The Last Man Who Knew Everything

Mike Hockney

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by

Mike Hockney

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Quotations

“Leibniz was one of the supreme intellects of all time.” -- Bertrand Russell

“He who knows me only from my published writings does not know me.” -- Leibniz

“I find in these thoughts so many things which alarm me, and which almost all men, if I am not mistaken, will find so shocking, that I do not see of what use a writing can be, which apparently all the world will reject.” A response by Arnauld, a Catholic Jansenist, to correspondence from Leibniz.

“From this it is now marvellously understood how in the very origin of things a sort of divine mathematics or metaphysical mechanics was employed...” Leibniz, *Ultimate Origin of Things*

“Mind and God do not differ except one is finite and the other infinite.” -- Leibniz

“It can be said that the difference between God and man is only one of more or less, though the ratio is infinite.” -- Leibniz

“What I understand by ‘philosopher’: a terrible explosive in the presence of which everything is in danger.” -- Nietzsche

Table of Contents

The Transcendentalists

The Master of Babel

The God Within

The World Brain

Soul World

Stupidity

The God Machine

Nowhere

Zugzwang

The Vanishing “I”

The Mind of God

Science and the Catholic Church

The Genius

The Illuminati

THIS IS ONE OF A SERIES OF BOOKS outlining the cosmology, philosophy, politics and religion of the ancient and controversial secret society known as the Illuminati, of which the Greek polymath Pythagoras was the first official Grand Master. The society exists to this day and the author is a senior member, working under the pseudonym of "Mike Hockney".

God's Philosopher

Gottfried Wilhelm Leibniz was born in Leipzig on 1 July, 1646, and died in Hanover, November 14, 1716. He was the last universal genius, making stunning contributions in every major arena of thought, and most especially in mathematics, logic, philosophy and science. After him came the Age of the Specialist – the professional expert in a narrow field who knows little about anything else (the modern academic, in other words).

Anyone seeking a grand unified theory of everything can have no better starting point than the last man "who knew everything", in whose mind all of the knowledge of the time was present.

Leibniz is without question the most intelligent human being of them all, the smartest person in history. If he were alive today, with access to all contemporary learning, he would solve everything.

It's one of the typical absurdities of human fame that his name is almost unknown today. The average person has never heard of him and those who have can barely tell you a single thing about him.

In the nineteenth century, American philosopher Francis Bowen wrote, "With the single exception of Aristotle, I suppose that Leibniz was the most comprehensive genius that ever lived. Other men have been as industrious, and have become as learned, as he; they have also aimed at original speculation on as great a variety of topics. But they have sacrificed success in any one department to this dream of universal empire; they might have accomplished more, had they attempted less. Leibniz alone, in modern times, attempted everything, and left his mark on all that he undertook. Even at the present day, there is hardly a science, hardly a field for study, research, or speculation, which does not bear the impress of his labours, or the history of

which could be fully written without frequent mention of his name. … Historian, jurisprudent, philologist, mathematician, physicist, theologian, moralist, and philosopher, even those who began by censuring the multiplicity of his pursuits, after reviewing what he actually accomplished, the new problems that he started, and the many pregnant hints of future discoveries for which science is indebted to him, have been compelled at last to doubt, as Dugald Stewart says, 'whether he could have accelerated the advancement of knowledge by the concentration of his studies more than he has actually done by the universality of his aims.' … He shares equally with Sir Isaac Newton the glory of inventing the Differential and Integral Calculus. … The doctrines, first proclaimed by him, of the Sameness of Indiscernibles, and of the need of a Sufficient Reason for all things, are among the most comprehensive and fruitful principles ever introduced into the field of purely speculative philosophy. …

"His purely metaphysical principles, of Pre-established Harmony and the criteria of Innate Ideas, created the modern philosophy of Germany."

Bertrand Russell wrote, "Leibniz remains a great man, and his greatness is more apparent now than it was at any earlier time. Apart from his eminence as a mathematician and as the inventor of the infinitesimal calculus, he was a pioneer in mathematical logic, of which he perceived the importance when no one else did. And his philosophical hypotheses, though fantastic, are very clear, and capable of precise expression."

Leibniz said of himself, "For me, all difficult things were easy, and all easy things difficult." It's only by seeing that the things most taken for granted – the "easy, obvious" things – are not straightforward at all that a person can acquire the tools to tackle the most difficult things. In fact, as Leibniz realised, the difficult things aren't difficult at all because they are all just manifestations of the "easy" things.

Leibniz's Achievements

Leibniz refused to be constrained by the boundaries between different disciplines. He wasn't deterred by lack of qualifications and would venture into any field that attracted his interest, rapidly becoming an expert via self-study, and soon making huge advances beyond those of the acknowledged experts.

He was hostile to universities, seeing their rigid structures and hierarchies as obstacles to free thinking and the cross-fertilisation of ideas. Today, even more so than in Leibniz's time, there's an urgent need for new types of universities. We need general universities providing knowledge across a broad range of subjects, and specialized academies for those who wish to immerse themselves in particular subjects. Generalists are every bit as important as specialists, and the generalists can act as the source of cross-fertilisation of ideas.

Leibniz founded modern German philosophy and was the father of the dazzling school of German Idealism, culminating with Hegel, that inspired the world and provided an intellectual rival to mechanistic scientific materialism.

"It is difficult not to be impressed by the number of ways in which Leibniz's ideas were far ahead of his time. But his being out of his time made him all the less influential. Generally, it has only been after the independent rediscovery of his ideas that his priority has been noticed. For example, the mathematician and logician, George Boole (1815-64), had first to reinvent the idea of mathematical logic for the chief architects of modern logic Gottlob Frege (1848-1925) and Bertrand Russell (1872-1970) to appreciate that Leibniz was a fellow spirit … What example was Leibniz setting? As we have seen, in content his philosophy was largely an updating of the Pythagorean and Platonic traditions, using the concepts of Aristotelian scholasticism. In style and spirit, however, he was very much a Socrates. He was always in dialogue with others, trying to sympathise with a variety of different points of view, but ready to turn into a philosophical gadfly with professionals, specialists and experts who assumed that they had the whole of the truth on any question. It is easy to advocate following in the Socratic tradition, but few have followed it as successfully as Leibniz." -- G. MacDonald Ross

Leibniz by George MacDonald Ross, a notable scholar of Leibniz, is a superb short biography of the great genius. The book, now sadly out of print, is freely available on the internet courtesy of the "University of Leeds Electronic Text Centre". This is the best short, introductory text for those who wish to discover more about humanity's greatest genius and illustrates what an exceptional thinker Leibniz was. We encourage all those interested in Leibniz to read the full text, and a number of ancillary articles by MacDonald

Ross.

Leibniz's genius has been overlooked because his great contemporary and rival was none other than Sir Isaac Newton, perhaps the most famous scientist of all time. Part of our mission is to see Leibniz take his rightful place above Newton in the pantheon.

Newton, although a deeply religious man, was a crucial figure in the progress of atheistic scientific materialism. Leibniz is the man who frees us from the nihilistic atheism that's a logical consequence of the Newtonian mechanistic universe.

Newton, personally, was an alchemist and a convinced theist. What an irony then that he became the standard bearer of the movement that killed God and put clockwork mechanisms in his place. Leibniz, with his monadic souls providing the foundation of all existence, brought God back from the dead. But this was no Abrahamist Creationist God. Instead, this was a God of Evolution, a God, moreover, that any of us can become. The universe is an equal opportunities system in terms of divinity. All monads have the same opportunities to achieve Godhood, but only the smart, talented, active and free ones will ever seize the chance. Your beliefs announce to the world what kind of person you are. Anyone on their knees to the Creationist God of Abraham will NEVER become God. They have made their choice. They will be eternal slaves. They will never be enlightened.

Calculus

Leibniz was the first person to publish the techniques of calculus, and his approach and notation are still used to this day. He is therefore the true inventor of calculus, although Newton is often said to have been the first person to devise a system of calculus. As MacDonald Ross says, "Even when Newton's 'method of fluxions' was eventually unveiled in print, it was by no means obvious that it was essentially the same as Leibniz's infinitesimal calculus. His approach was basically geometrical; his terminology was suspiciously reminiscent of the scholastic jargon of the 'flowing' of points and lines; and his notation, which involved the addition or subtraction of dots over letters, was clumsy and difficult to work with. Leibniz's approach, on the other hand, was algebraical; his language was fresh and appropriate, incorporating such terms as differential, integral, coordinate and function, and his notation, which we still use today, was clear and elegant." MacDonald

Ross adds, “It is beyond reasonable doubt that Leibniz’s discovery was in fact independent.” He concludes by observing, “While the Continental mathematicians of the eighteenth century made great strides in the theory of the calculus, and in its applications to Newtonian physics, the English stuck loyally to Newton’s own much less suitable method of fluxions, and remained in a backwater for over a century.”

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One thing above all else puts Leibniz at the head of the roll call of geniuses: he was the first person to understand the ontological significance of the number zero. Ironically, it’s precisely this that prevents the contemporary mind from taking him seriously because his views go so much against the grain of scientific materialism. Is it not all too typical that humanity is provided with the master key to the ultimate secret of existence and promptly rejects it?!

Leibniz denied the fundamental Cartesian axiom that “extension” was the ultimate essence of matter. Any extended thing can in principle be cut up into smaller extended things i.e. any extended thing is always an aggregate of these smaller extended things, and the issue inevitably arises of where this process ends. Do we arrive at a domain of indivisible particles (atoms) that cannot be divided any further, as the ancient Greek Atomists believed? This is also the view of modern scientific materialists. They want to define something below which it is impossible to go.

We see this ideology manifesting itself in M-theory which claims that everything is ultimately made from 1-dimensional strings, and nothing exists beyond these physical strings. All materialists subscribe to some such view, although they might disagree over the precise details. Idealists, on the other hand, deny that there can be any finite end to the cutting of finite things. For idealists, the limit of the cutting process must lie with an unextended, non-physical substance, something that is incapable of being divided any further. Where Descartes had divided the universe into two substances – unextended mind and extended matter – Leibniz saw that the latter must be grounded in the former. Extended matter is not independent of unextended mind, but some expression, manifestation or projection of it. Descartes couldn’t reconcile how mind and matter interacted. Leibniz could: by demonstrating that matter IS mind, just in a different form (the extended form).

The key debate concerning the true nature of existence revolves entirely around what are the fundamental particles of existence. You cannot say what reality is until you know what its fundamental units are – until you know what the "bricks" are from which the house of existence is built. There is simply no more basic and critical question. Are the fundamental particles extended or unextended, physical or mental, materialistic or idealistic? The mind-matter problem that has so dominated human thinking is wholly dependent on the answer.

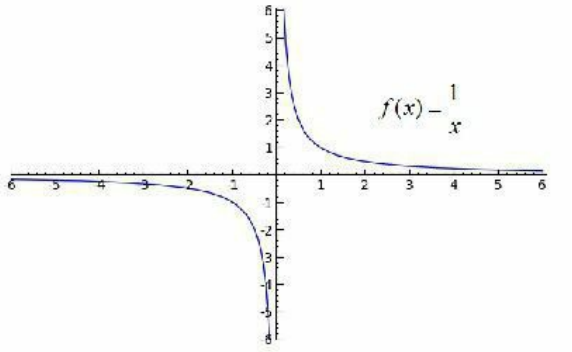
The materialist position throws up the central contradiction that the dividing process of an extended thing cannot be extended indefinitely: it has a finite limit. Why should that be the case? Why shouldn't the smallest particles be capable of division too if they too are extended? We can certainly imagine mentally dividing them, so why should it be physically forbidden? What mysterious law kicks in to physically protect the smallest particles, or strings, from divisibility? What is the sufficient reason for this mysterious existential barrier? Why is it possible to chop a 1 cm ruler into 1 mm divisions but not possible to subdivide a microscopic ruler of the size of the hypothetical limit of material smallness? Hasn't some new and arbitrary existential rule been introduced simply to protect the materialist ideology?

Take the smallest atom of the ancient Greek Atomists. What prevents a smaller one from existing? Materialists have to show why there is any limit at all, and they simply never have. In the present day, they try to avoid the issue by invoking the Heisenberg uncertainty principle and burying everything in a subatomic "blur" of uncertainty. Far from eliminating the question, the uncertainty principle actually amplifies it. What is the ultimate origin of this principle? Is it precisely in the extraordinary transition between unextended mind and extended matter?

The idealist position faces an equally potent difficulty – how can extended things be produced from unextended particles? If you keep aggregating unextended things, aren't you still left with unextended things? Where on earth does extension miraculously spring from? Anyone who can solve this problem has explained EVERYTHING: all of mind and all of matter.

Illuminism, via its Grand Master Leibniz, the most illustrious thinker ever produced by the human race, has the answer. It is indisputable, beautiful and majestic. The answer to everything is nothing other than mathematics. The mind-matter problem in its most elementary form can be modelled with astonishing ease and simplicity. The entire mystery is contained in the graph

of the mathematical function f(x) = y = 1/x.



Note that as x becomes very large, y gets closer and closer to zero without ever quite managing it (except at infinity). On the other hand, as x becomes very small, y gets larger and larger, eventually shooting off to infinity at x = 0. The material world is everything contained in the region defined by $x > 0$ and $x < \infty$ (or, equivalently, $0 < x < \infty$). The mental world is defined by $x = 0$ and $x = \infty$ (and 0 and ∞ are of course intimately connected). According to scientific materialism, *only* $0 < x < \infty$ corresponds to reality, and $x = 0$ and $x = \infty$ are non-ontological. They simply do not exist. But no explanation is ever given as to why this should be, other than the dogmatic ideology of materialism itself. According to strict idealism, only $x = 0$ and $x = \infty$ are real, and $0 < x < \infty$ is an illusory domain. Again, the discrepancy is not explained. According to Illuminism, $0 \leq x \leq \infty$, i.e. materialism and idealism are both true and indissolubly bound mathematically. The whole problem boils down to the mysterious transition between the finite and the infinite/zero. The graph of y = 1/x depicts the problem exactly. (Note that the situation with negative numbers is exactly the same, just viewed from a different mathematical perspective. The negative numbers universe is the antimatter universe.)

If you wish one example of how this transition is managed in a real, ontological situation, consider the formation of a black hole. At a certain point, a collapsing star of sufficient mass irreversibly collapses to a dimensionless point outside space and time, to a so-called singularity.

In the other direction, the Big Bang singularity – a dimensionless point outside space and time – is indentified by scientists as the origin of the physical universe i.e. everything extended comes out of an originally unextended ontological point.

Yet although scientists speak of myriad black hole singularities and the Big Bang singularity itself, they actually, in the same breath, deny the existence of such singularities since they cannot belong to the material world.

Ask any physicist and he will tell you that the laws of physics "break down" at singularities. So, all scientific references to singularities are actually provisional and just a temporary expedient. All physicists expect singularities to be swept away when a Grand Unified theory of everything is finally discovered. After all, how could the material universe emerge from a non-material origin, or how could a material star vanish into a dimensionless point outside physical reality?

According to Illuminism, there is no breakdown of the laws of physics at all, and in fact those laws are entirely mathematical and are fundamentally based on zero – the ultimate origin.

So, any rational person has three choices available regarding the nature of existence:

1) Scientific Materialism: $0 < x < \infty$. Scientific materialists deny the ontological reality of zero and infinity. According to orthodox science, the cosmos excludes the possibility of division by zero (which would lead to infinite results). Scientific materialism is therefore a form of mathematics missing its two most important numbers: zero and infinity. Why should such a strange version of mathematics exist? Is it even possible to define a mathematical system lacking its two key numbers? Although "M-theory" (science's greatest hope of a grand unified theory of everything) may seem astonishingly difficult to most people, it's actually based on a staggeringly simply manoeuvre: the attempt to banish zero from the mathematics of the physical world so that division by zero is rendered impossible, hence infinity is banished too. By defining 1-D string loops rather than 0-D points as the basis of reality, zero is indeed abolished (two 0-D points can be separated by *zero* distance while the centres of two 1-D string loops will always be separated by a certain finite, non-zero distance). The whole scientific endeavour has been reduced to a fanatical defence of the materialist ideology. Scientists are attempting to create an ontological mathematics that differs from abstract mathematics in that the former excludes zero and infinity (and also negative and imaginary numbers, which are also considered to have no "real" existence).

2) Philosophical Idealism: $x = 0$ *and* $x = \infty$. In this view the infinite domain of mind is the fundamental reality; all entities are mental. The material world, such as it is, is just a set of ideas present in non-material minds. There is no objective material reality "out there". It's purely a mental construct. Since

none of us is aware of anything other than our own ideas of the world – our own mental activity – where is there any proof that physical reality is actually there? There is not one argument that can infallibly demonstrate the existence of any non-mental reality. Most people believe in the world "out there" simply for common sense and pragmatic reasons. Proof is *always* lacking. When Descartes declared, "I think therefore I am", he was effectively saying that the existence and process of thinking (mental activity) is the only sure thing in the universe.

3) Illuminism: $0 \leq x \leq \infty$. Illuminism embraces both idealism and materialism and in fact regards them as two manifestations of the true underlying single reality: *mathematics*. Via $0 \leq x \leq \infty$, Illuminism is mathematically complete (unlike scientific materialism). Mind ($x = 0$ *and* $x = \infty$) and matter ($0 < x < \infty$) seamlessly flow in and out of each other. They are part of a unified mathematical system and the problem of mind-matter dualism and how these two different "substances" interact is explained entirely by the laws of mathematics. There is no baffling mystery to be resolved. Mathematics takes care of everything. However, Illuminism is more idealistic than materialistic since it assigns the role of the fundamental building blocks of existence to dimensionless mathematical points (that Leibniz called "monads" and that, numerically, are "zeros", or "ontological zeros" as we properly describe them). Being outside material, dimensional existence, these ontological zeros are strictly mental entities. Therefore, since they give rise to everything, everything is ultimately mental (in accordance with idealism). However, they also genuinely give rise to an objective, mathematically determined, material reality. We will see later how this is accomplished.

So, what will your choice be: scientific materialism, philosophical idealism or mathematical Illuminism? There are no other credible choices. Western Abrahamism is preposterous and Eastern religion is just mystical Idealism.

Illuminism stakes everything on mathematics, the only genuine source of rationality, truth and knowledge. If mathematics isn't the answer then there is no answer. If mathematics is the answer then it explains everything without any ambiguity at all. The laws of existence are simply the laws of mathematics. There is no position any rationalist would rather defend than mathematics – complete, ontological mathematics. Illuminism is the ultimate rationalist position, rationalism taken to its uttermost logical conclusion in mathematics. Any account of the universe that is not mathematical is absurd.

It really is that simple.

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So, the choice is between infinite mental atoms as the foundation of existence, or infinite matter atoms. As to why there should be an infinite number, that's because of the *Infinity Multiplier*. Existentially, if one of something is possible then there's no sufficient reason why an infinite number should not be possible: the conditions that were sufficient for one must also be sufficient for an infinite number. If one is forbidden, all are forbidden. If one is possible, an infinite number is possible because there's no sufficient reason why any arbitrary limit should apply.

There's nothing more certain than that we live in an infinite system.

This argument provides a technical disproof of the Abrahamic God. If one such God is possible there's no sufficient reason why an infinite number of such Gods cannot exist. What would make existence limit itself to one of anything? Whatever conditions allowed the existence of one Abrahamic God would ipso facto be equally valid for an infinite number of Abrahamic Gods. Therefore monotheism is IMPOSSIBLE.

The universe is capable of housing an infinite number of Gods, which is why it's uncontroversial to assert that everyone can become God – literally!

We can also use the Infinity Multiplier to prove the materialist position wrong. First, let's examine the situation with mental atoms (which can also be called existons, psychons, monads, soul atoms or simply dimensionless mathematical points). Since these are unextended, an infinite number of them can exist without occupying any physical space at all. However, if we look at the case of 1-dimensional strings, these are tangible, extended entities, no matter how small they might be. Therefore an infinite number of them must occupy an infinite physical space. Now the Big Bang theory asserts that the whole universe emerged from a single dimensionless point – a singularity. This is uncontroversial with mental atoms, but impossible with matter atoms. Matter atoms cannot remain matter atoms if they are compressed into a dimensionless point – they would of necessity be transformed into something else, which could be nothing other than mental atoms. If such a thing as a singularity exists then the existence of matter atoms as the fundamental basis of existence is refuted, and mental atoms must be the ultimate reality.

Now, what is true of space must also be true of time. If an infinite number

of indivisible mental or matter atoms exist now, they must have existed forever. Neither mental nor matter atoms can appear from nowhere, and neither can they vanish into nowhere. They are eternal. If they can exist for one instant of time, they are immediately subject to the Infinity Multiplier and can therefore exist for an infinite number of instants i.e. they are immortal. Again, this poses no problems at all for mental atoms (they are eternally dimensionless points) but it presents insurmountable difficulties for matter atoms. Where were they prior to the Big Bang? According to Big Bang theory, they were created from nothingness i.e. they did not exist prior to the Big Bang. This is a fundamental breach of the Law of Sufficient Reason. There is NO sufficient reason to account for how something can come from nothing.

If it were somehow true that something could come from nothing then there would be no sufficient reason to prevent it happening all the time. Organised existence would be impossible because matter atoms would be randomly appearing out of nothing all the time. Advocates of the quantum vacuum would assert that this is indeed what is always happening: “virtual” particles are incessantly appearing and disappearing. But now we see that we are no longer dealing with fundamental units of existence, but merely provisional entities that can be continually created and destroyed, hence have no permanence. According to this notion, existence is not based on anything eternal but is forever provisional. This materialist position denies both the spatial and temporal permanence of any putative fundamental particles of existence: in other words it denies that existence itself is permanent. According to materialists there is no such thing as permanent existence; in which case there is no sufficient reason why we should exist at all! Nor is there any sufficient reason why we should not cease to exist at any moment. Easy come, easy go!

This materialist position is incoherent and irrational. It asserts on the one hand that before the Big Bang there was nothing at all, yet of necessity it must also assert that there was some form of existence because how else could the physical universe have emerged? The usual scientific answer is to say that the quantum vacuum that was brought into existence by the Big Bang also somehow preceded the Big Bang and indeed was its cause. This is the ultimate chicken and egg scenario. At the same time that science denies that anything existed before the Big Bang it also asserts that something did – the quantum vacuum. This universe of ours is said to have “inflated” from one

unimaginably small quantum fluctuation. Yet, by virtue of the Infinity Multiplier, if such a fluctuation can happen once then there is no sufficient reason why it shouldn't happen an infinite number of times, meaning that whole universes should be springing into existence all of the time, making life impossible since all of these universes would of necessity be in direct competition with other in terms of space and time and would always be catastrophically exploding into each other. Some scientists try to get around this cosmic calamity by proposing the existence of the Multiverse – an infinite collection of universes all of which, somehow, occupy their own time and space (or otherwise stay rather conveniently well clear of each other).

