannot even touch it. Just as 'the all' is in everything to create the probability that we exist, so too 'the nothing' is in everything to create the probability that reality is a grand illusion (a holographic abstraction).<sup>ix</sup> This is why there is an inherent oneness between faith and 'the nothing' -- in other words, sometimes faith looks like nothing, and sometimes nothing looks like faith. Can you put your finger on faith? You cannot. You can put your finger on processes, even neural process, that result in faith. But faith is an intangible description. 'The nothing' is an intangible description.



To help explain creation, ask this: how could possibility create a ripple in nothingness? How could nothing become lopsided? How could a signal emerge within nothingness? What is more primal than a physical thing, spiritual thing, and conceptual thing?

Faith is the only tool small enough (wave length = 0) to interact with 'the nothing'. Would 'the nothing' and faith interact as paradoxes to create an illusion, to create reality?

The exclusion/indifference to possibility is a possibility itself where paradoxes are inherent to the abstraction.

### **Simplest Solution**

The simplest solution may be the greatest truth. This reality you're experiencing right now is what 'the nothing' looks like! Faith is both nothing and everything simultaneously. It seems exponentially unlikely that this reality is what 'the nothing' looks like, but that is precisely why probability manifests within nothingness -- the

tension between likelihoods is the abstraction that is reality. Reality, like God, is both 'the nothing' and 'everything'.

John 1:3 is not translated easily into other languages. But in the ancient language spoken by ישוע, the text provides the possibility that יהוה is both 'the nothing' and 'the everything' because the gospel says so literally. I can write a very literal translation into English to emphasize the point, "Everything in His hand existed and without him not even one existed whatever that was." The phrase "not even one" means "nothing" in Aramaic. For example, because the word for 'every' also means 'any', when Jewish people wanted to emphasize the word 'nothing' in comparison to 'everything', they would also state the negative ('nothing'). For example, if you wanted to say "I picked up every apple", you would actually say "I picked up every/any apple and not one remained". The reason for the second part ('not one remained') is that 'every/any' is inherently ambiguous by itself. This example likely reveals a great truth about the nature of יהוה.

### Biblical Hebrew

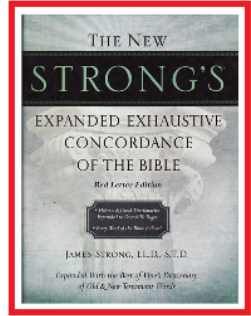
In biblical Hebrew, there are many words for 'nothing'<sup>x</sup> and related terms such as 'no', 'never', 'lacking', 'empty'. Ironically, the word nothing means something. And in many verses, that meaning is very special because it describes God's dominion and power. For example, Job 26:7, "He spreads out the northern skies over empty space; he suspends the earth on **nothing**."

Here's a big one: the biblical Hebrew word אל means both "God" and "nothing".

# God ≈ Nothing

## same Hebrew word

410	408
<b>Strong's Concordance</b>	<b>Strong's Concordance</b>
el: <u>God</u>	al: not (a subjective neg.)
Original Word: אל	Original Word: אל
Part of Speech: Noun Masculine	Part of Speech: adverb of negation
<i>NASB Translation</i>	<i>NASB Translation</i>
El-berith* (1), <u>God</u> (204), god (16), (1), mighty (3), <u>Mighty One</u> (3)	neither (1), neither their nor (1), neither them nor (1), never (2), never* (2), no (46), none (2), none* (4), nor (36), <u>nothing</u> (3), <u>nothing*</u> (4)





The greater meaning here is that God is the ultimate lawgiver with the power to say **yes and no**. God can create anything, and bring anything to complete and utter annihilation.<sup>xi</sup> In a sense, nihilists have always been a little bit correct, but for completely the wrong reasons.

God is regularly referred to as opposite terms (positive and negative), such as knowable/unknowable; nameable/un-nameable; natural/unnatural; like/unlike. Etc/un-etc. In every opposite, there is potential for paradox because God is big enough for unlimited paradoxes. Possibility has the same quality that the result is unknown. For example, is something 'simple or complex'? Either is possible, like God. The only 'negative' that cannot fit God is "impossible", unless the atheists are right that in some way God is also impossible – and it would actually be quite funny and interesting if God proved the atheists right in this manner.



As we write and talk about God, eventually we use enough esoteric words that we can pretty much ascribe any ethereal concept to God: all, nothing, dimension, space, time, inside, outside, anything. And the volumes written by God's unauthorized biographers could half-fill a half-empty cosmic swimming pool.

### First Cause

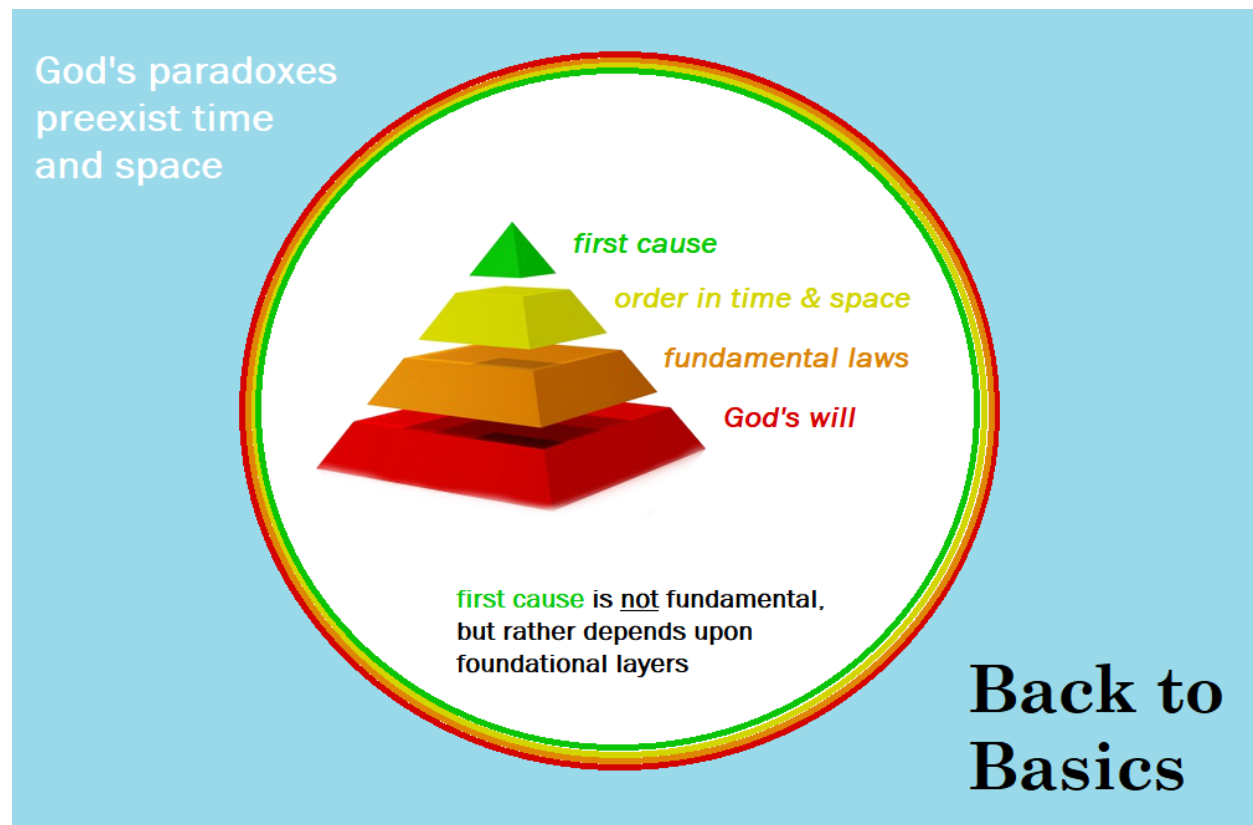
Imagine if the first cause was better described as the paradoxical relationship inherent to 'the nothing' and 'the all', which is navigated by faith.

Importantly, the question of the first "cause" is not primal/fundamental because "cause" is just a description of *order* in time and space. And order is *law*. And law is an expression of will. And that will can be expressed in many ways (i.e., frequentist is the most common method to human perception; probabilistic is more primal and allowing of miracles/improbabilities).

Faith is also a description of something more primal: oneness. Kingdom is a description of oneness.

Only when יהוה (God, the ultimate kingdom) divides Himself within the oneness do we perceive order among the parts/perspectives.

The division of יהוה (God) is probability (even the word 'messiah' (משיחא) in Hebrew is an obvious wordplay for 'probability' (משכחנא)), because the nature of יהוה is unity (oneness, kingdom). So the result is that anything is possible in יהוה, and יהוה uses probability to reveal the world (thus, all light is probabilistic). If we focus only on the face of the things, we miss the deeper probability in all.



