INFINITY LIMITED

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Reading this book comes with certain dangers to be mindful of; Please consider the following suggestions to avoid them:

1: Do not try to perceive infinity; Any kind of success here leads to psychosis.

 2: Do not try to resolve the paradoxes; To understand the greater truth of this book, paradoxes must be accepted as true.

3: Do not read this book if your faith is unstable and having it challenged could potentially put you into existential crisis.

PREFACE

While I was living in Berlin, I came across a really interesting article from the Irish Times on my newsfeed; It was an interview detailing the recent work of a professor emeritus of philosophy at Trinity College in Dublin. His name is David Berman- he is a wonderfully odd and deeply mysterious man (at least to me). He had been talking about a survey/questionnaire he created which could help one determine whether they are a monist or a dualist. Amazingly enough, he had also extended his survey to dead philosophers of the past, classifying them into one of the two categories, based on their beliefs about the world. "Monism" is the belief that there is just one existence, and typically that it is a physical one. "Dualism" is the belief that there exists a non-physical dimension alongside the physical one.

I was fascinated, so I reached out to him, asking him about his work. I had sent him an email with the title: "Monist about Dualism"- being as I felt I was paradoxically a mixture of both. Soon enough, he returned my inquiry asking me to fill out the questionnaire; It turns out that I fall in a third category which he had exempted from his survey- apparently, Spinoza and very few others do too. From there, we hit it off, and he asked me to meet him in Dublin to discuss things further. While there, we discussed Berkley, panpsychism, and my passion for philosophy.

Back then, I had still not come to terms with the fact that I am a philosopher; this it turns out, is due to my worldview that "being a philosopher" is not exactly something someone should strive for, but rather something to practice in their lives. The truth is that I believe some people simply fall into becoming philosophers, purely by the happenstance of circumstances alone. Those who study philosophy and work in it professionally very rarely seem to create and live by their own philosophies. Only a few major philosophers have come and gone, building a brand new worldview from the ground up, creating their own metaphysics, epistemology, ethics, and framework for life. Most academic philosophers pick and choose among these already established ones and further refine/redefine them or build onto them. This is not to be

insulting, but I do not consider them philosophers in the strictest sense of the term (this is always a matter of opinion of course). I believe they are "academic philosophers", which also has its place. This is what underpinned my strenuously perturbed mind during my conversation with David: Which one was I? This question was a palpable intersection of my life whose answer was to decide my future.

For the next year and some change (my conception of past events still remains poor), I continued floating through life without any direction. I went back to Canada to get my head on straight and then set back out for Greece. Was I to study? Become a professional philosopher? I knew the answer to this already- it was no. How could I? My philosophy was already emerging and blossoming in front of my eyes since the moment I had faced death, only 2 short years before. I was a philosopher, and I found myself alone in the mountains of Greece, wrestling with the shell of a human being that I was; How to fulfill myself?

What I had not known back then, is that a philosophy can only develop if life is lived with and by the axiomatic truths one has found in their search for purpose and meaning. Ironically, one has to become many things, be in contact with many people, and have an extension of experiences that go beyond the capability of most people. In other words, in order to fulfill one's philosophy, one must live by it. How could I do this by studying other people's philosophies? Therefore I began to live my life.

It was a beautiful Greek winter morning; the sun was shining and the birds, cats, and farm animals were sounding out over the mountainous pastures. My hair and beard grew shabby. I had been isolated in a tiny village on Evia island for several months on account of strict government lockdowns during the pandemic. Money was beyond dry at this point, and once again I found myself at a crossroads of magnanimous impact. My decisions were to either return to Canada or keep pressing forward onto the adventure that beckoned. I was ready for either one because going home meant I could finally learn to properly love someone; I had been suffering from a murky relationship that dragged on for years, and I was ready to commit if the feeling was mutual. This was not the case. As fate would have it, home would not have been an option for me in the end anyway- my country and culture became quite fascist and anyone in my profession as a filmmaker was censored and forced into exile if we were to continue to work (at the time I write this, it is still the case). With my expired European visa, no money, and no prospects, I had to borrow enough from my mentor to go to the only place I could, the Sahara. Before going, I remember walking to the little hidden patch of land that I aim to buy one day, to look out onto the bay below. I climbed up onto the shepherd's stone shack and witnessed the most beautiful sunset colours I had ever seen. From high up in the mountains, I splash into the hot Sahara desert, I remember thinking to myself. Perhaps not coincidentally, a sandstorm swept over the sky a few days before leaving, turning the sky orange- I was told it came from North Africa, where I was headed next.

I knew someone in the south of Tunisia who had invited me; The country is cheap, relatively free, and accommodating (especially to English and French-speaking foreign nationals). While

living there, I found myself learning a lot. By this time, I had been meeting with David every 3-4 months or so to discuss philosophy. He would usually ask me questions in typical Socratic fashion. This one time, however, he came out with a straightforward imperative: You should write a book, he said. It took me some convincing because...why? I knew I wanted to but I needed an answer as to "why". This is ironic because I have long ago realized that answers are only better questions waiting to be asked, so chasing such an answer can be dangerous. Yet, it is important to do- It is in fact, how I came to think about the grand ideas in this book. So I mulled it over for a while, debating with myself the "why" I should write, but in the meantime, I was running out of ways to sustain myself again.

 Douz is a great little town. They call it "the gate to the desert", and as one would expect, there isn't much there. So I sat in the Souk (Arabic for 'market') where I had been drinking that famous mint tea with the local old wise men. I sat there thinking about what to do when I moved to Tunis, the capital. Work there was rife with English teaching jobs that I loathed. By then, I had not worked for anyone for a long time and I felt like my capacity for doing the corporate, 9 to 5 shift work was beyond depleted. So I went into business for myself, teaching actors. I found a studio and began working with the owner on various projects and I eventually built my own boutique acting school. Ironically, all the other projects I had half-started in life started kicking in at the same time. Students began to hire me to teach them philosophy, I was offered a funded partnership in the import/export business and I got several marketing consultancy gigs. These events delayed my efforts to write this book, as I was busy getting my life together while bouncing back from much instability.

Thinking about it now, I am free to write precisely because I have not given up on being self-sufficient. The remaining issue is trying to figure out why I should write a book for anyone to read when I have already pretty much understood my worldview for myself. The motivation I have, beyond David's prompt, is a more personal reason; Many people who have gotten close enough have told me they can't understand me but really want to. When I said it is because I am paradoxical, they would always light up and agree with a funny satisfaction. Now I don't believe that reading this book can help them much, but it could give the right people in my life somewhere to begin.

Others tell me they genuinely look forward to reading me; As a writer who mostly writes for himself, I think it is high time to challenge myself by writing in order to be read. This could be a sort of test- It is said that unless you can explain something simply, you do not fully understand it yet. This naturally requires other people to understand me. This book could be how I achieve that. Therefore, the challenge is to articulate my views in a relatable way, without getting bogged down by philosophical rabbit holes; Due to the nature of a topic such as "infinity", I have to manage condensing literally everything there is about our existence and provide my readers with something about it they want to know.

There was a deeper truth to my question, however. Why should I write a book? As I said, I knew that I wanted to write this book, so is this not an answer in itself? I should write this book

because I want to, why did I need any other reason? Honestly, it was because I was afraid. The real question was in fact, why do I not want to write this book?

Lurking somewhere deep inside me was much fear and hesitation. I used to say that I should not write about the infinite because it is dangerous and I have been burned by it in the past; Just like Nietzsche's abyss, I stared into it so long that it had stared back into me. I remember it so vividly that I will never forget it. I was in the shower one day, after watching a particularly philosophical film. The consistency of the water drops hitting my body, paired with my highly existential state of mind put me face-to-face with infinity. In a split second, I was aware that I could 'access' time, and the power of it was so seductive that I had no time to consider whether I should. It may sound esoteric, but time froze and sped up infinitely fast at the same time. Talk about a paradox. The water had become fixed in space yet each drop was also present in all of the space it had traced from the shower head to the bathtub. I became dizzy and felt intensely nauseous and was dissociated from my body for the rest of the day. From then on, I told myself that the infinite is not something to be messed around with. Others like Georg Cantor and Kurt Godel had driven themselves insane with it, and I had begun to do the same. I have since learned that it is possible to work with infinity in a more safe and humble manner- It is what meditation is all about...

Although my fear was legitimate, there was an even deeper truth than this; I did not want to write this book because of how dangerous I could be. One must realize just how ambitious it is to try to "understand infinity" by answering the greatest philosophical questions humanity has puzzled itself over for thousands of years- It is beyond ambitious- it is delving into the realm of madness and God complex. The human mind is very susceptible to feeling powerful when it understands things about the world, that it begins to believe it can wield this power when of course, it can't. For a long time, I had struggled with the God complex and often thought I must be insane. Even as I write this, I am not entirely certain that I am not. The only reason that I am writing it, is thanks to my close friend Bettina. I had spent an entire summer living with her in South Holland and had many late nights of deep conservation and introspection. She helped me realize that in a way, I am arrogant to be preventing myself from writing. I had protested that such ideas were highly dangerous to the world, regardless of who unleashed them, and that I did not want to be responsible. She told me it was clearly not my choice, that I wanted to write this book, and that I was stifling my spirit with these excuses of "danger", "responsibility", and "God complex". Now, she agrees with me that it is indeed, dangerous to discuss what I will in this book, but that it is arrogant to believe I am responsible for all of the negative impacts it could have, as if I had the power to prevent them. By not writing, I could, but I would also be depriving myself and the world of what good I can offer. This is why I have come to believe that I must do my best to contribute this book with humility. I just hope that my ideas, if not inconsequential to people, will at least bring them some knowledge that won't just unnecessarily destroy their belief systems; I wish to spread a greater knowledge of truth- whether I am capable of it or not, time will decide.

James September 12th, 2022, Tunis.

INTRODUCTION

I suppose I should ask myself: *what does everyone really want to know?* I immediately think about our needs versus wants, which is something I have noticed about life; We ultimately want what we need- but in the moments when all that we want is contrary to our needs, getting what we need is either boring, off-putting, or downright traumatic if we are not ready for it. In this way, I guess my book will only be for those who are ready to receive what they need (if what I offer is something they need of course). I do not say this to be sensational, but rather to disclaim that the ideas within this book hold potential danger to the stability of their beliefs. This narrows down my audience to a degree that is impossible to know, but I welcome it nonetheless.

So what do we need? *Knowledge*, not belief, which is always in need of effort to maintain and at risk of being lost to the black hole of nihilism. Knowledge of what? Knowledge of what some call "God" and others call "Truth". We crave purpose, meaning, and morality, and we need the knowledge of an absolute to support these things. This absolute has to be an irrevocable constant, the fundamental basis of reality, or *the* truth, capital "T". What could this truth be? I am absolutely certain that it is the infinite, a concept that arises out of the relationship between existence and nothingness or "void". In this book, I will describe what I have come to learn about human purpose, meaning, and morality, which has emerged out of my intense search for truth- this truth which is *Infinity*.

Now, what is infinity? We are chained to an abstract image of space, going on forever. The inability to perceive the infinite here, ironically mirrors our ability to intuit and *conceive* the void. Think of what it was like before you were born, and you instantly become intimately familiar with the utter emptiness of non-existence. As Harris says, we so fear nothingness after death, that we never think to fear the nothingness we had already "been a part of" for an infinity of "time" before our birth. In any case, fear it or not, we are still capable of conceiving the void. It seems to me very important to understand what this means.

And so, where we cannot conceive of all, we default to nothingness, and so the infinite becomes some kind of indistinctive idea or mixture between existence and non-existence. This leads me to point out another important element at play here: the mind, or "consciousness", to use a more universal and appropriate term. *It is in our conscious experience* that we search to grasp what I will express in this book, and so one must keep in mind that the aforementioned "mixture" of the infinite is mine alone, and the result of my very limited and subjective individual self. If it is to be successfully expressed, however, I hope that it will reflect a bright enough glimmer of the objective reality we all share as one connected force, whatever that might mean.

In the end, it is for me already a success if I feel I have expressed it once and for all, so as to finally begin living my life with the strength of *knowing* the truth, and of no longer needing belief in my life.

Truth & Language

Human beings need to know truth in order to live their lives. Already, things become quickly complicated. What is "the truth", and *how do you know* that you know it?

The answers to these questions come with some fundamental assumptions about reality that we all hold, yet most of us are unaware of them; Understanding them is important, however, because they determine how you see the world and ultimately impact your experience and behaviour in life.

The story goes even deeper. What we decide to accept as truth in our societies can be the difference between much cohesion between people, resulting in peace and prosperity, or division, chaos, violence, war, and death- not only of individuals but of entire peoples, cultures, and civilizations.

Perhaps ironically, much of the evil in our world comes from our disputes over truth- *the truth*, capital T. We argue over which truth is true or which truth is untrue. We can instantly recognize this never-ending battle when we think of the arguments we have with our friends, neighbors, and loved ones. We also see it happening in religion, politics, academia, and elsewhere.

The reason misunderstandings happen between individuals is because we are subjective beings who experience personal truths, and we have difficulty understanding and accepting the truths of others. The reason it happens in societies is due to our inability to find an objective standard or basis for truth that can be truly accepted and shared by all. This is important because every system or structure through which we live our lives are currently built on mere *subjective interpretations* of a given **objective truth;** To begin with, there are several possibilities for "objective truth". Mainly, people believe one of the following: either the physical world is the only objective truth, or that God, consciousness, or their own subjective experience is the only objective truth. None of these are ever proven to be the *actual* truth, however, or they are not reconciled in some way- yet.

This means that religion, law, education, economics, and science- the very institutions that impact everything in and about our lives are technically flawed in the most important way possible: they lack an absolute basis to justify them. What would be most ideal is for them to be built on a single objective truth, free from interpretations.

This is not actually possible though, as we have no choice but to perceive and interpret the world with our subjective minds. There is a good alternative, however; An objective truth can be defined in such a way that all subjective interpretations necessarily interpret it the same way.

Before this can be done, we must first understand language, and how it is connected to truth; Does our language indeed, describe truth? What most people are unaware of is that there is a philosophical war between different ideological camps on this matter.

There are those who believe that our descriptions of the external world are accurate and true. These would be the scientifically minded people, who say that our ability to quantify and measure the world comes with direct proof that we grasp truth- this is because we can extract utility from our sciences. Ultimately, two other monikers we can ascribe to this camp are "the material reductionist" or the "empiricist". This is because the search for truth through the scientific method requires a fundamental understanding of the underlying aspects of the physical world, which means perceiving them with our bodily senses. Hence, they get increasingly closer to the bedrock of truth by reducing everything to their component parts: from substance to molecules, molecules to their atoms, and atoms to the quarks and electrons that compose them. Eventually, they reach their limit and are forced to face the *meta*physical questions ('meta' meaning *beyond* in Greek, as in, *beyond the physical world*). This is because once they have found the fundamental building blocks of our reality, (currently believed to be frequencies), the infinitely regressive question *must* be asked: *where does that come from?*

For anyone who is too impatient to let science continue discovering new fundamentals for an infinity of time, they inevitably ask the physicists: *where does the infinity of existence come from?* Invariably, the answer is that the question makes no sense to ask to begin with. This is ironic, considering science is a question-based method. Most probably, this is the default answer because logically speaking, infinity can not have an origin if it is infinite. Besides, the alternative option of investigating the question would be to describe non-existence, which is something completely under the realm of philosophy, being as there is nothing there to be tested or quantified. Nothing here takes away from the fact that an infinity of existential construct can never be proven *by definition.* This means that science, as a language itself, is not actually in the business of finding the truth about *what reality is*, but rather the truth about *how it functions*.

Then we have what is known in philosophy as the essentialists or "Platonists", who believe that the existential construct we are familiar with is nested within a metaphysical framework, or at least that it emerges from it. As opposed to the scientific, the people in this camp use rationality and its resulting ideas to conceptualize truths. The idea is that there is something completely *non*-physical that creates the world somehow, and already, we reach the limit of such an idea. The use of the word "somehow" here, is an unnecessary appeal to ignorance, being as there exists a clear answer: it makes no sense to state that there is a metaphysical dimension that creates a physical one. This is precisely because nothingness can not logically create a world- it has no constitution, basis, attributes, or agency in order to do so.

And yet, we remain with a lack of proof for both "nothingness" and an infinity of existence, two immense paradoxes. This means that we are either left to choose our ideological camp or alternatively, to re-examine the axioms of logic by which we operate. We would need to create

a paradoxical framework to understand these deeply paradoxical ideas. In other words, we would require *a new language*. This is something we will certainly return to in-depth later.

Ultimately, science and philosophy are camps that attempt to describe the world and its origin, as well as extract utility from it. They do this by using two different types of languages; science primarily uses the empirical language which, effectively speaking is the language of the body. Philosophy primarily uses the rational language, which is a language of the mind or consciousness. Both camps use both languages, but when it comes down to the deepest questions, they default to their primary language to establish their foundations.