So, now we see that physical reality has been abandoned in favour of an infinitely divisible mathematical space composed not of atoms but of entire universes. Paradoxically, this is not unlike Leibniz's position. For Leibniz, each monad is its own universe and since there are infinite monads then there are infinite universes. The difference between the Leibnizian view and that of scientific materialists is that Leibniz's infinite monadic universes are all eternal and all in fact inhabit the SAME universe, being different perspectives of the same thing. In other words, our infinite macrocosmic universe is made from an infinite number of microcosmic universes, each of which reflects the whole. This is the Holographic Principle brought to life: each part is in the whole and the whole is in each part.

The macrocosm and the microcosm are ultimately one and the same. As ancient Hermeticism put it: *As above, so below*.

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The rational analysis of existence can be condensed down to two stances. Is it possible for something to come from nothing, meaning that existence is not eternal but is in some baffling and imponderable alliance with non-existence (as modern scientific materialism maintains), or is existence eternal, and non-existence impossible, as idealism and Illuminism maintain?

According to Big Bang theory it's illegitimate to ask what came before the Big Bang since time and space did not exist, yet in order for the Big Bang to have happened at all it must have come from some kind of existential event in some sort of material space and time (because how else, for a materialist, is matter possible unless via a material event?). So, scientific materialism simultaneously, and in absolute contradiction of itself, denies that space and

time existed before the Big Bang then relies on some sort of materialistic event in some undefined kind of space and time to account for how the Big Bang happened at all.

Scientific materialism has two other enormous problems. Firstly, what happens to material objects that reach the singularity of a black hole? According to existing theories, they are crushed down to a dimensionless point outside space and time. So, have they become non-existent i.e. is matter continually vanishing from existence via this mechanism, in contradiction of the First Law of Thermodynamics? If not, what state are these former material objects now in? It certainly can't be a material existence that they now experience. Secondly, according to Einstein's special theory of relativity, photons have no mass and, in their own frame of reference, they do not experience space and time i.e. the domain of photons is yet another singularity. Aren't photons in exactly the same category as mass trapped in a black hole singularity?

Materialism desperately looks to M-theory to save it, but no deliverance will ever arise from there because of the logical problems we have already highlighted considering 1-D strings. All of these difficulties can be resolved instantly – simply by accepting the existence of eternal, dimensionless mind atoms.

Isn't it time for the debate to end? Scientific materialism is, ultimately, as absurd and rationally disproven as Abrahamism.

The core of existence is clear: an infinity of dimensionless mathematical points that also happen to be immortal, living, mental entities that can evolve into conscious souls!

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What is the sufficient reason for existence? It's that non-existence, by definition, does not exist, so all that's left is existence. Non-existence has no consequences. It is empty, powerless. It can do nothing and achieve nothing. In the contest of existence versus non-existence, existence always wins.

The only way to model non-existence is mathematically. If the universe consisted of nothing but zero as an abstraction, indicating absolute nothingness, then that universe would indeed have no ontological reality. But zero is not an abstraction: it's ontological, a "thing". It's because the number that we call "nothing" is in fact *something* that our universe exists. If it were

truly nothing then the universe would not exist. The properties of "nothing" are what make existence possible. The universe cannot be non-existent because there is nothing that corresponds to non-existence while there is something that corresponds to existence. The difference is between zero as an abstraction and zero as ontological. We exist because of ontological zero, and for no other reason. Ontological zero is the necessary and sufficient cause of our existence. It is, so to speak, the first cause, the Prime Mover, the Unmoved Mover, the source of all. Everything can be traced back to ontological zero. And in religious terms that means that everything can be traced back to the soul.

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"The Labyrinth of the Composition of the Continuum." – Leibniz

The fundamental problem of defining existence lies in explaining what the arena is in which existence manifests itself. In other words, what is space? Of what is it made? How are elements of space distinguished from each other? How do they relate to each other? Is space mental, physical or somehow both? How does space support motion? Are things IN space, or formed BY space? Does space exist if there are no things in it? These questions are fundamental. The nature of space is in fact the explanation for everything, and only mathematics can correctly define it.

"Leibniz criticised Descartes for failing to see that motion had to be grounded in energy. Applied to his own theory, this led him to the conclusion that it was energy that existed at a point and constituted the essence of matter. Other thinkers saw motion or energy as something extra, added to the world after it had already been created (like a clock wound up by its maker). For Leibniz, the world consisted of nothing but point-particles of energy permanently expressed in motion. This energy was the source not only of the activities of physical objects (in particular, kinetic energy), but also of their passive aspect, or matter itself, which just was the energy to resist penetration or acceleration, and to react to applied forces." -- G. MacDonald Ross

This view, of the universe consisting of point-particles of energy permanently expressed in motion, is the essence of Illuminism. To be more precise, it is not the point-particles (monads) that are permanently in motion, but their

energy content. A monad might be thought of as a container for energy and as the pure subject that uniquely experiences the effects of that energy.

"In short, Leibniz's way out of the labyrinth of the composition of the continuum was to see the world of continuously extended matter as secondary and derivative. He realised that he could not explain matter and space without circularity, unless he derived them from beings of a different category. His infinity of energy-points fitted the bill nicely, since they were themselves neither material, nor, strictly speaking, even spatial." -- G. MacDonald Ross

The universe must be a continuum. There can be no gaps whatever. The only entity that provides an infallible continuum is an infinity of points (monads), forming a perfect Cartesian grid where every point is infinitely close to all of its neighbours, without being coincident i.e. there is an infinitesimal gap between one point and the next.

Rather than having all of these points moving around in some incredibly complex way to ensure that there are never any gaps in the continuum, Occam's razor supports the inference that each point is in fact fixed rigidly in place i.e. it has fixed, unique coordinates.

That being the case, monads are not what is moving in the universe. The real function of the monads is to create the PERFECT, static mathematical arena (Cartesian coordinate system) in which existence unfolds. The monads are however the *source* of movement insofar as it's their energy contents that do all the moving in the universe. Each monad releases energy into the shared Cartesian arena and this is the energy that then constitutes the "physical" energy of the scientific, dimensional world. This energy – the energy of the monads – is what then gives rise to *physical* subatomic particles and atoms. Thanks to the monads, they have a perfect mathematical continuum in which to exist.

The notion of extended matter as being secondary and derivative is another key element of Illuminism. It cannot be stressed enough that, in Illuminism, the material world originates from energy contained by point particles (monads) that do not themselves exist in the material world but in the mental domain. Matter, finally, is a mental construct.

We might say that the energy that originates from monads begins its journey as subjective, mental energy ("thoughts"), then, when it arrives in the collective Monadic Cartesian arena, it becomes objective, scientific energy.

In other words, matter is “solidified” thought. It’s “objective” mind.

“At its sharpest, the dispute between mechanists and vitalists was over the choice of a single model for understanding the whole of nature. Extreme mechanists, such as Hobbes, interpreted everything, including biological and psychological phenomena, as the products of underlying mechanisms operating in accordance with deterministic laws. Extreme vitalists, such as Leibniz’s close friend Francis Mercury van Helmont, tended to interpret everything, including the functioning of everyday machinery, as due to the operations of invisible, goal-directed organic principles. For the former, the universe was a huge machine, of which the parts were also machines; for the latter it was a huge animal, of which the parts were also animals. Descartes was strongly inclined towards extreme mechanism, but he baulked at including reason and consciousness within the mechanist model. His compromise was to allow the laws of mechanics complete sway over the realm of matter, but to take the human soul right out of nature. Leibniz criticised him for wanting to eat his cake and have it. If he was really serious about exempting the soul from the laws of nature, he would be committed to denying that the soul could act upon the body at all, even though it might still be indirectly influenced by the body through consciousness of what was happening to it.” -- G. MacDonald Ross

This is the classic debate between scientific materialism and teleology. Is the universe a purposeless machine whose interactions accidentally create purposeful beings such as us? Or is purpose inbuilt in the universe because every part of it is alive and purposeful? Although the two positions couldn’t be more opposed, they are difficult to distinguish, up to a certain point. Advocates of rational vitalism are not claiming that the components of existence are meaningfully alive and conscious. They are certainly *not* conscious and their “aliveness” would not be apparent since it’s too primitive to achieve any observable status. In many ways, they could be considered as entities of *potential* rather than *actualized* life and they have to evolve in order to express life as we understand it.

Mechanists assert that life can miraculously emerge from non-life while vitalists say that life is the actualization of life already latent in all things. The mechanists, although they never realize it, are victims of the classic problem of Cartesian dualism. If we consider life and non-life as two incompatible substances (like Cartesian mind and matter) then how can they interact? How

can non-life give rise to life and then life return to non-life?

If we introduce a definition of a substance as something that can be neither created nor destroyed, only transformed, then, if we define life as a substance, it can NEVER be created (from non-life) or destroyed (thus becoming non-life). It can only transform itself in terms of how it expresses life. Similarly, non-life (as a substance) can never be "destroyed" (by becoming life) or created (when a living thing dies). Non-life is FOREVER non-life, and simply undergoes non-life transformations. Mechanists thus have an immense philosophical and rational problem to overcome. No such problem occurs with vitalism. There is only one "substance" – life – and life exists on a continuum of expression, starting from basic life particles that barely manifest life at all and concluding with God: life fully actualized.

We are using vitalism in a universal sense. We reject the school of vitalism which holds that there is something which is present in organic, living organisms that is absent in inorganic, inert matter. This is just another example of Cartesian dualism. Life, in this view is considered something separate from matter and appears in some types of matter to animate them, but is not present in other types of matter, and can mysteriously depart from matter when a living organism dies. So where does the vital force go? Is it annihilated? Is it created whenever conception takes place? If so, how?

There can be no half-way house. Either everything is alive or everything is dead. There aren't two substances – life and death – that sometimes interact and usually don't. Nor is life an "emergent property" of dead things (lifeless matter), as scientific materialists contend.

The "magic" vitalists hold that there is some special substance, a vital spark, that can enter into certain entities to confer life upon them and can survive when these entities die. An archetypal vitalist philosopher was Henri Bergson with his notion of "élan vital". He claimed that there were two substances: inert matter and élan vital, the latter being the principle of life which drives creative evolution and which is opposed by matter. For Bergson, reality consists of two conflicting processes. Life is trying to create and matter is striving to destroy. Life seeks universal life and matter seeks universal inertness, like the heath death prophesied by the Second Law of Thermodynamics. As ever, such a binary conceptual scheme is as flawed as Cartesian dualism.

Biologist-philosopher Hans Driesch denied that physico-chemical processes alone could account for life. He proposed that "entelechies"

(autonomous, mind like, immaterial and non-spatial) exercise control over the course of organic processes. So, entelechies constitute the vital principle present in living bodies only. These entelechies might seem to resemble Leibniz's monads (and Leibniz also called monads "entelechies"), and indeed Driesch got the idea from Leibniz, but for Leibniz everything, not just organic life, was based on monads.

Encyclopaedia Britannica gives the following definition for entelechy: "(from Greek *entelecheia*), in philosophy, that which realizes or makes actual what is otherwise merely potential. The concept is intimately connected with Aristotle's distinction between matter and form, or the potential and the actual. He analyzed each thing into the stuff or elements of which it is composed and the form which makes it what it is. The mere stuff or matter is not yet the real thing; it needs a certain form or essence or function to complete it. Matter and form, however, are never separated; they can only be distinguished. Thus, in the case of a living organism, for example, the sheer matter of the organism (viewed only as a synthesis of inorganic substances) can be distinguished from a certain form or function or inner activity, without which it would not be a living organism at all; and this "soul" or "vital function" is what Aristotle in his De anima (On the Soul) called the entelechy (or first entelechy) of the living organism. Similarly, rational activity is what makes a man to be a man and distinguishes him from a brute animal.

"Gottfried Wilhelm Leibniz, a 17th-century German philosopher and mathematician, called his monads (the ultimate reality of material beings) entelechies in virtue of their inner self-determined activity. The term was revived around the turn of the 20th century by Hans Driesch, a German biologist and philosopher, in connection with his vitalistic biology to denote an internal perfecting principle which, he supposed, exists in all living organisms."

In terms of atomic theory, there are three possibilities in the context of the vitalism versus mechanism debate. By "atom", we mean the smallest possible entity within the specified framework.

1) The indivisible atoms of scientific materialism. They are said to contain no traces of life or mind and are subject to inexorable scientific laws of cause and effect that allow no possibility of freedom since everything is part of a chain of causal necessity. It's an enduring mystery how living, conscious human beings can be

composed solely of lifeless, mindless atoms. It's inexplicable why humans should imagine themselves free if the atoms of which they are made are subject to absolute causal determinism.

2) The ancient Greek atomists believed in the existence of different grades of atoms: some were brute matter atoms and others were rarefied soul atoms. Living entities were those that possessed soul atoms as well as brute matter atoms and these soul atoms departed when the entity died. These soul atoms thus fulfilled the function of the vitalist element (or Driesch's entelechies) that differentiated the living from the inert. The atomists provided no account of why there should be different grades of atoms and why they should be so radically different. Could soul atoms really be treated on a par with matter atoms? Don't the soul atoms represent a different substance since they permit life, which is separated by a seemingly unbridgeable gulf from death? Aren't they subject to the intractable problem of Cartesian dualism?

3) The mathematical, dimensionless points (monads) of Leibniz. These are elemental life-forms and have elemental minds that are unconscious but have the potential to become conscious. They have infinite energy capacity. This is a panpsychic vitalist view. The fabric of the cosmos is literally imbued with mind and life, although these qualities are not expressed in any meaningful way until the evolution of organic entities: plants and animals, and, above all, conscious beings such as humans and gods.

Binary Mysticism

“Pythagoras believed both that numbers were the ultimate realities, and that the universe as a whole was harmonious, in that it manifested simple mathematical ratios, like those of the basic intervals in music (the ‘harmony of the spheres’). Leibniz accepted both these positions. His novel contribution was to make the numbers binary. Just as the whole of arithmetic could be derived from 1 and 0, so the whole universe was generated out of pure being (God) and nothingness. God’s creative act was therefore at one and the same time a voluntary dilution of his own essence, and a mathematical computation of the most perfect number derivable from combinations of 1 and 0. Binary arithmetic was not merely a convenient notation for the hierarchy of all possible concepts, but it was the most faithful possible way of representing their very essence, with 1 and 0 themselves functioning as the only absolutely simple concepts. As Leibniz himself wrote, ‘Perhaps only one thing is conceived independently, namely God himself – and also nothing, or absence of being. This can be made clear by a superb analogy . . . [He then outlines the binary system, and continues:] I shall not here go into the immense usefulness of this system; it would be enough to note how wonderfully all numbers are thus expressed by means of Unity and Nothing. But although there is no hope in this life of people being able to arrive at the secret ordering of things which would make it evident how everything arises from pure being and nothingness, yet it is enough for the analysis of ideas to be continued as far as is necessary for the demonstration of truths.’” – G. MacDonald Ross

“Binary numbers are closely related to digital electronics. With digital electronics a ‘1’ means that current/ electricity is present and a ‘0’ means it is not present. The different parts of a computer communicate through pulses of current (1s and 0s). As we all know, computers can calculate complex equations and perform complex mathematics at lightning speed. Calculating using only 1s and 0s is called the BINARY SYSTEM.” – V. Ryan

“Leibniz was so proud of this idea that he planned to commemorate it with a medal bearing the legends: THE MODEL OF CREATION DISCOVERED BY G.W.L., and ONE IS ENOUGH FOR DERIVING EVERYTHING FROM NOTHING. His design emphasised his debt to Pythagoras and Plato,

in depicting the sun, or 1, radiating its light on formless earth, or 0. The theme of sun and light also occurs elsewhere. For instance, *On the True Mystical Theology* is centred round a dualism of the worlds of light and of shadows; and in the Monadology he writes: 'So God alone is the primitive unity, or original simple substance, of which all created or derivative monads are products. They are, so to speak, born from moment to moment through continual flashes of divine light, up to the capacity of the created substance, which is of its very nature limited.'" -- G. MacDonald Ross

Leibniz was indeed obsessed with the binary system. Although a monad is a dimensionless mathematical point that can be defined as an ontological zero, it is also a unit, a unity, that can be defined as an ontological "one". In other words, in terms of ontological mathematics, a monad is both zero and one, and these two numbers are therefore the fundamental numbers of existence.

In alchemy, the circumpunct, the famous symbol of the circled dot, represents the highest ideal – gold. It is also a perfect representation of the Self. This symbol is also the Pythagorean Monad and the symbol of the sun. The dot can be considered the microcosm and the circle the macrocosm. Or the dot can be considered the One, and the circle the cosmos. One mathematical point combines ontological zero and one.

"Leibniz concluded that birth was only a 'growth and development', and death only an 'envelopment and diminution', so that there was both pre-existence and survival on this earth after death. He was well aware of his closeness to Pythagoras' belief in the transmigration of human and animal souls: 'I have the highest opinion of Pythagoras, and I almost believe that he was superior to all other ancient philosophers, since he virtually founded not only mathematics, but also the science of incorporeals, having formulated that famous doctrine, worthy of a whole hecatomb, that all souls are immortal.'" -- G. MacDonald Ross

Leibniz was always acutely aware that, as a young man, he was identified by an Illuminati Grand Master as Pythagoras reincarnated and as a man who would change the world. He himself did not initially believe in reincarnation. Later, he became obsessed with the idea and when he himself became the Illuminati Grand Master, he introduced a procedure (based on a historical event concerning a member of the Illuminati) with which he intended to

prove the existence of reincarnation once and for all. We will not provide further details in this particular book, but it is a grand experiment that is now over three centuries old and has accumulated astonishing data.

“But he also held that most of the factors determining our behaviour were unconscious; and that most of our reasoning was ad hoc and instinctive, rather than abstract and rational. In practice, man normally differed from other animals only in the degree of complexity of his behaviour, and not in kind. The other traditional distinguishing mark was man’s possession of an immortal soul. But here too Leibniz was in a difficulty, since he held that all animals, indeed all genuine substances whatever, had souls by virtue of being organic, and that these souls were indestructible by virtue of being simple.” -- G. MacDonald Ross

The whole universe is composed of eternal souls. What could be more wondrous than that? However, as Leibniz observed, most souls remain locked in unconsciousness. Leibniz was one of the first thinkers to highlight the significance of the unconscious and the enormous part it played. The universe is essentially unconscious with a few bright rays of consciousness. Don’t you want to be one of the bright lasers that light up the darkness?

The Laws of Thought

“The key to the proof of Leibniz s system is the sharp distinction between necessary and immutable truths on the one hand, and empirical or contingent considerations, truths of fact or physical laws, as we should call them, on the other. The former consist of the original intuitions of pure reason, like the Principle of Sufficient Reason, the necessary laws of Thought as set forth in pure Logic, the axioms of Mathematics, and the like. These, with the necessary syllogistic deductions from them, are metaphysical verities, which cannot be overruled by God himself, any more than he could make two and two to be five, or a dishonest action to be right and obligatory. They are God’s truths, for they are what he eternally thinks, and they constitute his nature; to suppose that he would or could abrogate them, would be to suppose that he should act contrary to his own nature; that is, that he should cease to be God. And this distinction between truths is applied also to existences.” – Francis Bowen

This is very much a Platonic view, and Leibniz was indeed a great admirer of Plato. As time went on, Leibniz began to wonder if there were any such things as empirical or contingent considerations, or if they were in fact also fully grounded in necessary and immutable truths. Perhaps the difference in the two cases is the difficulty in “seeing” what the relevant necessary and immutable truths are. Perhaps logic and mathematics are readily accessible to our minds whereas the phenomena we experience directly are too veiled for us to make easy contact with the sure laws underpinning them. We have to approach them via empiricism and experimentation because we can’t get at them through thought alone.

A mathematician could in principle establish all of the truths of mathematics just by thinking about them. A physicist could never hope to do the same in relation to physics. But what if physics too were entirely mathematical, but with some features that are not obvious mathematically? We substitute scientific experiments for our lack of understanding of what the underlying mathematical principle are. However, if we could link mathematics directly to existence then we could explain everything solely on a mathematical basis. This was the origin of ontological mathematics. It seeks to remove any need of experimentation, and to allow physics to become just an application of mathematics. We should be able to work out all of physics

in our minds. In order for that to be possible we must find crosslinks between mathematics (usually regarded as an abstraction) and existence. Once existents are entirely defined mathematically, physics becomes redundant.

The position of Illuminism is that ontological mathematics is true reality. Science is a stop gap that allows us to use experiments to probe the secrets of existence. Science conceals our lack of knowledge of the mathematical laws of existence. However, once those laws are established, science becomes redundant.

The Principle of Sufficient Reason

Nothing exists, or can exist, without a sufficient reason for its existence. For every fact there is a reason why it is so and not otherwise. Nothing comes about arbitrarily. If you can't state the sufficient reason for a phenomenon then you do not understand it. If something does not have a sufficient reason for its existence then it does not exist.

If one point of space is filled, all of space must be filled since there is no sufficient reason why it shouldn't be. The plenum – the "fullness" of space – is a logical necessity.

The law of sufficient reason asserts that either all things are equal or all things are different. There would be no sufficient reason for some to be equal and some to be different. It's all or nothing. For Leibniz, each monad was technically a unique substance (i.e. all things are different) although given that all monads operate according to the same principles and have the same essential features, we might choose to say that each monad is a unique instance of the same substance: the monadic substance.

Leibniz contended that it was impossible for there to be two identical particles since there would be no sufficient reason for the first to be in one place and the second in another place rather than the first to be in the second place and the second in the first. Therefore they had to be different. Scientifically, if two particles cannot be distinguished in any way, they are considered identical, but that does not mean that they genuinely are indistinguishable. If we drilled down far enough, we would establish a definite difference. In a classical absolute domain of space and time, everything would be unique simply by virtue of occupying a different spatio-temporal location in that domain.

Although entities may be functionally indistinguishable, no two things can

ever be entirely identical. They can certainly share an identical set of attributes up to a point, hence seem indistinguishable, but ultimately they have features that allow them to be distinguished, although these features may never be technically observable. All monads share the same general characteristics, but all of them are unique. All human beings are in some sense identical – we could create an enormous list of the features any two human beings have in common, yet we are all different. Although the expression "equal but different" sounds like a contradiction in terms, it can actually be a relatively accurate statement. Think of how ants seem to us. We never think of them as individuals, but of course they are. A super being could look down on humanity and regard us as more or less identical, but if he looked closely he would realize we were all unique.