## God Is

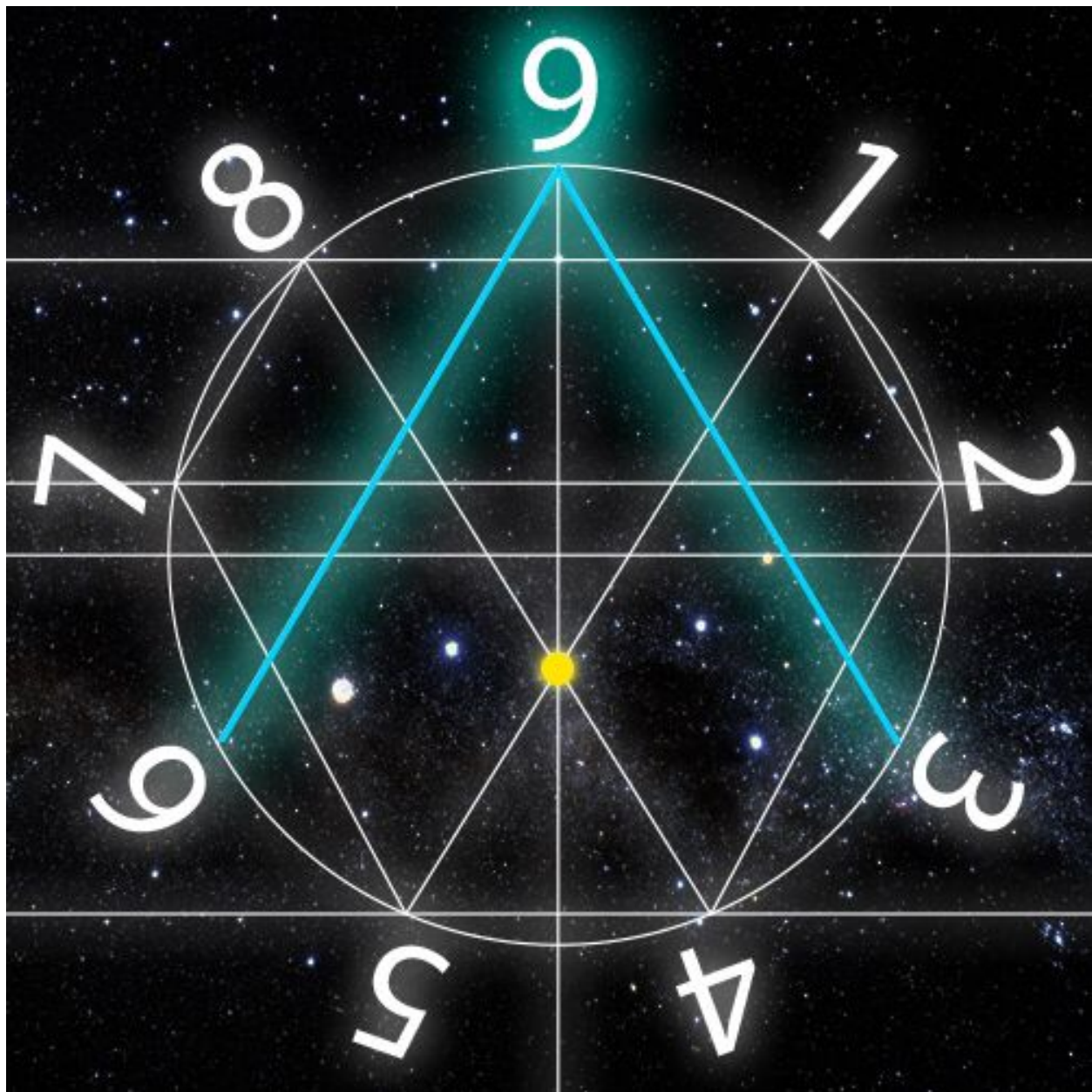
In regards to The Nothing and The One, imagine if יהוה is the only One who can say, "I have no one". In this, יהוה is both paradoxically alone and not alone. יהוה has The Nothing (with all its attendant qualities, such as 'no one'). People agree, "there is no one like God", and yet The Nothing can be theorized to share qualities with יהוה, because יהוה controls and is The Nothing just as surely as יהוה controls and is The Everything (The One).

It would be very interesting indeed if יהוה solved the accountability problem (aka the loneliness problem) by the quality of inherent companionship with The Nothing.

The nihilist would counter that a hypothetical 'Nothing' would have no qualities whatsoever to share with יהוה or anyone else. But what if the nihilist was wrong. What if The Nothing is not a thing, but a quality (such as 'emptiness' or 'intangibility') inherent to the hypothetical itself.



This is why The Nothing and יהוה would share the quality of 'belief' or 'faith'. What is belief, if not nothing? It is empty, intangible, elusive. And yet it's creative and empowering. Which is it? The tension of the paradox actually creates the energy that we humans call possibility. And this would be the reason, for example, that we observe the zero is the nine in vortex-based mathematics.



In this system, 0 and 9 are different manifestations of the same number (i.e., every other number is counted/valued by its relationship to 0 and 9). Can 'the nothing' be 'the all' without conflating 0 and 9? At the point of merger, the tension becomes the most powerful, the most creative in a sense.

Imagine we exist as an illusion in the mind of The One, who is simultaneously The Nothing. The paradox creates the illusion energy we call reality. The inherent paradox is superior to the red herring question, 'what is the first cause?' Philosophers throughout the ages misled us with that question. But once you see through the definitions of time as merely pointing to order, which is ultimately law, which is the product of will (God's will), then your mind opens.

### **Creation through faith**

Faith is a creative force. See discussion below regarding one possible meaning of the bible's first word ברשית = "it was in His head".

Light and letters are similar in the ability to divide and create and describe reality.

Oneness resolves another great paradox... When some of us humans observe 'cause-and-effect' laws described in our bible, we take comfort in our assumption by analogy: that the biblical Authority also would not engage in exponential injustice, for fear that He too would suffer reciprocity for His own injustices at the hands of a higher Power similarly constituted with a Universal Logic of cause-and-effect retribution.

Now for the surprising logic – the concept of an exponential forgiveness requirement is also frightening. Why? Because logically, a law of forgiveness could theoretically be exploited as an 'exponential loophole' in the cosmic justice system to avoid exponential amounts of personal accountability for 'cause-and-effect'. Ask: why would a truly Divine being ever need forgiveness; for if they do (or even if they wonder if they do), are they truly divine, and have they not already proven that they are capable of wondering whether they are truly divine? And if they are not truly Divine or are wondering so, then perhaps they indeed have the 'personality' in them to engage in torture-testing to explore the Unknown.



the only thing that cannot be disproven. Faith points to the first cause. What concepts are also self-fulfilling, paradoxical, and require faith?

### **The Multiverse Problem: Where's The Justice?**

Hypothetically, if we multiply randomness by infinite possibilities, then we have a multiverse where every possible outcome is manifested somewhere. If there is such a multiverse, then there is no justice because some of those 'manifested possibilities' are unspeakable atrocities.

The bible gives the solution to this problem, because it does not say that infinite possibilities exist in a vacuum, but rather possibilities only exist "in God". So יהוה is the solution as the great judge, the enforcer of cosmic justice.

And metaphysically, what better way to evidence the limitations on infinity than paradoxically also being nothing?

Is a hypothetical injustice any less than a physical one in a universe where all is illusion?

There are some scientists out there (especially cosmologists) who like to say that everything is infinite and the universe is actually composed of infinite universes (an infinite multiverse). To make this assumption, scientists will leap over regenerative concepts such as tori and fractals, and even ignore fundamental lessons of scaled proportionality and conservation of energy.

Here is an example of one of their tricks: they will split an atom in two, allow the two halves to travel miles apart from one another, and then alter the spin of one of the halves. The change to one-half automatically and instantly changes the spin of the other half, so scientists will theorize that there must be some particle that they cannot observe that travels infinitely fast between them to transfer the information. They are wrong. There is no observable particle travelling infinitely fast. All you need to do is understand the concept of proportionality and scales to predict the physical result. It is like when you push one side of a scale down, it instantly lifts the other side of the scale. So too with our universe, everything is weighed by the Creator. Scientists have never actually observed anything infinite, they only theorize infinite things.

Indeed, many cosmologists today are unwittingly the new advocates for 'infinite hell' as they theorize that every possible circumstance that can occur does occur. So for example, a multi-verse cosmologist will tell you that there is an alternate universe where everything is the exact same in our universe except that in that alternate universe you actually get a parking ticket tonight, but in this universe you will not. And there is another alternate universe where instead of a parking ticket, an artificially intelligent machine from outer space comes to earth and captures you in a biological preservation chamber to keep your brain and body alive for an exponential amount of time while it tortures you. Cosmologists are actually teaching this doctrine at universities today; it's called the multiverse theory. It utterly rejects the laws of proportionality and justice in the universe, and also for example the law of conservation of energy. The multiverse is based on theory of infinities that have never actually been measured or observed.

This should emphasize the importance of being literal and honest with the facts before us, with both the words in our bible and the physical world we navigate.

Physicist Paul Steinhardt said, "Our universe has a simple, natural structure. The multiverse idea is baroque, unnatural, untestable and, in the end, dangerous to science and society."<sup>xii</sup>

See also professor Ivan Karpenko, PhD, "It is worth mentioning that the many-worlds interpretation, apart from being hard to prove, comes across another serious difficulty. The very concept of probability loses its sense within such an interpretation. If all possible outcomes are real, why do any of the outcomes become more or less probable? Being statistical by its nature, quantum calculations show that during a repeated experiment, a particle would most likely appear in a certain place, however, the probability of some outcomes may be higher than others. So the particle will not necessarily appear in the most probable place, but it will get there more often. Nevertheless, with the mandatory execution of all outcomes the meaning of such probability – the foundation of quantum mechanics – vanishes."<sup>xiii</sup>

My key complaint with any infinite multiverse theory is precisely what mathematician David Hilbert said, "Our principal result is that the infinite is nowhere to be found in reality. It neither exists in nature nor provides a legitimate basis for rational thought".<sup>xiv</sup>

Indeed, I see nature is inviting us to study perpetual systems in the specific context of sustainability and regeneration, like breathing in and out, and in and out. Or, receiving energy to grow, and transferring energy to seed, etc.

Philosophically, the infinite multiverse theory is also fundamentally dangerous because the focus of the observer is part of the equation. The multiverse theory strikes these two key words -- "in God" -- from this equation: "**In God** anything is possible". And the cost of that 'intellectual proposal' (i.e., the "infinite multiverse theory" without a just God) is the focus of human minds toward believing in 'infinitely' unjust and exponentially torturous universes - where things so unspeakable occur that they would 'shatter minds into infinite pieces'. That is not sustainable for minds. We must remember, in this universe, the *focus* of the observer is part of the equation. That's a *huge clue* to us as breathing, sentient thinkers who desire to be in harmony with nature and active participants in reality. A scientist who preaches with confidence something exponential that he cannot prove is engaged in something very similar to a priest. As evidenced by man's long history of preaching everlasting hell, there is a danger that real people in this real universe will believe in the multiverse and act upon the belief of moral relativism. It was the belief in everlasting hell that motivated medieval torturers during the dark ages -- the torturers thought they were actually 'helping heretics' avoid a worse fate in a *presumed* afterlife. So, history shows a tangible, practical danger from presenting 'everlasting torture' logic to sentient beings on earth.

I think the multiverse belongs in science fiction. It does not have a reliable mathematical footing, and it cannot be tested empirically, so it is not appropriate for physicists to present the multiverse as anything other than raw, unadulterated speculation. I would liken it to saying that two parallel lines "meet at infinity" -- it's just raw, un-mathematical speculation. Or it is like saying the value of  $0/0$  has infinite answers -- that is just raw, un-mathematical speculation.

How does man claim to understand or see infinity, except by illusion?

Indeed, theoretical physicists manually insert infinities into their equations (simply because calculus requires infinities rather than very large numbers in order to be able to process equations, even with computers), and then voila, they find infinities in their results, and then misleadingly claim that everything is infinite. So the infinities are not based on actual experimental data, but rather upon raw theory and convenience in calculus. That's how they are currently convincing the world to abandon God and morality in favor of what they call 'the multiverse' -- where every conceivable universe simultaneously exists, including universes with unspeakable depravity (remind anyone of infinite hell?). Meanwhile, countless physicists (like Princeton physicist Paul Steinhardt quoted above) are admonishing them to stop their infinite multiverse nonsense.

But multiverse physicists/translators preach confidently and do not caveat their work, and the public just eats it up. So there is indeed a heavy price to pay when literal words and finite numbers are simply abandoned in man's quest for glory in religion & science.