For now, it must be known that these two camps also go by other names in the common world: The religious and the atheists. Although today, we see a large part of society divorcing themselves from these terms, preferring to call themselves "spiritual" instead. These people subscribe to some kind of obscure, personal worldview which is disconnected from any basis for the veracity of truth. In a sense, this is tantamount to solipsism (the belief that all of reality originates from your own mind). If any desire for truth subsists in these people, their solipsism inevitably collapses into the dark hole of nihilism. If their beliefs are obscure enough, however, they necessarily adopt and mix a variety of beliefs from both camps. In a way, this might indeed be the best option for the individual, as they learn and grow by themselves, nourishing their needs accordingly. On a societal level, however, this might be completely incompatible with any structure of organization, as many people would hold conflicting ideas about how we should run society. Thinking about it further though, this is technically what happens in democracy anyway. The alternative, more tyrannical systems may achieve a greater solidarity among people, but it certainly is not genuine or conducive to peace and freedom in the individual.

But, we are now diving into the more practical questions related to truth; How should we live our lives and how must we organize society accordingly- such questions are hard to explore when investigating truth because we try to secure truths that necessarily support the outcomes we want and need. Summed up, we can not answer these questions without finding an absolute truth, and to do this we have to understand language: We must decide if it is capable of describing truth. This itself is a problem because of another question: Is the consciousness that uses language, capable of grasping truth? In this way, we need to explore consciousness as well. By now, it should be getting clear just how tangled the nature of truth actually is.

Scientists have proved that humans do not see the world for what it is; We see the world in ways that ensure our survival. This is inconsequential because even if we did see the world for what it actually is, we could never prove it; Using our reason, we would conclude that the world is much too information rich for a human's limited capability to process this information. This means that language describes only the information the mind has access to, and it mostly interprets it for survival purposes.

This does not bear well for the argument that language can describe truth, except there is a simple question that lends hope: What *does* language describe, if not truth? No matter how

warped the interpretation of reality is, on some level we are describing *something* are we not? This something, if we name it to be language or truth, *must* be true by definition; In so far as we remove language and interpretation from it, truth remains. This truth could be our own minds, as Descartes pointed out long ago: *I think therefore I am*. If we are aware that we are using language, and even that we are removing it from truth, then we make the assertion that truth exists regardless, if not described. From there, we can expand this truth to include all the contents of consciousness, including that which we perceive as "an external, physical world".

But accepting that it is possible, what does it mean "to remove" language from truth? It would mean not using science to feed us with facts about the world. It would mean not philosophizing to make sense of these facts. This is rather "Wittgensteinian". That's all good and well for those who choose to believe that absolute truth can not be spoken of, but even they fall into the infinitely regressive problem: if language can not describe truth, how do we know *this* is true? One must use language to make this statement, therefore it is self-refuting.

Again, we see how truths tend to be things that are accepted, not proven. The only proof we have of anything fundamental, whether it is truth, language, or reality, is that such things are paradoxical to the human mind. This, one could say, is the plain and absolute truth: *that truth is paradoxical.* This does not take away from the fact that language is how we express, describe, and in some measure, prove some truths, whether we have an absolute truth to justify them or not. It may not be very satisfying to those who want to build structures on top of absolute truth, but as you will see later in this book, none of this will matter because we achieve what we want and ultimately what we need anyway.

<div align="center">Wants & Needs</div>

People need to know truth in order to live their lives. In the pursuit of what we need however, we are sidetracked by what we want. Chasing our wants with enough drive and at the cost of many things, we usually come to understand that what we ever truly want is to get what we need. Or we realize that the relationship between want and need is also paradoxical; What if you need what you want? Perhaps we go on to believe that it isn't much of a paradox because we think wants and needs are the same thing.

This is simple enough, but however we look at it, wants and needs are different at different times and for different people. We subconsciously like to believe that we choose what we want, as if we have the power to do so. Whatever the case may be, individuals have their own relationships with wants and needs and so it should be left up to people to define this for themselves anyway.

On a societal level, it becomes important; Governments typically have no choice to define what the individual need is, in order to provide it. Some governments believe in freedom for individuals to provide for themselves and their communities while others believe that a government should take this freedom and responsibility on behalf of the individual. In the indigenous and often nomadic societies, I don't imagine there is much distinction between

want and need, as their simplicity reflects a mind which is untroubled by the challenges of pursuing artificial wants. They live much more in balance with nature, which provides them with what they need, and the story ends there.

The main concern is the individual's need for truth, specifically. If individuals are what compose society, and they all find their way to an absolute truth, it follows that they will build communities that are in harmony with each other. This concern is a very popular one, as that is what religions are all about: *They seek to establish a universal truth under which all human beings can be unified to achieve peace and order.* Tragically and with irony, this is often done through force, bloodshed, and chaos before it can be achieved. Somehow, we even have a hard time living by the simple truth that we are all humans and should be treated as such. Conventions that are drawn up for the international community are necessary to help us live by this truth, and it does not inspire much faith in humanity's ability to unify under *any* universal truth- much less the one about *what reality even is* and why we are here experiencing it. Still, individuals find their own way to universal truths and share them with others. Music and other art forms seem to be some of those things.

It is fair to say that individuals need truth in order to live. Examining this statement even deeper, we can see that logic is such a truth, and we mostly accept it because it is an *a priori* truth (a truth which can be known without experience of it), and the proof is in our survival. One does not walk off a cliff because one doubts the logic that gravity is consistent. If I have always fallen when the ground ran out from under me, it is logical that I should never attempt to walk off a cliff with the belief that the possibility is there for me to float (If I want to live that is). In other words, I accept logic as truth, and it allows me to survive.

Logic is not always an accepted universal truth, however. We have seen time and time again how people reject logic and live with cognitive dissonance. We even see this happening in entire institutions sometimes. Further still, logic is not even the primary universal truth under which humans operate- *Authority* is. When we are born, we very well *would* crawl off a cliff or a ledge if it were not for the authority of our parents, who tell us that it is dangerous to do so; Hence, we accept the truth of an authority figure before we do logic, practically speaking. Does this mean that we need authority and logic in order to live? Quite clearly so. What other, older people have learned before you is often a good bet to take, and using the power of logic to navigate the world is not a bad idea either.

But these are not *sufficient* in the pursuit of truth. What is true to the degree it brings us outcomes we need, is not so true to the degree that it proves there isn't *a greater truth*- one which gives us potentially greater outcomes. Say for example, that it is true advice that working a certain job for 80 hours a week will make you rich; Such a truth is not comparable to the greater truth that you will be unhappy doing so (given that this too, will be a truth). No amount of logic or authority will be true enough to predict that you will *not* be unhappy. No one, if given the time to really think about it, would argue that it is possible to predict something so personal to someone's experience. This serves to show that there is a discrepancy between

what we want (being rich in this case) and what we need (to be happy), and no logic or authority can dictate how to proceed to achieve both. It follows then, that these things are not universal and infallible, therefore are not objective truths that can serve our subjective needs and wants.

Further still, logic itself has its limits. It is not logical to be too logical, because we are irrational beings as well- we have impulses, urges, and cravings for things which are contradictory, and at times, outright nonsensical to the point we are unsure of what we want or need anymore. Take pleasure for example, we take pleasure in pain, whether it is to dish it out or experience it; The essence of sadomasochism is paradoxical, and yet we come to see no fault of logic in it. Why bother with the logic of experiencing only pleasure when we can not even define what it is? In this way, an individual's wants/needs are fulfilled, regardless of a logical truth. In this particular case, a person simply applies more pain until they find an intersection with pleasure- cross this intersection and you only experience undersirable pain again. A good example is the overachiever, who takes on more challenges than they can handle, until they truly *can't* handle it anymore, and then they reduce their workloads. "Truth" here, is a matter of subjective experience.

On the front of an external and objective 'authority' serving as a standard for truth, not much needs to be said to convince anyone that it is a poor endeavor for the individual. When a parent, role model, celebrity, holy man, philosopher, or God lays down a given truth, the individual will eventually struggle against it in some way. We like how their truths fulfill our needs but dislike how they limit our wants. Even when the boundaries are open-ended to allow us everything we need and want, such as in hedonism, we quickly find out that the truth of this authority does not provide *either one* sustainably.

Resumed, wants and needs are connected to each other and are themselves related to the truths we accept. We know that we need these truths in order to live, and that logic and authority can provide them for us, even though they are limited. This raises many questions, because what is truth if it can not be definitively proven and just accepted? It seems better to say that they are not truths to begin with, or at least that they are not universal- meaning they are not applicable to everyone, all the time. Second, are we actually *living well*, just managing our needs and wants through these various "truths"? Are we settling for something incomplete, or is there a truly universal truth by which we can lead our lives, that will help us keep our wants and needs in balance? Finally, do we actually *need a* universal truth to begin with?

It seems that individuals on their own, require only to accept a certain truth in order to live a relatively happy and fulfilled life. The problem comes with the fact that individuals rarely come to accept truths if the people around them do not believe in the same ones. As explained before, we have evolved to accept authority as the primary source of truth, and this includes the authority of the community. People's needs can only be met if they believe in truths that are compatible with everyone else's, and this is a logical truth itself. Say that in my religion, we can kill a person for reason 'X', but the person next to me has a religion saying the opposite-

how can we erect a law making killing legal or illegal? There is a direct conflict. This is precisely why some religions make it a truth that the non-believer must be killed because the freedom to believe whatever you wish prevents a logical consistency and causes chaos between individuals, therefore chaos for the community. This works really well to sustain communities perhaps, but not when different ones come together and clash in an integrating world. This is how an individual need for universal truth turns into a societal need for the same.

The problem is deep, because although it is conceivable that all humans can come to believe "the universal truth" (in the event that we found it), we would still need to prove it somehow, to avoid the possibility of anyone being able to disbelieve it. Even then, people's weaknesses and ignorance may always prevent them from believing anything other than what they *want* to believe, *just* to get what they want. Even deeper than this is the fact that people need *more* than belief, they need to *know*. With the certitude that comes with thinking you 'know' something, comes conflict with others who think the same, only with a different piece of knowledge. This is why it is safe to say that unless we want to live in the most authoritarian world possible, we will always have to accept some chaos to allow the maximum amount of freedom that can exist, including the freedom to believe and know whatever one wants or needs...

Belief & Knowledge

We know what we believe in, but we are not always certain that it is completely true; It is as if belief is only a pathway to knowledge- It is a reasonable acceptance of some truth whose level of resolution is partly or mostly unknown to us. Conversely, we automatically believe in what we know, because knowledge is what we consider ourselves to have attained when we reach the critical point of certainty. This does not mean that such knowledge is necessarily true however, it could be entirely false; We could have believed something untrue and eventually convinced ourselves of its truth with enough supporting evidence. Yet, even evidence is not a marker for truth, because this too could be a bad interpretation. This is what pseudoscience is all about- we choose to consider only the evidence which supports what we want to believe.

One can see how elusive truth is, just as a matter of how philosophically weak 'belief' and 'knowledge' is, and how ill-equipped the human mind is to pin these down. Even with the most sound theories, some truth can always come along and change its veracity. Einstein did this when he changed our understanding of space and time by turning what we thought we knew on its head. There seems to be an infinite regress to ignorance: No matter how much logic, evidence, and philosophical engineering there is, we will always fall prey to the infinite possibilities of truth.

So this is the difference between belief and knowledge, *but what are these ideas in the first place?* It is always important to define the words we use to describe reality, and as we have already observed, language describes truths we can only ever come to accept and not definitively prove. So let us define and accept 'belief' & 'knowledge' in a different way; Let us

say that they are the same thing, in so far as *they are what consciousness accepts as truth*. The only difference between knowledge and belief is the degree of certainty consciousness has in relation to truths. This is definition is the first step that is required in forming an epistemology: *defining words and ideas*; "Epistemology" then, means *the study of knowledge*, which is by extension the study of truth, consciousness, physics, and metaphysics, and how they all relate to each other. This is important because any attempt to establish an absolute truth all comes down to the epistemological truth you accept. For the purpose of this book, let us maintain the idea that truth is fundamentally only something that is accepted and not proven, and that the difference between belief and knowledge is the degree of certainty consciousness has in relation to truths. Besides, what meaning does proof have when you hold *proof itself* in hand? One does not demand proof of the proof indefinitely, and so when it comes to *absolute* truth, we naturally have to accept it, especially when it is the infinite.

Let us now examine knowledge and belief a little more. If one believes that knowledge can not actually be grasped by consciousness and that all of our ideas are illusory, then truth is completely inaccessible to them (in theory) because, in practice, this position is a bad paradox: the statement that "knowledge is impossible" is a truth statement that refutes itself because it begs the question: *Do you know this*? Yet, it is still possible to try to live with the *belief* that knowledge can not actually be known. This would result in an animalistic existence, where one lives on impulse and without introspection.

If instead, one believes that knowledge is possible but that it is only possible through subjective truths, and that there is no objective truth, the paradox is revealed when we ask: *is that the objective truth*? The people who subscribe to this point of view must rely on the idea that truth is relative; This results in the impossibility to achieve any objective truth in order to cooperate with each other- But clearly, they must and indeed do operate under objective truths in order to function; Besides, if two individuals happen to share the same subjective truth, would this not be an objective truth? Again, it depends on the definition; "Objective truth" is already widely accepted as being *a truth that is shared in common by everyone*, and it is basically logical, so it makes no sense to see truth as purely relative. However, one's intention is not to make common sense with this point of view- Rather, it is an attempt to make sense of *the lack of an absolute and fundamental truth underlying objective truth*. The problem is that they do this by falling into the famous paradox of infinite regress, just now explained. To reiterate it with a statement: "There is no such thing as absolute truth"; Question: "Is *that* the absolute truth?".

It should now become easier to explain why this problem arises: We are beings who are eternally bonded to our subjective experience. We are always having to rely on language, belief, and knowledge to erect objective truths we feel we can never be certain of if we were to question them profoundly. We feel it would only unravel how elusive "truth" really is. Instead, we are tasked with aligning ourselves with the common beliefs about truths, just to survive or

suffer the consequences of believing the contrary, or be doomed to live in eternal doubt, which leads to nihilism.

Nihilism is the belief in nothing; This too is a paradox, because "believing in nothing" is a belief in itself, but it is a special kind of paradox. When you *believe*, you are integrating some kind of information into your conscious experience. For example, you believe the sky is blue because you perceive it that way, and it integrates perfectly. If you must begin to believe it is actually green because you have discovered you are colour blind, then it is harder to integrate because your perception is still that it is blue, having used this piece of language (the word blue) to integrate that experience. Now, if you believe in nothing, you have nothing to integrate therefore you are not actually "believing". Furthermore, you refuse to believe in *something*, and at the same time, *you believe that you are believing (in nothing), therefore do have a belief.* This is belief and lack of belief simultaneously. The consequence is that everything you perceive, you reject as being true and so you progressively cut perception out of the equation, therefore also the motivation to do anything. This is how you fall into a black hole- an existence on the edge of a void, just floating in a half-conscious state.

A new term was used here: *perception*. The simplest definition for this word is that it is *the ability to grasp information through your physical senses*. This plays a major part in epistemology because we only seem to arrive at knowledge through the physical world. Our bodies are physical things, interacting with a physical environment, and collecting information about it through our senses, *our perception*. This is always up for debate, but the important thing is to accept the simple truth that we perceive; If you shut your eyes, your visual perception stops, and no knowledge enters through it.

Alternatively, what is less debated and pairs nicely with perception is "conception". This can probably be best defined as *the conscious ability to attach representative meaning to a collection of perceptions*. Simply put, we can not perceive 1 million stars individually, but we can get a sense of their collective *meaning* by conceiving the *idea* of 1 million stars. The idea here, is used to represent the 1 million stars. The key word, however, is 'meaning', which allows us to derive utility from the concepts we hold. We would not conceive of 1 million stars if we had no need to. One might ask why we would need such a conception, and the answer would be that the ability to understand large numbers is a useful thing. Beyond this, when it comes to more abstract concepts such as "God", perhaps the need is for meaning itself, which is a need all the same. Ultimately then, we must define meaning as being *that which brings us utility*- a utility that fulfills our needs, practical or otherwise. This is the epistemology behind INFINITY LIMITED.

When it comes to beliefs and knowledge then, objectivity, subjectivity, perception, conception, and meaning are all relevant. Whether we choose to believe that knowledge is one thing or another, or that these ideas have various relationships, one thing is clear: epistemology is a continuous philosophical debate, dovetailed with the cognitive sciences we use to try to understand consciousness. In the end, whether we use technology to probe the brain,

psychology to explore conscious experience, or philosophy to define these things, we know that the mind is undeniably fundamental to the understanding of all things because it is in our conscious awareness that we practice science and philosophy. This makes consciousness an *axiom*. This means that consciousness is a starting point, from which it no longer makes sense to try to understand *what it is*, beyond the knowledge that it is axiomatic- this would be like trying to make *more* sense out of 1+1=2. This does not mean we can not try to understand *how it functions,* however, and it seems to function primarily on logic, which is itself, axiomatic as well.