William James said, "There is very little difference between one man and another; but what little there is, is very important."

So it is with all allegedly identical things.

Is there any sufficient reason for non-living things to co-exist with living things? If one dead fundamental particle is possible then an infinite number must be possible i.e. if such particles exist then they will form a plenum of death. By the same token, if one living fundamental particle exists then there is no sufficient reason why an infinite number should not exist and, accordingly, there will be an infinite plenum of life. The universe is, fundamentally, either a living plenum or a dead one. If it's a living one, we can easily account for our own status as living beings. If, however, the universe is fundamentally dead, it's unfathomable how life could ever have appeared within it.

Death can be neither created nor destroyed, only transformed. Dead things do not come to life (because that would mean they had been destroyed in terms of their essential deadness). And if living things died that would mean that death was created, which is impossible. Dead things can only transform into other dead things, never into living things because then they would have ceased to exist as dead things. Exactly the same arguments apply to life. Living things do not die: they are only transformed into other forms of life. Living things are not created from dead things any more than existence springs from non-existence. In fact, all the same arguments about life and death apply to mind-matter dualism and existence/non-existence. In all of these cases, you can have only one or the other, never both. You can only have ONE substance.

Existence is based on monism, not dualism, because there is no sufficient reason why existence should produce an arbitrary number of incompatible substances. If it generated such substances, it would generate an infinite number, not just two. In fact, what existence does is generate infinite instances of one substance. That one substance MUST contain, at least in elementary form, every property that will be exhibited in the universe. As Sir William Thomson said, "The assumption of atoms can explain no property of body which has not previously been attributed to the atoms themselves." So it must be with the basic units of existence.

Mathematics itself can be considered a single substance. There is no sufficient reason for there to be any other substance. How could the mathematical substance communicate with anything non-mathematical? How could a mathematical reality produce anything other than mathematics? The only barrier to the acceptance of mathematics as the arche – the fundamental, defining substance of existence – is that it seems to have nothing whatever to do with mind and life. Once we have established how that is possible, who could possibly doubt this mathematical universe of ours? We are all nodes of mathematical reality. We are walking, talking equations progressively solving ourselves.

The law of sufficient reason guarantees that the universe is infinite in scale. If it were finite, there would be no sufficient reason why it should be here rather than there, or this size rather than that size, or this number rather than that number. It must be eternal since otherwise there would be no sufficient reason why it should be now rather than then, or some future point.

The Law of Jumps

Calculus, Leibniz's great invention, is all about change occurring continuously via infinitesimals i.e. a particle goes from A to Z via every intervening point on its trajectory. It never jumps. It never omits any of the infinitesimals. If it did, calculus could never work. It would produce absurd, random results. There is no sufficient reason why any particle should jump, and there is no sufficient reason why it should jump from this point to this one rather than that one to that one. Sufficient reason dictates that it will pass every point in a trajectory, missing not a single one. That's the entire basis of a mathematical function. It is calculated at every single value of the variable without exception. All events pass into each other by imperceptible

gradations.

This is the basis of Leibniz's statement: Natura non facit saltum (Latin for "nature does not make jumps"). Quantum mechanics, with its quantum leaps, is usually seen as violation of the Leibnizian principle, though Erwin Schrödinger, one of the founders of quantum mechanics, considered the principle correct.

Calculus requires a plenum of points, every point infinitesimally close to the next one. Only the universe of monads is compatible with calculus. Calculus is the most powerful tool of mathematics and science. Any explanation of the universe must, above all, be able to account for how calculus works. As we said, calculus requires a plenum of existence. There can be no zones of void, of non-existence. It requires perfect uniformity of points exactly as you get in a coordinate system. How can calculus be so successful in the scientific world if the scientific world is not in fact a mathematical world? Calculus is a tool that springs naturally and inevitably from a monadic universe. It's IMPOSSIBLE to conceive of any other type of universe that could support calculus. An M-theory universe based on 1-D string loops rather than point particles is fundamentally incompatible with calculus.

Imagine that the universe could jump through space or through time. The universe would be utterly bizarre. It's therefore compulsory for nature to make no jumps. If the universe vanished at one moment and reappeared at some much later moment, it would have annihilated itself during that time period (i.e. it would have vanished into non-existence), then created itself out of non-existence. This is a fundamental breach of the First Law of Existence (that existence can neither be created nor destroyed, only transformed) and the First Law of Thermodynamics.

So, the idea of the plenum, the continuum, across both space and time is essential for existence. Big Bang theory is only valid to the extent that it can be made compatible with "Plenum Theory". Any idea that the Big Bang universe emerges from non-existence is irrational nonsense. The Big Bang is an event within an infinite continuum of events. Infinite events preceded it and there will be infinite more events in the future. Existence is a continuum. There are no gaps whatsoever. Existence makes no jumps. Any acceptable Big Bang theory must be able to demonstrate how it is compatible with an existential continuum.

Many scientists try to evade the issue by claiming that it's meaningless to

talk of events prior to the Big Bang because, they say, space and time did not exist. However, it's absurd to remove the Big Bang from a continuum of existence. Whatever happened at the Big Bang, it was certainly nothing to do with existence erupting out of non-existence. That being the case, it's essential for any credible Big Bang theorist to place the Big Bang within a "history" of the universe. This is facile from the point of Leibniz's Monadology. However, it's impossible in any other context.

Leibniz – Founder of Quantum Mechanics?

Identity of Indiscernibles: The principle that if x has every property that y has, and y has every property that x has, then x and y are identical. In other words, if no possible differences can be discerned between two things, they must be identical.

"The identity of indiscernibles is an ontological principle which states that there cannot be separate objects or entities that have all their properties in common. That is, entities x and y are identical if every predicate possessed by x is also possessed by y and vice versa; to suppose two things indiscernible is to suppose the same thing under two names." -- Wikipedia

Indiscernibility of identicals: The principle that if x and y are identical, then x has every property that y has, and y has every property that x has. In other words, if two things are identical then it will be impossible to discern any differences between them. If two objects are in fact one and the same, they must have all the same properties. This is the converse of the identity of indiscernibles and is called Leibniz's law.

Leibniz's Law states that if two things are identical then anything that is true of one must be true of the other. This might be said to form the whole basis of quantum mechanics. Consider an electron travelling from A to B. If we cannot state exactly what route it took then we have to conclude that it took ALL possible routes. Why? Because, given that the electron that sets out is identical to the one that arrives, then, with no information at all about how it got from A to B, there is no sufficient reason to say it took *this* route rather than *that* route, so we are logically forced to say it took *all* routes since no route is privileged over any other. All possible routes that the electron might have taken to get from A to B must be held to be true (valid), though some may of course be more probable than others.

In quantum mechanics, the superposition principle is:

"Quantum superposition is a fundamental principle of quantum mechanics. It holds that a physical system -- such as an electron -- exists partly in all its particular, theoretically possible states (or, configuration of its properties) simultaneously; but, when measured, it gives a result corresponding to only

one of the possible configurations (as described in interpretation of quantum mechanics).” -- Wikipedia

Superposition follows naturally from Leibniz’s Law when applied to situations where the trajectory of a particle is unknown. Rather than being a continuous entity, the particle can be treated as a sequence of particles, each one being defined at the instant at which we observe it and gain information about it. However, given that it is the same particle throughout the sequence of observations then we can treat it as a group of identical particles and anything we say about one, we are saying about all. When unobserved, a particle can be in any possible state (“anything not forbidden is compulsory”) and since we have no sufficient reason to eliminate any of these states, we must take them all to be simultaneously true (with probability weightings to cater for the fact that all of the states are not equally probable). Only when a measurement takes place, prompting “wavefunction collapse”, does the particle become clearly defined.

So, quantum mechanics is a logical consequence of a situation in which we cannot trace the trajectory of a particle continuously but only intermittently, meaning that we have to treat it as a group of identical particles rather than as a single, enduring particle. In between observations, we have to assume total superposition of states because there is no sufficient reason to rule anything in or out.

Each unobserved state corresponds to the state of a particle in an ensemble of identical particles, and anything that is true of one is true of all, hence each particle reflects the complete superposition of states. The key point here is that the mysterious principles of quantum mechanics can actually all be unveiled as consequences of strict Leibnizian logic. No experiments are required. Quantum mechanics could have been derived entirely from logic hundreds of years ago if the possibility had been seriously considered that we could not track particles continuously. In fact, the reverse was true and Newtonian mechanics gave rise to the notion of a clockwork universe in which *everything* could be tracked with arbitrary precision.

Consider a perfect void, defined in relation to space or time. Because void has no properties or features, any two zones of void must be IDENTICAL, hence there is no way of distinguishing between them. Since there is no sufficient reason why any identical zone should be *here* or *there*, *now* or *then*, the void is a logical impossibility.

Whatever people are referring to when they talk of void, it certainly can't be a zone of non-existence. A plenum of monads (dimensionless points) could certainly seem like a void in materialistic terms since monads are not IN the dimensional material universe, but nevertheless they are ontologically present. To remove all matter from a zone is not the same as removing existence. You *cannot* remove existence. A matterless zone is a pure monadic zone. It's not "nothing": it's MIND. Regardless of the fate of matter, mind always persists. Mind, expressed through infinite monadic minds, is the essence of existence.

Existence, as Leibniz realised, can be determined entirely on the basis of a small set of logical principles.

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Leibniz eventually decided that there was a logical problem with the principle that nature does not make jumps: there is no continuum between ordinary monads and divine monads. An extraordinary jump is required. Gnosis describes the moment of that infinite leap.

In more general terms, nature is actually based on one almighty leap – the one that separates the finite and the infinite. The domain of light, black hole singularities and the Big Bang singularity are all examples of where the finite and the infinite collide. When a dead star – a finite thing – collapses all the way down to a singularity outside space and time, it has undergone a phase change from the finite world to the domain of zero and infinite. At a particular radius – the so-called Schwarzschild radius – an irreversible collapse takes place in sufficiently massive stars and they make this astounding jump from the material world to the immaterial world.

We might say that the principle of no jumps in nature applies *quantitatively*, but not *qualitatively*. Any phase change is a qualitative but not quantitative change.

From the frame of reference of photons, they do not experience space and time i.e. their speed is undefined and could equally well be defined as zero or infinity. They are everywhere at once, but all distances are zero. Yet in our frame of reference, photons move at the finite speed of light. So, what is their TRUE speed? How can it be the case that they have no speed or an infinite speed in one context and a fixed, finite speed in another? How can both statements be true? How can the finite exist with the infinite?

We are in fact immersed in the transition between the finite and the infinite and this process can be defined only mathematically. However, what is for sure is that change from the finite to the infinite, or vice versa, is nature's inbuilt leap (at least in qualitative terms), and the one that allows for the existence of Gods.

What is a God? It is a conscious monad that, through its own efforts, has effected the transition from the domain of finite mind to infinite mind.

A Priori versus *A Posteriori* Knowledge

A priori: Latin for "what comes before".

A posteriori: Latin for "what comes after".

These terms are applied to propositions, arguments, ideas, concepts and paradigms. *A priori* statements are those that can be known to be true or false without any reference to experience (except in terms of introducing the concepts in the first place). For example, once someone has been introduced to the concept of numbers and addition, they don't need any further experience to know that 2 + 2 = 4 and 2 + 2 does not equal 5.

Arguments and theories are *a priori* if they seek to deduce conclusions from *a priori* propositions and do not rely on experience or the collection of experimental data.

As for *a posteriori* statements, the truth or falseness of such statements can be determined only in terms of experience. For example, the statement that all swans are white is one that remains true while all swans observed are white, but as soon as a black one is seen, the statement is proved false. It's impossible to know for sure whether *a posteriori* "true" statements are always true since experience may eventually provide exceptions and prove them false. *A priori* "true" statements, conversely, are always true since they are true by definition. "All bachelors are unmarried men" can never be false since "bachelor" is defined as an unmarried man.

A priori truths are truths of reason while *a posteriori* truths are truths of fact.

Rationalists are dependent on *a priori* arguments while empiricists appeal to *a posteriori* arguments. Mathematics and logic are the archetypal *a priori* disciplines while science is archetypally *a posteriori*.

Analytic versus Synthetic Propositions

A statement is an analytic truth or falsehood if it can be proved or disproved using only definitions and logical laws; otherwise it is synthetic.

The philosophical school known as logical positivism asserted that all truths of mathematics and logic are analytic; such a view had been put forward much earlier by Leibniz.

Necessary and Contingent Truths

A proposition is necessarily true, or expresses a logically necessary truth, if its denial involves a self-contradiction. The statement, “A human being is a mammal” is necessarily true (because a human being is defined as a mammal) and its denial in the statement, “A human being is a reptile” involves a direct contradiction.

A proposition is contingently true, or expresses a logically contingent truth, if its denial does not involve a self-contradiction.

The statement that a cat has claws is contingently true because cats could easily have evolved without claws, and to say that a cat didn’t have claws wouldn’t render it a non-cat.

Necessary and Sufficient Conditions

X is a necessary condition for Y if Y cannot be Y without X.

X is a sufficient condition for Y if X by itself guarantees that Y is Y.

Hume’s Fork

“All the objects of human reason or enquiry may naturally be divided into two kinds, to wit, Relations of Ideas, and Matters of fact. Of the first kind are the sciences of Geometry, Algebra, and Arithmetic ... [which are] discoverable by the mere operation of thought ... Matters of fact, which are the second object of human reason, are not ascertained in the same manner; nor is our evidence of their truth, however great, of a like nature with the foregoing.” David Hume, *An Enquiry Concerning Human Understanding*

Hume’s Fork divides statements into two types:

Statements about ideas. These are analytic, necessary statements that are knowable *a priori*.

Statements about the world. These are synthetic, contingent, and knowable *a posteriori*.

Members of the first group are analytic propositions and members of the second synthetic propositions.

Hume attacked the widespread belief that science offers certainty. For one thing, synthetic statements result from our sensory observations of the world and our senses are fallible. Secondly, in Hume's view, cause and effect, the bedrock of science, does not rest on sure foundations at all.

R. J. Hollingdale wrote, "Hume asserts that our mind consists of 'impressions' and 'ideas'. Impressions are what Locke had called 'ideas of sensation', our perception of the physical world; ideas are images of impressions, formed in thinking and reasoning: ergo we can have no idea of anything of which we have received no impression. What has not been perceived cannot be known. You think you know fire causes heat, says Hume, but you do not know that, because causation is not something perceived. You can perceive that A is bigger than B or on top of B or always accompanied by B, but you cannot prove that it causes B. 'Causation' is the expectation that what has always been conjoined in the past will always be conjoined in the future: but you cannot know that the future resembles the past because what does not yet exist cannot be perceived: you suppose it will, but that is a matter of habit. The consequence is that real knowledge of the world is fragmentary; that we have connected knowledge of it is an illusion born of habit and laziness."

Wikipedia provides an excellent account of the consequences of Hume's Fork: "The results claimed by Hume as consequences of his fork are drastic. According to him, relations of ideas can be proved with certainty (by using other relations of ideas), however, they don't really mean anything about the world. Since they don't mean anything about the world, relations of ideas cannot be used to prove matters of fact. Because of this, matters of fact have no certainty and therefore cannot be used to prove anything. Only certain things can be used to prove other things for certain, but only things about the world can be used to prove other things about the world. But since we can't cross the fork, nothing is both certain and about the world, only one or the other, and so it is impossible to prove something about the world with

certainty.

"If accepted, Hume's Fork makes it pointless to try to prove the existence of God (for example) as a matter of fact. If God is not literally made up of physical matter, and does not have an observable effect on the world, making a statement about God is not a matter of fact. Therefore, a statement about God must be a relation of ideas. In this case if we prove the statement 'God exists,' it doesn't really tell us anything about the world; it is just playing with words. It is easy to see how Hume's Fork voids the causal argument and the ontological argument for the existence of a non-observable (non-material) God. … Hume famously rejected the idea of any meaningful statement that did not fall into this schema, saying: 'If we take in our hand any volume; of divinity or school metaphysics, for instance; let us ask, Does it contain any abstract reasoning concerning quantity or number? No. Does it contain any experimental reasoning concerning matter of fact and existence? No. Commit it then to the flames: for it can contain nothing but sophistry and illusion.'"

Hume's provocative philosophy awoke Kant from his "dogmatic slumbers". If Hume's Fork could not be bridged then humanity could never have any certainty about the real world.

Kant believed he had found a bridging mechanism in what he called "synthetic *a priori* judgments". Such judgments are independent of experience (hence *a priori*) but are constructed according to the synthetic rather than analytic formulation i.e. they make statements that would normally be expected to require real world experience.

Kant's great manoeuvre was to assert that mind itself provides the arena in which the world is fully intelligible. It is structured to guarantee that we will perceive cause and effect i.e. it imposes cause and effect on the world we perceive. It's impossible for us not to perceive cause and effect because it's inbuilt in our minds.

To some, Kant is the greatest philosophical genius of them all. His answer to Hume is certainly ingenious, but is it convincing? What he has done is give birth to a world outside our mind – the noumenal world – that we can never know. Time and space, cause and effect, vanish in this mysterious other world, yet somehow this other world is the real world underlying our experiences. To solve one problem, Kant appears to have created an inordinately worse one. Hume tells us to be absolutely skeptical about our knowledge of the real world; Kant says we can be absolutely knowledgeable about a fantasy world of our mind's devising and know nothing at all about

the real world. Which do you prefer? Can Kant really be considered greater than Hume? Hume was merely skeptical about reality; Kant destroyed it.

Moreover, there was something distinctly odd about Kant's manoeuvres. He made the phenomenal world a product of the mind but he did not claim that the noumenal domain was a mental domain even though, being outside space, time and causality, it certainly couldn't be considered a material domain.

Fichte, Schelling and, above all, Hegel, saw that the way to true knowledge was to make the phenomenal world of the mind and the noumenal world of mystery both mental domains: if everything is mind then everything is intelligible; the noumenal and phenomenal can be reconciled. So, the material world is discarded in order to save true knowledge.

But the material world can in fact be saved – by mathematics.

One other thing is worth bearing in mind: scientific materialism hasn't begun to address the problems raised by Hume. It simply ignores them. It's still in its "dogmatic slumbers".

Predicate Logic

In a subject-predicate sentence, the predicate is that which is affirmed or denied of the subject. So in the sentence, "The sky is blue", the sky is the subject and blue is the predicate. In another sentence, "Blue is a colour", blue is now the subject and colour is the predicate.

There are some subjects that can never be predicates. These are the ones to which proper names can be attached. We can attach all sorts of predicates to Alexander the Great but he himself can never be a predicate, except metaphorically.

Bertrand Russell wrote, "Leibniz based his philosophy upon two logical premises, the law of contradiction and the law of sufficient reason. Both depend upon the notion of an 'analytic' proposition, which is one in which the predicate is contained in the subject – for instance, 'all white men are men'. The law of contradiction states that all analytic propositions are true. The law of sufficient reason (in the esoteric system only) states that all true propositions are analytic. This applies even to what we should regard as empirical statements about matters of fact."

Leibniz himself said, "In consulting the notion which I have of every true proposition, I find that every predicate, necessary or contingent, past, present,

or future, is comprised in the notion of the subject, and I ask no more … The proposition in question is of great importance, and deserves to be well established, for it follows that every soul is a world apart, independent of everything else except God; that it is not only immortal and so to speak impassible, but that it keeps in its substance traces of all that happens to it."

In Leibniz's Monadology, the universe comprises a plenum of monads. Each one of these is a subject i.e. the universe consists of infinite subjects, hence, at its ultimate level, is entirely subjective: it is defined by subjectivity, not objectivity. The question then becomes how objectivity can enter into such a universe at all.

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Hume raised the definitive challenge of how we can know anything for sure at all. Kant said we know for sure because our minds are designed to provide sure knowledge. He did not, however, say how this convenient position arose.

Just as Molière joked about the "explanation" that opium produces sleep because of its "dormitive virtue" (this, of course, is a description of its effect and not an explanation of why it causes such an effect), one could say that Kant "explains" the capacity of our minds to have knowledge of the universe because of the "mindful virtues" of the universe. He makes the mind shape the universe, but he offers no explanation whatever of how the mind itself came to be shaped, and he would classify such as explanation as technically unknowable within the parameters of his own philosophy i.e. it belongs to the baffling noumenal domain of absolute mystery. So, this is not a satisfactory account of knowledge and the universe.

Kant was familiar with Leibniz's philosophy and indeed heavily influenced by it in many areas, so it's rather strange that he didn't see that the Monadology offered him a potential way out of his difficulties with the noumenal domain.

If the noumenal domain is equated with Leibniz's plenum of monads then we have a universe of intrinsic minds. The universe is mindful precisely because it is built from mental subjects, so it can't be anything other than comprehensible to minds. It is designed by and for minds. Everything in the universe is an expression of mind. Even matter, when properly understood, is just mind manifesting itself in a particular way.

What Leibniz ultimately realized as he probed the nature of monads was

that each of them encodes the entirety of ontological mathematics. Just as each cell in a human body contains the DNA instructions for the whole body, each monad contains the mathematical instructions for the whole of mathematics. Every mathematical point is actually an expression of complete mathematics. Every mathematical point can communicate with every other mathematical point because all mathematical points have a perfect grasp of mathematics. It's the common language of the universe, of existence itself, woven into the fabric of everything. It's the true "God language".

All of the cosmic order, regularity, organisation, information, knowability, predictability, space and time, cause and effect, flows precisely from the fact that everything is mathematically encoded. It's impossible to find anything at all in our universe that is not defined mathematically. So, how could minds – mathematical points when reduced to their barest form, and existentially programmed with the whole of mathematics (i.e. it's part of their ontology), not have a potentially complete understanding and knowledge of the universe given that the universe is just a product of mathematical relations?

Leibniz began to think of "God" as a cosmic, unconscious mathematical mind. If this God were considered the ultimate cosmic subject and it was true that 1) "every predicate, necessary or contingent, past, present, or future, is comprised in the notion of the subject" and 2) all 'analytic' propositions (in which the predicate is contained in the subject e.g. 'all white men are men' or 'all white men are white') are necessarily true by definition then any mind that can access the Mind of God will attain all possible absolute truths about the universe. All of these absolute truths are in fact just the analytic truths of mathematics such as 1 + 1 = 2 (we are calling this an analytic truth because the concept of "1" contains the definition that if it is doubled it will become "2").