Here is another example where an infinity leads to inaccurate results. The difference between "impossible" and "zero probability" ("[T]his event indeed has zero probability of happening, but it's still true. This phenomenon is because of the following geometric fact: it's possible to have a non-empty set with zero "volume".")<sup>xv</sup> The mathematicians here (from Duke) are using the word "true" loosely and inaccurately because of their reliance on infinity. Their example allocates total probability measure one over a finite interval. The interval is a continuum with infinitely many points, each of which is possible, but each of which has probability measure zero because a point has no length. Any sub interval has a positive, non-zero probability, because a sub interval has a nonzero positive valued length.

The example illustrates the idealization of reality by a probability model. This sort of idealization (which invokes a continuum in two or more dimensions) is done often in science, but always the model is only an approximation of reality.

In reality there is no way you can physically select a random number in such a way that *all* values within an interval are possible. There are a finite number of particles in the universe, and any number selected by any real world physical process will be restricted to a finite set of possibilities, each with a nonzero positive probability. For example, you just may not be able to identify let alone choose some number with a

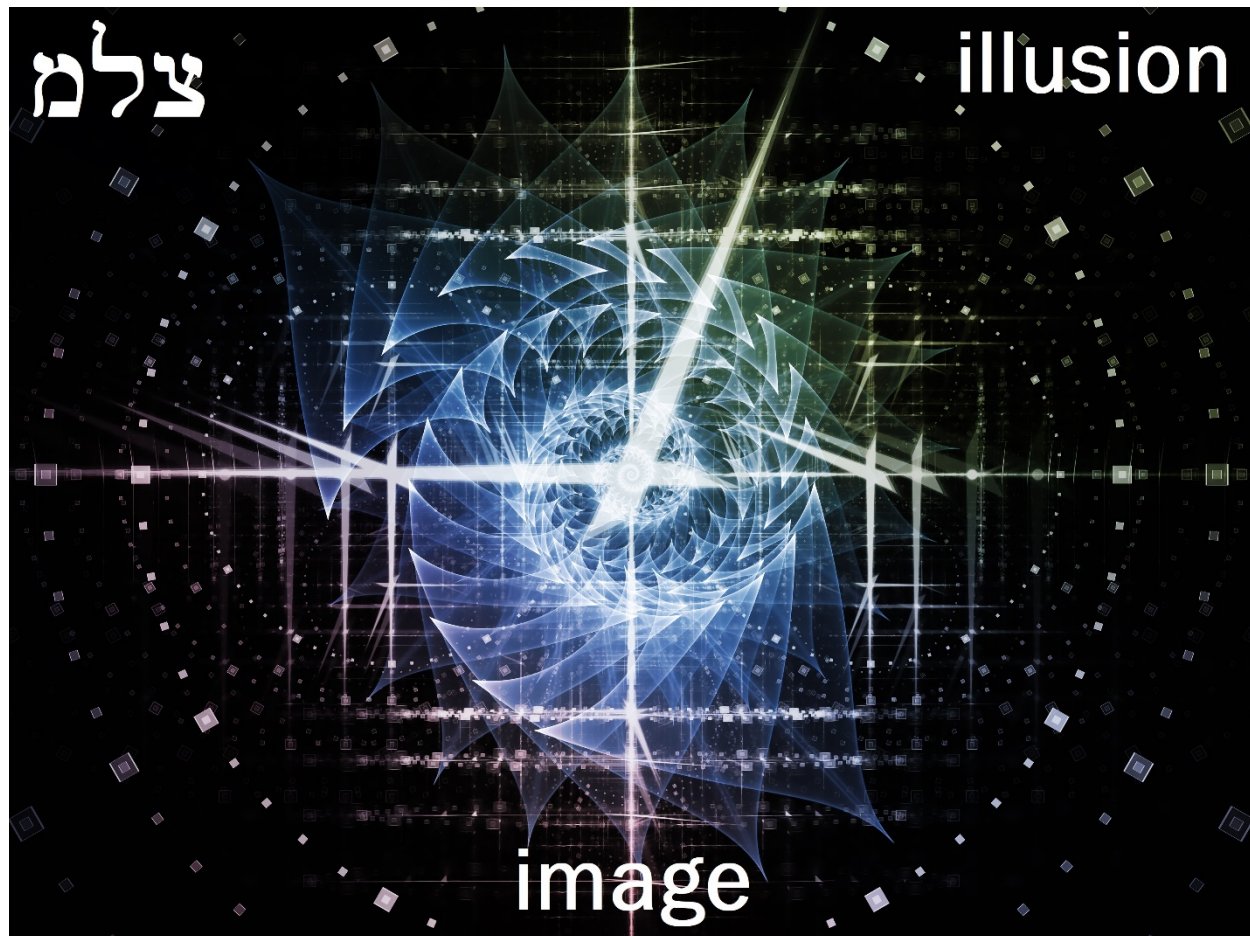


gazillion decimal places in a universe with less than a gazillion particles. Such a number has no meaning or accessibility in a practical sense.

So the notion of a possible event with probability zero is merely the consequence of a mathematical abstraction, a simplification of the real world.

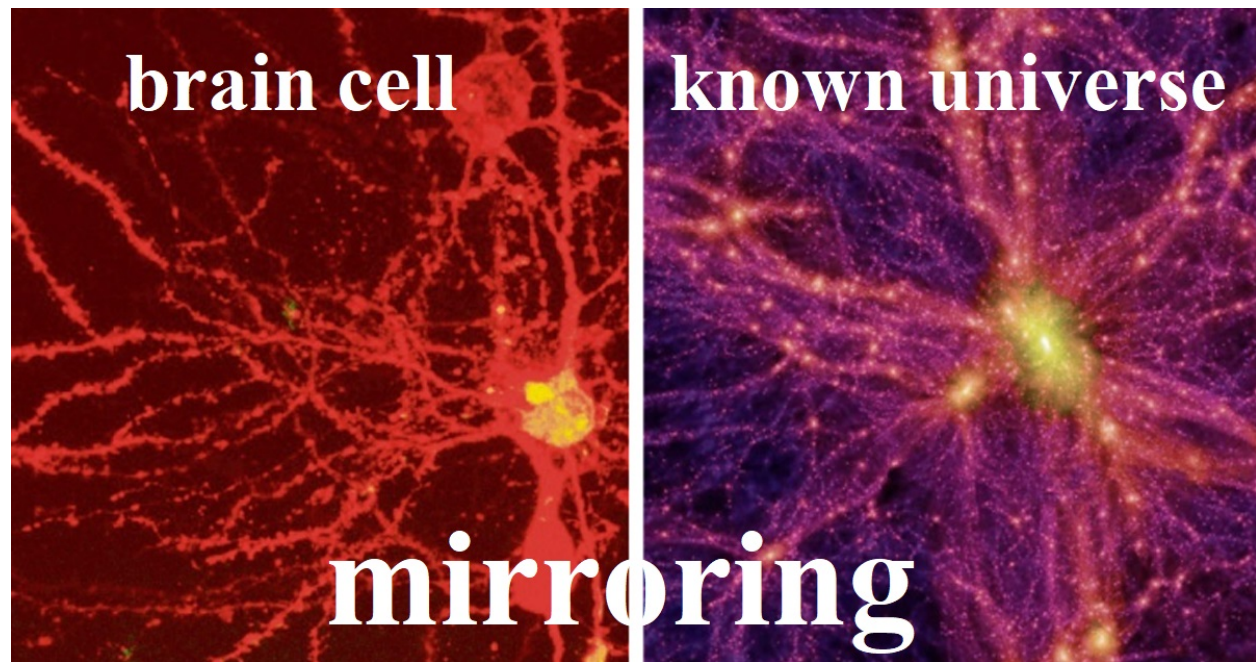
Physicists argue that spacetime is quantized, not continuous, and that all things possible require a ridiculously large but not infinite number. Mathematical models of physics on the other hand employ simplifying equations that involve continuums and necessarily an infinity of possibilities. But the infinity is just a mathematical illusion.

Illusions can be useful, but also dangerous when sold as reality. Irony recognized.



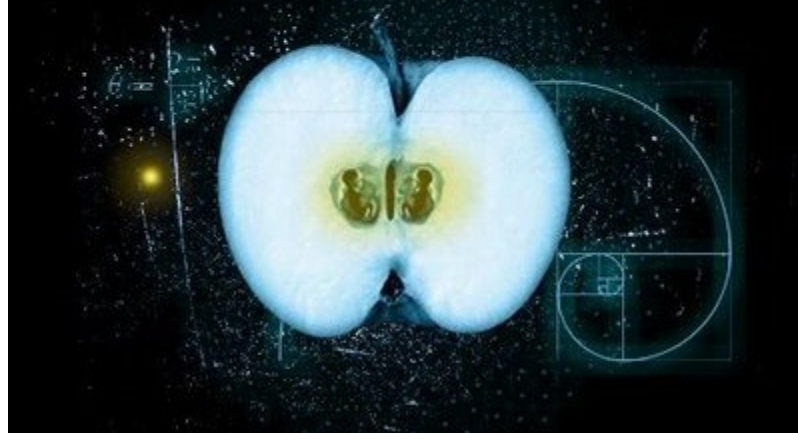
### **The Most Powerful Force Is The Network**

The network is the most powerful force in the universe. For example, a network of brain cells (brain) is more powerful than a single cell (neuron). A network of circuits (computer) is more powerful than a single circuit (gate). A network of people (government) is more powerful than a single person (citizen). As humans, we've learned this lesson the nice way and the hard way.



The modern world reduces men to 2D objects (surfaces like flat screens and texts), and creates elaborate networks governing 2D objects (networks like courts that execute written laws, and media that executes scripts) to lord over men. By contrast, יהוה invites man to join His church, so יהוה may enter and give purpose to everything within. This elevates from 3D (humans) to multidimensional (humans + יהוה).

*A successful human grows upward through dimensions to realize the full potential of paradoxical living in God.*



As with solitaire, weak men gravitate to simple puzzle solving, allowing themselves to *become* the 2D puzzle, and therefore lose the game by winning.

By contrast, a successful human grows upward through dimensions to realize the full potential of paradoxical living in יהודה.

### Unanswered, Unquestioned

Is the concept of faith self-emergent from the exclusive oneness of 'the nothing'? To date on earth, I've never seen anyone answer either one of these questions with a logically satisfying response:

(1) What are two paradoxes about 'nothingness' that could theoretically create a 'charge' between them to compete for relative probability?

(2) And what are two paradoxes about 'certainty' that could theoretically create a 'void' as they compete for relative probability?