Consciousness & Logic

We began by exploring language & truth to address these very words I have written, which you are now reading: My consciousness and your consciousness, both using language to describe and understand truth. We do this by using logic, which is *a priori*- this means that it is so fundamentally true to the point that we do not actually need to physically experience it in order to know it is true. For example, an animal chasing its prey will run at it in a straight line because the shortest point between points A and B is so, but it does not need to have prior experience of this logic because it has no need to, it already knows.

Unlike most animals, it seems it is a matter of complexity in consciousness that allows humans to climb a ladder of increasingly difficult logical ideas to be understood. Eventually, though, we reach a limit where either consciousness breaks down or logic breaks down. Think about this; If a black hole is infinitely dense, is it a failure of the logic of the universe? There is nothing else infinite in it: *not energy, nor mass*- even light can not be infinitely fast; Or is it a failure of our ability to comprehend logic? We invariably experience paradoxes when we think about such things as "infinity". However you look at it, it appears that even logic is not infinitely 'true', or is it...? Just because consciousness can not logically conceive of some aspects we have discovered about our reality, it does not mean that they are not true- Yet most people live under the assumption that a paradox in our conscious experience means there is something false afoot, either about the external world or about our ability to understand it. The irony here is that it is much more logical to state that paradoxes point to a deeper, *a priori* truth than logic. Besides, it makes no sense to say that logic "breaks down" because it is intrinsic to existence and has its place, therefore the universe can not be "wrong" in some way. As for human consciousness, the mere fact that it is capable of tinkering with ideas that go beyond logic demonstrates a special delineation between its capabilities and its limitations. Paradoxes are just such a delineation.

Granted, the connection between consciousness and logic may or may not be so clear; Is logic something in existence that consciousness operates, or is it *how* consciousness operates? It may be both. Either way, they are closely related, and academia has mostly stayed away from examining our use of logic at its limits. We have outlined its rules (a language called 'formal logic') and we have derived much utility from it, such as building computers and exploring space. This utility is probably why we have accepted that logic is only true in so far as it is useful to us. If something is not logical, it is deemed untrue because it has no utility. Beyond this, we

do not stray very far, because we are naturally opposed to the chaos we would invite if we were to look for utility in what is not logical. Yet, we do it all the time outside of math, science, and philosophy- we call it "art". Here, we do illogical things to express a deeper truth and to experience its meaning. For example, the theater is not very logical; We prepare conversations and events in advance to have actors play them out on display for others to watch them live a "fake life". We even build entire environments to bring these lives the proper context. We spend an enormous amount of time and resources creating these stories. We build technology to capture and modify them. Where is the logic there? Does it or does it not bring us utility? Clearly, it does, because stories teach us lessons about the reality we inhabit, and based on them we can make better decisions in the future- this is quite useful. Does it bring us meaning? Yes, because utility is generally meaningful to us. Hence, what seems illogical and "untrue" at first, has an underlying truth in the end. What if the same is true for logic itself? What if there is a greater truth underpinning logic? What if this truth is the paradox we experience when we think about reality in certain ways? This paradox which we have so quickly decided is an indication of falsehood? It could very well be the foundation for a higher logic.

On the other hand, consciousness is something we have much more interest in, studying it in psychology, philosophy, meditation, and neuroscience. These fields have dictated that the mind can reason by reducing statements until they become paradoxical, as proof that the proposition was false or nonsensical. So truth does not get a seat at the table when it comes to how consciousness uses paradoxes either. This is of course, still due to our insistence that truth *must* be tied to utility. But must it? What if the experience of a paradox is how consciousness accesses the truth about the fundamental reality of existence? Much like a branch on a tree has no utility to us in that current state, its existence is true nonetheless and its potential for utility is also present; We can break it off and fashion a tool with it. The same could be said about consciousness and paradoxes- the truth about the paradoxical nature of reality might not have any utility on its own, but this is only because consciousness is required to harness its utility and only consciousness has the need to derive meaning from it. It may be that our great need for utility prevents us from seeing the truth about fundamental existence, and the irony is that *we need* this truth. Science has already proved that humans have evolved to interpret reality- not as it is, but in a manner that ensures our survival. It has also uncovered the paradoxical functioning of the quantum level, so we are quickly approaching the truth. Resumed, it seems we are evolving a need to understand reality as it truly is, and this would mean having to understand what the relationship between consciousness and paradox is.

Paradoxes & Duality

A good way to understand something is by examining its counterpart. This is essentially what duality is about: *thesis and antithesis*. As we will see, it can also be about seeing the dual aspects of any *single* thing. "Dual" comes from the Latin: "Duo", meaning "two". Duality, then, is two things sharing the quality of being opposites to each other. For example, your hands are a type of duality because each hand is the mirror opposite of the other. The "mirroring" part is

called "chirality". Other dualities are polar opposites and are *non*-chiral. An example of this would be *existence* and *non-existence*; instead of being complementary, they negate each other. A paradox works very much the same way- it is a duality *but only to our minds*; In actuality, it is one single thing that is too big for us to encompass, therefore we twist it into what we know as a paradox. Imagine a circle, and then in your mind, grab both sides of it with your hands and twist it to create two smaller circles connected to each other through an intersecting point. It should look like an infinity loop, right? This is how we begin to fall into the misunderstanding of truth because a circle already describes infinity quite simply, and we do understand it: *it is a geometric shape with an infinite amount of sides to it*. The act of turning it into "a false duality" is what undermines our understanding of certain truths.

Beyond this, there is an essential problem to the idea of duality, and it is its own counterpart, which is the idea of *unity.* Here is the challenging question: *Is there only 1 thing or many things?* When we observe any one substance, it seems to break down into component parts, which themselves are made of one substance, also built with components and so on. *Fundamentally then, is there only 1 thing?* If only 1, is it divisible into 2? If not, then we have found an absolute substance. If yes, then we can divide any unit infinitely. So far, this infinite division seems to be the true unity that exists. Seeing it this way, it is not actually a problem, because the answer is that there is *both* a unified truth and an aspect of duality to it. The "problem", if there is any, is our consciousness' persistence in choosing one over the other as if there *must* only be unity *or* a plurality, a single truth or many truths. Officially, we probably do this because science tries to prove an indivisible unit of matter and one of space. Philosophically speaking, however, we have known the truth about unity and duality for a long time now; The Hindu religion has quite eloquently described it with their concept of "Brahman". The truth is that there exists an infinite continuum, no matter if it is material or otherwise, and it is a paradoxical unity of divisions.

The challenge is for the individual to understand it for themselves, whether through meditation or philosophy, or both. An examination of paradoxes is also helpful, and so one must realize that there are several different types that exist. The official classifications are the *veridical, falsidical, dialetheic,* and *antinomical* paradoxes.

Veridical Paradoxes

These are the kind that occurs when something is proven to be true despite our paradoxical experience of it. Prime examples here would be the barber's paradox and the Monty Hall problem. We could say that these are 'physical paradoxes'.

Falsidical Paradoxes

These create the illusion that there is a paradox, when in fact we are only missing a piece of information to resolve it, *meaning there is no paradox to begin with*. The simplest example to demonstrate this would be Zeno's arrow paradox. The statement that "a flying arrow never reaches its target" is paradoxical to us because we know that it *must* and will eventually reach

its target, yet it is still true that while it is flying, it indeed does not reach anything. The solution is quite simple. One must realize that *in time*, the arrow will reach its target, but that *in space* and while it is flying, it never does reach it. This perspective makes the paradox dissolve when you repeat the statement again: *a flying arrow really doesn't reach its target*, it is simple logic now. We could say that these kinds of paradoxes are 'paradoxes of the mind'.

What is important is being able to see these paradoxes for what they are, which is a real failure of logical understanding. The big problem behind this is that both the veridical and falsidical paradoxes begin as simple paradoxes, neither true nor illusory- it requires someone to *prove* them as either or. Until then, we never know which type they are.

Dialetheic Paradoxes

These paradoxes are unique in that they hold a statement and its negation as *both* true; They are called "Dialethia". The word itself is Greek for "two truths". The first word "Di" means *two* and the second word "alethia" means *truth*. The example is the following: John stands perfectly halfway in a doorframe, and the statement is that *John is both here and not here*. Depending on how one decides to explain the physics behind it, a dialethia can be seen as valid or invalid/possible or impossible. The debate continues but it is mostly accepted that this kind of paradox is not physically possible.

However, in the context of existence as a physical question itself, it might actually *be* a dialethia in the sense that *it exists and doesn't exist at the same time*. But a new variable enters the mix with the notion of existence because its negation is *void,* which partially erases the physical basis for it to be a dialethia. More aptly, then, this paradox might better be defined as *the co-existence of truth between the two mutually opposed ideas of existence and void.* Such an idea, that two things which directly negate each other are both true, fits the definition of a dialethia *within* existence but takes on a special exception in the context of existence next to void. We could then single it out as its own, special dialetheic paradox called the *co-existence paradox*. It has one foot rooted in existence and one foot lost to non-existence (but it is a foot nonetheless).

Antinomical Paradoxes

The word "Antinomy" comes from two others in Greek: "Anti" which means *against* and "Nomos" which means *law*. In other words, a contradiction, but it is more than that. These paradoxes are very similar to dialethia but have a subtle and important difference; It is a statement whose proposition *includes* its own negation. For example, the statement: *There is no such thing as absolute truth*. It is self-refuting because the statement itself is an absolute. What makes it a true antinomy, however, is the word "truth". Consider this statement: *There is no such thing as absolute power*. This is not a paradox because it is simply true- no one person or entity holds absolute power; It is said that even God does not have the power over free will. When we use the word "truth" in the statement though, something very special happens- the statement becomes true and false *at the same time.* Say it again in your mind: *There is no such*

thing as absolute truth- is this the absolute truth? The very fact that it is both true and false generates two statements alongside each other: (1) that there is absolute truth and (2) that there is no absolute truth. Essentially, it means that the special property of this paradox is that it is a thesis that emerges only next to its antithesis (its negation). In other words, *it exists only next to its non-existence*. Both statements emerge together as one statement, *one paradoxical truth*.

We could state that this very paradox is the absolute truth to avoid the infinite regress, *but go and prove it.* You are stuck having to prove the infinite, which can not be done physically *by definition*. This leaves us with consciousness and its ability for logic. We must circumvent the challenge of the infinite with a "supra-logical" idea, which will necessarily be paradoxical.

Mathematicians such as Cantor and Gödel are the only two who had put in the effort to prove that infinity is true and that it can not be proven. This is a major paradox in itself, and no one seems to have done much serious investigation into what it means. What it would mean (if we took up the challenge), is the human understanding of the nature of existence, by offering a definitive answer to the greatest philosophical question there is: *Why is there something rather than nothing?* There are books about what paradoxes are, which ones exist and how to think about or solve some of them, but none that diligently investigate the paradox of existence. Shouldn't such a fundamental truth come with its own proof? How can truth and proof be separate? It may just be that consciousness is so axiomatic to existence that it makes no sense for *the* truth to have proof because it is self-evident. This would mean that paradoxes *are* truths that necessarily contain their own proof.

First, however, we will need to decide if a contradiction is something that indicates truth or if it is something absolutely false and without truth. Could there be truth there? Think about it this way: *I will help by not helping you*. It is false in so far as I will not perform the act of helping, but true in so far as *a lack of help* is what you ultimately need- therefore you are helped in the end while I never helped. There is both truth and utility there, even though falsehood is present and no action was taken. Take a drunkard for example- they need help by asking their parents for money to eat because they spent everything on alcohol. By helping, the parents would do damage to their child. Rather, they decide *not to help* their child, enabling the drunkard to learn a valuable lesson and allowing them to sober up; Thereby, they are helped. This is a true paradox that plays out all over the world, right now.

What if the same kind of paradox is true, only with the absolute truth about existence and non-existence, and its relationship to consciousness and the infinite? Just as we have come to understand paradoxes with the proper concepts laid out so far, the pathway to obtaining this absolute truth requires a deeper examination of *perception* and *conception* itself.

Perception & Conception

We should observe how consciousness grasps its knowledge of truth more closely, and that means understanding our perception and conception, and how they manage "infinity".

Let us begin with the definitions provided earlier; *Perception* is the ability to grasp information through the senses. *Conception* is the process of attaching representative meaning to a collection of perceptions. When we say "senses", we refer to our bodies' abilities of sight, sound, touch, taste, and smell. Naturally, it follows that these senses are channeling information about the physical world and feeding it to the brain, where most of our consciousness seems to operate. In it, we bundle together a mixture of perceptions that take on significant meaning, and this we call a conception. The concepts we make can themselves be bundled together to create overarching ideas or theories.

Now, human consciousness has a framework around it: the brain and body- So it is a fair assessment to say that it is rooted in physics. Human consciousness also comes with an inner experience- It has an entity that is aware and believes it has an identity. This identity feels and knows that it experiences "something that it is like *to be*" as Chalmers puts it. This gives us what he calls *the hard problem of consciousness*. Why is it a hard problem? Some say it is because nothing about the brain or the body corresponds to this inner experience. We can tinker with the brain in different ways and cause different experiences for this inner experience, but we are never able to "shut it off" or "turn it on" at will; The entire consciousness can be, but we can never pinpoint or locate that "inner-self" experience which comes included in consciousness. This is what most people actually mean when they say "consciousness". Some explain it away by saying it is a mere illusion that the brain experiences and that it is still rooted in physics, but it begs the question: *who or what* is this brain if it is experiencing? Why can consciousness conceptualize its own existence, or even be able to perceive its own awareness when it meditates? Why can it have "experience" to begin with?

Such a mystery is usually solved by creating the concept of "the soul", which is the very entity that experiences the body and creates concepts in the brain. This entity comes from a *meta*physical world that has an existence that is not rooted in the physical world. This is acceptable in so far as it is an explanation, but it precludes the basis for any physical proof, therefore a tangible truth. Furthermore, this view has no philosophical merit either because it has not yet proven how existence can be metaphysical.

If the hard problem of consciousness can not be solved either by a physical or metaphysical approach- they both flat out run into a logical wall, a very simple wall blocking a very complicated problem that nevertheless exists. But is it complicated? Or do we hold concepts that are not well-equipped to overcome "the hard problem", because *they* are what makes it hard? It seems that we chain ourselves to having the need to *perceive* consciousness in a physical manner, with our physical senses in order to prove it exists.

This leads us to the alternative concept of "panpsychism", which is the view that consciousness is not physically discreet, meaning it does not directly emerge through the brain. Rather, it emerges as part of existence, like a field that is tuned into by the brain, as if it were an antenna. This is getting closer to the truth because it stops assuming that the matter of the brain must be inextricable from conscious experience. Still, it does not explain why existence (which is still

physical as far as we know) has conscious experiences in it which can't be explained through physics.

Have we exhausted the relevant concepts? Must we wait for science to explain it one day? It seems hardly possible, being as it is almost entirely not a matter of physics and is rather a deeply philosophical question. This paves the way for new concepts that are free from the old ones that have run into the dead ends just mentioned. Consciousness, in other words, must continue to try and conceptualize how it exists. It has certain stipulations to respect, however:

1: It must explain how its existence emerges, *therefore how existence itself emerges*.

2: It must prove whether consciousness is caused by existence or is a result of it.

In regards to the first stipulation, this is because human consciousness is clearly fundamental and intrinsic to the physical existence we inhabit- the matter and energy that shapes our bodies and brains emerge with it at the same time. For the second, it is precisely because we know that our brains are relevant but that consciousness is not only tied to the physics of the brain.

How can this be done? It perhaps requires an epistemology for both physics and metaphysics, respectively; Both would function independently from each other yet remain compatible. This means we could navigate reality by perceiving the physical world and understand it the way we are already doing it, while *also* operating an epistemology that allows us to understand our own consciousness; Again, because it is intrinsic to existence, we would simultaneously be able to achieve a concept to understand how existence emerges as well.

The "epistemology of physics" means operating under *the law of causality*. Simply put, existence, and let us now call it "general consciousness", causes the physical makeup of our brains which causes "human consciousness" to emerge. We perceive this world, create concepts for it/about it, and experience an inner self. This inner self is aware that it exists and knows that it knows, but does not know *how or why.*

This is where an "epistemology of metaphysics" comes in. We must use to it conceive an understanding of the origin of existence and consciousness, *so as to at least know the how, if not the why*. Effectively speaking, this means either proving nothingness or the infinite *or both*, because logically speaking, the origin of existence *must* be that it exists infinitely and/or that it emerged from nothingness. The task here is being able to conceptualize the infinity of existence, which is not so difficult because we do it all the time; The humble circle provides us with a meaningful concept of infinity; It is so successful in fact, that there is a great fascination with all manners of circular representations of infinity, such as the yin yang, the mandala, the spiral, mandelbrot sets, the number zero etc.