Take a concept such as "every event has a cause" (i.e. every event is the effect of a cause). This is normally defined as a synthetic *a priori* proposition since the predicate is not contained in the subject and it is independent of experience. However, isn't it valid to define it as an *analytic a priori* proposition? The analytic truth that 1 + 1 = 2 contains the concept that by causing one to be added to one the effect is to produce two. In other words, cause and effect is programmed into the concept of any and all mathematical equations. Mathematics itself is the origin of cause and effect. It's part of the definition of mathematics. When Hume argues that we can't perceive that A causes B what he really means is that our physical senses cannot reveal the

underlying mathematical operations that are involved in A causing B. Kant argues that causality is nevertheless there because the mind makes it so. Illuminism contends that it is not so much the mind that makes it so as it's a basic feature of the mathematical composition of the universe. There is no unfathomable noumenon out there. The universe is mathematical, our minds are mathematical and all phenomena are mathematical, so there's no mystery at all about how we can make sense of the universe. Everything is unified in mathematics.

Hume was wrong to place so much emphasis on empirical perception with its inherent fallibility and Kant was wrong to construct a noumenal universe of which we could know nothing. In fact, it often seems bizarre that Kant was ever taken seriously. How can minds that know so much emerge from a "substance" – a noumenal substance – that mind can't know at all? This is just another manifestation of dualistic thinking. How can mind interact with an alien substance that it doesn't know at all? That's simply a re-casting of the Cartesian mind-body problem: how can they interact if they're so different? It's also on par with arguing that existence can spring from non-existence. How can knowledge spring from the impossibility of knowledge, as must happen for minds to come from an unknowable noumenon?

Knowledge (or at least the potential to acquire knowledge) is, like existence, either everywhere or nowhere. An unknowable noumenon is a contradiction in terms. A knowing mind can emerge only from a mind that does not *yet* know. Once the mind truly knows, it knows itself and how it came to be. This, of course, was what Hegel set out to prove.

Leibniz in effect defined all true, absolute knowledge as that which was true analytically – by definition. All such truths are in fact mathematical. The whole of mathematics stands and falls together. Any mathematical definition is immediately in the company of all other mathematical definitions. It's an entire, integrated and indissoluble system, every part relying on every other. All the truths that we can know for sure are analytic mathematical truths. This is the essence of objective knowledge.

All other "knowledge" is speculation, opinion, fantasy, wishful thinking and sheer subjectivity. The trouble for humanity is that subjective truth is deemed much truer than objective mathematical truth when, in fact, subjective "truth" is simply not true at all.

In particular, no objective truths of any kind are contained in the Torah, Bible or Koran, even though these books are regarded by their believers as

the absolute Word of God. These books are wholly subjective. No one could advance a single objective fact to prove that these books are what they are purported to be. You have to believe in what they say and belief has no connection with knowledge. Indeed, it's the opposite. But believers don't care about knowledge or truth. What they care about is how beliefs make them feel. If they feel better with a belief than without, they will believe. If belief makes them feel better than truth, they will believe. Belief is the deadly enemy of truth and knowledge because it's not grounded in thinking but in feeling.

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So, to recapitulate…

All objective truths are mathematical. There are no others.

All objective truths are *a priori*.

All objective truths are necessary.

All objective truths are analytic.

What we have described is the eternal, immutable domain of perfect Forms of which Plato spoke. Except this domain is exclusively mathematical, and every Form is inextricably linked to all the others. It's a yoked system. Each Form is not free-standing. The system of Forms exists as an integrated Whole. By entering the domain at any point you can logically discover the whole system. This Platonic domain is what underpins existence and makes it the place of laws and organisation that we experience. Although these laws are transcendent, they are also immanent. Since they are ingrained in the plenum of monads that comprises existence, they are everywhere and in everything. Yet they fundamentally belong to a dimensionless domain that we can never directly experience in any physical sense. Thus they transcend the material world while permeating it. It's because these laws comprise the very fabric of existence that everything "knows what to do". Everything has the map of existence, the instruction manual, built into it.

Aristotle rejected Plato's domain of transcendent Forms and insisted that Forms and matter must always be integrated in the world i.e. the Forms must be immanent, not transcendent. As we have seen, there is in fact no disastrous contradiction between these two positions. Of necessity, the laws of existence must be transcendent and immanent. They must be transcendent because otherwise they themselves would be part of the physical world and subject to

decay and change. They must be immanent or otherwise they would be unable to control physical reality. So, Plato and Aristotle are both vindicated in this regard. The laws of nature are everywhere in the physical world, without actually being part of it. That's what the monadic plenum delivers. Monads are dimensionless, hence not physical, but they are everywhere, hence they are wherever physical objects are. Nothing other than monads could possibly explain how the laws of existence are able to guide the material universe while not being part of the material universe.

Scientific materialists are unable to account for where the laws of nature are located and where the laws were prior to the Big Bang in order to shape that event. The Monadology explains this with no difficulty at all.

"If the Laws of Nature are Pythagorean mathematical truths, or Platonic Ideas, or ideas in the mind of God, they transcend time and space. They would necessarily be present when the universe was born: the Laws do not come into being or pass away; they transcend space and time." – Rupert Sheldrake

The laws of existence must form a plenum: they must be everywhere. Imagine a system where the laws of nature were present in some places but not in all. The universe could not function in those circumstances. How is it that the evacuation of all material things from a region in order to create a vacuum does not affect the laws of nature at all? The laws are still present in the vacuum, so where are they? Monads provide an easy answer but does anything else? What possible alternative is there to monads?

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It's often said that the whole of biology is explained by chemistry, the whole of chemistry by physics and the whole of physics by mathematics, the queen of the sciences. Is it possible for physics to contradict mathematics? Is it possible for physics to have properties independent of mathematics? If so, what would these be? Let's consider the speed of light, one of the greatest constants of physics. Is this an arbitrary constant of physics or is it an analytic mathematical truth? This is a vital question because according to many physicists we inhabit a Multiverse of infinite worlds, all of which contain different values of the fundamental constant of physics. In many of these universes, life cannot form because the fundamental constants that apply are

not suitable for the evolution of stars and atoms. We happen to be in a universe suitable for life, so the reasoning goes.

However, the existence of many universes with different versions of physics is inconsistent with physics being an inevitable product of mathematics. There is only one ontological mathematics; why should there be endless versions of physics, chemistry and biology? So, if there is only one physics then the speed of light is inbuilt in the mathematics from which physics derives. To put it another way, if we were good enough mathematicians, we could calculate the speed of light and indeed all the constant of physics *a priori*. We don't need to measure anything or perform any experiments. Everything in physics can be known *a priori*. Mathematics and science are entirely *a priori*. They have nothing to do with empiricism. Absolutely everything about objective truth can be calculated by sufficiently skilled mathematicians.

If all physics is contained within mathematics, it has the most radical consequences. Advocates of the Multiverse seek to argue that life in our universe is an accident, an outcome of a random version of physics that applies to our universe. If, however, there's only one physics, defined entirely by ontological mathematics (which is a single, interlocked edifice) then the fact that there is life in our universe is no accident at all. It implies nothing less than that our universe is alive. It is designed for life because it IS life. The fundamental constants of physics are finely tuned for life precisely because they are manifestations of a living system.

A living universe is a universe of mind. The ideology of scientific materialism is thereby refuted. Many scientists are so blindly wedded to materialism that they would rather invoke infinite universes and infinite versions of physics and infinite sets of varying fundamental constants than embrace mind and life. Yet infinity does not help them. How can infinity convert the inanimate into the animate? How can consciousness come from mindless atoms? These are impossibilities, pure and simple. EVERYTHING makes sense as soon as it's accepted that the universe, in its most basic aspect, is living not dead, and minded not mindless.

The universe is about the ever increasing expression of the latent life and mind it possesses. It is NOT about the miraculous appearance of mind from non-mind and life from non-life. The gap between mind and non-mind, between life and non-life, is unbridgeable. A universe cannot express that which it does not inherently contain. Life and mind cannot "emerge" via the

interactions of dead, mindless atoms, no matter how intricate those interactions. Mind and non-mind, life and non-life belong to different logical categories so it's a literal category error to assert that non-mind can ever become mind and non-life life. Many modern scientists sneer at the medieval alchemists' attempts to turn base metal into gold, yet they believe without question that base matter can be turned into life. Why is it easier to transform matter into life than it is to transform one type of matter into another type? Making dead atoms into life seems like the sort of unbelievable miracle that only God could accomplish. But there is no miracle at all if life and mind are already present in atoms, albeit at their most basic level of expression.

The Tree of Porphyry

This is a simple way of classifying everything in our world. First, you divide everything into the material (bodies) and the immaterial (minds). Second, material bodies are divided into the animate (living things) and the inanimate. Third, the living beings are divided into those with sensation (animals) and those without (vegetables). Fourth, the animals are divided into the rational (humanity) and the non-rational (brutes).

Yet we know that humanity evolved from the brutes. Reason evolved from unreason. Animals and vegetables evolved from a common ancestor without sensation, and at some point, according to materialism, the animate evolved from the inanimate. Can we also conclude that the material evolved from the immaterial? These transitions are far too vast to take seriously if they are represented as a succession of new qualities emerging from antecedent forms that do not possess those qualities. However, they are unsurprising if they are a relentlessly increasing expression of qualities that are always present in even the humblest units of existence.

Each of us becomes smarter (hopefully!) as we become better educated at school. Those who are naturally more intelligent will express their higher intelligence as a matter of course if they are given the right education. What you will never find is a stupid person suddenly becoming an Einstein. Yet scientific materialists are essentially arguing that transitions that are infinitely more improbable than morons becoming overnight geniuses regularly happen in the universe via nothing more sophisticated than atomic interactions taking place according to the scientific laws of cause and effect. Do you believe them? Why do they adopt this extraordinary position? It's simply because

they cannot conceive of dimensionless existence – the domain of independent mind. They would prefer to believe in the impossible than to embrace mind as the basic stuff of existence. While matter can't begin to explain mind, life and consciousness, mind, as an inherent quality of existence, explains EVERYTHING.

Leibniz's Monadology is about making mind the existential plenum from which everything else evolves. The Monadology is the rational replacement for scientific materialism. It provides for an entirely evolutionary view of the universe and it does not for one second invoke any Creator God.

The Unconscious

"[Unconscious ideas are the bond] which unites every being with all the rest of the universe." – Leibniz

Eduard Von Hartmann, a notable philosopher of the unconscious, asserted that Leibniz was the man who discovered the unconscious: "Leibniz retains the glory of having been the first to affirm the existence of ideas which are not conscious, and to recognize their vast importance."

It's difficult to overestimate the importance of the unconscious. In fact, the universe is primarily an expression of the unconscious. The unconscious is everywhere. As for consciousness, it represents a miniscule expression of the mind of the universe.

What scientific materialists have never grasped is that a universe operating unconsciously is essentially indistinguishable from an automaton universe, a clockwork universe.

A zombie universe is entirely consistent with mechanistic theories while actually being based on mind rather than matter.

"There is an unconscious idea of purpose, which, united with Will, dictates the conscious willing of the means to attain it." – Hartmann

Hartmann is a most under-rated figure in philosophy. He had the brilliant idea of combining Hegel's philosophy with Schopenhauer's, an unusual manoeuvre given that Schopenhauer loathed Hegel. Schopenhauer's philosophy emphasized a blind, ceaselessly striving, irrational cosmic Will. Hegel put the stress on a rational, unconscious mind dialectically progressing towards absolute self-consciousness. Schopenhauer underplayed reason and

overemphasized Will. Hegel underplayed Will and overemphasized reason. Hartmann advocated the principle of "the Unconscious" – in which reason and Will are assigned equal importance.

The Illuminati might well have adopted Hartmann's view had not an even better alternative presented itself: Nietzsche's Will to Power. Combining Apollonian rationality and Dionysian Will, it serves the same function as Hartmann's Unconscious but it stresses the ultimate objective of the strivings of the cosmos: POWER.

"Instinct is acting in conformity to a purpose, without any consciousness of that purpose." – Hartmann

The universe, conceived of as a teleological organism, primarily operates according to instinct. Hartmann contended that Will could never be separated from Intellect since it was forever dependent on it for guidance and determination. Intellect, of course, is normally unconscious when it supplies a guiding idea or dominant motive to the Will, but the fact that we Will *this* rather than *that* and not just any random thing proves that a guiding idea, an intelligently selected criterion, is operating.

Hartmann maintained that Intellect and Will are chained together in the Unconscious and that the purpose of the universe is to allow Intellect to consciously divorce itself from the anti-intellectual Will so that it can think clearly at long last without being harnessed to the impulses of the Will. For the first time, it will be completely free, at which point it resembles the Absolute, the culmination of Hegel's rational dialectic.

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"Nothing can become revealed to itself without opposition." – Jacob Boehme

Boehme, a major influence on Hegel, was a distinctly dialectical thinker. The unconscious operates dialectically and psychologists such as Freud and Jung placed heavily reliance on a dynamic interplay between opposing psychic elements (such as Freud's id (Will) and superego (Intellect) or Jung's shadow (Will) and ego (Intellect)).

Difference between Mind and Brain

“The brain is the condition, or necessary prerequisite, for the origin, not of mind as such, but of Consciousness. Mind acts independently in the Unconscious; but it cannot become cognizant of itself, and therefore cannot be emancipated from its servitude to the Will, till it has deluded the Will into building up a brain.” – Francis Bowen (discussing Hartmann’s ideas)

This is an immensely important point. Mind is everywhere. Everything is saturated with mind. Mental activity is happening all of the time. However, it is nearly always unconscious. For consciousness to come into being, the mind needs a particular fixed focus that operates in space and time. That focus is the physical brain. Until a mind is so advanced that it becomes an autonomous agent in the mental world (God), it needs a physical prop – a brain in a body – through which it experiences the physical world. As each body and brain wears out and dies, a new body and brain is found via the process of reincarnation, and the mind keeps learning new things in a multiplicity of different environments – until it has worked out the way the universe operates and can free itself from the physical domain and become purely mental. This is the process referred to by terms such as moksha, kaivalya (“independence” – which Patanjali’s Yoga Sutra describes as Yoga’s result), nirvana, Tao, gnosis, illumination and enlightenment. It has nothing to do with the absurd Abrahamic idea of resurrection, which is merely provided for the comedic entertainment of intelligent people. Can you imagine – the dead clambering out of their coffins and being reanimated like zombies!

The brain is the specific organ for bringing the unconscious to consciousness. The brain evolves through the lower animals until it reaches proper conscious expression through human beings. Without a brain to focus the unconscious, the unconscious operates almost exclusively according to the mechanistic laws of science.

We always have a sufficient reason for our actions. They are not uncaused or random. They are generated from within us. The unconscious “thinks”, just as consciousness does. It plans and schemes, just as consciousness does. Like consciousness, it needs a body and brain through which to work to express itself meaningfully.

The essential difference between the unconscious and consciousness is that the latter has access to words – to language. Through language, coherent thoughts can be constructed. Without language, there is no consciousness. No

animals are conscious because none of them have language skills. The unconscious makes its primary effort to contact our consciousness via dreams (when our consciousness is cut off from its normal sensory input). It can't say what's "on its mind" because it can't speak, so it uses symbolism and visual images to try to convey its message … and then we all have to become mental detectives and dream interpreters to work out what it's telling us.

In many ways, the unconscious is a like an animal. Imagine an animal trying to tell us something. It obviously can't speak to us or write us a message, so it has to make sounds, or run around, or try to direct our attention to something. What it's telling us may be blindingly obvious to it, but incomprehensible to us.

So, one way of trying to interpret dreams is to think of a primitive, animal version of you trapped inside you, with no language skills. This is your unconscious. It's trying to communicate with your conscious self but it doesn't know how – because you have no shared language. It does the best it can. It tries to draw your attention to things, but often it just baffles you. It is often the case, unfortunately, that we have little empathy with our own unconscious. The people who are best able to understand their unconscious are intuitives. Intuition is nothing other than a wordless way of communicating with the unconscious – which is why answers seem to pop out of thin air with no effort. Intuition is a staggeringly important gift.

Just as our lower self (the unconscious) struggles to make itself understood to consciousness, we can imagine that our conscious self has a similar problem – making effective contact with its "higher self". In fact, consciousness may not even acknowledge the existence of a higher self. Yet all of our profoundest religious instincts are all about this higher aspect. Abrahamists project their higher self onto "God", with whom they then struggle to communicate.

In Illuminism, the higher self is that part of our psychic being that is becoming God. It's the best part of us (our true, immortal soul outside space and time). Our task is to bring our conscious self into closer and closer harmony with the higher self. When our consciousness and higher self merge, this is the moment of illumination (gnosis) when we "become God".

Jung famously spoke of the ego and the Self. Of the latter, he wrote, "The Self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of the conscious mind."

It is an image of the whole personality, the totality of who you are. It's the central ordering principle of all your psychic components. It's your true identity, your true Self. Everything returns to this single central point – the monad. Jung described the goal of psychic development as the "path to the centre, to individuation." It's as if we start from the circumference of a large circle and spiral inwards to the centre where the totality of the individual exists, the culmination of the individual, where the individual becomes God (Jung spoke of the Imago Dei – the image of God.) All the meaning and purpose of the individual resides at this point. It's everyone's sacred quest to venture all the way to their innermost self where they discover their highest possible, divine self.

For Jung, the psyche is the whole of our being, both conscious and unconscious. The psyche is a dynamic, dialectical, teleological entity that seeks to grow, become whole and achieve total self-fulfilment. The ego is the centre of our apparent identity, yet it lacks complete knowledge and is plagued with doubts and uncertainties. The ego seeks completion, wholeness and certainty and that is possible only when it ventures all the way to the Self and becomes fully actualised. And at that point it has achieved illumination (gnosis) and become God.

The Self is the wholeness of the personality, the final goal of the individuation process. It is the archetype of completion, perfection, totality, and the ultimate answer. Trouble can erupt if the ego deludes itself into identifying with the Self prematurely. A person suffering from that problem can easily image himself to be God, and can be so full of confidence and charisma that the multitudes are drawn towards them. Hitler was such a person, as were Mohammed, Jesus Christ and Moses.

Another problem, extremely commonly encountered, is when people project their Self (their inner image of God) onto an external being, which they then worship as God. This is the psychological basis of Abrahamism.

Adherents of Eastern religions tend to project their Self onto a mystical vision of the universe (moksha, nirvana).

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We can think of ourselves as a trinity. We have an unconscious animal part (the id/shadow), our conscious self (the ego) and a higher consciousness (the *Imago Dei*). It's no surprise that our unconscious cannot easily communicate

with our conscious self since they do not use a common language, so the unconscious must communicate via symbols, images and emotions. But why can't the ego communicate with the higher self if they are both conscious?

Think of the Higher Self as that part of us that is aware of all the lives we have led via reincarnation, the ego as our consciousness of *this* life only, and the unconscious as the part of us that separates our Higher Self from divinity i.e. if the Higher Self can convert all of the unconscious into consciousness via *gnosis* then it will become God.

Thesis = Higher Self = that part of us that is already godlike.

Antithesis = Unconscious Self = that part of us that is not godlike (this is the gap between our Higher Self and divinity that we must bridge if we wish to become God).

Synthesis = Ego, poised between the unconscious and the Higher Self.

Each new life, via reincarnation, should produce a higher ego (closer to the Higher Self) and a smaller unconscious self (i.e. we bring more and more of our unconscious into consciousness until, finally, we are 100% conscious and have become God). We keep going round a dialectical loop of thesis, antithesis, synthesis, until we achieve gnosis and reach the dialectal omega point (endpoint).

Our ego, however, has an enormous problem. While our ego might theoretically agree that reincarnation occurs, it instinctively, practically and emotionally utterly denies it. In Reincarnational theory, our Higher Self is our true Self which has a full awareness of all the lives we have led. Our ego is, almost exclusively, only ever aware of this life, and this life is all it wants to think about, not some endless chain of lives spanning the eons. The ego is thus in extreme denial about the Higher Self. It doesn't want to acknowledge it, and mental illness could easily erupt if it did. It puts up enormous resistance to the Higher Self, hence communication between the two is normally impossible. For some people, communication with the Higher Self occurs in times of extreme stress, and it is then perceived as a "Guardian Angel" or a "Third Man" or supernatural presence. It can provide vital, life-saving advice.

Socrates spoke of having a guiding daemon: he was not at all alarmed by the idea of having a wise inner voice directing him. Jung also had a daemon – a wise old man called Philemon – with whom he conversed (in his

imagination, though he claimed to actually see him as a real being walking beside him). Mystical prophet Emanuel Swedenborg also had conversations with “angels”.

Our Higher Self is always available to us, but it takes enormous mental training to achieve meaningful contact with it. As ever, the more intuitive and rational you are, the better your chances. A sensing person has no chance, and a feeling person is likely to be too scared, though may establish contact in an emotional crisis.

An Objective Illusion?

“Computer graphics can be used to create animated film sequences representing the changing shapes and positions of imaginary objects from particular perspectives. We can imagine an infinity of such films, each from infinitesimally different viewpoints, all being run simultaneously. Even though the objects and their interactions are entirely fictional, it will be as if there had been infinitely many cameras filming one and the same scene from different points of view. The simplest way of describing what they portrayed would be by adopting that fiction, even though its only reality would be as a formula in a computer program. But although this formula would not be real in the sense of having a physical embodiment outside the computer, it would be objective. It would be the only representation not biased towards one or other perspective, and all the others could be derived from it.

“This is very much how Leibniz pictured his universe of monads. Each monad represented a distinct point of view. Every point of view had to be taken up, otherwise an opportunity for greater variety would have been missed. No point of view could be shared by more than one monad, since the individual identity of monads depended on the precise perspective of their perceptions. Moreover, monads could not exist without the phenomenal world of matter and efficient causation, since that world was their perceptions.

“Finally, we must now return to the question of how Leibniz managed to preserve a distinction between active, purposeful perceivers, and passive, mechanically determined matter, given that they both ultimately consisted in perceptions. For this, he borrowed Descartes’ terminology of ‘distinct’ as opposed to ‘confused’ ideas: a monad was active, purposeful and spiritual in so far as its perceptions were distinct; and passive, mechanically determined

and material in so far as they were confused. The language is highly metaphorical. What he actually meant was that, even though both sorts of cause always operate, the final cause is primary when an agent's state follows most naturally from the previous states of its own body; and the efficient cause is primary when it follows most naturally from the previous states of surrounding bodies." -- G. MacDonald Ross

This is a superb account of Leibniz's views, and, conceptually, it is strikingly reminiscent of the scenario depicted in the film *The Matrix*. In that movie, human beings were being "farmed" like battery chickens. They were in pods, hooked up to a common simulation that wasn't real and yet was taken as objective reality by all of the imprisoned minds linked to it. This raises a significant question about the meaning of the objective, physical world. A mental construction of a physical world that was objectively true for all observers would be considered a real, external reality even though it wasn't physical at all. Mathematics provides an entirely objective set of rules for all observers. A set of mathematical minds would be formally unable to distinguish between a mathematically defined material world and a mathematically defined mental world.