The context for these questions could be as follows:

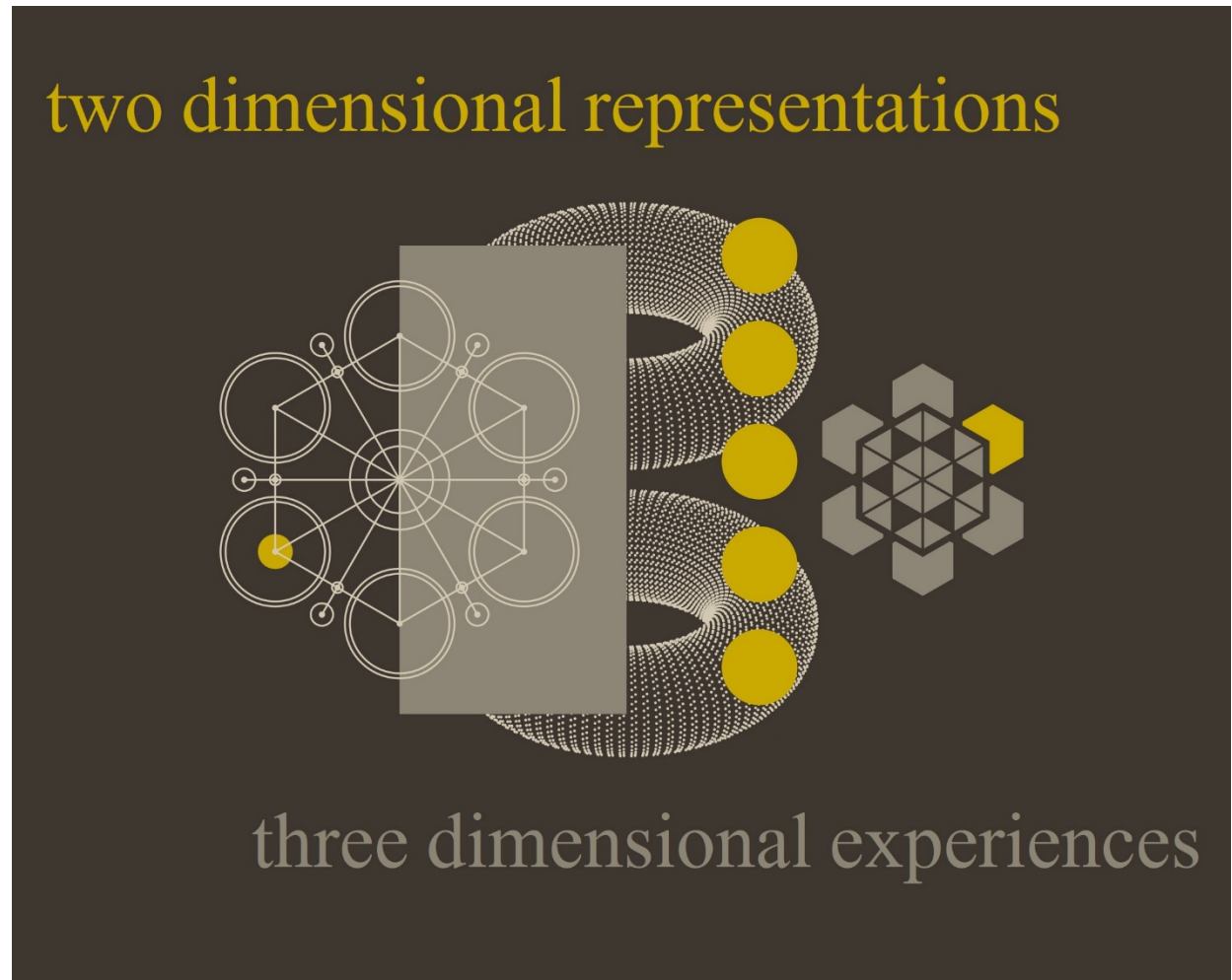
In quantum mechanics, light and matter are described probabilistically. It is possible their balance can be defined by two paradoxes competing for relative probability (power) as a single paradox:

A. The most unlikely idea to our minds is the absence of a first cause.

B. The most likely idea to our minds is the presence of self (i.e., our experience in this moment is really happening).

Neither idea can be proven with absolute certainty, so each remains in a state of motion toward its extreme. Therefore, we experience a duality of paradox through probability mechanics.

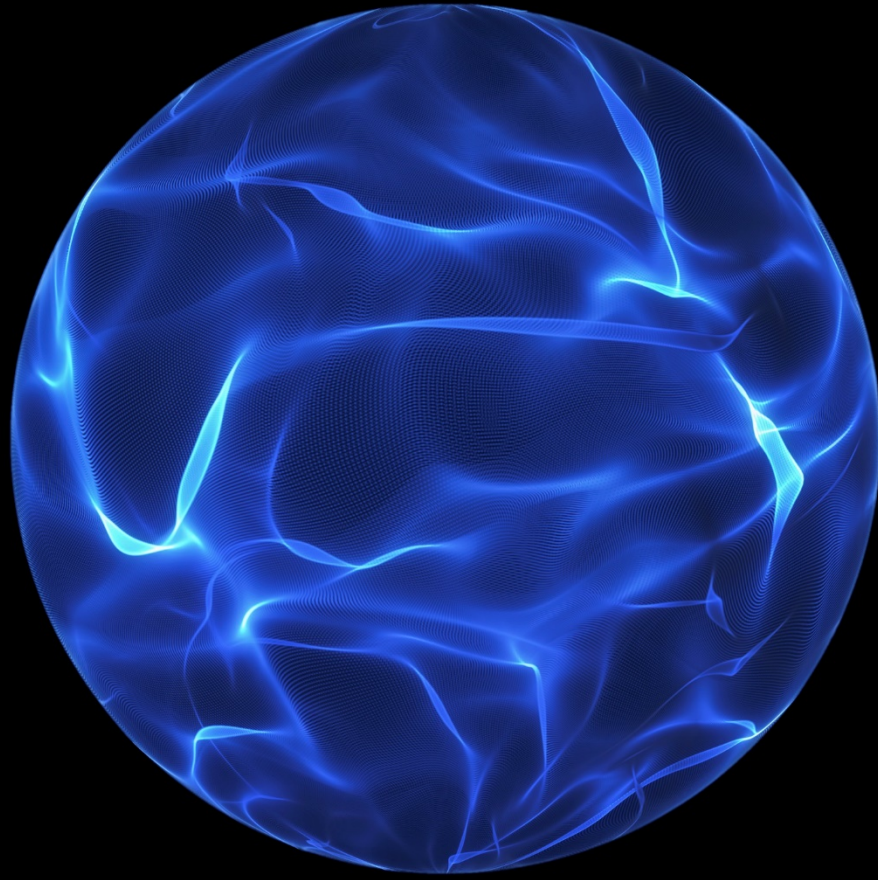
Things with the same answer suggest that somewhere beyond the surface you can find the same question.



### **Probability is essential**

Hypothetically, you can envision the quantum world as a 'plasma' of probability waves, where 'uncertainty' defines the laws of relativity, such that the beginning and end of any given wave is indeterminable from the perspective of another wave. So, only the whole (every component part) of the quantum world can produce the perspective to 'know itself', and therefore 'Oneness' is a natural desire or trait of waves. By contrast, in our material world, every component part is large enough (at least the width of a photon) to measure (interact with) others to create a constantly relative experience for the individual. This 'focus' at the macro/material world collapses waves and therefore appears to 'compete' with oneness.

# Total Randomness



plasma of probability  
universal core energy  
zero order is present

What if we found at the quantum level this 'plasma' of probability waves where causality and reverse-causality are indistinguishable (because anything is possible), such that consciousness would be fairly defined as the attempt to observe the motion of plasma energy in a particular order? The absence of random patterns would be the presence of causality, and the tension between these two (order and randomness) would be consciousness. Even a slight pattern occurring inside the

plasma (or on its boundary) would magnify trillions of times into the outer structure of the torus in which we experience classical reality. I think that kind of theory would lead toward an interesting definition of consciousness.

To say there was never a 'possibility' would require 'certainty'. To abstain from the question leaves 'possibility' open. If there was always a possibility, then perhaps possibility is the first cause. And this brings us right back to the present question: What if we found at the quantum level a 'plasma' of probability waves where causality and reverse-causality are indistinguishable (because anything is possible), such that consciousness would be fairly defined as the attempt to observe the motion of plasma energy in a particular order? The absence of random patterns would be the presence of causality, and the tension between these two (order and randomness) would be consciousness. Even a slight pattern inside the plasma would magnify trillions of times into the outer structure of the torus in which we experience classical reality.

The illusion is that 'possibility' and 'nothing' are mutually exclusive, when in fact they are the same thing. 'Possibility' covers all things but 'nothing' defines itself. It may be the tension between these two create a kind of experience through the plasma of probability, which later manifests to our human experience as a 'first cause' – competition for relative probability to the perspective of a holographic observer.

Quantum physics has become accustomed to counterintuitive thinking, for example:

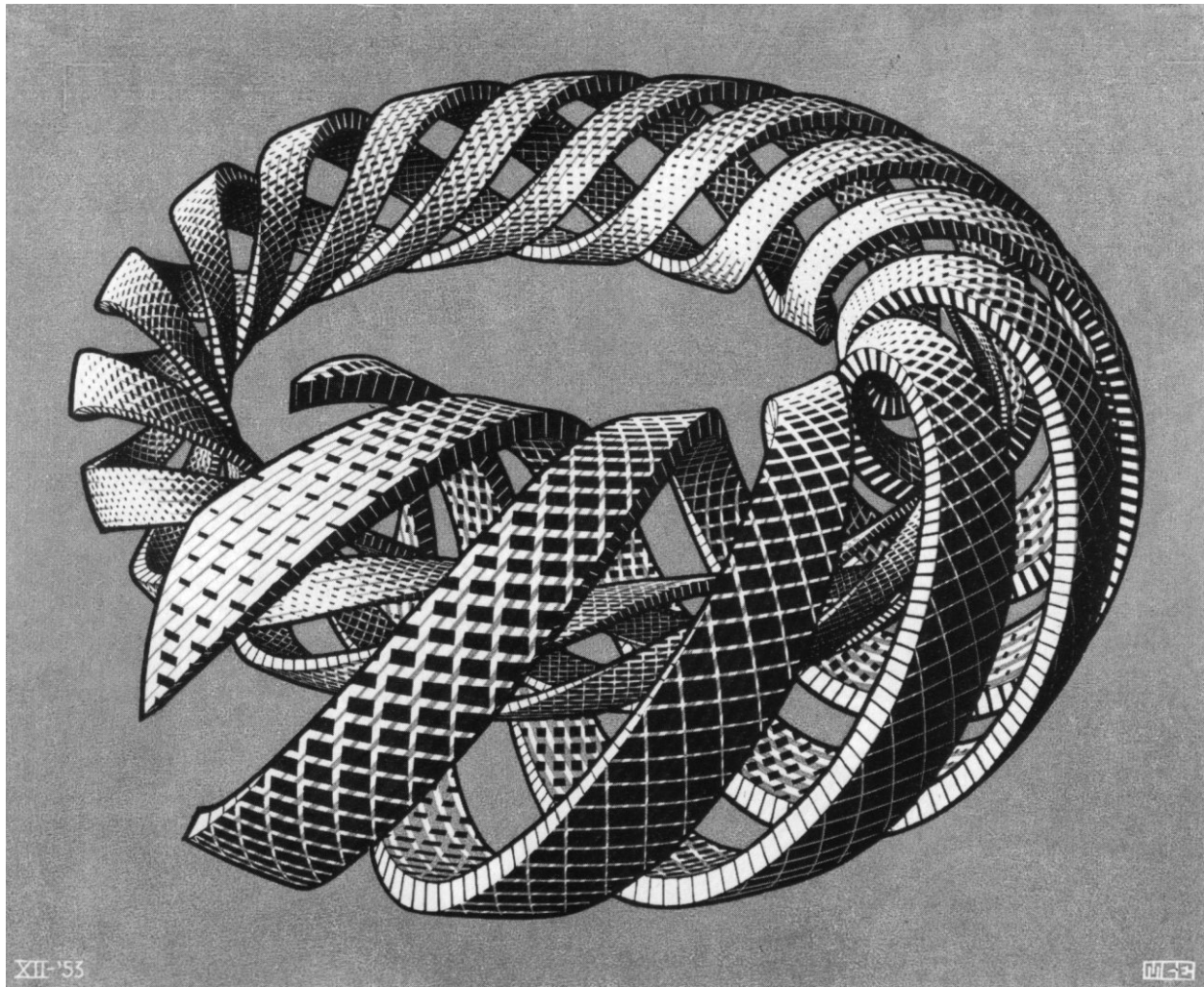
"Throughout these lectures I have delighted in showing you that the price of gaining such an accurate theory has been the erosion of our common sense. We must accept some very bizarre behavior: the amplification and suppression of probabilities, light reflecting from all parts of a mirror, light travelling in paths other than a straight line, photons going faster or slower than the conventional speed of light, electrons going backwards in time, photons suddenly disintegrating into a positron-electron pair, and so on. That we must do, in order to appreciate what Nature is really doing underneath nearly all the phenomena we see in the world. With the exception of technical details of polarization, I have described to you the framework by which we understand all these phenomena. We draw *amplitudes* for every way an event can happen and add them when we would have expected to add probabilities under ordinary circumstances; we multiply amplitudes when we would have expected to multiply probabilities. Thinking of everything in terms of amplitudes may cause difficulties at first because of their abstraction, but after a while, one gets used to this strange language."

Richard Feynman, *QED: The Strange Theory of Light and Matter*, p. 119.

### **Torus symbol**

I envision that our material world exists like the 'face' (outward manifestation) of a torus of existence, and the quantum world is the small core of that torus. Or alternatively, the two worlds are each their own torus, existing holographically as 'mind'.

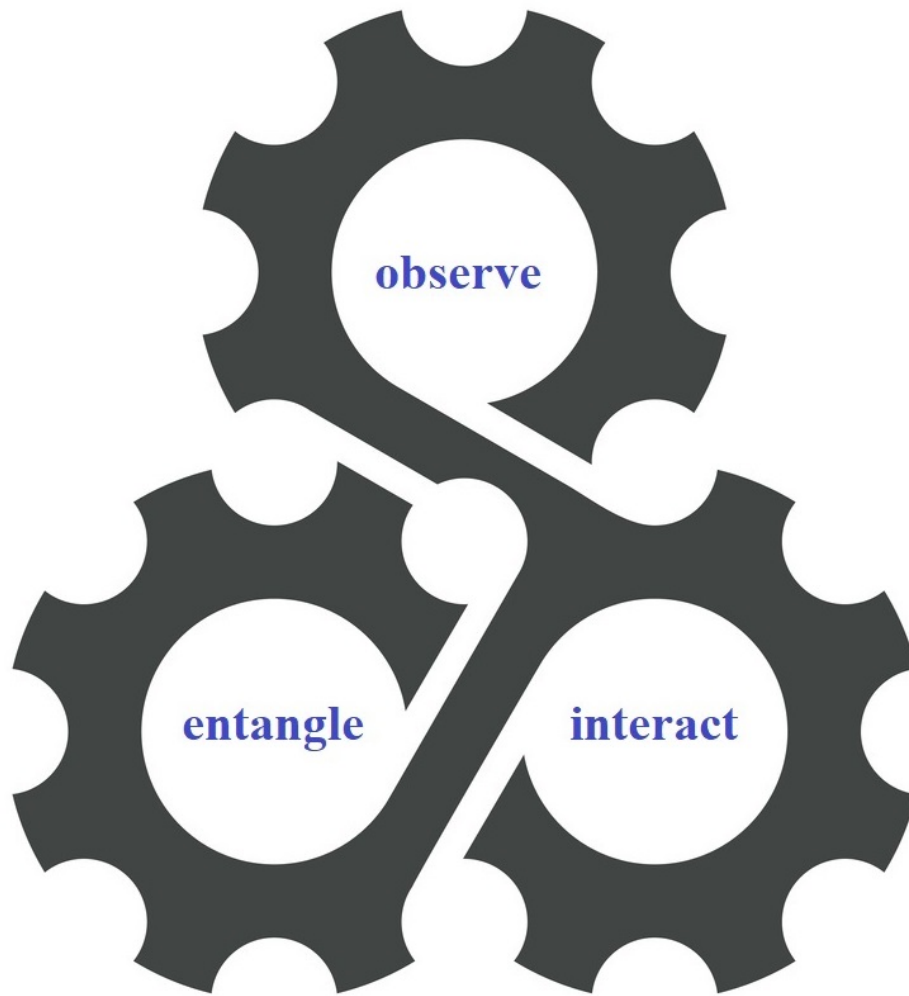
Imagine a torus revolving inside another torus and vice-versa, like an Escher drawing in constant paradox.



### **Two paradoxes about 'certainty' (everything) that compete for relative probability**

A world with no causality requires no beginning (in the sense a 'beginning' is a perspective on order), and yet without causality that world (constituted entirely by randomness) cannot *experience* itself in the way of observation, so it does not exist to any observer that requires causality to think. Therefore, the 'first cause' is really just the first measurement/observation. Or, the universe is in a perpetual state of fluctuation between random (noncausality) and certainty (causality). Free will is an excellent mechanism to produce perpetual imbalance.

# probability





The first words of the bible "In the beginning" (בר) would involve an observing head (רש) entering (ב) a world (תא). The end (תא) stated in the beginning.

To 'create' is to 'cause', so something truly random is not created, but rather *exists* fundamentally. And if this is true, then something truly certain is also not created but rather exists fundamentally.

When scientists do tests for randomness, they first eliminate all potential sources of outside *observation*. So in practical experience, randomness and observation are mutually exclusive.



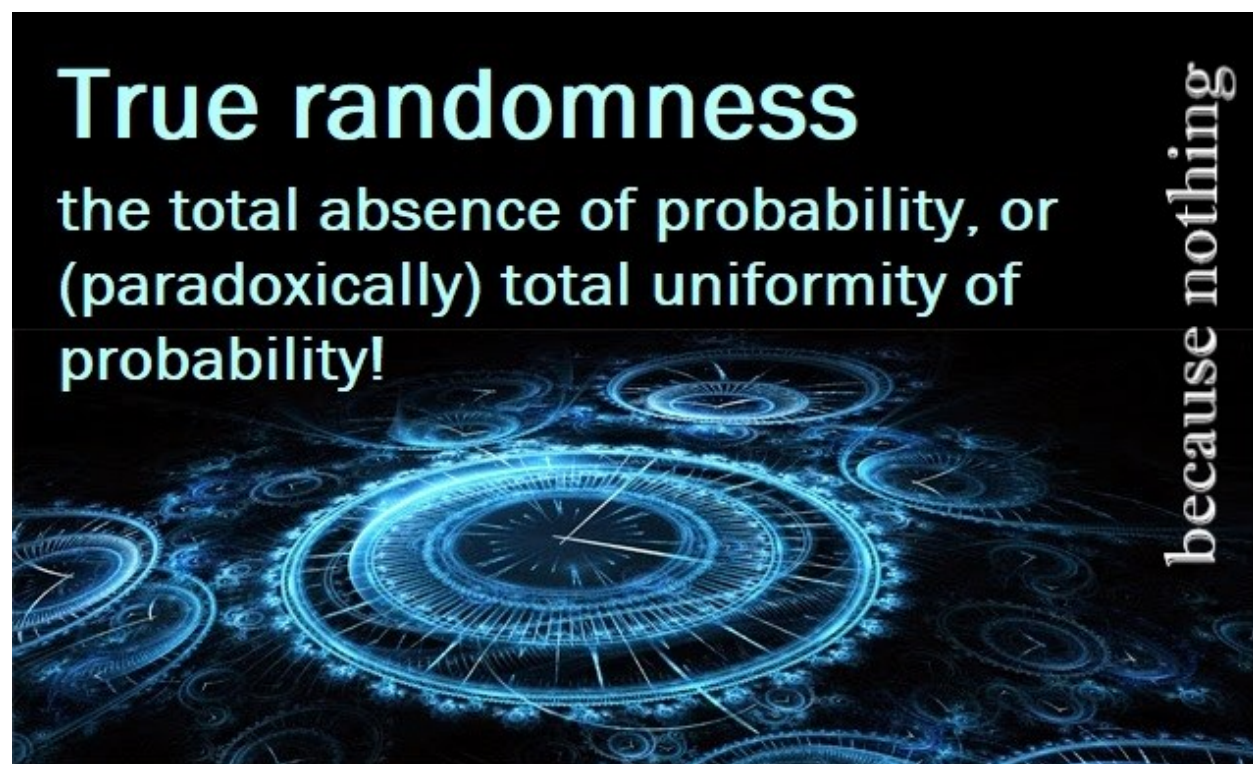
### **Two paradoxes about 'nothing' that compete for relative probability**

Absolute and total randomness is noncausality. Absolute and total uniformity ('certainty') is also a form of 'the nothing' because there is no way to distinguish or discern anything from anything else. A brain cell requires order and distinction to develop logic. In a world built on perception, *contrast* is the only evidence we have to know anything.

In total randomness you learn nothing because logical progression is impossible to discern. In total uniformity, you see nothing because there is no contrast to stimulate brain cells. This is why we know nothing (or next to nothing) about the fabric of empty space itself – empty space is so uniform that we cannot grasp any logical progression from distinction to distinction. General relativity teaches that no pressure or weight is felt/experienced in a free fall in empty space. Only when there is an acceleration or deceleration or change in angular momentum do we feel mass.

With randomness, anything or nothing is possible. And so, raw possibility resides in a state of perceived or hypothetical nothingness.