The true challenge is having to create a concept for *nothingness* because we must do it without perceptions. "Nothingness" does not exist in order to be perceived to begin with, and as explained twice before, we require perceptions to create concepts. One might ask why it is important to conceptualize nothingness when we have the perfectly good concept of an infinite

existence just sitting there in our minds. Well, we have the concept but a concept on its own is not proof, especially with an infinite amount of information we can not possibly perceive in order to prove; We will never be done observing existence as it rolls out infinitely. In the pursuit of absolute truth, this means we are forced to consider nothingness as an alternative. Besides, we should not assume that the infinite is existential alone, it may just have to include nothingness because an infinity, if it is truly limitless, must include the void *by definition*.

How then, can one achieve the concept of "nothingness" without the use of our perceptual faculty, being as first, we *must* perceive (which means experiencing a causality), and second, that the concepts of *infinity* and *nothingness* stand apart from causality? (Nothing causes infinity because it is infinite and nothing can cause nothing because it is nothing). To begin with, it is not so much that these concepts stand apart as much as the mind can not access them through the perception of causality- *it can*, however, perceive *the experience it has within its consciousness when it succeeds in conceptualizing nothingness and the infinite*. Such an experience occurs when one understands *the infinite paradox* or "the great antinomy". Amazingly enough, when one taps into it, their experience is met with the simultaneous feeling of "the fullness of existence". Effectively, it is where the maximum extent of both one's perception *and* conception is achieved.

Normally, when we try to conceptualize nothingness and the infinite, we are applying our (limited) perceptual experience of causality to the highest (unlimited) conceptual state, and this is an error. Infinity is unlimited, and so we must use paradoxical logic to go outside of our perceptual limitations in order to conceive the infinite existence as *undifferentiated* from nothingness- And although it includes it, such a thing is free from "cause" and "effect". This means that infinity, existence, and nothingness are all unified as one, absolute truth- this is the concept that needs to be achieved.

How can paradoxes possibly allow us to conceive it? This is what we finally explore next.

Existence & Non-Existence
Existence and non-existence do not exist without co-existence.

There are three possible perspectives to consider when explaining the relationship between existence, non-existence, and infinity.

1: Existence is infinite.
This is the materialist reductionist view and is quite popular in science. It defaults to the idea that existence is infinite because there is no logic to "nothingness", as it does not exist to be "nothingness" to begin with. The usual explanation is that the question of void makes no sense to ask, and the comparative example given is a ball: *it makes no sense to ask where it begins or ends because it is a sphere*. We can only measure its diameter. So infinity is likened to this sphere because science treats existence as a spacetime construct to be measured in the same

way. The irony is how science substitutes one lack of a logical foundation for another, because there is no logical foundation to infinity either; *It is a sequence of beginnings and endings without beginning or end.* Further still, the ball example is not a genuine explanation for existence because one must ask: *the universe expands into what? And out of what?* This is why science is right in that existence is infinite, but wrong in that it is necessarily physical.

2: There was an infinity of nothingness and post-event "X"there is now an infinity of existence.
This is the essentialist view and is quite popular in both science and religion. The big bang is used as a benchmark to prove that existence came from nothingness, either by God's hand or by some naturalistic explanation such as "quantum fluctuations". However, whichever one chooses, they fall into the infinitely regressive question: *What created that?* God is told to have always existed, or that it created itself from nothing. Science either says the same about the universe (that it is self-referential), or it defaults to ignorance and says it is "yet to be discovered". There is a partial truth in all these views, but one thing is certain to be logically valid: *If nothingness did exist, it was infinitely void. If existence now exists, it must be infinite.* These are true statements no one ever contests, and with good reason; No matter which perspective is taken, the one, immovable constant is that *infinity* exists, regardless of a Spatio-temporal construct or a lack thereof. An infinity of existence, an infinity of nothingness, or an infinity of both *is an infinity all the same*. Therefore, infinity transcends both existence and void, serving as the baseline for absolute truth.

3: Nothingness and existence co-exist.
This is the view INFINITY LIMITED holds. First, the concept of "infinity" is the great Antinomical paradox, which is to say: existence emerges next to nothingness. Second, the notion of "co-existence" between them is the Dialetheic paradox, which is to say: a physical state which breaks the law of non-contradiction, and the co-existence of existence and void certainly does break this law. So we now see what remains: with the statement that *"existence co-exists with non-existence"*, we have *an Antinomy describing a Dialethia,* and by the symmetry of identity, the inverse as well.

This means that the human mind is capable of encapsulating nothingness or of rendering it compatible with existence. Regardless of the void being physically indemonstrable, the statement posed as a question turns it into its own infinite regress which logically proves it when we answer it with two paradoxes: *Does existence co-exist with non-existence?* The answer begins with both *yes and no, (dialethia)* because if we answer only "no", we remain with the truth that existence is infinite, and if we answer only "yes", we still remain with the truth that both are infinite- And we must end by saying that *they co-exist (Antinomy)* in order to achieve *the proof* that infinity exists because the infinite existence *must* include an infinity of nothingness to be truly infinite; *That which is infinite is necessarily infinite*. In this manner, infinity proves existence and void while existence and void prove infinity- they mutually prove each other, as long as we apply the concept of *co-existence;* Such a co-existence becomes both an antinomy and a dialethia, reconciling existence and void to generate absolute truth.

As an equation, the paradox of absolute truth looks like this:

∞ = Mt (Infinity equals absolute truth)

As an equation which explains and proves *how*, it looks like this:

∞ = [A+Dt ‖ X] = Mt

Translated: Infinity (As an antinomy) equals the antinomy of [existence (A) plus the dialethia of co-existence (Dt) in parallel with (‖) non-existence (X)] equals the *Monoalethia* (Mt).

"Monoalethia" in Greek means "Single truth" or, absolute truth. What it is, this absolute truth, is a paradox within a paradox within a paradox; It is a dialethia within an antinomy that emerges from the antinomy of the infinite. Perhaps not coincidentally, the beauty of the symbol "Mt" also signifies the concept of "Metatheos", meaning "Beyond God". In a way, achieving the concept of what could be called *co-existence theory,* is an act of *metatheos;* It is an act of going beyond God as a way to prove it- by seeing infinity, which is beyond any description of the physical and metaphysical dimensions.

The symbol of parallel (‖) is meant to separate the variable of existence (A) and the variable of nothingness (X). This is for a couple of different reasons. First, it signifies that existence and void run alongside each other, as they are both true but separate in our minds. An explanation of how we can better understand this will follow in the *physics & metaphysics* chapter. Second, it shows how existence *co-exists by itself* (A+Dt) *before* the parallel. It could have simply been "A+X" (Existence co-exists with non-existence), but then we would not understand *how*. By showing the paradoxical idea that existence can co-exist by itself, we can begin to conceptualize the void. This is because a co-existence between "two different existences" can only be possible if they are separated by a void if we are to remain logical. However, being that void can not be perceived *within* an existential framework, we reduce void to an unknown variable (X), we apply the paradox that existence (A) co-exists by itself, and place void which remains unperceived on the other side of the parallel. This is how we create a concept for nothingness without the need for direct perception, thereby making it *known*.

Now, what is the relationship between this concept and our consciousness? Being as we are capable of the concept of "nothingness" (what we sense is the essence or soul to our reality), we seek a satisfactory answer as to what our own relationship to existence is. To do this, it is important to achieve "metatheos" to finally experience and understand *what consciousness is and how axiomatic it is to everything;* Understanding infinity also means examining the co-existence between "being" and "non-being", therefore, the act of metatheos is ultimately an examination of our consciousness as well: *our* being.

This examination is as follows:

1.1: When we think about the void, we fall into infinite regress (creating a mental image of white or black, which is existential therefore not truly void).

1.2: When we think of infinity, we experience a paradox: inevitably chained to the experience of causality, we think of a continuum of beginnings and endings which itself has no beginning or end.

1.3: Therefore, the experience of a paradox when we think about the nature of existence and consciousness shows two things. First, that this is where human perception ends; We are unable to meaningfully perceive much more than perhaps a few thousand objects individually. Second, that this is where human conception begins; We can create a meaningful, mental representation of something too big to perceive, such as a circle to denote an object with an infinite amount of sides for example. We are satisfied with this, which is why scientists default to an infinity of existence and the religious default to God's infinity, leaving the question of nothingness unanswered.

1.4: The concept of "nothingness" is an important one to understand if we are to understand consciousness because we are unable to explain its origin through existential means alone. Defaulting to an infinity of existence (whether it is God or nature) every time, we inhibit ourselves to see how axiomatic consciousness is to everything. We do not see how consciousness is itself, *infinity*- the all-encompassing power of existence and void. We often understand this in an intuitive way however- or rather we *experience* it when we are meditating or enter a flow state.

Granted, it is not as easy to tap into it through logic alone, primarily because it is paradoxical and it requires one to accept paradoxes as truths to begin with. Further still, the way infinity has been described so far does not come with many physical or visual examples to help the mind absorb this kind of framework.

<div align="center">

Physics & Metaphysics
Why is there something rather than nothing? Because nothing is something- *it is everything.*

</div>

Let us begin with the simplest yet most mysterious beginning: the zero-dimensional point. Look at the point in the center of the diagram below. Imagine that it is nothing and everything at the same time. How can it be nothing? Well, it is zero, meaning it has *no dimensions*; Yet, it is also the anchor point for every other dimension of existence, running into infinity; It is what makes them possible. And so, the zero-dimensional point includes every other dimension within it. This is the paradox: *It is every dimension while also having no dimension*.

D1
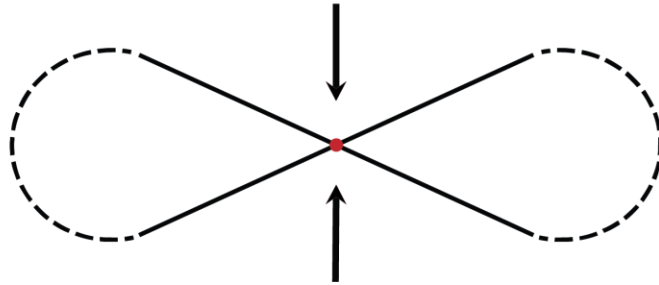
The next step is to understand how the first dimension of spacetime emerges from the zero-dimensional point. Look at the diagram below and imagine you are splitting the point in half in order to have 2 points. Notice how a relative line forms in between them. This line is the first dimension. On it, we can go in two directions, forward and back.

D2

SPLIT

1-Dimentional Line

Forward + Backward
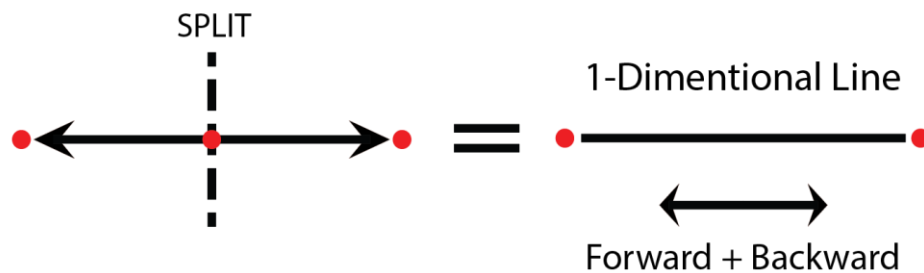
Now, let us split both the zero-dimensional points on either side of the line. Notice how we end up with 4, zero-dimensional points that bind four, 1-dimensional lines together in order to create a square surface; This is the 2nd dimension. In it, we can move forward, back, left, right, and by extension, diagonally.

D3

2-Dimensional Surface

* Up, Down, Left, Right ,
and by extention, diagonal.
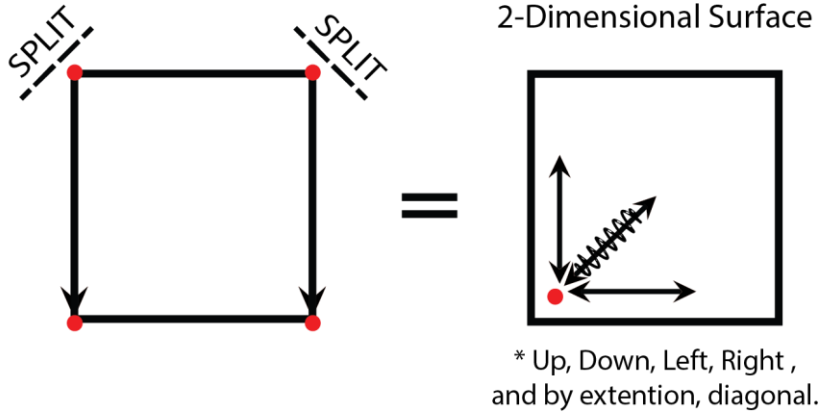
Let us repeat the process one more time to arrive at the 3rd dimension; We split all four zero-dimensional points to create a total of 8, binding together *a cube*. In it, we can move forward, backward, left, right, up, and down. This constitutes the 3 dimensions of space and time we are familiar with. In it, we can move forward, back, up, left, right, diagonally, up, down, and by extension, in a spiral.

D4

① ②

3-Dimentional Space

Forward, Backward, Left,
Right, Diagonal, Up, Down,
and by extention Spiral.
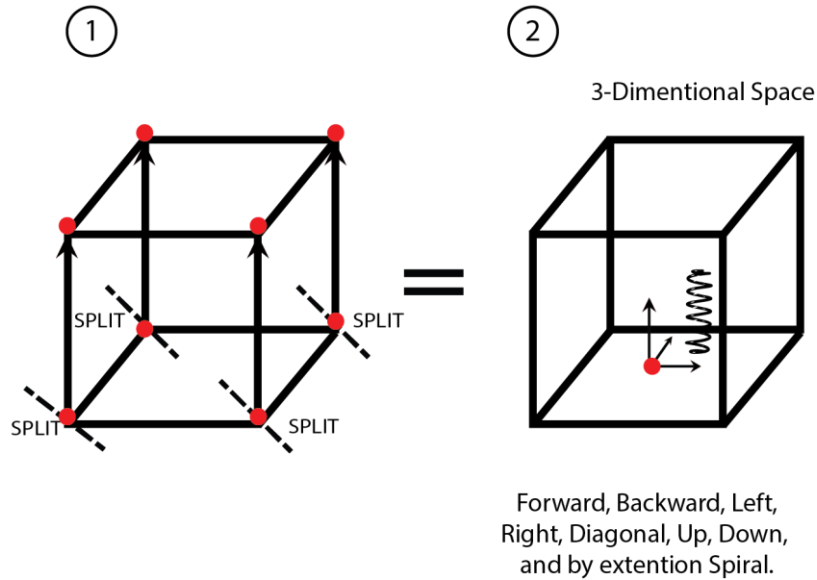
The dimensions do not stop there- They keep on going. We can not perceive them as they are, but we can conceptualize them through a 2 and 3-dimensional representation. Let us observe what the 4th dimension looks like. Take a look at the 3D cube and split the top four zero-dimensional points (ZDP). Notice how it creates another cube on the top face of the first one (1). This is only 1/4 of the 4th dimension, however; To achieve the full representation of the 4D, *all six* faces of the 3D must mirror the cube in the same way, so let us add them now (2). This is one step closer, but not quite finished because these cubes are separate from each other, and so they are just 3-dimensional worlds existing beside each other, not truly forming the 4th dimension; From the 4th dimension onwards, nothing is separate in quite this way. All the ZDPs (32 in total) collapse back in on each other to 1 ZDP again. This is where we can not possibly perceive what the shape actually looks like because technically, *there is nothing there*. So for now, we will only do it with the top 4 ZDPs of the top cube; Try to imagine how stretched and flattened it would become because all of its corners are being pulled outwards by the other cubes (3). In the 3D representation of the 4th dimension, we perceive *all six* outer cubes as flattened, which makes the 4th dimension look as if it is a cube inside of a bigger cube (4). We call this a *hyper-cube* or "tesseract".