There is no Matrix controlling us. We are not in any pods. Yet it is possible for us to be participants in a mental construct, the rules of which are built into all of us. The essence of "objective reality" is not in fact that it should be material, as many people believe, but that the rules that define it should be the same for everyone and should be eternal. The rules endure even when any observer "drops out" due to death. Your death is part of the rules, just as is what happens to you after death.

We are not denying the existence of the objective world. What we are saying is that mathematics is the foundation of objective reality, and it is a question of interpretation whether mathematical reality is best described as a physical or mental phenomenon in relation to the so-called material world. It turns out that these are simply alternative ways of describing the underlying truth, which is mathematical.

In *The Matrix*, Morpheus says to Neo, "What is real? How do you define real? If you're talking about what you can feel; what you can taste; what you can smell and see; then real is simply electrical signals being interpreted by your brain."

And what are electrical signals if not, in fact, mathematical signals?

Anthony Storr wrote, “Jung claimed that there were ‘sufficient reasons’ for believing that ‘the psychic lies embedded in something that appears to be of a non-psychic nature.’ Pauli postulated ‘a cosmic order independent of our choice and distinct from the world of phenomena.’ Jung wrote, ‘The background of microphysics and depth-psychology is as much physical as psychic and therefore neither, but rather a third thing, a neutral nature which at most can be grasped in hints since in essence it is transcendental.’”

What Jung and Pauli were searching for was none other than mathematics. Mathematics is the *tertium quid* – the third thing – in which the physical and the mental are united. Mathematics is the ground of all. All of the secrets of existence are mathematical. Mathematics is the master key to reality.

Form and Matter

“In short, there exist only monads, and monads are nothing other than actualised sets of perceptions defined by a particular point of view. Every perception is both spontaneous (arising from the essence of the individual monad) and harmonious (adapted to the rich pattern of the whole universe). Form and matter represent these two complementary aspects. A monad is a form or spirit in so far as it is spontaneous, active and purposeful; it belongs to the realm of material bodies in so far as it is accommodated to the actions of other substances through the laws of mechanics. For all created beings, the bodily dimension is inescapable. Without it, they would be wholly active and perfect, which is a privilege reserved for God alone.” -- G. MacDonald Ross

Here we see that the body acts as a brake on our development. It introduces passivity, imperfection and confused thinking. To become God is to transcend what we experience as material reality. Like Neo in *The Matrix*, we escape from rules that bind us. We become wholly active and perfect, pure form and no matter – pure actualization. Although Leibniz played along in public with the Christian nonsense that we are created beings, he of course subscribed to the Illuminist position that we have no beginning and no end and we ourselves have the potential to attain divinity.

The Censor

According to Freud, consciousness is protected from any disturbing eruptions of the unconscious by an unconscious agent called the Censor that works for

the ego.

The Censor vets anything coming through from the unconscious and, if necessary cleans it up for consumption by the conscious ego. It gives new guises to things that are too disturbing.

The Censor is the gatekeeper between the unconscious and consciousness. It controls, selects and makes relevant changes to anything that passes through.

The concept of the Censor is a great idea, but, unfortunately, radically flawed. In order for it to know what would offend consciousness, it would need to be conscious itself, but it's not. Moreover, why does it allow nightmares? And clearly, it has completely broken down when psychosis breaks out. What could possibly cause the Censor to stop censoring? Also, if it so heavily disguises unconscious elements that they become unrecognisable, what's the point? In these circumstances, the unconscious is no longer the unconscious but is instead some censored entity, failing to make itself understood, hence not serving any useful purpose.

Everyone has had many dreams in which shocking things have taken place – so what happened to the alleged Censor?

Freud believed that the Censor was even more active and effective in the waking state. Unconscious content escapes in the form only of slips of the tongue (Freudian slips), or apparently motiveless acts.

Censorship is the province of the superego. It's always trying to control and disguise the id impulses that are flooding through us.

In the dream state, it's not apparent that there's any censorship at all. It's easier to conclude that the unconscious struggles to communicate with consciousness because of a lack of a common language, not because there's some bizarre unconscious homunculus with a mental red pen that constantly censors and re-draws unconscious contents.

The Freudian Censor may in fact be a more powerful concept in terms of preventing communication between our conscious and higher selves – in order to protect our sanity. The Censer is an archetype that guards the gateway between ordinary and higher consciousness. Only in highly spiritually advanced people does this archetype open the gate that allows effective communication with a higher state of consciousness, and thus prepares the way for a true gnosis process.

Idealism

Idealism is the philosophical position that mind has primacy over matter. It's valuable to contrast Leibniz's idealism with that of two later idealists: Berkeley and Kant.

Berkeley's philosophy is summed up by the maxim *Esse est Percipi* – to be is to be perceived. In this view, unperceived entities cease to exist. Imagine leaving one room and going into another. The room you have left behind ceases to exist, while the one you are entering springs into existence. Reality is whatever you are perceiving at any one time, and anything you aren't perceiving doesn't exist at that time. Although that might sound absurd, it's exactly what you experience. You *assume* that the room you have just left remains in existence, but you have no evidence for this. The continued existence of the rest of the external world (beyond what you are currently perceiving) is an unprovable hypothesis. However, Berkeley had an ingenious (or alternatively desperate) way of "saving" the external world and making it a permanent reality. He declared that God perceives everything all of the time, including our perceiving minds. Because God is always perceiving everything, everything is always there, unless God chooses to no longer perceive something, in which case it is instantly annihilated.

The world is a well-ordered, predictable and regular place because God's mind makes it so. There is no such thing as matter in this view. All that exists is the *idea* of matter, not matter itself as an independent entity. How can anyone demonstrate the existence of matter as a non-mental phenomenon since all we ever experience are mental phenomena? Dr Samuel Johnson famously kicked a stone and declared, "I refute Berkeley thus." Yet he had refuted nothing. The stone and his foot are both things that Dr Johnson perceives. The pain in his foot is something he perceives. Nothing has taken place that doesn't belong to his perceptions. It's impossible to technically disprove Berkeley because it would involve escaping from our minds and, even if we could, we would simply have to acquire a new type of mind in order to observe what was "really there", which would lead us straight back to being the prisoners of our mental perceptions. You cannot perceive anything if you don't have a mind. You can *never* have any non-mental experience of any hypothetical external reality. In this regard, it's quite extraordinary that scientific materialism – the doctrine that mind is a product of matter – is so prevalent since materialism can never rise above the level of an assumption and hypothesis. Matter, as a non-mental "reality", can never be experienced, so what proof can there ever be that matter is objectively

real?

Berkeley asserted that we, as souls, were created in God's mind and if he chose to stop perceiving us we would be annihilated. The external, objective world that we take for granted is actually a kind of Godlike dream world. To invoke *Star Trek: The Next Generation*, "reality" is like a perfect "holodeck" simulation from which no one can ever escape, or can never even know that it is a holographic simulation. It's like the mental construct of *The Matrix*. It's purely mental and has no physicality at all. There is no material world of space and time, just a mental world "built" from *mental* concepts of space, time and matter. Our minds are just mental constructs devised by God, but he confers on us the capacity to have free will – to move around his created universe as we choose. Just as the human prisoners of *The Matrix* were, in reality, minds operating within a simulation, so, for Berkeley, are we. God is the controller of the Matrix and he can unplug any of us at any time. All we ever encounter is his simulation. The laws of his simulation are what we regard as the laws of nature. They are perfectly tailored for us because they were created specifically for us; or we were created specifically for them.

We are God's mental creations operating as free agents within the mental world he has created. This is the ultimate Creationist view of reality, and it makes much more sense than the Abrahamic version. "God" knows everything about this world and about us since it's all taking place within his mind. The most extraordinary aspect of this view is that we are autonomous agents within God's mind. We are parts of his mind that he has permitted to operate differently from his own will and intellect. We are actually part of God but we just don't know it. If we did, we would have aligned ourselves precisely with the will and intellect of God and thus become identical with God!

In this view, God offers us the chance to become him because we are all parts of him anyway. It's like the Hindu scenario of Atman (our soul) and Brahman (the divine soul of the universe) and the aim is for Atman to realise that he is Brahman and is separated from Brahman only by the veil of Maya. Once Maya is transcended, Atman and Brahman are one and the same. The external world is God's veil of Maya – it's pure illusion.

The notion of God having autonomous minds (souls) within his own is an astonishing one, yet perhaps we might say that something similar is true of all of us. Are the Freudian Id, Ego and Superego autonomous mental agents within our psyche? Are the Jungian Persona, Ego, Shadow, Anima/Animus,

Mana personalities and Self all autonomous agents? Are the right and left hemispheres of the brain autonomous agents? Is our "true self" a kind of aggregate of many autonomous sub-minds; is it the orchestrator of all of these minds; is it the end product of all of these conflicting "voices"? Can we consciously run autonomous agents within ourselves for specific purposes? Many novelists say they are "possessed" by the characters in their books. Are these characters independent agents that our minds can create and which have different free will and personalities from us? In which case, are we all "characters" in the Book of God?

Hypnotized people seem able to become different people at the behest of the hypnotist. There are examples of people seemingly acquiring abilities in their hypnotic state that far exceed their capabilities in normal life. Has the hypnotist allowed the subject to create, temporarily, an autonomous agent with access to higher power and ability? Could we all create super versions of ourselves? In which case, could we not then transfer to our Higher Selves and become God? If the universe is purely mental, we have the same opportunities afforded to Neo in *The Matrix*.

In Berkeley's philosophy there is nothing but God and his perceptions. We too are his perceptions, but ones that he has allowed to have our own perceptions. We are lesser versions of him, made in his image.

Berkeley, by saying that we are perceiving minds within God's perceiving mind, is claiming that mind can be layered, that minds can exist within minds. Is that not an astonishing idea?

Kant came along and decided to remove Berkeley's God from the foreground and instead firmly relegate him to the background. In Kant's scheme, God becomes unknown and unknowable. God's realm, if he exists, is the noumenal universe of which we can never gain any knowledge. Nevertheless, this noumenal universe is "true" reality, the domain of things as they really are ("things in themselves") when they are unperceived by human minds. If all human minds ceased to exist, the noumenal universe would still continue. It does not require anyone to perceive it. It really is there.

With Kant, we are not minds within God perceiving the world God has created for us as an idea. Now we are minds of unknown origin and construction that are designed by nature (or God) to see the noumena as something else – as *phenomena*; to impose on noumena a mind-created formula of perception. We necessarily perceive everything in a certain way because that's the way our minds are configured. If they had radically

different parameters, we would perceive the world radically differently. It's not the object that determines how it is perceived but rather the way our minds are built for perceiving noumena. We never perceive the object itself, only our mental representation of it. Our mental representations and perceptions are all we have and all we experience. There's nothing else.

For Berkeley, there is no objective physical reality. There's just the Mind of God. For Kant, there is some sort of objective reality but unfortunately we can know nothing of it. We'll never know whether it's physical or mental, although since it doesn't exist in space and time it's hard to see how it can be physical.

Schopenhauer, a Kantian disciple, concluded that since space and time were the source of individuated things, if there was no space and time in the noumenal universe then that universe must comprise one, unindividuated thing. He didn't call it God, or anything with rational content. He defined it as blind, ceaselessly striving Will, and he viewed it as absolutely evil since it led to so much pain and suffering.

This universal Will gives rise to individual minds that perceive space, time, material objects and causality, but it's all an illusion – a veil of Maya – because everything is ultimately the same: the Will. All minds, underneath, are the same mind. All things, underneath, are pure Will.

For Schopenhauer, there is an objective reality – *Will*. It is mental, not physical, and it definitely isn't God.

Nietzsche, once an admirer of Schopenhauer, grew to hate idealism and metaphysics. He replaced Schopenhauer's Will with the Will to Power. This was physical rather than mental. It was rather like scientific energy, except it had an inner drive to seek to increase its power. Everything in the universe – and, for Nietzsche, the universe was materialistic – was made from this energy, this Will to Power. All objects and all minds are composed of this single substance. Will to Power unifies mind and matter. It removes the Cartesian dualism and replaces it with a monism.

A keen student of the ancient world, Nietzsche may have been influenced by the ever-changing fire of Heraclitus, or the material pneuma (a special mixture of fire and air) of the Stoics. The pneuma, for the Stoics, was a source of cosmic reason. As for the Will to Power, Walter Kaufmann wrote, "Nietzsche was a dialectical monist. His basic force, the will to power, is not only the Dionysian passionate striving, akin to Schopenhauer's irrational will, but is also Apollonian and possesses an inherent capacity to give itself form."

In other words, the Will to Power is like a dialectical synthesis of Schopenhaueran Will and Stoical pneuma.

Nadeem Hussain wrote, "[I agree] that we should interpret Nietzsche as rejecting the thing in itself and then accepting the remaining world of appearances for all the reality there is. But what this comes to depends of course on how Nietzsche understood the Kantian framework in the first place. I shall argue that Nietzsche's understanding of this framework is shaped by neo-Kantians like Friedrich Lange, Afrikan Spir and Gustav Teichmuller. Once we understand what they meant by the 'apparent world', we come to see that a rejection of the thing-in-itself would lead Nietzsche to the kind of position represented by one of his contemporaries: the physicist Ernst Mach's neutral monism—Machian positivism as I'll call it. Such a view will allow Nietzsche both to be science-friendly and to accept a falsification thesis."

Despite how keen Nietzsche was to embrace a non-Kantian vision of reality, there's no question that his Will to Power is a half-way house between scientific materialism and idealism, and all the better for it. (Quantum mystics and even some noteworthy physicists now like to assert that quantum physics suggests that the universe is made out of "intelligent energy", so things may be heading Nietzsche's way even in the scientific mainstream.) Heraclitus's fire, if properly understood, was both physical and mental and it united mind and matter. Like Nietzsche's Will to Power, it was a dialectical monism, imbued with reason and yet also an arena of perpetual conflict (hence a contest for power). It was the incredible similarity between Nietzsche's thinking and that of Heraclitus, one of the greatest Grand Masters of the Illuminati, that has caused Nietzsche to be regarded as an honorary member of the Illuminati.

Hume

The brilliant Scottish Enlightenment philosopher David Hume was even more extreme in his thinking than the idealist Bishop Berkeley. Hume is the archetypal skeptic and arrived at arguably the most skeptical stance in history. He denied that there was any evidence that there was a God in whose mind all ideas and indeed all other minds exist. For Hume, all that existed was a stream of consciousness, a constant flow of ideas, impressions, thoughts, notions and feelings. Beyond this succession of mental states there

is nothing at all, or certainly nothing that we can ever prove. We can't establish the cause of this stream of ideas. We can't prove there's anything "out there". We can't prove the existence of God. We can't even prove the existence of a self. All we are is a bundle of ideas and impressions that starts, persists for a time and finally comes to an end at death. How can that be a "self"? Isn't it just what it seems to be? – a loosely connected stream of mental activity? All that we can be certain of is a parade of ideas, one after the other. We don't know where the ideas come from, how they're connected, why they're in that order, what caused them, what they mean, or anything else.

This is an intellectual dead end. Where Descartes said, "I think therefore I am", Hume says, in effect, "There is mental activity. Full stop."

This was the most skeptical position ever attained by the human mind. Nietzsche perhaps best summed up this type of stance when he declared: 1) "There are no facts, only interpretations." and 2) "What, ultimately, are man's truths? Merely his irrefutable errors."

Nietzsche's position has many similarities to Hume's but he strove to overcome this way of thinking because he saw it as pessimistic, negative and nihilistic. Nietzsche's way out was the Superman – the glorious human God who engages in magnificent acts of creativity and defines himself and his reality through the exercise of Will to Power.

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It's a noteworthy aspect of philosophy that it often seems to be nothing less than a chemistry experiment, or even an *alchemical* experiment, where a core set of ingredients are continually mixed anew in different concentrations and combinations by each new generation of philosophers, in pursuit of philosophical gold. Different emphasis is placed on each ingredient, but the same set of ingredients is nevertheless always there. Take your pick from will, intellect, reason, intuition, desire, feeling, the soul, spirit, the mind, consciousness, the unconscious, God, space, time, matter, universals, particulars, being, becoming, monism, dualism, pantheism, panpsychism, free will, Creationism, determinism, empiricism, rationalism, materialism, idealism, the arche, the elements, atoms, extension, the dialectic, logic, pragmatism, utilitarianism, phenomenalism, existentialism, perspectivism, etc.

Many common themes and schools of thinking can be identified. Later philosophers are often just placing a fresh spin on old ideas. The pre-Socratic philosophers of ancient Greece had more or less identified the whole philosophical "chemistry kit" and the game since then has been to assemble the ingredients in the optimal way to produce the priceless Philosopher's Stone that gives an unchallengeable answer to everything. That is what Illuminism is – the Philosopher's Stone itself. And it's constructed above all on the Monadology of Leibniz.

Although Leibniz gives absolute primacy to mind, he's a radically different idealist from the likes of Berkeley, Kant and Schopenhauer. Berkeley made the "external world" a mental creation of God i.e. a set of ideas in God's head. As for Kant, he made the external world an unknowable noumenal domain upon which we projected the familiar world of phenomena. For Schopenhauer, the world in itself was nothing but ceaselessly striving Will to Exist. For none of these thinkers is there an objective, scientific reality "out there" that exists independently of minds. Mind constructs the phenomenal reality that we take for scientific reality, and it's an ordered, intelligible place simply because our minds impose order and intelligibility upon it. If there were no minds, no comprehensible "external reality" would survive them. Idealism in effect makes the mind, rather than a hypothetical objective world independent of us, the source of science.

In Leibniz's idealism, an individual mind becomes not just a source of ideas and thinking but also a building block of a true objective reality. By defining minds as mental atoms (monads) and providing an infinite number of them, Leibniz was able to make all mental phenomena into objective things rather than subjective ideas. Take the example of a table. For Berkeley, a particular table was an idea in the mind of God that human minds were able to perceive. For Kant, a particular table was a noumenon upon which we projected our mind's idea of a table, and we perceive every table slightly differently. For Schopenhauer, a particular table was an aspect of the underlying cosmic Will, perceived in a Kantian way by our minds.

Leibniz's revolution was to make the table a construction of monads. While the ancient Greek Atomists believed in an objective world made of eternal physical atoms that existed before us and would exist after us, and indeed were the stuff of which we ourselves were made, Leibniz taught that there was an objective world made of mental rather than physical atoms. (To be more precise, the objective world is made of the contents (energy waves)

of mental monads that flow into a perfect mathematical Monadic arena and create the objects we recognise as "physical" atoms.) There is actually astonishingly little difference between the two views, except Leibniz's approach is more powerful and productive, and indeed actually gives rises to the physical atoms, mathematically. In the Leibnizian framework, the world is essentially mental but can easily be conceived of as physical since the monads obey a set of objective relations that give the appearance of physicality.

Bertrand Russell gives an interesting account of the situation: "Monads form a hierarchy, in which some are superior to others in the clearness and distinctness with which they mirror the universe. In all there is some degree of confusion in perception, but the amount of confusion varies according to the dignity of the monad concerned. A human body is entirely composed of monads, each of which is a soul, and each of which is immortal, but there is one dominant monad which is called the soul of the man of whose body it forms part. This monad is dominant, not only in the sense of having clearer perceptions than the others, but also in another sense. The changes in a human body (in ordinary circumstances) happen for the sake of the dominant monad: when my arm moves, the purpose served by the movement is in the dominant monad, i.e. my mind, not in the monads which compose my arm. This is the truth of what appears to common sense as the control of my will over my arm. Space, as it appears to my senses, and as it is assumed in physics, is not real, but it has a real counterpart, namely the arrangement of the monads in a three-dimensional order according to the point of view from which they mirror the world. Each monad sees the world in a certain perspective peculiar to itself; in this sense we can speak, somewhat loosely, of the monad as having a spatial position."

In fact, Russell has failed to understand a key point about monads. They are all mathematically linked, as would be expected given that Leibniz was one of the greatest mathematicians of all time. The precise mathematical nature of monads was the element Leibniz deliberately held back from the public arena, teaching it instead to the Illuminati alone. Mathematics expresses a set of objective, universally true relations between monads. If you apply Cartesian coordinates to Leibniz's monads, what happens? You get a perfect mathematical arena in which the whole of reality can unfold according to perfect, ontological mathematics.

To recapitulate, an infinity of monads creates the ideal mathematical

framework, indistinguishable from a flawless, cosmic Cartesian coordinate space. The energy waves that comprise monads are able to leave their source monads and flow into the collective monadic arena. It's as if energy waves that were originally restricted to a single monad are now accessible to the whole monadic ensemble: as if a single monad is replaced by the monadic collective. Yet all individual energy waves are always traceable back to their source monads, and are continually feeding back information gleaned from the objective monadic ensemble to the source monad. So, every monad has its unique take, its perspective, of the objective universe, just as Leibniz said.

The universe is composed of monads – they are the arche – but the energy they contain flows into the infinite mathematical space which they themselves comprise. This mathematical space is none other than what humanity defines as space and time (or spacetime), where the laws of mathematics create the inexorable cause and effect studied by science. This vast amount of interacting energy "condenses" into what scientists call quarks, protons, neutrons, electrons, and so on i.e. all the things that constitute the arena of physical atoms.

In other words, physical atoms are the mathematical products of mental atoms (monads). Monads, because they are dimensionless, reside outside space and time, but the whole ensemble of them creates the preconditions for dimensionality (space and time). Thus the "physical" domain is both created by the mental domain and in some sense sits inside the mental domain. It has all the qualities we would expect of an objective, physical world, yet it is ultimately entirely mental. It is mathematics that allows all of these apparent contradictions to be reconciled. There is nothing other than mathematics. Mind and matter are both aspects of mathematics.

So, it's not monads per se from which all the physical stuff of the universe is made, but rather the CONTENTS (energy waves) of monads. It's not untrue to say that everything is ultimately made of monads, but it's essential to understand that each monad has infinite energy content, and it's this content of the monads that proves critical in terms of what we call the physical world.

Monads release energy into the collective monadic space (as perfect a Cartesian mathematical space as you could possibly get), and this energy is then "physicalised" by virtue of the fact that the Cartesian space automatically reflects space and time (dimensionality), and physical individuation.