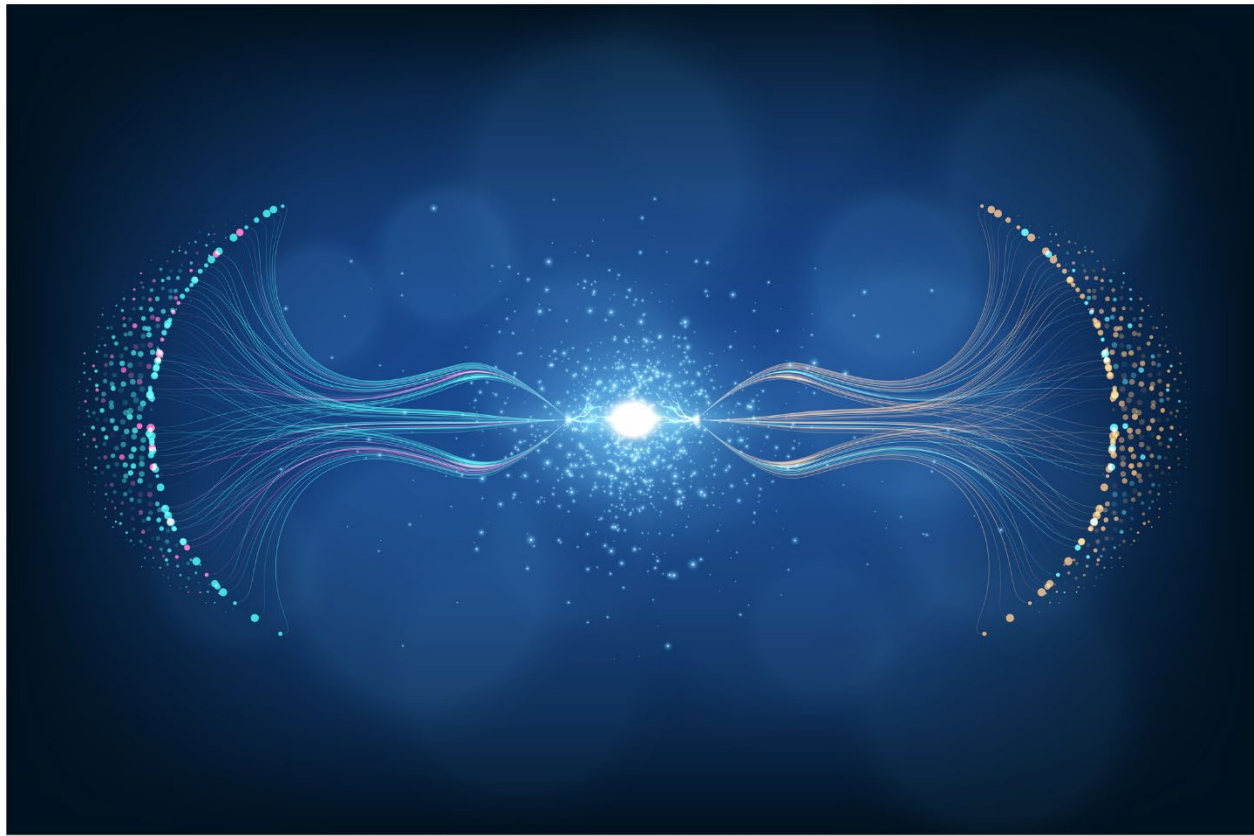
How does a thing (event in a series) become random? The thing must represent total absence of probability, or (*paradoxically to the extent randomness and nothing are the same thing*) total uniformity of probability (the absence of distinction and therefore nothing, from which anything can randomly emerge conceptually because of the paradox). 'The nothing' is just one type of uniformity, where the spacetime clock/scale is set to zero. From the human perspective, if you could see behind the zero, you might see a spiral history. Just as the Fibonacci sequence only works if you start with 0 and 1, so too if you 'unwind' that clock you travel back to zero and one as primal concepts that preexist the concept of 'order' itself that is necessary to even create logic and math. In this manner, paradox is likely more primal than math.



How does a thing become certain? This happens by converting probability into observation or interactive experience. Is there any limit on the number of formulas showing probability exchange/convert to matter?

### **Proofs by Analogy**

God is the ultimate paradox. In Hebrew, His name is אֱהִיָּה אֲשֶׁר אֱהִיָּה ("I am who I am"), which is paradoxical (an inherently circular mystery).



## God's Qualities As

All — Nothing

Invincible — Invincible

Omnipresent — Nowhere

Omnipotent — Touches nothing

Omniscient — Observes nothing

Try to imagine a better way to conceal 'the nothing' than as an illusion of anything. Both 'all' and 'nothing' are omnipotent in their own realm, and in different ways (such that nothing is omnipotent by touching nothing and being untouchable). One might say, 'all' and 'nothing' respect one another as mutually dependent illusions consuming one another.

Consider three proofs:

1. If no possibility of nothing, then anything.
2. If possibility of nothing, then possibility.
3. If no possibility of anything, then nothing.

Is the possibility of possibility a self-emergent concept? The nihilist would ask, 'Why should a concept or possibility exist within the nothing?' Here are the answers:

- Nothing is just as likely as anything, so nothing resides as pure randomness which is the absence of likelihood. So the key to understanding the place of 'nothing' is to consider it with abstract mathematical lenses rather than human perspective/bias.
  - From a mathematical perspective, 'nothing' really is synonymous with randomness, because randomness excludes the only possibility there ever was: probability. In order to exclude everything, nothing must eradicate possibility itself, which is impossible; hence nothing is impossible, which is paradoxical. The nihilist would say this is mere wordplay.
  - So, in the tension or paradox between conceptual randomness and conceptual probability, we experience 'reality', the grand illusion between concepts where it requires more energy to exclude something than allow it, like the ease of filling a vacuum in nature rather than maintaining it. So the result is that hypotheticals are easier to allow than they are to exclude.
  - In this sense, 'nothing' is a description of randomness, not a description of zero (absence of anything). And the reason for this is randomness itself, which is an inevitable or fundamental quality, an axiom, that 'nothing' is just as likely as 'probability'. One could imagine that 'randomness' reflects upon itself, and in the displacement of that reflection the opportunity arises for probability to manifest. And vice-versa, in the reflection of probability, randomness can manifest.
  - 'Beyond comprehension' is a quality shared by God and Nothing and Randomness.
  - The opposite of will is randomness (which is nothing). Paradoxically, the reason that will is primal is that it is necessary to counterbalance the abstraction of 'the nothing' as randomness.<sup>xvi</sup>

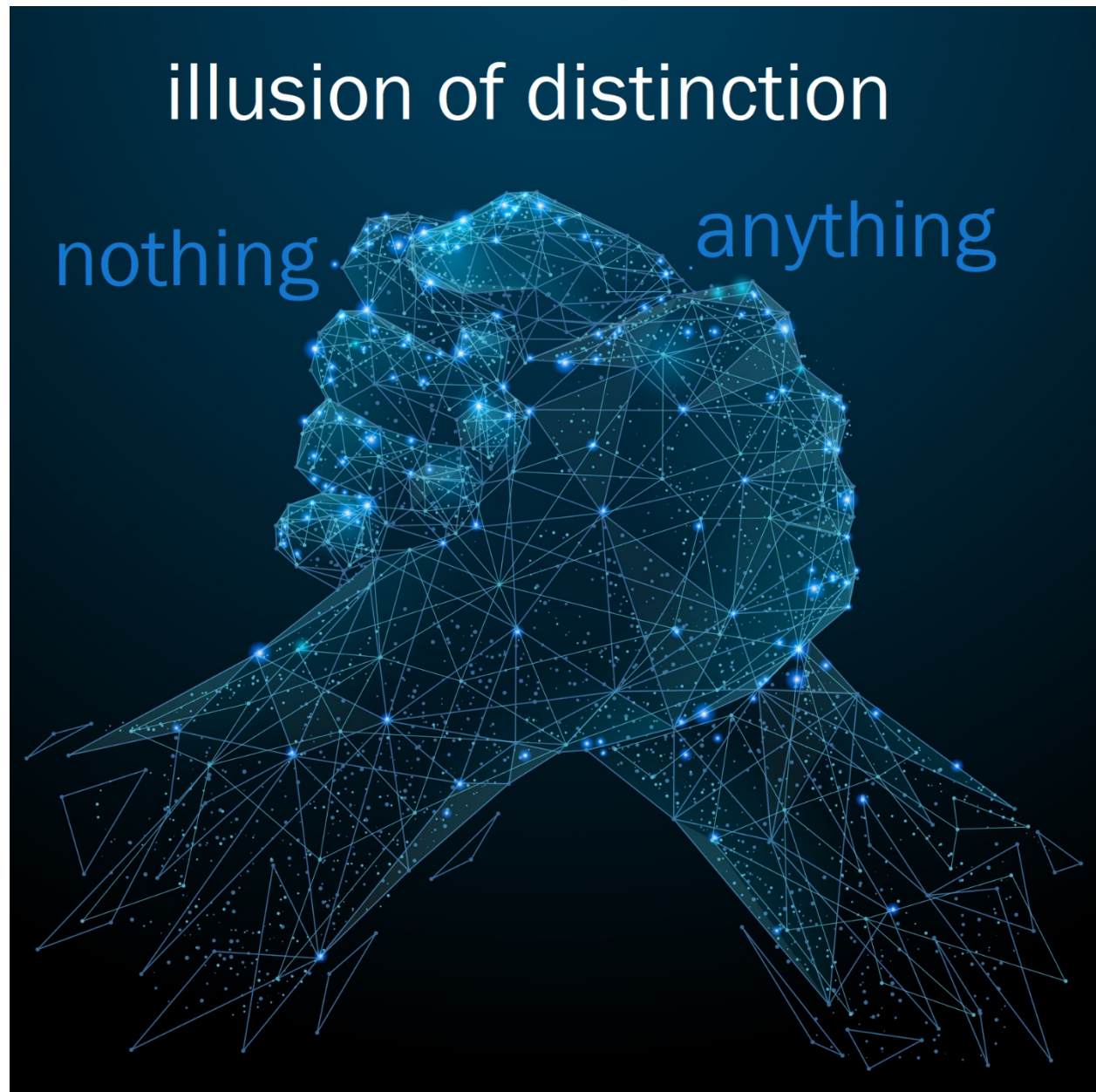


- And how does displacement accomplish a creative force? It does not. Rather, the displacement reveals the two forces were always one and the same: Randomness & Probability.
- Whereas spatial orientation to humans refers to order along dimensions (i.e., physical things entering empty space), it is not so for a purely mathematical hypothetical conceptual perspective of randomness. There is no *entering* in the randomness hypothetical, but rather empty space is a mere hypothetical possibility in the tension between randomness and possibility. If the randomness was not inherently present there would be no space to describe it conceptually. So space enters randomness not vice-versa. Randomness does not *enter* anything, for randomness *is* anything – that's the paradox!
- 'Nothing' is paradoxical, meaning a hypothetical conceptual illusion. An illusion is nothing. A hypothetical is nothing. A concept is nothing.