D5
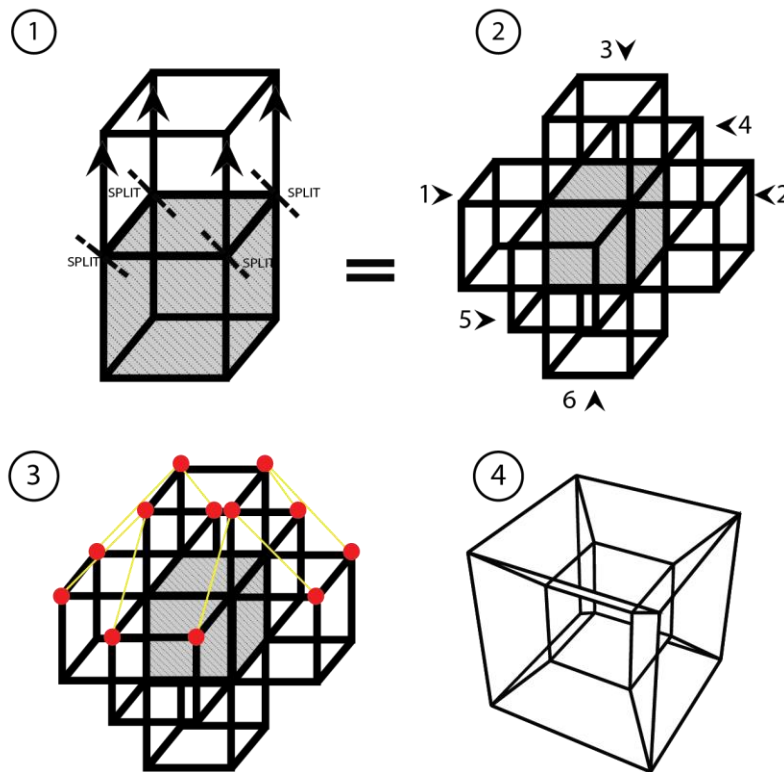
Now, if we *could* join all the ZDPs of all the cubes together, we would flatten all of them beyond any recognition, or perhaps it would appear as some kind of sphere to us. What is special is that these dimensions go on forever, and each tesseract looks more and more complex and

beautiful. The only reason it can all exist is due to the zero-dimensional point, which means that *nothingness is everything*.

Now examine the following diagram again and notice the relationship between the paradox of infinity and the spatio-temporal construct. There are ZDPs on the existential side now. Each point represents an anchor point for the dimensions (1). Every time a ZDP is divided, it creates one more dimension, bound by an **exponential** amount of ZDPs (The first dimension is bound by 2 points, the *2D is bound by 4 points*, the 3D by 8, 4D by 16, and so on *ad infinitum*. This means that between each point on the 1-dimensional line which composes a side of any given dimension, there exists an infinite amount of ZDPs and this goes on forever (2). Being as there are an infinite amount of ZDPs creating an infinite amount of dimensions that are all connected to each other, all these points and lines fill the entire side of existence (3).

D6
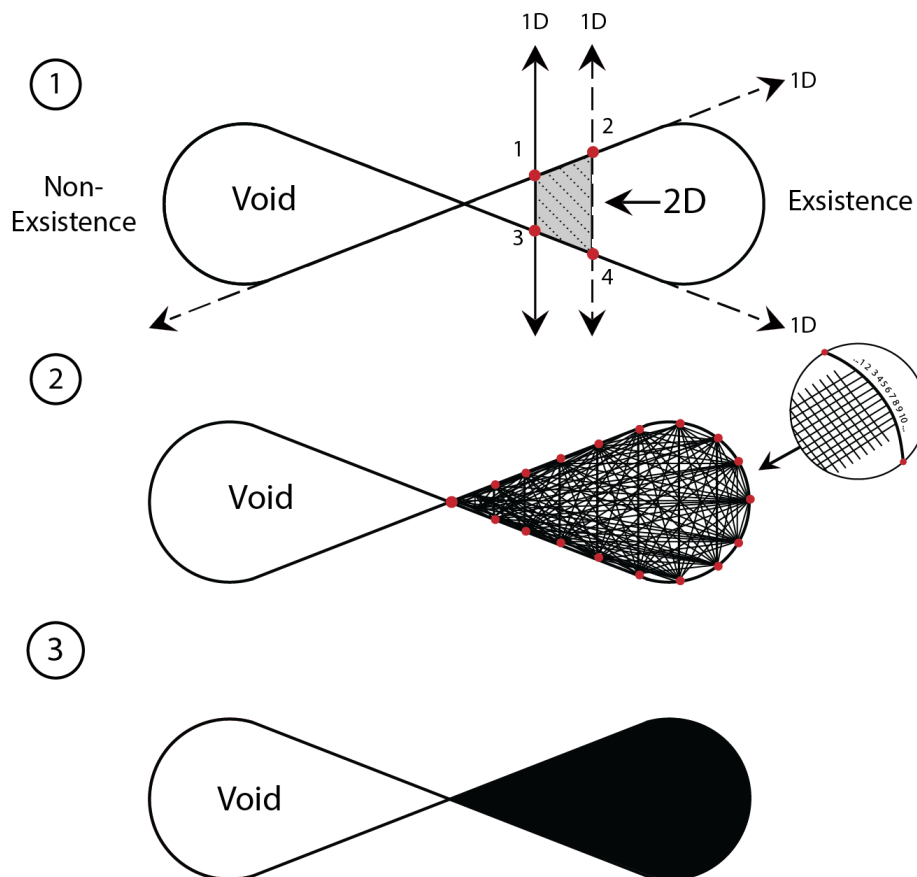
Do not forget, a ZDP is *nothing* therefore the dimensional sides they create do not exist either, meaning that the *something* of existence is *nothing (1).* Earlier, we stated that "nothingness is everything"- well, *both* are true in alternation ad infinitum: *Nothing is everything which is nothing which is everything* etc. The reality, however, is not that there are 2 contradictory truths: *there is only infinity,* which is an absolutely pervasive coupling of existence and void.

The only reason there is a differentiation between "everything" and "nothing" is due to human consciousness; It is difficult for us to conceptualize a unity that includes something metaphysical because we operate existence through *duality*. At the same time, the discrepancy in the reality we experience comes from the absolute certainty of "the void of infinity" that we sense with our intuition. The simplest visualization to counter this is a simple cube of space that we infinitely fill with zero-dimensional points (2).

D7

①

②
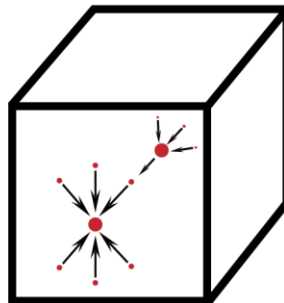
This leads us to the next question: Where does consciousness fit in? The answer only emerges through a single perspective: *nothingness, again.* Take a look at the hypercube representing spacetime. Notice the two red ZDPs which find each other on mutually opposing sides (1). Imagine holding the hypercube in your hands. Something special happens when we align the 2 points, one in front of the other: a hexagon appears, making the cube *disappear* (2). Now there is only 1 zero-dimensional point in the center and 6 sides surrounding it. These sides are illusory; Do not forget, the dimensions are nothing but *infinity-* and so we begin to see it too (3). The interesting thing is that there are *two other* infinities alongside it (4). This makes sense because there are infinities within infinities *infinitely*. As proof, if we draw a 5-dimensional penteract which has 10 sides (a decagon), *five* infinities pop out (5). It follows that every other dimension creates infinities, although maybe not all of them are paradoxical.

D8
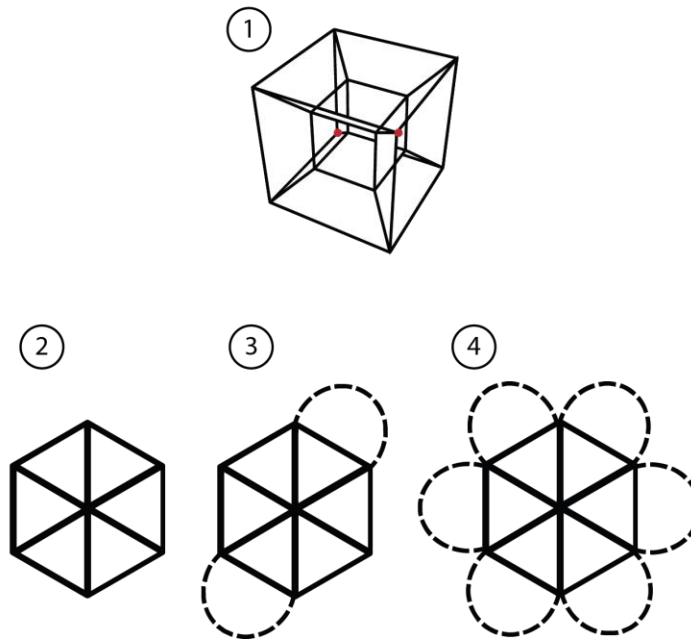
At this point, it is important to remember that infinity is perceived by human consciousness as a paradox, and so for our intents and purposes, infinity and paradox are the same thing. One should begin to understand what consciousness is now; By taking a *single* perspective of reality, we collapse the existential construct by aligning only *two* zero-dimensional points- in other words, *we unify the dual-functioning aspect of our human consciousness* to therefore see **nothingness**, represented by the ZDP in the center and **everything**, represented by the 4 dimensions and 3 paradoxes by which we live that surrounds it (1). Consciousness then seems to be *you*, who takes this perspective to see infinity- It should come with no surprise then, that what you are seeing is also paradoxically *you*- Hence, you *become* infinity. Some refer to this as "God-consciousness".
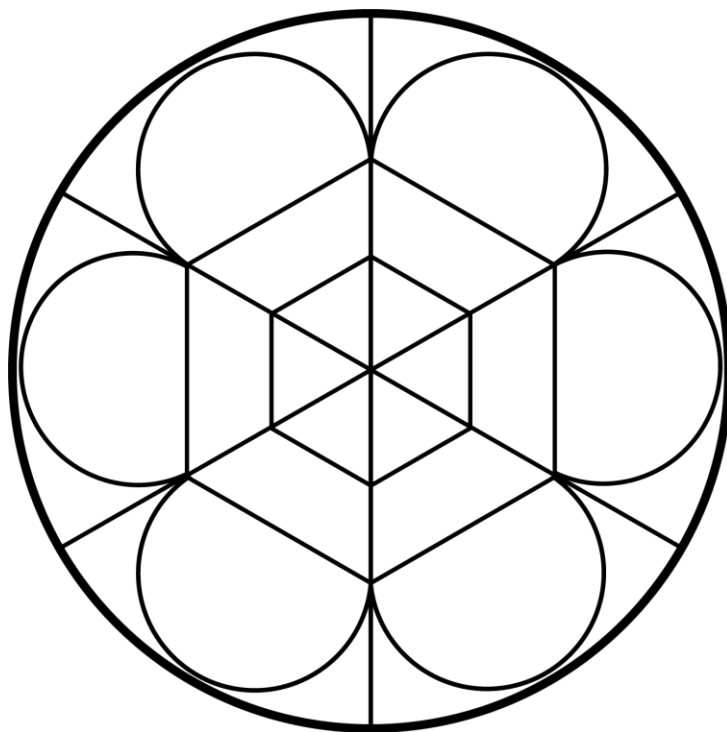
This geometry eloquently reveals the mystery of existence in a neat and comprehensive manner and so can now be called *the Logos*. Such a symbol unites everything we know about physics: points, lines, circles, spirals, triangles, squares, etc (1). From now on, however, one should see no difference between physics and metaphysics as they are reconciled by the Logos.

D10 (mark through colours)

The following question only comes too naturally: *What is the purpose?*

Purpose & Meaning

The awesome and unbelievably beautiful feature of infinity is that it not only emerges with a simple explanation for itself (∞ = Mt), but that *this same one also answers every other major philosophical question we have always struggled to answer*, such as purpose, meaning, morality, practicality, and perfection. Naturally, they all stem from how our physics functions.

Let us return to the infinite line; Anywhere on this line, we can create start-points and end-points, at will (1). We can make them as far apart as we want. In between them, we can add more points as well, ad infinitum (2). This is the simplest way to understand duality and relativity. Each point creates a separation of the line, turning it into two lines on either side of it (3). Each point is relative to each other through the space that separates them.

D11

The simplicity of duality and the relativity it creates translates into the physical world we inhabit. Take two of these points and imagine they are two people instead (1). The space between them is still what makes them relative to each other. A straight line can be drawn

from one to the other in order to connect them, or *unify* them. For now, they are a duality: *two parts of one whole*. This is no romantic idea, it is the truth because both people are made of matter, which itself is made of energy. At the beginning of our universe, this energy was unified in a single *point*.

Now, all matter and energy is scattering through space in a process called entropy. Some of it interacts, however. The mere presence of energy suspended in spacetime comes together to form matter because the gravity caused by space compresses it. This is how stars and planets are formed. On these planets, life evolves and leads to the complexity of consciousness we now possess. As humans (like points), we move around the world from point A to B to C, trying to accomplish our goals. This is how purpose emerges. A child goes to school to learn. They learn in order to work one day. They work to support themselves and form families. Families form communities, communities form societies, and so on. Every person has a goal they move towards. The beginnings and endings of their journey forms their lifetime. Every goal they choose and fulfill for themselves *is* purpose. Returning to the child, their purpose is to accomplish all the goals ahead of them in order to achieve their ultimate goal (It could be happiness, success, love etc). Whether they reach it or not is a matter of chance or fate, as one chooses to believe.

Finally, all the goals or purposes we pursue is how we derive meaning. For example, a doctor saves the lives of other people so that they can go on to fulfill their dreams and love their families- The doctor finds meaning in the purpose of saving lives, therefore they find every necessary part of their job meaningful. They find every menial task of maintaining their home, health and personal life in order to *continue* to derive meaning from their purpose, meaningful. Until one reaches that level of fulfillment, they find life quite difficult, and a major question becomes apparent: what is the purpose of any of it?

Why derive meaning in order to fulfill a discreet purpose? What is the *absolute purpose* for all things? To answer this, we must return to the line. Notice how we have a beginning (A) and an ending (B). This parameter is arbitrary because it can be placed anywhere on the line. What we want to know is where the beginning of the line *itself* is, and of course, we know that the line is infinite therefore without beginning and end. Does this mean there is no absolute purpose? It is easy to assume this under enough scrutiny of thought. Besides, we know that any answer will inevitably fall into an infinitely regressing question; If the absolute purpose for existence is "X", then what is the purpose for "X"? Even after having gone through the Metatheos and seen the Logos, it begs the question: What is the purpose of *infinity*?

Remember, finding the antithesis to any given idea is a good way to see *what it is.* So let us use duality as a mechanism for understanding again, just as we did to understand *nothingness.* In pure philosophical fashion, we do this by asking a question: *what is the antithesis of "purpose"?* Some say it is 'absurdity' but it can not be because absurdity has its own opposite: *logic*. Others say it is 'meaninglessness', yet this thesis has 'meaning' as its antithesis, and we know that meaning is derived from purpose and therefore can not be in opposition to it. Could it be

pointlessness? Not quite, because the opposite of pointlessness is *a point*. We know that points in space derive their own purpose in relativity to each other, so a simple point or purpose *in* existence can not be the opposite of the absolute purpose of existence itself.

This is strange, because most other things and ideas have an antithesis; Up vs down, hot vs cold, beautiful vs ugly, nice vs mean and so on. Could it be that absolute purpose has *no antithesis*? Yes, and here is why: Whatever one places at the opposite of absolute purpose immediately takes on purpose- *which is to be the antithesis of purpose.* So it definitely can not have one, logically. What does it mean for something to be without an antithesis? *We call it an axiom*. Take a look at the arrows revolving around a single point- we would not ask what direction the point is heading towards because it self-evidently points in *every* direction (1). An axiom is just that, an apriori truth that does not require any proof or experience of it in order to know it. The issue here is that while "absolute purpose" may be axiomatic, we certainly do not seem to *know* it.

There is a way out of this however. We could say that absolute purpose exists because it is what allows discreet purpose to exist. Now while this is true, because the infinite spectrum gives way to infinite possibilities of *limited* purpose (ex: the purpose of a glass is to hold liquids), this definition is a teleology. This means we are explaining something by its effect or its utility, and not by its *cause* or *purpose*. For example, if we say we have legs so we can walk, we are not saying *what legs are* or *where they come from*. Simply put, it is circular reasoning, and we are not satisfied with this kind of answer.

There is yet a better answer. Peterson explained it concisely once, by asking a **paradoxical** question: (paraphrased) *What kind of limitation does the limitless have?* Most people naturally answer that *it has no limitations*, but it does, and it is precisely that it has no limits- This is a limit in itself. Therefore, the limitless exists with limitations to render itself limitless.

It is as if infinity is an eternal void that creates an unlimited amount of limited, existential constructs. Such an awesome state comes with the realization that it is so very simple and above all, *logical*. There is no paradox to the absolute purpose of the logos, while the logos itself is entirely paradoxical. Its purpose is so intrinsically *true* that we can not describe it any other way but by saying that *it is to be perfect*.

What does this say about our lives though? Does it mean we are perfect, no matter what we do? How do we go about achieving our personal purpose as individual human beings?

Perfection is not static, it is a continuously fluid and changing entity. This is of course, paradoxical because if perfection is truly perfect, it should not be changing, logically. The same solution as with purpose applies; In order to be perfect, perfection must include an infinity of imperfections. In this way, the absolute purpose of infinity is to be perfect, which gives rise to the world and its limitations and imperfections- *us*. One could say that our personal purpose is to strive for perfection- *what* this is, of course, is always changing. Therefore our task is to build systems of morality and pragmatic ways to live, eternally adapting them to the infinite.