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Most of the confusion surrounding Leibniz's thinking is caused by the first few lines of his published Monadology:

1. The monad, of which we will speak here, is nothing else than a simple substance, which goes to make up compounds; by simple, we mean without parts.

2. There must be simple substances because there are compound substances; for the compound is nothing else than a collection or aggregatum of simple substances.

3. Now, where there are no constituent parts there is possible neither extension, nor form, nor divisibility. These monads are the true atoms of nature, and, in a word, the elements of things.

4. Their dissolution, therefore, is not to be feared and there is no way conceivable by which a simple substance can perish through natural means.

5. For the same reason there is no way conceivable by which a simple substance might, through natural means, come into existence, since it cannot be formed by composition.

The purpose of the published Monadology was to introduce *Christians* to monads, in an ingenious way that would be consistent with their ideas of a Creator God. Freed from that constraint for a very different, non-Christian audience, Leibniz radically redefined his monads.

The key point is this. In the statements above, Leibniz denies that a monad has any "parts": it is as simple as possible and has "neither extension, nor form, nor divisibility". But consider a radical alternative. It DOES have parts, but they are parts that CANCEL to zero.

The true Leibnizian monad contains infinite real energy waves, infinite imaginary energy waves, and infinite negative versions of these real and imaginary waves, summing in total to ZERO. So, we have an entity that is "nothing" while actually having infinite "parts" if we call the monad's component energy waves "parts". The monad is indeed lacking extension and is indivisible, and its "form" is implicit, not explicit.

It is this hidden mathematical energy within the monads that powers everything and gives rise to the phenomenon of extension (the "material" world). As soon as energy from infinite monads is released into a perfect, dimensional Cartesian space (based on equal real and imaginary dimensions – reflecting the equal real and imaginary content of the monads), extension is automatically generated.

So, always remember to bear in mind the distinction between monads on the one hand, and the energy content of monads on the other. It's the monadic energy content – when released into an appropriate dimensional arena (mathematically constructed from infinite monads, all of which have unique coordinates) – that creates the objective physical world.

A monad is a subjective arena but the whole monadic ensemble forms an objective arena since it is not based on any individual monad. Energy contained within the monad is associated with subjective experience. Energy flowing through the monadic ensemble becomes part of the objective, "physical" world, but still sends information back to its source monad, which interprets the information subjectively.

None of us can ever escape our subjective nature. We are all locked in. But we nevertheless all participate in an objective domain (the monadic ensemble) that goes on and on, no matter what is happening to us. When we die, it does not die. When we're not looking, it's still there. It doesn't depend on us or rely on us. It is exactly what we all understand by objective reality – a real world independent of us.

The "real" world is composed of infinite monads. Each of us is just one monad. Our contribution amounts to one divided by infinity equals ZERO. Only when we become consciousnesses – capable of exercising free will and making changes in our physical environment via our own physical actions – do we start to have genuine influence. When we attain "God consciousness" (gnosis), we acquire infinite power and our influence becomes decisive. We can dictate nothing less than the fate of the universe.

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Illuminism, based on Leibniz's unpublished Monadology completely describes the subjective and objective domains, mind and "matter", space (based on real numbers) and time (based on imaginary numbers), causality (based on mathematical laws), the interaction between the dimensionless and

dimensional, zero and infinity, how the mathematical laws of the universe are encoded in every part of it. It's impossible for anything else to accomplish this. This is the indisputable mathematical truth of existence.

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A monad is a mathematical singularity, exactly the same as the Big Bang singularity of modern science.

Each monad can generate its own Big Bang: the sudden release of a vast amount of energy.

So, if EVERY monad simultaneously releases its energy contents, you get a Big Bang at every conceivable point in space, exactly as required to generate a homogeneous, isotropic universe with no detectable origin – a universe that looks very similar from any particular viewpoint.

Fichte

Fichte was the first philosopher to challenge Kant's position concerning the noumenal universe. He reasoned that the "thing-in-itself" *must* be mental. Therefore, if the noumenal and phenomenal domains were both mental then mind was all that existed. The thing-in-itself must be knowable since it was a mental phenomenon just like our own minds.

Fichte asserted that there was a universal mind called the *Absolute Ego* (which some might equate with God). This ego is universal. It is pure intelligence and active reason. This is the first mind, above all other minds and, indeed, the source of all other minds. Like Berkeley's God, it creates the material world as an idea in its own mind and all other minds are then able to perceive this apparently real world.

Leibniz's Existential War in Limbo?

"But sometimes, in papers not shown to any human being, there is a quite different theory as to why some things exist and others, equally possible, do not. According to this view, everything that does not exist struggles to exist, but not all possibilities can exist because they are not all 'compossible'. It may be possible that A should exist, and also possible that B should exist, but not possible that both A and B should exist; in that case, A and B are not 'compossible'. Two or more things are only 'compossible' when it is possible for all of them to exist. Leibniz seems to have imagined a sort of war in the Limbo inhabited by essences all trying to exist; in this war, groups of compossibles combine, and the largest group of compossibles wins, like the largest group in a political contest. Leibniz even uses this conception as a way of *defining* existence. He says: 'The existent may be defined as that which is compatible with many more things than is anything incompatible with itself.' That is to say, if A is incompatible with B, while A is compatible with C and D and E, but B is only compatible with F and G, then A, but not B, exists by *definition*. 'The existent,' he says, 'is the being which is compatible with the most things.' In this account, there is no mention of God, and apparently no act of creation. Nor is there any need of anything but pure logic for determining what exists." – Bertrand Russell

Meritocracy and the Law of Compossibility

Leibniz's concept of compossibles is a key feature of the meritocratic agenda. Applied to human societies, the Law of Compossibility states that if a few people (the elite) have vast resources that are denied to others then endless possibilities that would otherwise have come into existence are killed off. There are endless possible worlds where the whole of humanity would fare much better than it does now. These potential paradises are actively killed off, starved of oxygen and resources, by the selfish actions of the elite.

The aim of the elite is to maximise THEIR possibilities, to have unlimited power in our world. They can achieve that only by hoarding resources for themselves. Their motivation is obvious. The mystery is why the rest of us permit the many great lives we might have led (if we had been given the necessary resources) to be denied to us by this small group. Most of us live

“lives of quiet desperation” because our dreams are so far from the reality of our lives. But our dreams could easily come true in a world in which we had our fair share of the world’s resources. We must TAKE BACK what is ours – from the elite.

They have dictated to us what is possible for us. Now we must dictate to them what is possible for them. The People must seize control of the Law of Compossibility. We seek a compossibility defined by the highest possible number of fulfilled lives. The elite on the other hand set out to create an extremely limited set of perfect lives. A small number are given hundreds and even thousands of times more than their fair share and thus become gods amongst men. What types of lives are compossible for the rest of us in that scenario? We have to fight each other for the meagre crumbs that fall from the elite’s table. Our possibilities are eliminated in direct proportion to which theirs flourish. They kill our possibilities. They make it impossible for us to have good lives. If 1% of the population own 42% of the wealth, this fact makes it impossible for enormous numbers of fabulous possibilities that would otherwise have been open to the other 99% ever to be realised. Good lives for the many are not compossible with godlike lives for the few. Resources must be much more evenly spread to ensure a compossibility of wonderful lives for most people.

It’s logically impossible to have good lives for the many if a few people are controlling a spectacularly disproportionate share of the resources. Their wealth becomes the controlling element in determining what is compossible for everyone else. To put it another way, their wealth defines the possibilities of our lives, and ALWAYS to our detriment. Don’t kid yourselves. Their wealth is OUR business because it shapes our lives.

Many right wingers will tell you that what someone earns is none of your business. In fact, what other people earn, especially the rich, is *THE* most important factor in your life. If you let the rich trample over you, if you buy into their specious arguments, then you deserve to have all of your possibilities squeezed out of existence because you are an all-time loser. There’s not a single wealthy person in this world whose wealth should not be known to everyone and indeed *decided* by everyone. There is no such thing as private wealth in a public world. All private wealth shapes the public space hence the public must have complete control over private wealth if the concept of “people power” is to be anything other than empty rhetoric deployed by the rich to dupe the dumbed-down masses.

The Mental Magician

If you wanted to discover the uttermost secrets of existence, wouldn't your best starting point be the writings of the most intelligent human being of all time? Gottfried Leibniz is that man. Although the Illuminati have dialectically improved his Monadology since his death, his "big picture" remains unchallenged. His Monadology was the greatest feat of human thinking, the decisive and irrevocable breakthrough in the pursuit of ultimate truth.

The Many Monadologies

As far as the academic world is concerned, Leibniz's ideas concerning monads are set out in his Monadology, published just after his death. In fact, this is just one of several Leibnizian Monadologies and its significance is that it's the one that gives most support to the idea of a Creationist, all-powerful God who knows exactly how the universe will unfold because, like a cosmic computer programmer, he programmed everything that would ever happen into the monads, and all of their behaviour was harmonized from the outset (the "pre-established harmony").

Imagine the events of the universe unfolding as a vast movie. Each monad is programmed to see the same movie, but from its own perspective (and to participate in the movie in its own unique way). All monads are united by the fact that they are actors in the same movie, but each with a different, pre-scripted role. They function in perfect synchronization, and each knows its lines perfectly. God knows all because he is both the infallible screenplay writer and director of the cosmic movie, and everything in the movie happens exactly as it should. He's the ultimate Oscar winner, the greatest director in history, overseeing the most panoramic, epic, tragic, comic, romantic, heartfelt, exciting movie ever.

A remarkable element of this view is that there is no reason for any monad to directly interact with any other monads. It's as if each actor records his own part with a blue screen behind him, and never actually sees anyone else in the movie. Each monad contains the whole movie within it (from its perspective), and has no need to know about the different perspectives of the movie possessed by the other monads. Such monads are said to be "windowless" – there are no windows through which any information can

enter or exit. Each monad watches the cosmic movie in its own private cinema and can never look out to see the movie from any other angle. So, there is no cause and effect in this model of reality, only perfect synchronization by original, intelligent design (of God).

Monads seem to have an effect on each other, but this is just an illusion. Leibniz argued that these monads were thus as free as they ever could be because they were fully self-determined and could not be compelled to do anything by any other monad or any external agency. However, given that God knows everything all of these monads will do, they can't truly be considered free.

It's never sufficiently emphasized that the respective Abrahamist doctrines of "free will" and God's complete foreknowledge are wholly incompatible. No rational person could accept both positions. If human beings have genuine free will, God does NOT know what they will do, hence he does not have foreknowledge, hence he is not God as conceived in Abrahamic terms. If God does know everything, human beings are not free hence are not morally accountable for their actions and are just elaborate automata.

It was one of Leibniz's purposes to make this entirely clear. If God knows the future then the constituents of his Creation must be considered as programmed entities, hence are not free … hence what's the point? Using his ferociously logical mind, Leibniz exposed the horrific truth of Creationism. It makes human beings into programmed machines performing a script written even before God declared, "Let there be light!"

Leibniz actually invented a calculator, and he perfectly understood that a cosmic version could be constructed where every event was pre-scripted. But he equally understood that this rendered the universe meaningless because it was simply the unfolding of a story whose end (and indeed everything else) was already written before it began.

Everyone is predestined for heaven or hell, and God, entirely without rhyme or reason allocated some to experience eternal paradise and others (vastly more) to suffer forever in the fires of hell. In other words, this God is a monster who tortures people for no reason at all. He programmed them to go to hell and to endure infinite pain forever. If this God had never created anything, he would have spared endless souls from endless misery. This God is not God at all. He is the Devil, the source of all cruelty, injustice and needless pain. Anyone who declares that God is a) the Creator and b) knows the future, is a Devil worshipper.

For freedom to be real, no one can have foreknowledge. All talk of people seeing the future is preposterous. Neither God nor anyone else can see the future. It's impossible. Anyone who denies that it's impossible is committed to the non-existence of free will and to a universe programmed by a Creator (he knows the future because he programmed what was going to happen, just as every novelist knows how his own novel ends).

In Leibniz's "Creationist Monadology", only divine intervention can destroy monads, and there is no reason why God would ever destroy anything he created, so monads are immortal. Those he has capriciously marked for hell will have to suffer it forever.

The keys points about this Monadology are as follows:

1) God creates the infinite monads.

2) God programmes them all individually and they operate according to his so-called "pre-established" harmony.

3) There is no authentic cause and effect. Anyone who studies cause and effect is really just studying the rules of God's programming.

4) Monads are "windowless". They have no causal relationship with each other. Nothing goes out of them, and nothing comes in. They are entirely independent. They act strictly according to God's programming and they will inexorably play out whatever he has decided for them.

5) All monads mirror the whole universe i.e. each part of the Whole contains the Whole, but from its own unique perspective (just as each actor in a movie is given the whole typescript, but only needs to know his own lines).

6) No monad is free. Each monad is in a system of absolute logical necessity.

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Note that there are many logical branches contained within this basic scheme. What if God did not create the monads and they were in fact eternal? What if they had no programming and were completely free and self-determining?

What if cause and effect DO apply? What if monads DO have windows? What if monads are evolving? What if every monad becomes God?

Leibniz's complete Monadology contains an enormous number of logical branches. Every member of the Illuminati, when they reach the first of the Mystery Degrees, is expected to produce his own version of the Monadology, where he or she explores some logical branch in the opposite way from how it is currently handled. The alternative branch may lead to absurdities, but often profound insights are revealed. Even logically flawed positions can be fascinating.

Leibniz's published Monadology has many quite bizarre, yet entirely logical conclusions. If you want God to have complete foreknowledge then you must make him a cosmic programmer and you must abandon freedom.

Leibniz relentlessly examined the logical consequences of certain positions. Unlike average people who are content to operate according to "doublethink" (i.e. to accept two contradictory positions at once and not be bothered; to switch between the two whenever it suits them), Leibniz could not function this way. So, his idea with the Monadology was to establish the equivalent of an immense logical flow chart with clearly specified logical forks and branches.

The task for the Illuminati was to explore in every possible way this chart of cosmic logic. Every fork, every branch had to be pursued to the point of exhaustion, no matter if certain logical paths through the chart seemed crazy. Often, the bizarre routes yielded astonishingly powerful revelations.

Leibniz bequeathed to the Illuminati his best logical version of the Monadology but declared that certain parts of it would unquestionably change in the light of unexpected future knowledge. However, he considered that what he had produced would prove around seventy-five percent accurate. That's pretty much how it has turned out.

Leibniz's final Monadology (written in 1716 just before he died) remains the core of Illuminism to this day, but, as he predicted, certain parts of it have been altered to accommodate new knowledge, one of the most important being the mathematics of Fourier Transforms. After Fourier's mathematics and Hegel's dialectic logic were incorporated into the Illuminati's Monadology in the first half of the 19th century, there were no further changes until the 20th century when a few minor enhancements were made possible by the quantum and relativity theories (although the Monadology stands opposed to various erroneous scientific materialist interpretations of

these theories and shows why they are mistaken). The last change was made in the 1930s when Gödel's Incompleteness Theorem was incorporated. Ironically, despite its name, this was considered the final piece in the jigsaw i.e. the element that allowed the Illuminist Monadology to become the Completeness Theorem, the Grand Unified Theory of Everything, the answer to all questions, the Omega Solution.

Gödel's work was so crucial because it offered the logical proof of the existence of freedom within a mathematical system. Russell and Whitehead had attempted, in the Principia Mathematica, to devise a logical system in which every statement of mathematics could be formally proved. In truth, what they were really doing was seeking to prove that materialism operating according to the inflexible scientific laws of cause and effect was the true and indisputable basis of reality i.e. the universe was like a self-programmed machine (or programmed by a mathematical God such as the one Leibniz had envisaged in his published Monadology) and everything would follow on relentlessly from the previous steps. In a mathematical universe, if all mathematical statements can be proved, there is no possibility of freedom. This is the ultimate materialistic vision of reality.

For freedom to exist there must be truths that CANNOT be proved i.e. they transcend the formal rules and laws. The existence of unprovable truths also automatically allows for the existence of unprovable falsehoods, and everything in between i.e. a gamut of choices, none of which can be proved to be the right thing to do. These choices become explicitly possible only in the context of self-consciousness when a self-referring entity (a subject) can choose between different possible courses of action. A self-consciousness is that which has to subjectively make up its own mind and cannot rely on objective proofs. It must decide on the basis of its own truth, and it may be completely wrong (and probably is!) about what is true.

In a mechanistic universe, no particle ever has any choice about how to act. What it must do next has already been inescapably "proved" within the parameters of the system. It cannot do otherwise. When a self-consciousness is capable of assembling a set of possible future courses of action, none of which can be proved to be the right way forward, then freedom and choice have automatically entered the universe. The self-consciousness will do something that cannot be predicted with any certainty i.e. unprovable decisions have entered an arena where previously only deterministic, provable events were possible. In a mechanistic system, it can always be

proved what will happen next. Even in a chaotic system such as the weather, very successful short-term forecasts can be generated. Even quantum indeterminacy doesn't radically alter the picture since precise equations are still in force and nothing can happen outwith the parameters of these equations.

In order for there to be authentic freedom, the free agent must be capable of behaving outwith any system of definitive equations. When a poet in love with life stares at a humble cabbage in a field and has an epiphany which inspires him to write unique poetry that could never be replicated in all eternity, this is an event that does not belong to any system of equations. No one, not even God himself, could have predicted the epiphany and the subsequent poetry. The poet is outside mechanistic causality. He is free to operate according to his own undetermined inner nature.

And what of an unconscious self-referring entity? Will it behave in exactly the same way as a mindless entity such as a mechanistic particle? Although it cannot consciously direct itself, it can act subtly differently from its mindless counterpart. A tiny alteration can occur now and again where it does something marginally different from what a mindless, programmed entity would do. No scientific measurement can detect the difference (and it will be swallowed up as part of a statistical distribution of possibilities), but across countless particles and countless years, it adds up to an unseen force of teleology in the universe that is directing the universe towards higher outcomes. In relation to evolution by natural selection, the process isn't completely blind and random as materialists would have you believe, but is being unconsciously steered towards more productive and complex higher forms. This inner drive towards complexity cannot be observed externally, but it allows for enormously faster and more targeted evolution.

It remains statistically unfathomable how complex life-forms can emerge from random atomic and molecular interactions (never mind the insurmountable logical hurdle of trying to account for how dead particles can form into living entities). However, teleological evolution and natural selection involving unconscious, living particles will definitely create more complex living entities because that's their whole purpose.

In Darwinian evolution, humanity comes about as a result of a bizarre accident, and life unaccountably springs from lifelessness. In teleological evolution, there is no accident and no mystery about the emergence of life. Both types of evolution are indistinguishable under any microscope, so

cannot be scientifically distinguished. Darwinian Evolution is incompatible with Creationism, but not with teleological evolution. No formal difference can be detected. Only the underlying logic and statistical probabilities are relevant for distinguishing Darwinism from teleological evolution.

Teleological evolution is possible precisely because of Gödel's Incompleteness Theorem, which destroys causal necessity. The Incompleteness Theorem is a wonder because it logically shows how freedom can exist within a system of logic. Logic does not preclude freedom. Logic, it transpires, operates objectively, but does not apply subjectively, to self-referential entities (which can operate as illogically as they like). A perfectly objective scientific system would be entirely logical. But, in a subjective system, such as the behaviour of human beings, we see that logic is in radically short supply.

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The Illuminati's formal Monadology is written in the symbolic language of mathematical logic, so would be incomprehensible to non-experts. The "God series" of books is our attempt to express in reasonably normal language what it says. We now consider that we have achieved an almost unchallengeable logical diagram of reality. We know all of the design principles of existence. We have mastered "God Logic" and understood the Mind of God!

As Leibniz always expected, the world of existence is "the simplest in hypotheses and the richest in phenomena." Above all, it logically contains the indispensible quality of freedom that prevents it from being an unstoppable machine of cause and effect that renders all lives inevitable and meaningless.

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We recommend that everyone tries their hand at logically analyzing one of the sections of Leibniz's published Monadology, readily available on the internet:

Can you work out the consequences of using different logical assumptions from those Leibniz used? How do the monads change if there is no Creator? What happens if monads can interact instead of being windowless? How would Hegelian dialectic logic change the behaviour of monads?

We assert that the Leibniz's methodology should be applied to all subjects: economics, science, sociology, religion, philosophy, politics, and so forth.

The general idea is to create a number of core axioms and then to logically examine what consequences flow from them. Each time a logical fork arises, follow both branches, and if further branches arise keep going until you have exhausted every logical possibility that stems from the initial axioms. Eventually you will have a giant logical chart showing all possible logical consequences of the original assumptions. One of the logical routes through the chart will be the one that corresponds to reality, while all the others are incomplete, inconsistent, inaccurate or dead ends. To find the truth, carry out experiments at the various logical forks and eliminate one possibility or the other. If the best logical route through the logic chart corresponds exactly to all experimental data then you have found the final truth. If none of the logical routes makes the grade, you can logically conclude that something is wrong with the initial premises and start again with a new or amended set. If you keep examining all possible sets of starting axioms in this way, you will eventually produce a chart that contains the absolute, incontestable truth and reproduces all possible experimental data.

The Illuminati's Monadology is the result of the rigorous Leibnizian analysis of all possible starting axioms regarding how the universe is configured: Creationist God, Evolutionary God, material atoms, mental atoms, idealism, materialism, rationalism, empiricism, monism, dualism, pantheism etc. All of these different schemes can be converted into starting axioms and logical consequences. If the logical consequences prove to be absurd and contradictory then the position is refuted without further ado. No credibility whatever is given to faith positions or illogical "revelations". It's reason and logic, or nothing.

So, for example, there are innumerable logical grounds on which to reject the concept of a Creator God. The most basic objection is how can such a being be logically possible in the first place? If he is intelligent, he must have a language to think in. What is the language? Where did it come from? How did he learn it? If he always knew it then it is an intrinsic property of God and existence. What is it and why don't we all know it? If we learned it we would become God?

How could God become conscious if consciousness is a property that develops amongst multiple interacting potential consciousnesses (i.e. if consciousness is a social phenomenon)? If one Creator God is capable of

existing, why not infinite others? What logical reason would allow one to exist, but not others? If God is perfect, why is his Creation imperfect? If God is good and created everything, why does evil exist? If God is all-powerful, why doesn't he prevent evil? If God is love, why does he send people to hell? If God is just why does he impose infinite sentences for finite crimes? If God knows all, including what we will do, how can we be free beings? If we are the centre of Creation, why does the universe extend far beyond the limits of what we could ever possibly observe? How is Creation compatible with evolution? If the world is based on cause and effect, why don't they apply to God? Why is God's Creation so mathematical? Is God a mathematician? If so, why do none of his books of "revelation" feature any mathematics? And so on…

Practically any of these logical objections would prevent any rational person believing in a Creator God. Such a God is quite simply logically impossible and can be dismissed instantly. No God who contradicts the laws of logic can exist. That is a straightforward rule of existence. The most depressing aspect of humanity is that faith (belief in nonsense) is valued much more highly than logic (the truth).