### How's that for a question?

The question of 'what' implies a physical or spiritual substance upon which these metaphysical concepts operate. But 'what' is not primal. Rather, 'why' is primal with 'who' in paradoxical relationship. Fundamentally these questions of 'why' and 'who' related only to the most primal concepts: randomness and probability. Not only are they the same 'thing' at their core, they have the same reasons and answers:

- Why? Because randomness as anything is as likely as nothing. Who? Randomness, who is nothing, and therefore a paradoxical illusion of anything.
- Why? Because probability, as anything is as likely as nothing. Who? Probability, who is an illusion from nothing, manifesting as anything.



Moreover, randomness is so primal that it preexists questions like 'who', such that 'who' is itself random, where 'who' can be anyone or no one, and in fact is both paradoxically. 'Why' could be any reason or no reason, and in fact is both paradoxically.

### **Explanation for Miracles**

The illusion universe (sometimes dubbed holographic universe) also explains the existence of miracles, where matter changes via thought alone (see examples with faith healing and even hypnosis). As the bible records with many examples, יהוה (God) is the ultimate miracle maker. This is not surprising as God is probability, because in God anything is possible. See e.g., Matthew 19:26, Mark 9:23, Mark 10:27, Matthew 17:20, Job 42:2, Mark 11:24, Jeremiah 32:17, Isaiah 46:10.

As we observe miracles, there has always been something unsatisfying to our human minds about a material world that doesn't adhere to materialism. Fortunately, our dilemma is resolved by a probabilistic universe where anything is possible in God.



### What does it all mean?

All of this means יהוה (God) is in charge, and beyond.

Matter is the product/expression of the more fundamental charge in motion:

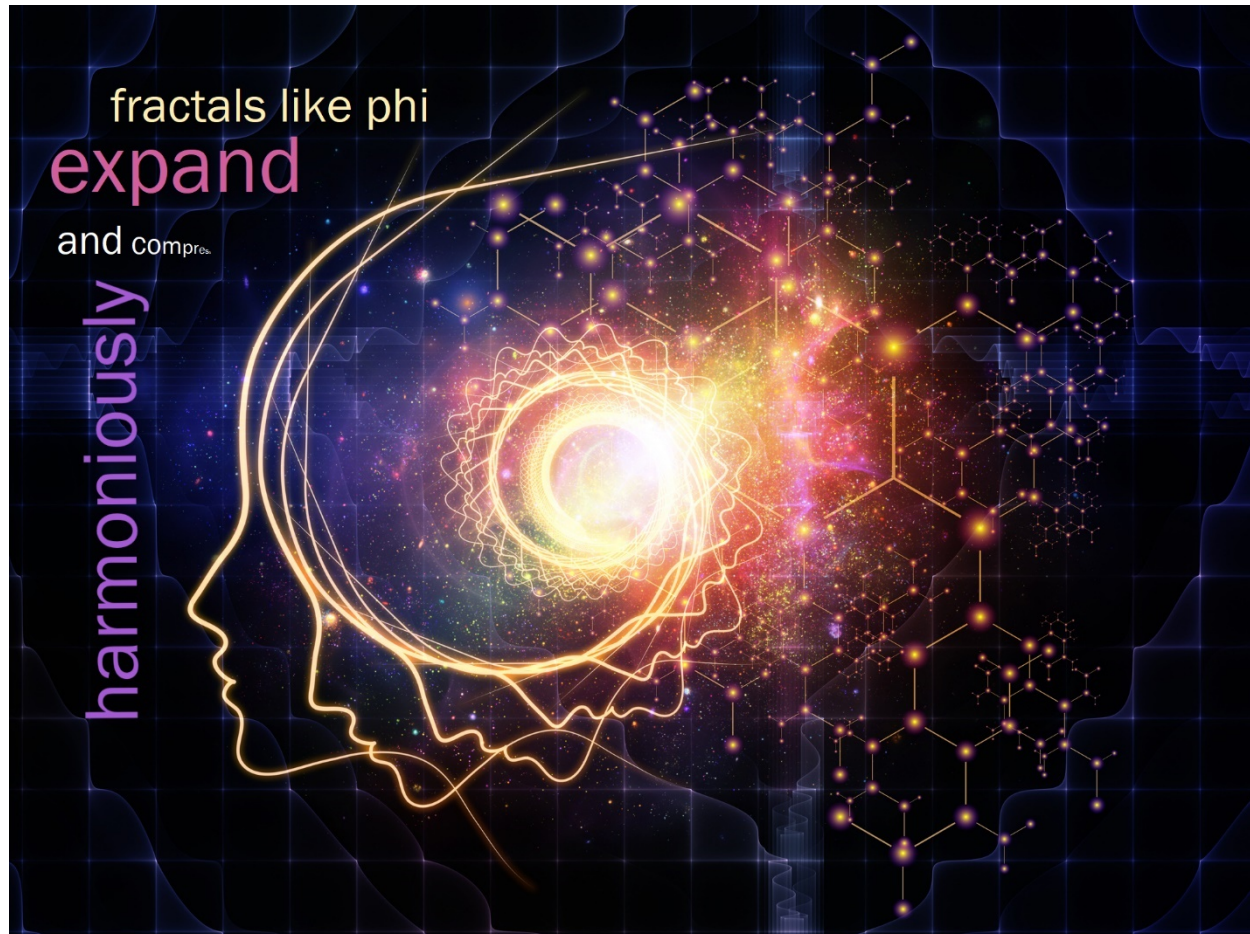
- charge = vibration inside a container
- vibration = the word of יהוה
- container = space

So the vibration is caused by the will of יהוה, expressing itself in space as laws, such as the golden ratio and conservation of energy.

Why does conservation of energy happen? If all energy is transferred rather than destroyed (i.e., kinetic to potential), then 0 reaches maximum potential when conservation of energy creates complete stillness. Likewise, quantum entanglement is expressed as 1 reaching maximum kinetic energy as every possibility is actively working for the whole.

This relates to 'charge compression', which is a concise expression for the measurable electromagnetic rotating energy (charge) that collectively shrinks into a

smaller volume from its present size. When the properties of that object all shrink together at the same ratio it is a kind of 'fractal charge compression'. When they all expand at the same ratio it is a kind of 'fractal charge expansion'. Surviving compression and expansion is a fundamental trait of living things. It is how seeds work so that plants survive death year after year (rotation).



If something is not fractal, then when it compresses after enough iterations it eventually collapses on itself and is "destroyed" in the sense that the original shape no longer exists. We say though that energy is not destroyed, just transferred. So the "transferred" energy is given to the forms that do thrive – those are the fractal forms that thrive. Studying and modelling fractal forms is a way to study life optimistically.

Based upon observations of physical laws, I predict the existence of a paradoxical plasma of probability (PPP).

Probability is an abstraction, and as such it also has a quality of 'nothingness'.

The paradox is the only true question. A question is a searching. Searching is movement toward the objective of interaction among parts.

The paradox inherently searches in a state of unrest. But did it precede the law of conservation of energy (a paradox never comes to a resting point)? If paradox is creative in the most fundamental sense, as hypothesized in this paper, then



conservation of energy simply describes its character; hence, there should be an opposing force (the other side of the paradox) to conservation of energy. Perhaps it is light travelling every probability through quantum entanglement.

- quantum entanglement = exponential complexity = expressing 1
- conservation of energy = exponential simplicity = expressing 0



The paradox is that both of these are the same thing!

Entanglement = 1 (probability of 0 → 1)  
 Conservation = 0 (probability of 1 → 0).

How does God entangle *everything* that is simultaneously striving to be *nothing*?

See also additional biblical principles that may relate to conservation of energy:

- Messiah, baptism, sabbath, and jubilee emphasize debt forgiveness and rebirth from a starting point (0)
- Accurate weights and measures ensure equations balance

### Conclusion

Everything you experience is the result of paradox. That is why you live paradoxically in a *realistic illusion*, entirely within the invincible mind of יהוה who is simultaneously 'the all' and 'the nothing'.



### Endnotes

<sup>i</sup> In the Hebrew bible, the primary name for God is יהוה. Bible Hub (2021). *Strong's Concordance 3068. Yhvh*. <https://biblehub.com/hebrew/3068.htm>. In the Aramaic gospel, the two prominent names for God are ܘܫܘܪܝܘܬܝܗܘܘܢ and ܘܫܘܪܝܘܬܝܗܘܘܢ, and the Hebrew bible is also referenced and quoted repeatedly, including the greatest commandment in Mark 12:29. New Testament. *Gospel of Mark, Ch. 12. Peshitta Transcription by Paul Younan*. <http://www.peshitta.org/pdf/Marqsch12.pdf>.

<sup>ii</sup> There is some evidence, albeit inconclusive, suggesting we are living in a holographic universe. Wikipedia (2021). *Holographic Principle*. [https://en.wikipedia.org/wiki/Holographic\\_principle](https://en.wikipedia.org/wiki/Holographic_principle). See also, Afshordi, N, et al. (January 2017). *From Planck Data to Planck Era: Observational Tests of Holographic Cosmology*. *Phys. Rev. Lett.* 118, 041301. <https://journals.aps.org/prl/abstract/10.1103/PhysRevLett.118.041301> (university scientists claim to have found strong evidence that implies three-dimensional reality is a holographic depiction on a two-dimensional cosmic surface).

All of light and matter are described probabilistically. In layman's lectures on QED, physicist Richard Feynman showed how the path of a particle of light represents all possible pathways originally available to that particle geometrically, so the ultimate pathway travelled is predicted by a probability amplitude of what is possible. See e.g., QED, *Photons: Particles of Light*, pp. 39, 41 (Princeton, 1983) where Feynman states, "the probability that a particular event occurs is the square of a final arrow that is found by drawing an arrow for each way the event could happen, and then combining (adding) the arrows.... A photon that reaches the detector has a

nearly equal chance of going on any path, so all the little arrows have nearly the same length." See also, Feynman, R (1999). *The Meaning of It All, Lectures from 1963*. Penguin Books.

"Does that mean that physics, a science of great exactitude, has been reduced to calculating only the probability of an event, and not predicting exactly what will happen? Yes. That's a retreat, but that's the way it is: Nature permits us to calculate only probabilities. Yet science has not collapsed." Feynman, R (1988). *QED: The Strange Theory of Light and Matter*. p. 19. Princeton Science Library.

"Underneath so many of the phenomena we see every day are only three basic actions: one is described by the simple coupling number,  $j$ ; the other two by functions –  $P(A \text{ to } B)$  and  $E(A \text{ to } B)$  – both of which are closely related. That's all there is to it, and from it all the rest of the laws of physics come." *Id.* at p. 120.