Morality & Practicality

The secret to how morality works lies within the 3 infinities or paradoxes we witnessed emerging from the logos. The first paradox is quite clearly the infinite- that which gives rise to our spacetime construct, which is the second paradox. The third is the matter-energy within it- but more specifically, *how it functions*. There is nothing esoteric here, everything basic about reality is fundamentally paradoxical to us; The fact that there is an infinite continuum without beginning or end and that it is neither existential nor void- such a thing transcends logic, nothing could be more paradoxical. However it is that our spacetime emerges from infinity is clearly a mystery to be solved, but the aspect of relativity space has is what also makes it forever paradoxical.

The notion of space and time is what determines the *connection* between things therefore also their *meaning*. For example, a bomb going off in a train station one hour after you have been there is a relativistic thing because the only separation between you continuing your life or your tragic death is a matter of *location and timing*. However, a bomb going off in a country 3000 kilometers away in a train station of a country you do not even know exists has no personal meaning to you because the proximity is not close enough. However, you are still *connected* to this event because you *could just as easily have been there*- the fact that you weren't is arbitrary. We measure things in probabilities to make ourselves feel safe but in reality, it is *possibility* that rules. All things that are possible are ultimately meaningful only depending on the relativity we choose to apply, but we are always connected to every possibility because relativity is always present- the space and time *between* points never cease to exist. How strange is this? How can two things be separate yet connected at the same time? This is the paradox.

This brings us to that which is connected and separate at the same time: *Matter-energy,* th*at* which makes up all things*,* all things that function through *duality*. The world we know, with all its stars and planets, is only a leftover- it is the product of two particles having popped into existence together, one annihilating the other to leave the other behind. Where the other is is a mystery, but already we exist as a collection of single things, created by a duality. This is not all; When two meteors bump into each other in space, knocking one into planet earth to deliver the necessary components for life, this is a matter of *two* possible outcomes at that moment in time: *the meteors either would or would not bump into each other*. They either would or would not have collided perfectly to send one to earth. This meteor either would or would not have had the components required for life. The possibilities that lead to each event are always dual. There is more; Everything we know is a matter of duality: up and down, left and right, hot and cold, good and bad, and so on. Interestingly, relativity has its place here as well. What is "left" in relation to "right" without something against which to measure that? When we set a cup down onto the left side of a table, it is only left because we have a surface with a certain length we dictate has "a middle". This surface is the relative object to the cup which allows us to have the duality of left and right. In this way, duality is just as much a part of relativity as relativity is a part of duality; It is the dual objects of the cup and table which allows relativity to exist

between them: Without a table, the cup can have no relativity with the table, and vice versa; The cup can not be on the left or right without the table. Relativity and duality go hand-in-hand.

This simple binary is a function so intrinsic to existence, that it is the very reason we are around to begin with. Evolution is a process of determining what will live on and what will die off based on pure binary; A bear near the arctic circle whose genetic anomaly gave it white fur when it was born is what gave it a greater chance of success in hunting because its prey could not see it in the snow- this gene or collection of genes as the case may be, could or could not have happened. There is no "in-between" there. This is what we call "natural selection", and nature only selects based on *2 options*: whether something works or doesn't work; The bears whose furs stay dark and contrasted with the environment just does not work for survival. Somehow, the unimaginable sequence of selections required to bring humanity into being is an awesome one, and even more so when you take into consideration what we have created: The computer.

This too functions through duality- It is the literal alternations between 1s and 0s which is how the virtual reality of computers emerges. The idea is quite beautiful. There are things called "logic gates", which are doors that allow the flow of electrons to pass through when they are open or stop them from passing when they are closed. If the electrons do pass, the result for that door is considered a "1". If they do not pass, it is a "0". With a long string of these 0s and 1s, we encode instructions that determine what should be done. Being that they are the mere presence or lack of presence of energy, this binary code is a literal *alternation of existence and non-existence*, and from it, we create a form of reality! If that is not enough, it also creates *intelligence*. This is the height of the power of duality- and yet, all things are made of energy: only *one* thing.

This brings us to matter, which is made of energy and has many many different forms. How can one thing be the substrate material for an entirely *different* thing? And this second thing also has the potential to create yet *another* different thing to itself, creating another duality, and so on. This continuous splitting of materials is a process that turns one substance into many, and we know *how* this happens: It is simply that energy can have different states which turn it into various types of matter (through different amounts of electrons *being present*). In the end, it is still one substance being many things, which is quite paradoxical on its own.

Further still, if reality at its base is absolutely unified (infinity), and all things in spacetime are connected (relativity), how can anything be *dual*? This is the *very* paradoxical thing about duality. Does this question really matter in the pursuit of morality however? Must we "resolve" these paradoxes in order to create and live by an ethical system? Quite obviously by now, simply *no*. Paradoxes may be the base reality and seem irreconcilable with the logic *we think* we use to navigate the world, but the truth is that we function paradoxically, perhaps even more than we do logically. We hold cognitive dissonances in our minds and feel conflicting emotions in our hearts. We say one thing and do another, all because *we have no choice*. As a result, our systems reflect this: law, politics, religion, and others all float on paradoxes they try hard to ignore; They may all claim to be founded on rock-solid logic, and sure they do *operate*

with a lot of logic, but they all rest upon the underlying paradoxes described thus far. The task then, is to understand how we have built our systems to see them as they really are.

When it comes to morality, we determine them based on *three ethical systems* that we derive from *our physics*; To see how they map onto each other, we will now examine the three, axiomatic paradoxes of our world. Take a look at the first paradox of infinity (1); It represents an absolute truth, which is by definition an *objective* truth. There is where we find the first and most common ethical system used by humanity: **Objectivity**, or "God's morality". Through our religions, we interpret the world around us as a way to define what God wants humans to behave like. Simplified, if we all agree about what is good and what is bad, we consider it objectively true, and being as we generally agree that we all share the same reality, we therefore believe in the possibility of moral objectivity.
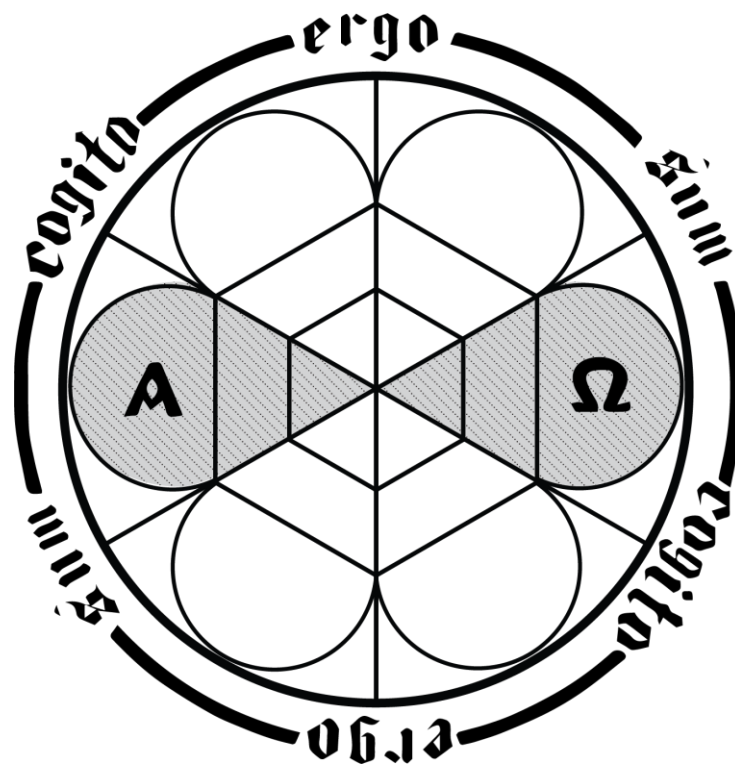
The second ethical system is a little different because it does not define morals except for *one*. Take a look at the second paradox of **relativity** (2); We directly fashion an ethic from it which is commonly called "moral relativity". Simply, it stipulates that there *is* no objective morality. Instead, all morals are relative to each other therefore what is ultimately "good" is allowing everyone to live by the morals they choose. This can be done because we have *the space* to do so- A person can live how they wish *over there*, while another can live differently *over here*. They can do what they want *when* they want; This is only possible due to the relativity of space and time, and so the ethical system *literally* uses physics.
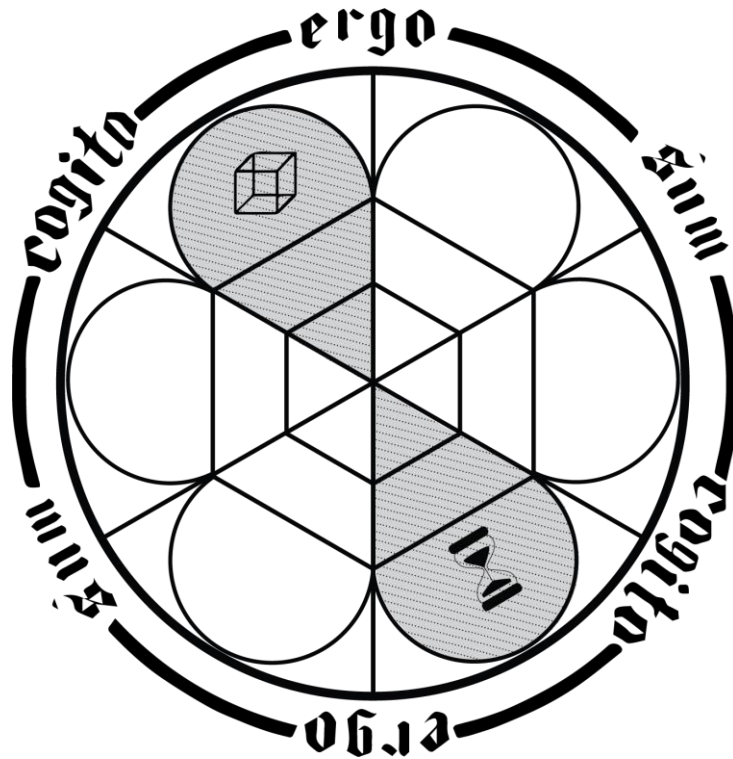
The third ethical system comes from the paradox of **duality** (3); In this one, morality is purely decided by nature: *what is good is what succeeds.* The official term for this ethic is called "evolutionary humanism", referring of course to natural selection. Many cultures have operated this way, as the prevailing belief is that if someone or something holds the power to behave any certain way, it is because nature decided it to be so, and what is natural is self-evidently *moral*. A more succinct way to describe this ethic is by calling it *moral naturality*. Again, such an ethical system is based on the very physical matter that composes creatures with a need for morality.
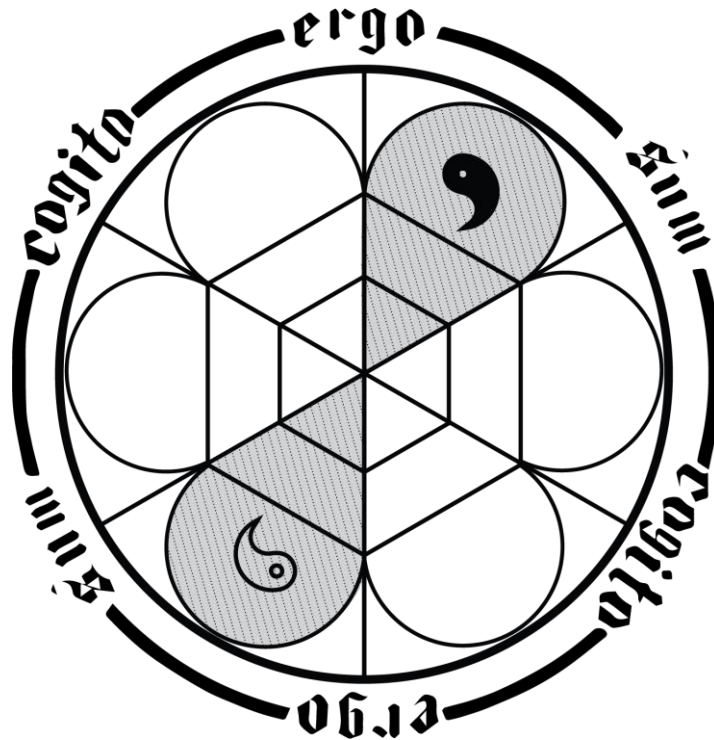
Now, most people recognize themselves within one of these three ethical systems when their attention is brought to them. This may, in fact, be what causes *immorality*. People rarely recognize that *all three* systems are limited and also that they are all equally valid and compatible with each other; Instead, they fight against people who hold a different ideology, thereby acting immorally. To understand this let us examine each ethical system further. First, be aware that there is a difference between "ethics" and "morals"- the two words are not interchangeable. *Ethics* are the systems we use to determine *morals*, which are themselves, what is good or bad. Second, try to realize that morals are not some fixed absolute- rather, they are what allow people to cooperate in order to avoid chaos; It is for this reason that every ethical system is enforced with the idea that it is purely true and absolutely correct on its own. As we will see next, this is incorrect.

Moral Objectivity

When we construct an objective morality, we attempt to create a standard that can be applied to everyone in order to make things fair; By bringing everyone on the same page, we avoid disputes over what is right and wrong because this has been determined by the ethical system (a religion) in advance, and those who participate in it agree to its veracity. For this to work, three fundamental things are necessary; First, all the people in the society *must* agree with the religion. Second, they *must* believe in the truth of its source. Third, this source *must* be an absolute authority. In order to achieve this, a fundamentalist approach is required. Otherwise, the religion does not appear very legitimate if people are free to deviate from the fundamentals, and it brings doubt as to whether the religion is even true. This means that people are forced into beliefs, through early childhood indoctrination, familial and societal peer

pressure, and outright government tyranny. This already begins to look like an immoral ethical system, but let us not consider this a limit, as no system can output perfect morals. The fact is, it seems a pretty good trade to have everyone subscribe to one system in exchange for peace and prosperity.

The real limit becomes apparent when we test *the truth* behind any given religion. Often enough, it comes through some human being who claimed to have divine powers or had an audience with God, who transmitted the truths and ethics of our world. Naturally, this proof is very poor and hangs on pure faith, threatening to become unraveled at any moment. One must call this a limit: *There is no certain and absolute truth to the religion when one digs deep enough*. No one can definitively prove that there is an anthropomorphic God that dictates what is good and bad in such great detail. We all secretly know that this information comes from men, but we are not satisfied with it because we know humans are flawed, and we would fight over who gets to decide what is moral. Somehow, the absolute authority of God is required, or nothing at all. This is also a limit, because if God's word can not be proved *and* man's word is not good enough, then we are eternally trapped in the instability of uncertainty.

In the end, one who subscribes to this ethical system must appeal to a lot of ignorance and also suppress what they subconsciously know is *actually true:* that God is not what they think it is. For example, when one believes that God is "all-powerful", they doubt it right away when asked why God created a world with evil in it. Or they doubt their religion when asked why God didn't just reveal himself to everyone at once, so we could have the same religion. These dead-ends are quite nicely explained away by Epicurus in his famous quote: *Is God willing to prevent evil, but not able? Then he is not omnipotent. Is he able, but not willing? Then he is malevolent. Is he both able and willing? Then whence cometh evil? Is he neither able nor willing? Then why call him God?* This basically strips away the theistic perspective, showing that God is not at all omnipotent and omnibenevolent, at least not in the way *we* believe it to be. We seem to create God in our image more than we believe God creates us in his. Again, man is not nearly perfect and absolute enough therefore our constructed idea of God *isn't either*, and so the religions that reflect this begin to look anything but objective.

Moral Relativity

What is so attractive about moral relativity is that it seemingly enables the world to achieve peace without any ethical system. When people are allowed to believe what they think is objectively true, they respect each other. For example, conservative cultures can enforce traditional roles for men and women and more progressive ones can decide to let men and women do whatever they want. If both cultures subscribe to moral relativity, they will not be compelled to force each other into respecting the same values. However, what happens when the proximity of both these cultures gets close enough? When countries begin to allow mass migrations between them? For example, take a man who believes women should not show their arms and legs in public; Even if he subscribes to relativity, his values clash with hers when his daughter is forced to see women walking around this way in society. Does he choose to

move to a place where these values are shared, or does he forget relative morality and try to impose his values on the woman? Most people will not compromise their entire lives to preserve their values- they will compel others to adopt theirs, and this is just one small example. This is the main limit to relative morality because, at some point in space and time, people will not simply live side-by-side in peace.

In some societies, they seem to manage it better because their culture gets built with an influx of many different kinds from the very beginning. This causes the society to prioritize specific values that override some of an individual's values to maintain order. For example, it can enforce the freedom to practice any religion, provided they do not infringe on government-sanctioned values; In a scenario where the law prioritizes the safety of workers, a citizen who would be required to take off a religious piece of clothing would have to compromise. But such a morality must be *imposed* by the government and culture that values such a relative morality. Ironically, this causes a state filled with conflicting ideologies because people flock to where they can be free to live with a maximum amount of freedom. This, in turn, puts pressure on the society to continue to maximize freedom until it contributes to the erosion of values *altogether.* In other words*,* If everyone's values are legitimate, *none* of them are, and freedom must become the only value. This is a major limitation because it invites chaos, which needs to be supplemented with a system to create order (a different ethical system), and people fight over which one to adopt.