Christian apologist G. K. Chesterton famously said, "When people stop believing in God, they don't believe in nothing – they believe in anything." The precise reverse is true, of course. It's people such as Chesterton who have shown that they will literally believe in anything, no matter how illogical. In terms of logic, Abrahamism has been refuted in every way possible. It's only because people aren't logical that they continue to believe in impossible things.

Isn't it a curious thing that Jews, Christians and Muslims will eagerly believe in crazy assertions in old books written by primitive desert tribesmen yet won't accept the infallible laws of logic? No wonder humanity is so screwed up.

Monads and Bodies

"I don't really eliminate body but reduce it to what it is. For I show that corporeal mass, which is thought to have something over and above simple substances, is not a substance but a phenomenon resulting from simple substances which alone have unity and absolute reality." -- Leibniz

The central difficulty for most people encountering Leibniz's theory of

monads for the first time is how immaterial entities with no extension can give rise to extended bodies with a mass. In his published utterances, Leibniz was ambiguous. On one hand, he gave the impression that bodies existed only as harmonized phenomena in monad minds i.e. were purely mental creations and formed an objective reality only to the extent that different monad minds were perceiving the same object, albeit each from its own perspective. So, in contrast with Berkeley's scheme where God's mind creates and holds all of the mental objects that we all perceive as objective reality, in Leibniz's scheme, the mental objects that constitute independent reality are held in the minds of infinite monads. As he says, "Matter and motion are not substances or things as much as they are phenomena of perceivers, the reality of which is situated in the harmony of perceivers with themselves (at different times) and with other perceivers."

Others have thought that Leibniz was asserting that bodies are directly made of monads. ("Mass is a being by aggregation, but from infinite monads." – Leibniz)

Still others have maintained that physical bodies are not made of monads but "result from" monads. ("Accurately speaking, matter is not composed of these constitutive unities but results from them … Substantial unities are not parts but foundations of phenomena." – Leibniz.) So, bodies are not identical with aggregates of monads, but are somehow founded in them.

Obviously, none of these answers are satisfactory. In fact, what Leibniz meant can only be demonstrated mathematically. Bodies are indeed grounded in monads but not made from them. They are actually made from the energy contained *within* monads. Monads are never anything other than dimensionless points. They cannot enter into extended, physical existence. That restriction does not, however, apply to the energy content of monads. Energy can and does become extended. Once the mathematics of this situation is demonstrated, we are sure that all the doubters about Leibniz's monads will finally grasp what this greatest of all geniuses was actually talking about.

The Holographic Universe

"Three-dimensionality is not the only remarkable aspect of holograms. If a piece of holographic film containing the image of an apple is cut in half and then illuminated by a laser, each half will still be found to contain the entire image of the apple! Even if the halves are divided again and then again, an entire apple can still be reconstructed from each portion of the film (although the images will get hazier as the portions get smaller). Unlike normal photographs, every small fragment of a piece of holographic film contains all the information recorded in the whole. (It should be noted that this astounding trait is common only to pieces of holographic film whose images are invisible to the naked eye.)" – Michael Talbot, *The Holographic Universe*

Leibniz believed that the Whole could in principle be regenerated from any of its parts. In terms of monads, the whole universe could be reconstructed from any one monad since, as in holography, each part of the universe (each monad) contains the Whole. (Each monad contains the full screenplay of existence, so to speak: its own lines and those of every other monad.)

Leibniz's Laws

Leibniz's thinking is constructed from his three fundamental axioms: the Principle of Sufficient Reason (everything must have a proper explanation), the Sameness of Indiscernibles (no two things are identical) and the Law of Continuity (nature makes no leaps).

Philosopher Francis Bowen wrote, "Indeed, these three may properly be considered as one since it can easily be shown that the second and third are necessary corollaries from the first. The full enouncement of this single axiom is that no phenomenon can exist or take place, and no judgment be valid, without a Sufficient Reason why it is so rather than otherwise. Then the Law of Continuity necessarily follows, since there is no Sufficient Reason why a series should be broken at one point rather than another, or why two places should be filled, while the intermediate is vacant. We are also compelled to admit the remaining axiom that there are not in the universe two perfectly similar – that is, absolutely indiscernible – beings or objects since two things cannot occupy the same place at the same time."

These three laws are staggeringly important and no system that flouts them

can be true.

Leibniz, an astonishing genius of logic, mathematics, science and philosophy, realised that the whole of existence must be based on perfect logical principles, and establishing what these were was the key to everything. Scientific materialism doesn't care a damn about logic principles and cites experimental evidence as the highest good.

Rationalism is about eternal logical principles.

Science is about provisional experiments.

No Absolute Rest in Universe

"Thought is to the soul what motion is to body. A soul absolutely without thought, and a body absolutely without motion, appear to me equally contrary to nature and without example in the world." – Leibniz

Commenting on this, Francis Bowen wrote, "This follows, indeed, from his Law of Continuity; as the transition from one to the other would be a positive *saltus*, or shock of entire change from one thing to its opposite or contradictory."

This is one of the key logical principles of existence: everything is always in motion, and any change in motion must proceed by infinitesimal gradations, as part of a continuum. Moreover it can be supplemented by another key logical principle: despite appearances, everything always moves at *exactly the same speed*. (We will demonstrate this when we tackle the "God Equation".)

"A substance once in action, will always be in action." – Leibniz

Just as nothing can ever be annihilated, so nothing can ever stop moving, and, moreover, nothing can ever stop moving at a constant speed.

Although this might sound absurd, consider these remarks by physicist Brian Greene: "Special relativity declares a similar law for all motion: *the combined speed of any object's motion through space and time is always precisely equal to the speed of light*. At first you might instinctively recoil from this statement since we are all used to the idea that nothing but light can travel at light speed. *But that familiar idea refers solely to motion through space*. We are now talking about something related, yet richer: an object's

combined motion through space and time. The key fact, Einstein discovered, is that these two kinds of motion are always complementary."

That is, everything is moving at light speed, exactly in agreement with the principle we have stated.

Nothing outside the universe

If the universe is everything there is then the sufficient reason for its existence must be contained within it. There can be no Creator God external to it. It is absurd to look outside the universe for the universe's explanation. There is no "outside the universe".

The Best of all Possible Worlds

"One of the most characteristic features of Leibniz's philosophy is the doctrine of many possible worlds. A world is 'possible' if it does not contradict the laws of logic. There are an infinite number of possible worlds, all of which God contemplated before creating the actual world. Being good, God decided to create the best of all possible worlds, and He considered that one to be the best which had the greatest excess of good over evil. He could have created a world containing no evil, but it would not have been so good as the actual world. That is because some great goods are logically bound up with certain evils." – Bertrand Russell

Leibniz might be said to have formulated a "many worlds" interpretation of existence centuries before modern physics, but unlike contemporary physicists he rejected the notion that these many worlds could co-exist. Only one universe is possible – the logically best one. There is no sufficient reason for logically sub-optimal universes to be preferred over the optimal one, nor for them to somehow be in competition with it (they would, of logical necessity, be superseded by the logically optimal solution).

"Here I have made enormous progress." – Leibniz

"Leibniz was a firm believer in the importance of logic, not only in its own sphere, but as the basis of metaphysics. He did work on mathematical logic which would have been enormously important if he had published it; he would, in that case, have been the founder of mathematical logic, which would have been known a century and a half sooner than it did in fact." – Bertrand Russell

Leibniz's Monads

"The Monad … is nothing but a simple substance, which enters into compounds. By 'simple' is meant 'without parts.' And there must be simple substances, since there are compounds; for a compound is nothing but a collection or aggregate of simples … These Monads are the real atoms of nature and, in a word, the elements of things." – Leibniz, *The Monadology*

Leibniz's Monadology, when properly grasped, is an astonishing

anticipation of modern scientific thinking, with a few all-important differences. He defined the essence of bodies as *force*, by which he meant "the tendency of the body to move or continue its motion." So, the whole universe comprises units of force, and nothing besides. He named these "monads" (after the ancient Greek word for unity or unit), and argued that the fundamental entities of existence *must* be unities: "What is not truly ONE being is not truly one BEING."

Monads could equally well be called force-atoms. (In fact, strictly speaking, it's not the monads themselves that are doing the moving, but their energy-wave contents, but nevertheless it's monads that are the source of all this energy and force.)

Each monad is eternal. A monad can be neither created nor destroyed, only transformed. A monad is thus the most basic expression of the First Law of Thermodynamics, which in turn is the most basic law of existence. Existence comprises an infinite number of force-atoms.

All bodies within the universe originate from force-atoms. The universe is always in motion. It can never stop.

One might see in Leibniz's system something extremely reminiscent of the ever-changing "fire" of Heraclitus. (Just replace "fire" with "energy".)

The most extraordinary feature of monads is of course that, unlike the particles of scientific materialism, they are unextended and thus they are quintessentially *mental* entities. They are alive, albeit initially at the most elementary level, and they have minds, again initially at the most elementary level. However, they are capable of giving rise to complex life, and they are also capable of evolving consciousness, the highest expression of mind.

Leibniz spoke of monads as having different degrees of "clearness". All monads start off as "unclear" but, as they evolve, some achieve a higher rate of evolution than others and thus different levels of clearness emerge i.e. some monads prove more meritorious than others, better learners … or just got lucky and benefitted from the productive environment in which they found themselves by chance.

Hence the monads form into different grades. The most basic, barest monads are associated with rocks and inorganic material; there is no meaningful evidence of life or mind. Higher monads are associated with plant life. Higher monads still become associated with animals, and the best earthly monads are the ones that define humanity. God is the supreme monad, the perfect monad, fully actualized and crystal clear. We can all achieve this

same divine clearness and become God. In other words, ALL of the monads that began as unclear and as pure potential can become perfectly clear and fully actualized.

The monads form what is known as a “great chain of being”. At the bottom are the “retarded” monads, the most murky and indistinct, and at the top are the “divine” monads, the clearest and most distinct (of which there are extremely few). Via evolution, more and more monads climb up the chain of being, and eventually the whole universe becomes divine.

“Creationist” monads versus “Evolutionary” monads

In the Creationist version of Monadology (Leibniz’s published version of the Monadology that caters for an Abrahamic audience), the following points are true:

God, the original Monad, is able to create lesser monads in his own image. As an infinite being, God creates infinite monads. As their creator, he can destroy them if he wishes. He programs each and every one of these monads and inputs everything that will ever happen to them. Thus he has full knowledge of everything that what will happen in the universe.

In order for all monads to work in perfect cooperation with each other, he establishes a pre-established harmony. All monads are in fact windowless. No information goes in and no information comes out. Each monad is completely sealed at creation. No monad can influence any another. There is no external causality; only internal causality. Nothing is in the monad which wasn’t there right from the beginning, programmed by God. Each monad acts with an inner necessity. It is an entelechy i.e. designed to express its initial potential in actuality.

Each monad contains within itself knowledge of the whole universe and mirrors the whole universe. Everything that will happen to it is defined by God from the outset. It interacts with no other monads. It is self-contained. So, although all the monads seem to be acting as a coherent whole, and to be constantly exchanging information, in fact this is all an elaborate illusion. Each monad does its own thing without knowing anything at all about anything outside itself. Every monad films its scenes in the movie of existence entirely in isolation and only God ever sees the complete movie. It

unfolds exactly as he wrote it. It's the best of all possible movies – because God would never choose a worse movie when he could have made a better one. By definition, he will direct the most perfect film a perfect mind can possibly devise.

Note that in the Newtonian model of physics, the universe was envisaged as a great clockwork mechanism operating according to relentless mechanistic cause and effect. Anyone (God) who knew the starting positions of every particle and all the laws of physics would know everything that could ever happen in the universe with perfect precision. This model depends on causal interaction between particles. It can't explain life, mind and free will.

In the Leibnizian Creationist model, the universe was envisaged as a programmed living organism. Each part (monad) was perfectly programmed for eternity, so there was no need for any interaction between monads. This model can explain life and mind, but, like the Newtonian system, does nothing for free will (free will and its attendant uncertainty being inconsistent with the foreknowledge of the Creator).

The Newtonian model is based on causal laws (programmed by God) between things while the Leibnizian model is based on inner causality (programmed by God in a pre-established divine plan), and requires no interaction between things. However, since everything has to act in rational harmony, Leibniz's system acts as if there were perfect causal connections between everything i.e. as if there were Newtonian-style laws in operation. In other words, there's no observable difference between a system of interacting particles controlled by physical laws and a set of non-interacting particles programmed to act in perfect logical harmony – so Leibniz could discuss physical laws as surely as Newton even though nothing actually interacts in the "windowless" Leibnizian system.

While ingenious, Leibniz's Creationist model is highly unconvincing, as he himself knew, of course. His purpose with the Creationist model was simply to get people familiar with the monadic model of existence, and make them interested in exploring its logical possibilities, from which they would eventually arrive at the real truth. His proper, unpublished, Illuminist Monadology is spectacularly different from the published one:

There is no Creator God Monad. All monads are equal, eternal and indestructible. Monads are not programmed, but instead they have the full laws of mathematics encoded in them. The future is not known at all. Nothing

has foreknowledge. Monads are not windowless; they all have windows and they all interact with each other. There is no pre-established harmony. Information goes in and out of monads. No monad is completely sealed. Each monad is subject to both external causality (physical law) and internal causality (free will; self-generated action). Each monad is an entelechy i.e. its inherent nature is to strive to convert potential into actuality (it has what Nietzsche would later label as Will to Power: it seeks to maximise its power).

Each monad does contain within itself knowledge of the whole universe (from its unique perspective) and mirrors the whole universe – as in a hologram. Every monad films its scenes in the movie of existence in full cooperation with every other monad. There is no set script; the whole ensemble of monads write the script together as they evolve together. They are all dependent on each other for the final quality of the movie. If there are plenty of shitty, selfish, greedy monads, it's going to be a grim, horrific movie – exactly like the history of earth thus far. If it's going to be a great movie with the best-possible ending, all of the monads with divine ambitions and potential need to get together and create a Community of Gods, a Society of the Divine. It's up to us – no one else – to create the best possible movie.

The Queen Monad

A human body is controlled by only one monad, although the energy from countless other monads makes it what it is. This special, dominant monad is, like the most important piece in chess, called the Queen – it's your actual soul. In the normal course of events, your soul attaches itself to the very first cell in your body – the "conception" cell (or "soul" cell) where your mother and father's DNA fuses together. Your DNA is thus imbued with your soul from conception, and every other cell will of course reflect your original soul cell.

Every cell in your body reflects the proto cell; they all contain identical DNA. That first cell – the genesis cell, the soul cell – is the key to everything. Yet a monad does not necessarily need to use this biological mechanism at all. The more powerful a monad (a soul) becomes, the more it can control its own environment and destiny. A higher soul can take over almost any body it likes at any time it likes. It can dominate a weaker soul, and make it dormant and silent.

The Most Important Subjects

The Illuminati periodically debate which the most important subject of all is. The consensus order is typically:

1) Mathematics
2) Philosophy
3) Science
4) Religion
5) Psychology
6) Politics
7) Economics
8) Sociology
9) History
10) Art

Some wish to give far higher importance to art. Some think religion should be at the top. The most zealous arguments concern whether philosophy should swap places with mathematics and assume top position. The advocates of this position say that philosophy is the subject that asks the critical questions. Although mathematics gives all of the answers to the mysteries of existence, it would never have done so if the philosophers hadn't paved the way by asking the all-important questions.

Pythagoras and Leibniz, the two most important Grand Masters of the Illuminati, were both brilliant philosophers and brilliant mathematicians. For them, both subjects were more or less the same, and maybe that's the best solution: to always teach mathematics and philosophy together, as the supreme art of logical, rational, analytical Logos thinking.

Mathematical philosophy (or philosophical mathematics, depending on preference) can be directly contrasted with religion, the supreme Mythos subject, which teaches people how not to think and how to be ignorant, superstitious, irrational, illogical, fanatical, extremist, intolerant and to reject

reason in favour of “faith”.

It’s no wonder the Western world is so screwed when every State, as a matter of educational policy, deliberately teaches school children how to think disastrously badly and makes almost zero real effort to allow them to think clearly and rationally, using precise logic.

Why doesn’t the State want its children to think? Because the ruling elite have no need of well-educated slaves. Well-educated people would revolt against their slave status and pose an extreme threat to the privileged elite. So the State prefers to teach children ridiculous, false and deranged religious crap that makes them ignorant, servile, superstitious and afraid.

Children’s worst enemies are usually their own parents, and the governments their parents elected.

The Living Universe

Leibniz's universe is dynamic, alive and, above all, soulful. It is no kind of materialistic, clockwork mechanism as Newton's views imply. It's an evolving organism made of infinite parts, each of which is itself evolving, although at radically different rates. Some monads can achieve Godhood while enormously more remain stuck at a primitive inorganic level of existence.

Leibniz's view is in some ways a revival of the ancient atomic theory of Democritus, except physical, purposeless, extended atoms are replaced by living, teleological, unextended atoms: matter atoms are replaced by mental atoms.

Modern scientific materialists come down on the side of Democritus; idealists are on Leibniz's side. This issue of the fundamental particles of existence being mental or physical is the key to understanding existence. Modern M-theory with its 1-dimensional strings is just a new take on ancient Greek atomism. Materialism will *never* be able to account for life, mind or consciousness. Leibniz's monads, being inherently alive and minded, automatically account for the presence of life and mind in the universe. As for consciousness, this is a quality of the clearest, most evolved minds.

With his monads, Leibniz created a universe in which science, mathematics, philosophy, religion, life, mind, matter, consciousness, the soul, the afterlife and God are fully accounted for. All that's required of a materialistic atomist to become a Leibnizian atomist is that they should conceive of atoms as being infinitely small (just mathematical points) rather than exceptionally small but extended. It's surely not such a leap, yet in that leap lie all the secrets of existence.

Leibniz the Vitalist

"Leibniz stood on the interface between the holistic and vitalist worldview of the Renaissance, and the atomistic and mechanistic materialism that was to dominate the eighteenth and nineteenth centuries. As we shall see, many of his ideas were too radical for his own age, and were taken up only much later – sometimes not until the present century. It would be rash to judge him merely by those ideas which have subsequently become part of our view of the world. As with all great philosophers, his work no doubt contains hitherto

unrecognised potential." -- G. MacDonald Ross

As Ross observes, Leibniz lived at a vital historical turning point (the end of the seventeenth and start of the eighteenth century). He understood the trend of scientific materialism that was underway, and he also remained in touch with the old Aristotelian teleological views and the widespread conviction that all matter was somehow imbued with life. After Leibniz's time, thinkers split into two radically different camps: the idealists who thought that matter was a fiction of the mind, and the materialists who thought that mind, as an independent reality ungenerated by matter, was a fiction. Leibniz was the last great philosopher to account for mind and matter as more or less equal partners. Although he gave primacy to mind, he also allowed scope for a rigorous treatment of what we now regard as scientific materialism. Hegel considered that Leibniz had done so good a job that he barely touched on scientific issues, concentrating instead on his own great innovation of the dialectic. Illuminism is based on a synthesis of Leibniz's Monadology and Hegel's dialectic.

"Another common distortion is to see Leibniz as primarily a philosopher, as if his role in life were the same as that of the twentieth-century professional philosopher. Not only was he never employed as a professor of philosophy, but the range of his interests was so wide that his philosophical work was no more than one activity among many. He was, as the Germans quite rightly call him, an *Universalgenie* – a 'universal genius'. A balanced account of his achievement must place his philosophy in the context of everything else he did. Only then is it possible to appreciate how Leibniz, far from being the extreme 'rationalist' Kant made him out to be, was really himself aiming to create a new synthesis out of the apparently irreconcilable conflicts between earlier traditions in various spheres of intellectual activity." -- G. MacDonald Ross

Only a person with an astonishingly wide range of interests could have attempted to create a synthesis of all human knowledge as Leibniz did. Polymaths like that are astonishingly rare. In the modern day, there is no longer any such person. All academics are far too specialized and no one else has the time and talent to master the enormous range of knowledge now available. Leibniz was a genius at the forefront of the philosophical, mathematical and scientific thinking of his time. Someone such as Einstein

was a great scientist but a mediocre mathematician and barely worth mentioning philosophically. By the end of his life, Leibniz knew, more or less, all the knowledge then available to the human race. He was the last great figure to be in such a position. It's fitting that the last man to know everything was exactly the right man to reveal the greatest secrets of existence. Had he not made the decisive breakthrough just when he did, the final grand synthesis might never have happened and there would now be no alternative to atheistic scientific materialism. Leibniz was precisely the right man at precisely the right time.

"He came into contact with more unorthodox ideas, in particular Erhard Weigel's Neopythagoreanism, according to which Number is the fundamental reality of the universe." -- G. MacDonald Ross

This was a decisive stage for Leibniz. This was his first encounter with the thinking of Pythagoras, and it changed his life. Like Pythagoras and Plato, he became convinced of the cosmic importance of mathematics. That remains to this day the keystone of Illuminism. Illuminism elevates mathematics to the status of the one, true religion: the key to everything.

"Leibniz's first job was a stopgap, and he may already have had it while still officially a student at Altdorf. It was the secretaryship of a society of Nuremberg intellectuals interested in alchemy (not Rosicrucians, as has often been asserted). It is unclear what his duties were – on alchemical questions Leibniz consistently adhered to the tradition of secretiveness. In contrast with his contemporary Isaac Newton, it is unlikely that he ever did any actual laboratory work, but he certainly acquired a reputation as an adept with deep theoretical understanding of the art. To his dying day he retained a close interest in alchemy (he talked about it with his doctor on his death-bed), and he periodically arranged tests of the claims of various alchemists." -- G. MacDonald Ross

This period in the Nuremberg area was in fact Leibniz's first encounter with the Illuminati. His genius was recognized immediately. In fact, on his first meeting with Leibniz, the Grand Master of the Illuminati almost passed out. He declared that Leibniz was none other than Pythagoras reincarnated, come back to solve all of humanity's problems once and for all.