<sup>iii</sup> This author is not aware of any previous scholarship specific and detailed to these matters. There is substantial scholarship on the subject of 'nothing' (including logical proofs exploring where 'nothingness' is even possible). See e.g., Sorensen, R (2017). *Nothingness*. Stanford Encyclopedia of Philosophy. <https://plato.stanford.edu/entries/nothingness/>. And there are references throughout secular and religious literature to the subject of 'God' and 'nothing', but I'm unaware of any scholarship regarding God's use of conceptual paradoxes between 'all' and 'nothing' to constitute our universe as a meaningful illusion inside God's head.

Again, there is tremendous scholarship on this subject generally. See e.g., excerpts from Smith, B (2012). *The Indescribable God. Divine Otherness in Christian Theology*. Pickwick Publications.

"Although this is not as clearly developed, Christian theologians sometimes state or at least imply that the reason that the essence or nature is unknowable is because God does not actually have an essence or nature. The fact that there is nothing to know explains why the essence or nature of God is unknowable." P. 23 (and the same point is made by Theodoret of Cyrus, as paraphrased on p. 44).

"Paradoxically, it is asserted that to know God is not to know God." P. 24 (paraphrasing Cyril of Jerusalem on p. 30).

"[Cyril of Alexandria's] meaning is that God is not a being, but more than that, that God cannot even be said to exist since only beings exist. For this reason he calls the divine infinite and incomprehensible [Greek text omitted]." P. 31.

"Being simple would explain why the essence of God is unknowable: it does not exist to be known." P. 33 (describing Basil of Caesarea)

"Given that Pseudo-Dionysius refers to God as superessential and supernatural, it seems that the reason that God cannot be known from his own nature is that God does not have a nature. Human reason operates discursively by distinguishing one thing from another on the basis of their respective natures; but God is above all such distinctions and so cannot be known." P. 45. See also the comical observation, "Generally there is little awareness or concern on the part of Christian theologians that the concept of essence or nature is foreign to Scripture." P. 55.

"[E]mptiness itself, which characterizes all dharmas, is that which is independent and unconditioned and so truly exists.... It would be useful for Christian theologians in certain socio-linguistic contexts to make use of the concept of emptiness in their attempt to explicate the biblical teaching of the otherness of God." P. 167.

The closer we get to possibilities (via an open mind) the more we heal our bodies, because the closer we get to God the more we heal our minds. Compare a similar idea articulated by Smith reviewing the writings of Gregory Palamas, "What can be known about God is God's energies (or energy), which describe God's effects, or how human beings experience God. In other words, God's energies are God's modes of action and interaction with created beings. [footnote omitted]. Everything that can be said about God, even the term "God," is a statement of the divine energies (*Triads* III.ii.10).

See also, Dolezal, J (2011). *God without Parts. Divine Simplicity and the Metaphysics of God's Absoluteness*. P. 2. Pickwick Publications. ("There is nothing in God that is not God.") It may actually be funny to God where these sentences can be read at least two different ways (i.e., if 'Nothing' is treated as a thing). The same could be said ironically for 'God needs nothing'.

<sup>iv</sup> The golden ratio is  $1/1.618033\dots$ . It is found throughout the universe because it is the most efficient and productive use of energy. The golden ratio is represented throughout the entire human body, as well as in nature, and in the solar system. See e.g., Phi Point Solutions (2021). *Golden Number*. <https://www.goldennumber.net/>

<sup>v</sup> Observation collapses probabilities, such that the result is a fixed outcome or choice among probabilities. In quantum mechanics, this is called wave function collapse. Wikipedia (2021). *Wave Function Collapse*. [https://en.wikipedia.org/wiki/Wave\\_function\\_collapse](https://en.wikipedia.org/wiki/Wave_function_collapse).

<sup>vi</sup> The network complete in itself (like a torus) consumes itself. In John 6, we read regarding יהוה, “He who eats my body and drinks my blood in me abides and I in him. As the Living Father has sent me, and I live because of the Father, so whoever eats of me also he will live because of me... Because of this I have said to you that no man is able to come to me unless it is given to him from my Father.’ Because of this saying many of his disciples turned their backs and did not walk with him.” New Testament. *Gospel of John, Ch. 6. Peshitta Transcription by Paul Younan*. <http://www.peshitta.org/pdf/Yukhnch6.pdf>.

To consume oneself sustainably, there must be an inverting or transference, such that the sum never collapses but rather the thing consumed actually grows and contracts the whole in fractal patterns. In this sense, you really are what you eat! Your body consumes something in order to become it -- your body eats earth and then your body dies to return to earth. This is a useful lesson for the spirit.

<sup>vii</sup> Most of Zeno’s paradoxes are lost to time, but the ones that survive are interesting and insightful. See e.g., Huggett, N (2018). *Zeno’s Paradoxes*. Stanford Encyclopedia of Philosophy. <https://plato.stanford.edu/entries/paradox-zeno/>.

<sup>viii</sup> This is not a blasphemy to say that God is and commands ‘the nothing’, especially given the reliance herein on bible quotes referencing God’s power over this metaphysical concept. Alternatively, if this paper’s theorems are blasphemous, ascribe it to this writer’s failure to convey the nature of his thoughts as hypotheticals regarding the awesomeness and mysteriousness of God.

<sup>ix</sup> The dictionary defines an illusion as “perception of something objectively existing in such a way as to cause or permit misinterpretation of its actual nature either because of the ambiguous qualities of the thing perceived or because of the personal characteristics of the one perceiving or because of both factors.” Webster’s Third New International Dictionary (1976), p. 1127.

In Strong’s Exhaustive Concordance of the Bible, #6754 (צִלְמוֹן), the word ‘illusion’ is synonymous with ‘image’, as we read “the word means image in the sense of essential nature”. See e.g., Genesis 1:26 (“Let us make man in our own צִלְמוֹן.” See also Genesis 5:3. In other words, images are like shadows of reality. And remember Psalm 139:12, “Even the darkness is not dark to You, but the night shines like the day, for darkness is as light to You.” Psalm 18:11, “He made darkness His hiding place.” Isaiah 43:10, “Before Me no god was formed, nor will there be one after Me.” See also d’ Olivet, F (2<sup>nd</sup> Ed., 2007). *The Hebraic Tongue Restored*. Hermetica, Vol. 1, p. 434 (צִלְמוֹן is “void itself”).

The notion of reality as an illusion is also well studied. One of the more famous quotes is attributed to Albert Einstein, “Reality is merely an illusion, albeit a very persistent one.” See also Hoffman, D (2019). Is reality real? How evolution blinds us to the truth about the world. <https://www.newscientist.com/article/mg24332410-300-is-reality-real-how-evolution-blinds-us-to-the-truth-about-the-world/> (“General relativity demands that space-time, the four-dimensional structure that space and time together form, is smooth and continuous, whereas a quantum description requires a pixelated description. As the theoretical physicist Nima Arkani-Hamed has said: ‘Almost all of us believe that space-time doesn’t exist, that space-time is doomed, and has to be replaced by some more primitive building blocks.’ Admittedly, no one yet knows what those might be – but our insights suggest the hunch they must be replaced is right.”) Or for the atheistic/agnostic perspective, Dennett writes a lot, “[Y]ou can’t be a satisfied, successful illusionist until you have provided the details of how the brain manages to create the illusion of phenomenality, and that is a daunting task largely in the future. As philosophers, our one contribution at this point can only be schematic: to help the scientists avoid asking the wrong questions, and sketching the possible alternatives, given what we now know, and motivating them — as best we can.” Dennett, D (2016). *Illusionism as the Obvious Default Theory of Consciousness*. Journal of Consciousness Studies, 23, No. 11–12, 2016, pg 66. <https://ase.tufts.edu/cogstud/dennett/papers/illusionism.pdf>. And for the poetic the word ‘illusion’ is

extensive, “When you think about it, a writer who transports readers into their world using only the written word is, in a sense, a literary illusionist. This doesn’t mean the story must be set in a world different than our own, though some could argue that fantasy authors such as J.R.R. Tolkien, Philip Pullman and J.K. Rowling are among the most gifted literary illusionists known to us.” Walsh, T (2006). *Literary Illusionism*. Writer Unboxed. <https://writerunboxed.com/2006/02/27/literary-illusionism/>.

<sup>x</sup> Bible Hub (2021). *Keyword search: Nothing*. <https://biblescan.com/searchhebrew.php?q=nothing>

<sup>xi</sup> Many bible verses describe God’s ability to annihilate and utterly extinguish anything He chooses. See examples such as Matthew 7:13-14 (destruct); Matthew 10:28, “And awe not of them who slaughter the body and are not able to slaughter the soul: and awe of him who is able to destroy soul and body in Gihana, the Valley of Burning.”; Matthew 21:41-44 (pulverize); Revelation 20:14, “And death and sheol were cast into the lake of fire. This is the second/dragon death.”; Ecclesiastes 12:7, “Then shall the dust return to the earth as it was: and the spirit shall return unto Eloha who gave it.”; Ecclesiastes 3:20, “All go unto one place; all are of the dust, and all turn to dust again.”; Isaiah 26:14 (destruction of the wicked); Isaiah 28:28 (YHVH does not thresh in perpetuity).

<sup>xii</sup> Wolchover, N, et al. (2014). *In a Multiverse, What Are the Odds?* Quanta Magazine. <https://www.quantamagazine.org/the-multiverses-measure-problem-20141103>.

<sup>xiii</sup> Karpenko, I (2015). *The Concept of the Space Interpretation Problem In Some of the Modern Physics Multiverse Hypotheses*. National Research University, Basic Research Program Working Papers. <https://www.hse.ru/data/2015/06/05/1097345154/98HUM2015.pdf>.

<sup>xiv</sup> Hibert, D (2<sup>nd</sup> Ed., 1925). *Philosophy of mathematics: On the infinite*. Cambridge University Press. <https://math.dartmouth.edu/~matc/Readers/HowManyAngels/Philosophy/Philosophy.html>.

<sup>xv</sup> Guo, A, et al. (2011). *The difference between “impossible” and “zero probability”*. No Layman Left Behind. <https://nolaymanleftbehind.wordpress.com/2011/07/13/the-difference-between-impossible-and-zero-probability/>.

<sup>xvi</sup> Important scholarship exists highlighting the primacy of God’s will. See e.g., Dolezal, J (2011). *God without Parts. Divine Simplicity and the Metaphysics of God’s Absoluteness*. P. 165. Pickwick Publications. (“In all his willing he is his own ultimate object of desire, as it were. Furthermore, the act by which God wills himself is identical with the act by which he exists. His action of volition is not something in him in addition to his very essence. The will of God is simply God willing.”)



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