Moral Naturality

On the atheist front, the objective God they subscribe to is typically the scientific method. *Nature*, in a way. This is not far from "deism", the belief that *God is nature*, and sure, this is much more objective but it does not really give us much of an ethical system beyond *a mixture of all of them*, which is what people who subscribe to this ethical system are actually forced to do. As Hume famously said: *You can not derive an ought from an is*. By this, he meant that no amount of understanding *how* the world works will tell us how it *should* be, or how we should behave in it. Therefore, there is no absolute moral truth in naturality either. The only moral benefits it provides is first: *the golden rule*, which is to treat others as you would treat yourself, and this is based on pain and pleasure, which is a natural thing. Second, it encourages an individual to listen to their minds and their bodies and to respect them. One has no choice but to live in a healthy manner if they are to achieve wellness and the strength to do what they evolved to do. Under this kind of moral assumption, *that nature equates morality*, one necessarily follows their natural behaviours- and this can have good and bad consequences, but mostly bad: If one feels the impulse to be sexually promiscuous and pleasure-seeking, or aggressive without measure, the result is hedonism and fascism. Both of these break down rather quickly as well, because pleasure becomes destructive to the body if pursued to the extreme (hedonism), and "being strong" becomes meaningless in a world where there are no weak, and it sets up a society that self-destructs, perpetually killing off those with a newly

defined weakness (fascism). We have seen this often in the political systems that employ this ethic, which is all of them, out of *natural necessity*.

Notice, these ethical systems are all paradoxical in themselves; Moral objectivity creates a complete structure of stability which also leads to its own instability. Moral relativity enables a peaceful cohesion between people who threaten to destroy it with divisive ideologies. Moral naturality is a process that works, but also works towards self-destruction. How can we choose any of them to be the "God-head" of all morality? It seems much more logical to use all three as much as possible, and this makes a case for something called "virtue ethics". This system is one that encourages individuals to cultivate their character in order to be able to discriminate what should be done at any given moment, with the information at hand. One necessarily has to use all three ethical systems in moderation.

There is something that makes someone who does this *more* ethical than those who subscribe to only one: They tend not to force their moral values on others. This is by far, the immorality that most people share in common. People try to force others to believe in what they believe in, and this force can not be applied in any *moral* way, objectively. One has to *convince themselves* that it is moral, by believing they are doing the work of God, or at least that they are doing it for the well-being of those they are forcing themselves on. Clearly, a person does not have the authority to do this, but they do it anyway. Why? Consider what would happen if no one ever pushed each other to share the same values- It would be complete chaos. This simply is not possible for human beings, as we have evolved beyond the simplicity of animals who can roam around without a care about others' beliefs or values. And therein lies the final paradox of morality: *We have no choice to become moral beings through an immoral process*.

This does not mean that we can not evolve further, however. We can optimize the individual ability to be moral, by teaching them the paradoxical nature of reality and by teaching them to consider these ethical systems with as much objectivity their subjective abilities allow them to. This way, people are always doing their best to be moral. How can society do this? The answer seems to be simple but difficult. We must enable people to live as many experiences as they can so as to learn how to navigate as many moral challenges they are likely to encounter in their lives. The beauty in this is that it avoids the paradox of morality- No one needs to be *forced* to want to live experiences (mostly). It is the natural human state to be curious and engaged with the world, unless we stunt this nature. Therefore, if we encourage children to explore everything they are curious about, they will be led into being courageous enough to try new things and have experiences that place them in moral dilemmas, from which they will learn. *This brings us to the practicality of life.*

Our civilizations are becoming increasingly sophisticated in one sense because we have hyper-specialized. This means that every one grows up to work on only a very small task, repeatedly. Doing this maximizes society's production output but it also separates work and life for the individual; In the past, people did not have as much of a distinction between the two because their work (although humble) was still fulfilling. Today, we have set hours when we work, set

hours to "do what is fulfilling" (hobbies, friends, projects etc.) and set hours to relax. We find our work less fulfilling and we find our hobbies less meaningful because we have a harder time finding opportunities to put the skills we learn to good use. Imagine crunching numbers for 8 hours to determine how many hours the employees of a major fast-food chain has worked, day-in-day-out. Then imagine coming home to take language lessons, just to be able to really speak it for 2 weeks a year when you go on vacation. This is no ordinary existence, although common. The result is a society filled with mental health issues, where people commit suicide for lack of fulfilling work and meaningful connections. In the past, someone who made cabinets for example, would not only have to use their minds to understand the engineering that comes with woodworking, but they needed to develop hand-eye-coordination and an artistic sensibility to make the cabinets look lovely. When they got old, they passed on their skills and knowledge to a younger generation, and maintained their purpose that way. The outcome was a good life. Today, old people have no value to offer because they have not learned anything that has not become obsolete by the time the newer generations hit the job market. At least, people *believe* that.

The solution is nothing short of simple. We need to make the connection between work and life again. What someone does should have an element of creativity to it. We must pass on all the repetitive tasks to our technology and begin treating humans as humans. The past few generations have certainly paid for it by creating machines and software to enable us the freedom to do what fuels our passion for life. The fear that people will be unproductive is unfounded because we are naturally curious, creative and productive. What could be unleashed if we nurtured these things? For now, all that is unleashed is a society of people with poor mentalities and a stunted desire to cultivate themselves; They are becoming *less* productive, less happy, and less healthy. This you could say, is the bad paradox of our current existence; We have created an overly-productive civilization that produces diminishing returns.

<div align="center">God & Man</div>

What is God? Most people never arrive at this question- Instead, they ask *who* God is. This means that we generally search for an *identity*, not a substance. Why is that? The answer could be that we feel helpless without *someone* to take care of us. Any conception of God as a substance does not make us feel like "he" is alive, hence why we anthropomorphize "him". We want to believe that he is aware of us. We want to know that he can help us and we want to feel his presence. The conception of God as *everything* kind of removes our ability to do this. *However*, consciousness clearly exists and we can access its infinite presence. *We* clearly exist- we are alive and we have awareness of each other; We help each other and are present for each other. God, in other words, does have the qualities of human beings in a sense. We must first divorce ourselves from the image that God is like a human to see just how much humanity it really has, through ourselves. In some ways, we already do: We see animals having more "humanity" than we do when they take care of each other and it renews our sense of hope for the humanity in our own world.

It may not be very consoling for those who are used to having a "cosmic father", but then again, this view of God is not a bad one either. There are two valid ways we can see God in this light; First, imagine that you care and love for yourself, which includes all the living, breathing cells inside your body. You are aware of them and you take care of them by staying healthy, and being as you are a greater awareness with intention and the power to intervene, you are like a paternal or maternal God to your cells. The same could be true with us and the higher structures above us which are too big to understand beyond the figure of a parental role. The second view would be the consideration that infinity literally includes all possibilities, therefore an anthropomorphic God could be real and meaningful, simply by our creation of it. The Hindu religion takes this route, hence why they have thousands of Gods and new ones emerging all the time. They view the infinite source as the ultimate force that expresses itself through a variety of forms we call 'Gods', whose powers are more limited than the source (What is called 'Atman') but greater than our power. It is in our relationship to them that these Gods are validated. The ancient Egyptians and Greeks had a similar viewpoint, and their Gods sometimes took care of us in order to be validated. Some of them were in categories with varying levels of power they called "demi-Gods", Oracles, Witches, and others. The stories we told about them may not have been literally true, but we encoded the real elements they represented into their character and qualities. Representative images of higher powers in this manner are simply not invalidated just because we achieve a greater, scientific understanding of them; The only debate is whether they should still be taken literally or not. The case can be made that it *is* alright- the only danger arises when people feel the need to validate the veracity of their Gods by harassing or forcing others to believe in them literally too. Otherwise, why suppress anyone's form of worship and relationship to their interpretation of God, whether it is a unified force or a plurality?

This problem (The desire to force conversion) did not always exist; In early humanity, our first sense of the spirit behind the physical world (what we have since discovered are forces in nature) was interpreted as being shared by all things. From humans and animals to trees, rocks, and rivers, all things were *animated* somehow. This is where the term "animism" comes from- the Latin word for "life" and "soul" was *anima,* which is reminiscent of something that has a special quality beyond being dead or unmoving; Is this not accurate? We know quite well that everything is a form of energy and has an impact on the world, as it takes part in a web of relationships we call the "environment" or an "ecosystem". Hence, humans back then never thought to discredit another's God because they took it as a given that it existed (and it did). One tribe which may have worshipped a God of lightning for example, would never doubt the existence of the next tribe's God of water when they encountered them. They may have fought over which one is more powerful but the veracity could not be questioned, and their alliances with new Gods could be formed if the power was demonstrated; Using this example, a flood could have wiped away the lightning tribe's settlement, proving that it must be feared and followed. This still exists today; Native American tribes and other indigenous peoples in Africa and South America treat the world with the same spirituality our "civilized" societies no longer

hold on to. The irony is how we have come to prove just how true the forces behind nature are, from electro-magnetism to gravity and quantum effects, we continue to demonstrate just how magical and increasingly mysterious our world is, while simultaneously mocking the esoteric practices. Provided we recognize this discrepancy in human civilization, we can have absolute *certainty* that what we are having a relationship with when we pray, worship, and revere it is true and much more powerful than ourselves, no matter *how* we interpret it. This takes some humility.

When I began to write this book, I had doubts as to whether it was arrogant to attempt to *explain everything*. However, even the most devoutly religious do not believe in *belief*- they search to *know* God and explain what it is to the best of their abilities; I am no different in this manner. Ironically, no matter what someone knows God to be, it does nothing for them beyond giving them certainty upon which they can live life- *Living it* is another matter entirely. Every person must find their own way to have a relationship with God, Truth, Nature, or whatever other conceptions exist. For me, this was not easy. I had asked myself: *How do I connect the dots between understanding God and having a relationship with it?* At the prompt of my mother, I asked God directly, not knowing what or who I was asking; The way I understood God at the time made it hard to *talk* to it, but I did it anyway, and in the typical human fashion, I got an answer! The sky happened to be lighting up with a silent and beautiful lightning storm, and energy filled the air with that kind of power that arouses your instincts of fear and awe for nature. I chose to allow myself to believe that this was not a coincidence but rather a sign that God was there to give me the answer I had just asked my mother seconds before. This experience led me to realize that *I can not actually understand God without having a relationship with it,* and that was my answer- it struck me while I was absorbing the beauty of the storm. Not connecting to God, Nature or Truth is like trying to know what is behind a door without opening it- it just makes no sense, and this logic is true enough to convince me that it is ok to have a relationship with whatever it is we choose to believe; Its literal truth is not the point. In the end, I also understood that speaking to God is the same as speaking to yourself, and one must maintain a good relationship with God/themselves if they are to live well, and no amount of desire to remain stripped from what some might consider unsophisticated is worth being unwell.

A great example of this is referred to in Carl Jung's book *Man & His Symbols*, in which the Naskapi people are described. This indigenous tribe in Northern Canada never developed much of a culture or religion due to how sparse they have always been. The way they make sense of reality is by having a relationship with "the man inside", which is the voice one hears when they listen to themselves. Quite simply, all of the wisdom that allows one to make the right decisions comes from their own 'consciousness' or 'soul', as one might decide to view it. God and man, it seems, are fundamentally connected to each other, and not maintaining a relationship there is tantamount to a death sentence because according to the Naskapi, you will not know what to do in order to survive. People will always debate this by coming up with explanations found in the physical world. With this example, the argument likely to arise is that humans have genes

that 'turn on' when they are placed in new, challenging situations. Such genes are passed down from ancestors who had learned how to navigate these situations. The process of trial and error left those who made no error to survive. The important thing to note here is that although such an explanation is true, it still does nothing to disprove the divine existence of the nature and consciousness that is around to have such a relationship and adventure in life. The fact that we can *think, feel* and *choose* what to do, the fact we have an inner life that experiences an "outer" world is intrinsically special and spiritually *valuable,* and our scientific and philosophical knowledge helps us see that.

There still remains a mystery here: *consciousness itself,* and whether it is pervasive or discreet to humans. In a way, we could say that consciousness is what connects both God and Man, and we are both the infinite. The *hard* question to answer is: *Why and how does consciousness exist? Why does infinity experience itself through limited beings?* This is a fair question, but not one I had aimed to answer as it is the *relationship* between consciousness and infinity that I am interested in. However, there is one thing I can offer in the way of understanding consciousness substantially. Earlier, I said that *it is a matter of complexity in consciousness that allows humans to climb a ladder of increasingly difficult logical ideas to be understood.* Here, we might have a clue as to how the mind emerges. Take the brain for example- it is a collection of particles arranged in a complex way that enables man to feel. These feelings correspond to an experience in his consciousness. The link between matter and human consciousness is undeniable like this, and it also points to a massive lack of understanding as to *why* spacetime or existence comes with what is required for complex matter to *have an experience of it.* The answer follows that it is a matter of physics at first. We know by now, however, that physics breaks down at some point and that nothingness *must* be included in order to have a coherent understanding of the relationship between void, existence, and consciousness. Logically then, nothingness *must* be considered when searching for a substantial answer to what consciousness is. This may be discouraging because science can not investigate it, as nothingness can not be tested- this makes it *a matter of the mind.* Thankfully, the mind has its own scientific method. Some call it meditation and others call it philosophy- perhaps it requires both to discover it. Those who reach enlightenment certainly demonstrate some power over themselves in a way that proves they know what consciousness is, and they have not yet explained it in a straightforward manner for the world to partake in it, so it may only be possible for individuals.

This does not preclude man from understanding it more logically or viscerally in the future however. We are evolving and becoming more sophisticated, to the degree that our ancestors from not more than 100 years ago would consider us God-like, if not Gods altogether *already*. Hence, it is reasonable to say that what will happen in the future might just continue to blur the lines between man and God until whatever emerges no longer makes that distinction.

Religion & Paradoxism

Religion is clearly the standard for all people, atheist or not. When traditional religions are abandoned, new ones quickly spring up in their place, whether people know it or not. This is because we all evolved to behave with what could be called *religiosity*, which is a collective term for what humans fundamentally need; We all need what religions provide: *a basis for truth to create order, an absolute purpose to justify our suffering, an ethical system by which to make judgments, a community to share values with, and a ritualized tradition to fulfill and maintain these things.*

Every self-admittedly religious person will recognize that God is bigger than religion, yet when they are asked why they follow theirs, they invariably answer that it is the "right" one: Either for them personally and/or for everyone. In this way, religion is made bigger than God as it is necessarily the preceding conduit to God. It should not go unnoticed, however, that although any given religion is an arbitrary starting point for achieving communion with reality, that the elders within them who are revered as wisest typically de-emphasize religion as a structure that needs to be epitomized, for the very reason that once it has served its purpose (to be a guide or platform for enlightenment), that it becomes a rigid prison inhibiting you to maintain enlightenment. Here, there are surely some theological debates surrounding what it means to be enlightened, for if it needs to be maintained, how can it be "achieved" at all? This comes from a persistent illusion that it is some kind of permanent state, due to the revelation-based religions. Once you "know the truth", you cannot "unknow it", but the revelation of truth should not be conflated with the state of one's soul or mind. The Buddhists understood this with their dictate that one must kill the Buddha if they ever meet him on the road. In the Greek orthodox religion, by contrast, deal with the continuous need to refine wisdom by allowing some of their priests to meditate in solitude and seclusion of their church, to bring back clarity on inconsistencies that arise out of a changing world.

All of this should point to the fallibility of human beings to maintain enlightenment through their religion, as it corrupts those who wield its power and enslaves those who participate in religion purely as a method of dealing with existential crisis in order to pursue their more immediate needs and desires. It can be said, then, that religion is both necessary for enlightenment *and* the source of ignorance. This paradox means that one must either suffer the consequences of ignorance to be brought closer to enlightenment or to struggle with maintaining an important balance to stay on the path of enlightenment. This balance is between critical thought as an individual that would allow for one's enlightenment journey to continue unimpeded, and the cooperation required to participate in the communal necessities of human life. Either way, the enlightenment journey seems to suggest that ignorance must be embraced, not as a state to accept but as an adversity to resist; Hence, purpose can be found in religion as it is a catalyst for growth, if one remains acutely aware that it is in the way I have just now described.

Now, in so far as selecting a religion despite their arbitrariness, there are distinctions to be drawn between which types of religion exist and what their utility is, and this could help one decide which is more suitable for their needs. We can boil them down into two categories: Monism and Polytheism. In the former, the truth of ultimate reality or God is seen as a single force, unit, or being. In the latter, this same reality is seen as a plurality of many forces, units, or beings. The important thing to realize though, is that monotheists are just as polytheistic as the polytheists and the polytheists are just as monotheistic as the monotheists. The transmutation of both into each other comes from the very real experience of the dual aspects of reality that every human being has. In other words, we intuitively and empirically know that there is both a unity to reality and a pluralistically discreet quality to it as well. The unfortunate part is how most monotheists have sequestered themselves into their category by compartmentalizing part of its truth as belonging to the other category. Yet, they are unable to escape such a truth and so maintain cognitive dissonance instead. Think about it from the more tangible exclamations of Christianity for example: God is seen as having three distinct forms- The father, the son, and the holy spirit. It goes on to endow the mother of Christ with godlike characteristics. The saints and the angels are practically mini-gods, capable of serving miracles and protections unique to their talents. The devil itself is said to possess powers, and in the end human beings and all in the universe are the discreet creations of God therefore must be treated as "holy". Looking at it this way, it is clear to see that what initially began as a monotheistic religion has come to be quite polytheistic in practice. Conversely, polytheists mostly acknowledge that all their gods emerge out of one all-encompassing force, and are therefore accepting of the dual-aspects of human reality.

Dual-aspect monism, then, is what paradoxism expresses as its metaphysical assumption, not only due to the observation that mono and polytheism are interchangeable, but also because reconciliation in this way is difficult to remain aware of unless the paradox of it is kept up as a practice. More specifically, the idea of dual-aspect monism is best visualized as being a coin with two sides: Both of them make up the coin itself, and so the relationship between its integrity as a single thing and our perception of it in two different ways can be tapped in to intuitively this way. As beings of differentiation, living in a reality of differentiations, we are chained to the need of such a physical example. Naturally, it makes sense to our perception of the world, but to say that the coin is neither face up or face down, and that it is in fact faceless and formless, this makes little sense to us, and yet this is what dual-aspect monism describes; Reality is simultaneously in the state of a coin with two faces and in a state of formlessness.

Here we enter a new level of metaphysical exploration that begins to depart from understanding our world as limited beings in relationship to its infinite qualities, and heads into understanding the unbounded reality out of which it emerges or more correctly *with which* it has a relationship. This is something I explain in its own book (Eternity Unlimited) and so will refrain from saying much more here. The point to take away from it, however, is that a religion requires and deals with infinity almost exclusively, despite there being "more" to understand. This is because "existence", in so far as it is the axiomatic framework by which we function, is

for all intents and purposes entirely contained in the infinite aspect of reality. In this context, "Paradoxism" is not a religion per se, but more of a constantly practiced state of mind: The way I primarily see the world is in its paradoxical states. This is why I do not espouse it as some kind of way of life or formal religion to be applied by any one person or group; Although it provides me with an understanding of purpose, morality, and meaning, and a method of critically thinking about the world, I must still discover these things for myself. Also, nothing about it brings me community and/or ritual.

The most important thing paradoxism provides me with, might actually be the opposite of what a religion does. In many ways, to remain aware of my paradoxical experience of the world helps leverage me into a higher state whererin paradoxes do not exist. I can sort of sit above the infinity limited (what should be understood as being the human consciousness) and bask in the eternally undifferentiated reality, perfectly willing to accept that the world is paradoxical to us below.

And so, as much as religion is necessary and problematic at the same time, this does not take away from the fact that it inherently exists this way and is therefore fine to accept. Especially because through paradoxism I see the reconciliation between all religious worldviews, and equate my own as basically the same. Therefore, there is no need for paradoxism to be a religion; In fact, I would much rather state that my duty as a paradoxist would be to evangelize others into realizing there is no need to evangelize, as this is the true source of evil in my view. But this is a bad paradox, wherein I lead by example contrary to my message and desire. In the end, I occupy myself only with making sure no one evangelizes their worldviews over me so as to maintain a healthy relationship. Beyond this scourge of religion, the problems it yields due to incompatibilities really is no concern to me much more than political tyranny is: We live in a world of constraints and are more free when living within such constraints than we are trying to liberate ourselves from them. The only freedom I reserve for myself is a certain freedom to choose which constraints I wish to live with.

As for the day-to-day implications, paradoxism as a way of life seems to afford me with the ability to "crystallize paradoxes", which means being able to render certain matters concrete through paradox; The "freedom in constraint" paradox is just such an example; It was only when I tried to observe how freedom is paradoxical that I realized that freedom exists within constraint. An example would be this: a young man feels his freedom will be taken away if he is to commit to one woman for the rest of his life, but discovers that what he has lost like freedom in one sense has delivered him freedom of a higher order. Achieving the crystallization of paradoxes like this requires on to see "left" and "right" as a spectrum that curves around to form a loop- if you see where both sides join each other on the back end, you necessarily embody the entire spectrum, and act accordingly rather than support "one side" or position of any given dilemma. The result can sometimes be an understanding of how the key element is a paradox and other times it just helps with establishing the nuance inherent on the spectrum.

Decisions will still be difficult to take but can at least be taken with the all the information being held in mind, and this is morally superior to simply siding with one's own bias.

In this way, I might come to "practice paradoxism" more consciously and with intent, just as one uses their religious meditations to solve a moral dilemma or clarify their struggle with a certain life decision. Beyond this, I admit that I am in the chaos when it comes to integrating myself within a community. As for ritual, it is by pure spiritual laziness that I have not built one for myself yet (at the time I write this).

Philosophy & Life

In the absence of a formal religion, we become disconnected from ourselves and from reality; The integration or "individuation" of a human being begins and ends with thought or belief about our everyday life. The absence of thought and direct communion with God or reality is a necessary part of our lives as well, but the majority of the time we are tasked with using our rationality to navigate the world we inhabit. Informing us how to operate are the underlying assumptions we make about reality, and an investigation of those things is required if the results of one's life leads away from true happiness (fulfillment or "Eudaimonia"). In this way, philosophy is required. Whether we realize it consciously or not, most of us practice philosophy quite often. We do it when we are speaking to our friends and family. We do it when we are conversing with our inner voices. For sure, we often do it very poorly and others simply never philosophize or are unable to. In the end, the important thing to realize is that if you do philosophize, that it is of no use to you if you do not practice your *virtues*. This is because no amount of thought will help you organize them in such a way that orients you toward your well-being, when such thoughts come from a place of anger, impatience, arrogance, and any other mal intentioned reason.

Having said this, living your life is required to practice the virtues that will help you think properly; Using the opportunities of real-life situations to become more positive, patient, and humble, you will be capable of thinking in such a way that leads you to wanting to be objective rather than allow your subjective feelings to hijack you to achieve bad ends. Being patient, you will cooperate with the world and with the people around you as opposed to being confrontational, and this leads to higher understanding versus simply "winning" an argument to inflate your ego. Humility goes a long way in achieving these things as well, and ensures you continue to keep learning rather than settle on believing you have nothing else to learn.

Why is a life of philosophy and virtue-building relevant to paradoxism? It is precisely relevant due to the fact that anyone holding a paradoxical worldview has no choice to think about the world critically when it comes to decision making. Every single event in life becomes a reference point from which an entire philosophical investigation must be had, because all polarities are

taken as valid in some sense at the outset. For a Paradoxist, there is no set framework that determines what outcomes should be had, no deontological nor consequential or even any utilitarian motivations can be accepted. Therefore, each challenge life puts in one's path must be treated as its own self-contained scenario that requires *virtue ethics*. This is a philosophical term meaning to say that one must exercise their virtues in order to decide which ethical application is warranted for each encountered situation.

Resumed, paradoxism as a practice is one of reconciliation of contradictions so as to maintain balance. The world we inhabit is taken as both objective and relativistic, precluding one from ever taking an absolute stance and in this, an absolute is accepted. This is not easy, and so does nothing to form a religion precisely because the flexibility of such a mode of life makes it impossible to solidify any absolutes. Where religions offer order, comfort and stability, paradoxism offers chaos, discomfort, and an ever-regressing process of vacillation between stability and instability.

Could it be said, then, that Paradoxism is too close to absurdism or even nihilism to even be considered a religion? In one sense, yes: It is too far from structure to be a religion. In another, the paradoxical process seems to form me in my own way, and has me un-affected by religion, hedonism or nihilism. I suppose there is a balance between flexibility and structure that emerges on its own over time as I grow. In the end, it is a life-long mode of being, ever reaching for perfection that works for me.

So what of its outcome for how I experience life? I have at one point believed that I would never feel integrated or achieve eudaimonia, or happiness. This was due to the idea that the nature of living paradoxically can never definitively prove that its philosophy is "valid"- But what philosophy or religion really is valid? By what authority does anyone ever measure the validity of their religion or way of life? The true answer is by their own. The question then becomes: do I wish or believe that I can determine my worldview to be a valid one to myself? Implicitly, it is valid to me in-so-long as I continue living this way.

Infinity & Infinity

There is a reason I have chosen to make this chapter the last one in this book; In the beginning, I offered a clear warning to the reader that this book might be dangerous depending on their current state of mind. In a way, this is to be fair but in another, it was meant to encourage the reader. When existential crisis and/or a lack of meaning plagues someone, there really is no remedy but to let themselves wander in the chaos while being accepting of the confusion.

This being said, it is important to know that infinity is like an open door to madness. One needs to be grounded in the eternal if they are to investigate what infinity is and how it works. This book has mostly been a delineation between the human mind and the infinite reality it interfaces with. It is meant to show the boundary where perception of infinity ends, and its conception begins: That is what the infinity limited is for all intents and purposes.

Much of what this book as spoken of might seem esoteric, manic, and flat-out psychotic, and it may very well be. The pursuit of some paradoxical logic inevitably leads to new territory that has very little to no basis in what we believe in and accept as "true" in general human society, I admit. Further still, there are some experiences I have had in my journey that did lead me to the brink of madness, and so I do not advocate for anyone to take such risks themselves. But if they do by their own choice or circumstances, I may be able to offer something of value to help them.

The following is something I wrote the night I had experienced a form of insanity due to affronting infinity. It is unaltered and written merely an hour after coming back to sanity. For context, I had been in an altered mental state for several days (what some call "an open third eye") and was experiencing several insights unlike I had ever encountered before. On this night, I was emotionally distraught from an attack I had suffered from the girl I was dating at the time; Soon after, laying in bed quietly, the curiosity of knowing the delineation between God and I crept in (perhaps as a wish to overcome my heavy state), and an awareness of my ability to do so emerged a moment later.

What ensued was not unlike a scene in Denis Villeneuve's Dune, depicting Paul's bout of prescient insanity while sharing a tent with his mother, only mixed with what the Greeks called "divine mania" and ugly to see at times. Within the hour it occurred, some of the time I was completely lucid as if nothing out of the norm had occurred. It was a stark contrast to the first 15 minutes when I had been yelling "I see truth everywhere" repeatedly and felt as if though I was being driven mad. The girl reported seeing large pools of blackness in my eyes when I stared into her face, seeing my twin sisters' in its place:

December 19th, 2022 – 3:39AM, Tunis, Tunisia

Warning/knowledge to increase awareness for those who are close to the truth we are describing in our theory. This happened to me tonight and was launched into a 1 hour panic attack.

ON ACCESSING TRUTH THROUGH INFINITY
Opening truth the wrong way has mental effects; You begin to see the mirroring of truth within all things. An object becomes a symbol for another unrelated object because they are in fact 1, and your mind begins to collapse all objects/thoughts back to this unity. However, your mind is limited by human state, therefore you only begin the collapse, and your universal mind takes

over, stretching your limited mind to its limit and beyond, driving you mad almost instantly if you do not use awareness to throttle it and come back to base state. What I meant by accessing truth the wrong way is by using the power of conceptual insight to test your perceptual abilities to see truth. When you do this, you resign yourself to infinity- and we do this everyday, only very slowly, driving ourselves insane. If you are practicing too much conceptual access to truth (which is the proper way), it will place you in the high state of energy required to give you access to trying the perceptual method, and you will go instantly mad, as described before.

You will see truth as a series of connections and meta-connections that reflect each other perfectly, which will not end. If you interrupt your thought-process and change the subject in order to end it, you will still have no control over another recognition of reflective truth occurring, and it will be completely arbitrary; random thoughts and objects will reflect truth you never thought possible. There are some thoughts/objects which are worse than others- such as looking at the sky for example; It is a visual queue for infinity. Anything religious or even weakly symbolic to you will trigger this "infinite reflection of truth".

SOLUTION, should this happen to you:

-You cannot use awareness to calm yourself directly; This will invite a space in your mind where more reflections occur; It is because you are hyper aware of your own mind and its conflation with "God-mind". Awareness is the very problem, in this very special and singular way.

-Continue to interrupt your thought-processes with randomized bits of conversation and observations of objects around you.

-Avoid the temptation to follow through on any attractive truth-reflection you think might be worth writing down or exploring- it is not worth risking being too far gone to come back.

-Get in your body, move around. Exercise, or douse yourself in cold water. Shocking your system will interrupt your thought-processes as well.

-Repeat, repeat, repeat until you are stable enough to practice awareness of source.

ON THE NEED FOR HUMAN-GOD WORSHIP
We need human models as representative symbols to project the power we know we have as the universal self onto them: by looking at a limited human being, being unlimited and unharmed by infinity- it is as if looking into a mirror to see what we are trying to become: us in

its final state, a return to universal self. Worshipping the symbol keeps us from conflating ourselves with such a final state: although we are both, it is because we are already both that we must not try to be both. This is the ultimate self-destruction. But only of your limited self, and the universal self destroys it because it is not your place to be infinite as a limited being. Hence the importance of differentiation between us and 'human-Gods', (Jesus, buddha etc.) the walking paradoxes who carry the burden of infinite truth and lock away the tremendous danger of accessing it the wrong way… By this I refer back to the conflation. We must never apply the powers of truth we receive from universal self to test whether we are indeed universal or limited, this leads to conflation and so the "wrong way" I speak of. It is wrong because we are meant to be limited primarily. We are beings of differentiation for a reason. The reflection we make with human-God symbols reminds us of this. It is no coincidence that our civilization is obsessed with superhero archetypes at this moment in time. Humanity is increasingly aware of its universal self while simultaneously, its limited beings have lost the traditional reflective archetypes (Religions).

This was what came from that experience, and it goes to show how different frames of mind over time seem to separate us from ourselves, because I have lost a certain depth of resolution to the understanding of such an experience; When I read it, I am reminded again but the actual reflections I was talking about no longer make sense to me. What happens in other dimensions necessarily make sense in their own context and cannot make sense to our base-states of reality perception. Insanity makes its appearance to us this way: Even I see myself in those past moments as being non-sensical. If it were not for the residual intuitive memory I have about such experiences, I would have no claim to say that they are valid in their own right, and point to a much more profound reality than we are usually aware of.

Many other examples of insanity like this in legitimate geniuses like this fall to the void, never being understood or validated in their insanity- Their ideas are validated, but not their insanity. Nietzsche and Cantor offer prime representations of this. What the Greeks called "divine mania" could have been some logical connections or pattern harmonies experienced by these men, in which all has inherent meaning, no matter how non-sensical it seems from the outside.

Infinity it seems, has its own regress into other infinities that stretch the finite mind to the point of insanity, and so one must really ask themselves if the pursuit of understanding reality like this is worth losing the purpose that motivated such a search: to simply *be*.

Infinity Limited: Conclusion

Infinity itself is not limited, but we are. However, we take part in this infinity and we have emerged with an ability to know it. *Infinity Limited* is not a quantitative proof of the infinite so much as *it is a conception that leverages human consciousness out of the need for such a proof.* We might call it a paradoxical logic perhaps, but one would not logically ask their own eye to see itself in order to understand sight, because we already have intrinsic knowledge of what it means to see. What we *actually* want is to simply "see the eye which sees" to affirm our identity, and for this, we need a mirror. The INFINITY LIMITED as the great paradox of truth *is* such a mirror.

One must realize that a logical understanding of infinity is not the same as an infinite understanding- it is limited for a reason. A relationship with it, forever increasing and deepening is the true infinite understanding. People may not be able to accept an absolute truth which goes beyond any mystery. Even God, as a concept that offers an absolute upon which they can live their lives with meaningful purpose, has the mystery of *how* it exists on the most fundamental level.

From the point of view of harnessing utility here, the key to solving many human challenges might just have to be through a paradoxical framework; If we can build paradoxical systems, we will harness the power of both structure and flexibility through perfect, self-sustaining optimization. For this, I imagine that such a system would require access to all available information at any given time.

LIMITED EDITION

-My story

-Co-existence Theory proof

-UT Technology

ETERNITY UNLIMITED

-The Munchausen Trilemma

-The triangle of 0/Pot, Sup, Inf

-The triality of Paradox

-Triune system

-Dual Aspect Monism: ET=INF / ET ψ INF

-The What/who, where/when, how/why (Pot is not pot unless actual)