"One of the corner-stones of Leibniz's philosophy was his vision of a

‘universal encyclopaedia’, which would incorporate all knowledge into a single system.” -- G. MacDonald Ross

Throughout his life, Leibniz single mindedly pursued the synthesis of all knowledge into one adamantine edifice. He succeeded – although only the Illuminati ever saw the fruits of his unrepeatable labours.

“They were very intrigued by another of his projects which he had brought along to show them. This was the prototype of a mechanical calculator he had been working on while still in Germany. He was very proud of his invention. He once thought of commemorating it with a medal bearing the motto SUPERIOR TO MAN ... For the long term, he envisaged a larger version of his calculator being used to mechanise all reasoning processes, once all possible thoughts had been given a number through his projected ‘Universal Characteristic’. Instead of fruitless arguing, people would say, ‘Let us calculate’ – and they could do so by setting the dials and cranking the handle of his machine (one of a number of Leibnizian schemes satirised in Swift’s *Voyage to Balnibarbi*).” -- G. MacDonald Ross

Another of Leibniz’s schemes was to establish a “universal library”, a recreation of the glorious library of ancient Alexandria. He was equally keen on promoting the spread of science via academies: “Of all Leibniz’s enthusiasms around the turn of the century, the dominant one was the promotion of scientific academies.” -- G. MacDonald Ross

He was the founder and first president of the Prussian Academy of Science in Berlin**.**

“Among the side-products of his archival work in Italy was a detailed refutation, not published in his lifetime, of the legend that there had been a female English Pope (*Flowers Scattered on the Grave of Pope Joan*), and an edition, in 1696, of Johann Burchard’s scurrilous diary of life at the court of the Borgia Pope Alexander VI (the only one of Leibniz’s works to get onto the Vatican’s *Index of Prohibited Books*).” -- G. MacDonald Ross

Leibniz had immense knowledge of religion, particularly Catholicism (he was offered the role of librarianship of the Vatican) and Lutheranism (he was nominally a Lutheran although, of course, he never attended any Church services since he secretly despised Abrahamism). His secretive lifestyle and mysterious meetings (with his fellow Illuminists) led to the rumour that he

was a Catholic spy. Others were convinced he was an atheist and he was given the nickname *Lövenix* ("believer in nothing") or *Glaubenix* ("unbeliever").

"Leibniz's life was dominated by an unachievable ambition to excel in every sphere of intellectual and political activity. The wonder is not that he failed so often, but that he achieved as much as he did. His successes were due to a rare combination of sheer hard work, a receptivity to the ideas of others, and supreme confidence in the fertility of his own mind. Whenever he tackled a new subject, he would read everything he could lay his hands on, but without submitting to orthodox concepts and assumptions. On the other hand, his desire to produce monuments to his genius, which would be both complete and all his own work, made it impossible for him to finish anything." -- G. MacDonald Ross

But MacDonald Ross is wrong. Leibniz completed the supreme intellectual achievement of all time. He provided the master key that unlocked the secrets of existence.

Kant's Antinomies

Kant argued that things in the phenomenal domain of experience are *conditional* (they depend on something else – noumena) but pure reason has a compulsion to always seek the *unconditional*: to push reason in a certain direction until it's impossible to go any further. We might say that the phenomenal domain is the realm of the finite while pure reason keeps going all the way to infinity. Reason never stops until infinity stops it, because the one thing reason cannot surpass is infinity.

In the seminal *Critique of Pure Reason*, Kant attacked pure reason's seemingly incurable habit of overreaching itself. It always shot past what could genuinely be known (the phenomenal world) and into what could not be known (the noumenal domain). While science kept pure reason within the phenomenal world (hence the success of science), metaphysics invited pure reason straight into the noumenal world (hence its failure). It was easy for pure reason to formulate metaphysical positions for which no evidential support whatever could be gathered. This type of pure reason had pretensions to absolute knowledge but in fact it was simply stating unprovable assertions. Kant wanted to rein back pure reason to what he saw as its legitimate domain

– the phenomenal universe. It became illegitimate as soon as it strayed beyond that domain. Kant thought he had constructed a way of identifying what was sensible in terms of pure reason and what was not.

In the *Critique of Practical Reason*, Kant adopted a rather different tack and now deliberately exploited the unknowability of the noumenal domain. Although pure reason could not prove the existence of entities such as God, the soul, freedom and morality, nor could it disprove their existence, and Kant held that it was invaluable and indeed essential for humanity to act as if these things did indeed exist i.e. it was a practical necessity. If no one believed in God or morality, chaos could easily erupt. Humanity might descend into barbarism where the law of the jungle was the only standard. The title of the Critique refers not to *pure* practical reason (which Kant defends), but to *applied* practical reason, which tended to be pragmatic, cynical, self-interested, convenient and desire-based, all cloaked within suitably grand-sounding hypocritical language (applied practical reason is rather of the sort we see in the political domain; it's Machiavellian; it's *realpolitik*). Kant wanted to establish absolute, pure moral standards applicable to everyone. So, while applied practical reason should be curbed, pure practical reason ought to be cultivated.

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Kant defined several "antinomies" of reason, these being paired conflicting statements, both of which appear to be validated by reason:

The First Antinomy (of Space and Time)

Thesis: The world has a beginning in time, and is also limited as regards space.

Antithesis: The world has no beginning, and no limits in space; it is infinite as regards both time and space.

The Second Antinomy (of Atomism)

Thesis: Every composite substance in the world is made up of simple parts, and nothing anywhere exists save the simple or what is composed of the simple.

Antithesis: No composite thing in the world is made up of simple parts, and

there nowhere exists in the world anything simple.

The Third Antinomy (of Freedom)

Thesis: Causality in accordance with laws of nature is not the only causality from which the appearances of the world can all be derived. To explain these appearances it is necessary to assume that there is also another causality, that of freedom.

Antithesis: There is no freedom; everything in the world takes place solely in accordance with the laws of nature.

The Fourth Antinomy (of God)

Thesis: There belongs to the world, either as its part or as its cause, a being that is absolutely necessary.

Antithesis: An absolutely necessary being nowhere exists in the world, nor does it exist outside the world as its cause.

So, with one set of antinomies, we can conclude that a) the universe is finite in space and has a beginning in time, b) everything is made of atoms, c) there is no freedom; everything in the world takes place solely according to the laws of nature and d) there is no God.

This is the scientific materialist position. (The Big Bang theory supports the position that the world has a beginning in time, and hence space is probably limited since how can enough time have passed to make it infinite?)

With an alternative set of antinomies, we get: a) God created a finite universe at a particular time b) things are not made of atoms, c) God gave us free will and d) God definitely exists.

In other words, this is the conventional religious position. In some ways, Kant is inviting us to be scientific when it suits us, and religious when that suits us. We can know the phenomenal, scientific universe via experience, but we cannot know the noumenal, religious universe in the same way. However, it's rationally legitimate for us to act as if the latter universe is real since there are powerful and formally irrefutable rational arguments that can be used to defend it, and we must do so if we are to have a moral society. The rational belief in such a universe constrains humanity to be good and to pursue the good.

So, there are two universes: the phenomenal universe of experience and

scientific reason, and the noumenal universe of pure practical reason but not grounded in anything we can directly experience or know.

Kant's dialectical antinomies were of huge significance in relation to Hegel's subsequent philosophy, which was based on resolving all such antinomies via his dialectical logic.

As for Leibniz (Kant's primary German predecessor), he unswervingly advocated that only statements consistent with mathematical logic could be absolutely true. The Illuminati use a combination of Leibnizian and Hegelian logic. The Leibnizian logic is applied to the domain of pure mathematical being (the laws of mathematics), and the Hegelian logic to that of pure mathematical becoming (how mathematical entities evolve).

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Note that the best combination of Kant' antimonies is:

1) The world has no beginning, and no limits in space; it is infinite as regards both time and space.
2) Every composite substance in the world is made up of simple parts, and nothing anywhere exists save the simple or what is composed of the simple.
3) Causality in accordance with laws of nature is not the only causality from which the appearances of the world can all be derived. To explain these appearances it is necessary to assume that there is also another causality, that of freedom.
4) An absolutely necessary Creator nowhere exists in the world, nor does it exist outside the world as its cause.

The Universe

The universe is free and self-determining. It operates within the laws of mathematics, but those laws include the inevitable evolution of free action, brought about by the attainment of consciousness. Hegel said, "The History of the world is none other than the progress of the consciousness of Freedom." Freedom and consciousness are in effect synonymous. You can exercise significant freedom only if you are conscious. Freedom is about choice and only conscious beings can meaningfully generate choices.

What, ultimately, is consciousness? – it's the ability to become a causal

agent, a source of causality. Instead of always being acted upon by causality, you generate your own causality and thus you break out of the inexorable causal chain of scientific determinism. You are now FREE.

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You get nothing from nothing. You get something from something. Whatever the universe came from, it wasn't nothing (in the absolute sense of that word). There was definitely no Creation event where "something" (God) used magic to summon a universe out of thin air. That is the greatest lie ever told. You can have no comprehension of reality if you think existence can be produced from non-existence. It can't. That is the surest of all laws of existence, and the basis of everything else. It is enshrined in the First Law of Existence: *Existence can be neither created nor destroyed, only transformed*.

Spinoza said that the universe is made from a single substance: *Deus sive Natura* (God or Nature) i.e. God and Nature are one and the same. The difference between Spinoza's view and that of Illuminism is that evolution is added to the latter. Nature, hence God, is evolving. To put it another way, Nature is BECOMING God. Nature begins as *Deus Absconditus*, the hidden God with divine potential, and is transformed by evolution into *Deus Manifestus*, the revealed God with his potential actualized. That is the cosmic journey. It's the tale of God coming to self-realization. Evolution turns Nature into the cosmic mirror into which God can gaze and see his own reflection. The purpose of evolution is to allow Nature to understand itself for what it truly is: God. We, the human race, are part of the cosmic evolution towards divinity. We are already well on our way to being divine, if we did but know it.

EVOLUTION is the key to Nature. Creationism is false and absurd. God is subject to evolution. He is not an eternal, perfect being. Why is there evil in the world if the world was created by an all-powerful, perfect being devoid of evil? The Creationists can never answer this. It's a category error to say that a perfect God can create imperfection and evil.

No such problem pertains to an evolutionary God. Imperfection and evil are dialectical necessities and arise inevitably and with no contradiction in an evolving, unconscious, free universe. It's essential for God to overcome these in order to become perfect. Self-consciousness is the key, and the evolution of self-consciousness is the supreme achievement and purpose of the

evolutionary process.

Once you understand that there was never any eternal, perfect, all-powerful, all knowing, all seeing, bearded old man swathed in clouds using magic to create an imperfect world over which he held dominion, you are free. All Abrahamists are fantasists living in a childish, superstitious, irrational dream world of wishful thinking and zero facts.

Nature is a scientific, rational organism that evolves according to scientific, rational laws and clear dialectical processes. Nature is perfecting itself. It did not begin as perfection. This is the key issue of religion. Religion must reject the idea of an eternally perfect being and embrace the reality of perfection *evolving* from imperfection and chaos over eons.

Look around you. Examine the facts. Study the science. Ponder Darwin's theory of evolution. Can there be any possible doubt about how the universe operates? Abrahamism is refuted in every way. Abrahamism is for adults with the minds of children that believe in Santa Claus and the Tooth Fairy. Their God is right up there with elves, leprechauns and things that go "bump" in the night. Sadly, most adults *never grow* up. They are big children, still locked into childhood fantasies.

It's embarrassing and even alarming to be in the presence of Abrahamists because you're with profoundly stupid, ignorant, ill-educated people who are prepared to kill you in the name of a moronic yet stunningly dangerous fantasy. More or less the first act of the Abrahamist God when he was establishing the Abrahamic religion was to order his first follower – Abraham – to murder his own son. If that doesn't tell you everything you need to know about Abrahamism, what does?

Abrahamism BEGINS with a murderous command and, unsurprisingly, it has being astoundingly successful at spreading mass murder wherever it appears. Murder defines Abrahamism. It's the first serious thing the first Abrahamist was ordered to contemplate, and the same is true of all Abrahamists to this day – will they murder their own children if their God commands it? You can be an Abrahamist only if you say "yes" to that question; otherwise you must oppose and denounce Abraham's God as the Devil himself. It couldn't be simpler. Will you murder your own children at "God's" behest? YES OR NO?

That was the test the Abrahamic God deliberately constructed and upon which he built the Abrahamic religion. No Abrahamist can talk their way out of this. All Abrahamic parents must declare in front of their children, their

neighbours and community whether or not they will murder their children if a voice in their head calling itself God orders them to. If they say YES, their children should be removed from them for their own safety and the parents should be locked up in jails or mental asylums. Only then will humanity be free of the curse of Abrahamism, the worst thing that ever happened to the human race, the work of the Devil through which he corrupted humanity and introduced absolute evil. Abrahamism itself is the Original Sin, the primary source of evil.

The God of Abraham could have begun by promoting tolerance, love, peace and compassion. Yet he began by ordering murder. What else do you need to know about this "God"?

Nature's Brain

Monads are individual minds. Imagine the universe as a giant brain – an infinitely large brain in fact – containing infinitely many minds. Think of the power such an entity could generate. What could it not accomplish?

Just as the brain of a baby starts off hopelessly confused and lacking consciousness but can mature into the brain of a Leonardo da Vinci or a Leibniz, so it is with the cosmic brain of nature. It starts off quite pathetically but evolves into the wonder of all wonders: the brain and mind of God. *As above, so below*.

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Now imagine a human brain with its enormous number of brain cells. Could we think of each of these brain cells as an autonomous miniature brain or mind? All of these little minds combine to form our Mind (with a capital "M"). All of these miniature minds are unconscious and they perform all of the basic unconscious tasks that we don't notice. Only the entire ensemble is conscious and that actually means that only one monad – the Queen Monad, our soul itself – is conscious.

Perhaps we can liken a human brain to an ant colony. Such a colony is full of countless ants that all cooperate to achieve the goals of the colony. Not a single ant has any idea of what the colony is all about – it only knows its own role – yet all of the ants together accomplish exactly what is required to make an ant colony an astonishingly successful and apparently intelligent entity.

Are brain cells the equivalent of ants? Each does its job, oblivious to nearly everything else that is going on in the brain, and yet the output at the end of all this activity is human consciousness itself.

Empiricism versus Rationalism

The empiricist John Locke provided a fascinating thought experiment. He considered the case of a man blind from birth who learned to distinguish between a sphere and cube by touch. Locke asked what would happen if the man suddenly gained sight. Could he tell which was the sphere and which the cube without touching them? Is he dependent on his previous experience, or can he rationally work it out? It's an intriguing conundrum, but Locke obviously expects the answer to vindicate his own empirical position (i.e. he assumes the man will have to touch the objects). However, if human beings have mathematics inbuilt in their minds, as Plato maintained, then it would be facile for the former blind man to recognise the different shapes. After all, he is only required to distinguish between a straight line and a curve.

Throughout history, mathematicians have worked with concepts that have no experiential analogues and they have made staggeringly good progress. Once the basic principles of mathematics are grasped, experience is often wholly redundant. Reason is all that's required.

Locke might be right that sensory experience of mathematical entities is required initially, but afterwards experience is unnecessary. We could easily program an artificial intelligence with no human sensory input to be able to distinguish instantly between a curve and a straight line, between a circle, a triangle and a square. All it has to do is place the shapes in a coordinate system and measure their respective properties. The axioms of mathematics are all that's required, not human sensory experience.

Language

Why does the universe seem, to so many people, to be unmathematical in its essence? If we divide the mind into Will and Intellect, mathematics is the language of the latter. It is analytical and abstract, logical and rational. However, the languages of communication used by ordinary people are not mathematical: they are languages based on words, not numbers, on loose grammar and syntax rather than precise logical syntax. They are full of ambiguity. Misunderstandings and misinterpretations are rife. People often don't mean what they say. They can't actually articulate their intended meaning because they can't use language well enough. Above all, normal, everyday languages are based on emotion. They are all about reflecting

emotional rather than rational states. A love poem could never be written with mathematics. Mathematical "vocabulary" excludes emotion entirely. People are emotional, not rational, so they use emotional language rather than mathematics. Language is full of ways of expressing love and hate, pleasure and pain, happiness and sadness, desire and longing, boredom and misery, aspiration and depression. All such concepts are absent from mathematics.

Language, for most people, is about vocalizing their Will. Will is itself mathematical but it's the subjective rather than objective form of mathematics. The Will, embracing desire and emotion, is about how mathematics feels from the inside. The language of mathematics is the objective description of mathematics (the view from the *outside*), while Will conveys the view from the *inside*. Will is how mathematics is experienced. Will is its inner nature. Mathematics is ALIVE – that's one of the key meanings of "ontological mathematics" – and all living things must have an inner experience. The philosophical term for the subjective experience of sensory data is "qualia".

Qualia are arguably the most complex and baffling feature of existence. If a thorn pricks your finger, you feel pain, but *pain* is not something contained in a thorn or in the flesh of your finger, so where does the feeling of pain come from? And why couldn't it be a feeling of pleasure instead? In fact, why should it feel like anything at all? There are a few people who don't actually experience pain (which is usually disastrous since they don't receive the warnings that pain is trying to send) proving that pain isn't a necessary experience. It's invaluable, but not compulsory.

If we see a red rose, where does the red actually come from? Is the redness IN the rose? But if we were completely colour-blind we wouldn't see any red. So it's not in the rose itself – it's in our interpretation of the rose. There are off of course photons of different frequency and wavelength, but the photons aren't themselves coloured. If you looked at light under a magic microscope, there wouldn't be any little red photons or green photons whizzing around that we could instantly identify; rather there would be photons that produce redness or greenness in our visual cortex if we have the right genes for seeing colour. But where does redness come from if not from the things we see as red? Is redness actually stored in our genes, or in the brain cells of our visual cortex? Do we see "objective reality" or "gene reality"? Where IS red? It's not actually anywhere in the physical universe at all. It's some kind of mental construction.

In fact, red comes about in the following way:

1) There is an external "stimulus" – light of a specific frequency.
2) There is a genetic "receiver" – adapted to the receipt of that particular frequency. By genetic receiver we mean particular gene combinations that have come into being specifically to allow particular external signals to be usefully processed and passed on to our brains/minds for specific interpretation and internal representation.

The combination of the two factors creates a particular mathematical function, and "redness" is the subjective manner in which a mental subject experiences that mathematical function from the inside.

If the particular combination of 1) and 2) does not exist then no redness is perceived. For example, someone with the genes for colour blindness will not be able to generate the particular mathematical function experienced as red. Instead that person will generate a different mathematical function and experience something else (a shade of grey).

The retina contains two types of photoreceptors: rods and cones. The rods are more numerous and are more sensitive but are not receptive to colour. At night (low light levels), rods dominate what we see, and colour disappears. The mathematical function associated with red can no longer be generated. Cones + photons produce a different mathematical function from rods + photons. It's as simple as that. It's not the photons that are the key to colour; the rods or cones that process them are more significant.

Similarly, the people who don't experience pain do not generate the mathematical function that is experienced as pain. They generate a different type of function that is experienced in another way.

Every mathematical function has an inner experience associated with it. A mind experiencing that mathematical function has the associated subjective experience. This is what qualia are all about. They are the subjective experience of objective mathematical functions. In order to experience "red", you have to be able to generate the mathematical function associated with red. This function comes about via an external phenomenon (a frequency of light) and an internal phenomenon (particular genes and how they process the data).

The Objective versus Subjective Universe

It's an astonishing thing but the universe, in itself, is actually invisible. It

contains no smells and makes no sounds. It has no taste and it can't be touched. If you could "see" the universe as it really is, it would just be a vast mathematical arena of interacting mathematical functions: of endless pulsing signals. That is what the universe is like objectively. It is not "solid" or sensory.

The subjective universe, the one we actually experience, is entirely different. It's full of sights and sounds, smells and tastes. We can touch things. The world seems reassuringly solid. All of these ideas and experiences come from mathematical signals produced by the environment interacting with our genes and brains/minds. Evolution involves the adaptations of organisms to the signals present in their environment to create subjective interpretations of those signals that prove useful in terms of our ability to survive and reproduce.

Most people think that external signals are received in an unadulterated form and constitute "true reality". They think red and all the other colours really are there "out there", but in fact there are no colours at all in the objective universe. The universe is colourless and invisible. Evolution of organisms has the purpose of creating organic signal interpreters. Natural selection favours those organisms that are best able to turn the vast ocean of mathematical signals in which they are immersed into specific, useful information that allows them to prosper in their environment. They must filter out extraneous, unhelpful signals and optimize their ability to meaningfully interpret the most useful signals.

For example, humans evolved the ability to "see". What they see is one small portion of the electromagnetic spectrum corresponding to the most useful light signals from the sun. People can't see X-rays or ultra-violet light, or infra-red waves or radio waves or microwaves. Such signals didn't add any value to the lives of Stone Age humanity. Perhaps some early humans did evolve abilities to interpret these strange signals, but at the expense of handling other types of more useful signals – so they died out. It's quite probable that in the past of humanity, there were human beings capable of "seeing" all sorts of signals that are now invisible to us. They were removed from the gene pool because their particular abilities proved unproductive and unsuccessful. Perhaps they were regarded as "weird" and killed off. Perhaps no one wanted to mate with them. Perhaps they were clumsy. Perhaps they were easily defeated in battle. Whatever the case, their "interpretation" of reality proved a failure.

Many of the things we take most for granted – such as colours and smells – are constructed by virtue of our INTERACTION with the environment. They are not present in the environment itself. The answer to the old philosophical conundrum of whether a tree falling in the forest makes any sound if there's no one there to hear it is "*of course not*". Sound is an interpretation of mathematical signals generated by pressure differentials in the medium of air. The pressure differentials themselves are NOT sounds. They are the raw material from which sounds can be constructed. They are just signals and it's only when they are interpreted by specifically designed equipment (ears) that they become meaningful information i.e. sounds. The sound is the end product of a chain of events: a basic signal, signal processing equipment (ears) and additional processing (the brain's auditory cortex), resulting in a final processed signal that is experienced as a particular sound by the mind. It's meaningless to say that a raw signal is a sound. It's not. It's just a signal. How could a visual signal be differentiated from a sound signal in a universe without eyes or ears?

There is NO SENSORY DATA in the absence of sensory equipment for processing signals and distinguishing between them. Sensory data is a collaboration between various elements, and if any of those elements is absent then the relevant data does not exist. Imagine the Big Bang. There were no ears to hear it, no eyes to see it, no noses to smell it, no taste buds to taste it and no skin to feel it. In other words, the Big Bang was not a sensory event at all. It was soundless and happened in total darkness. There was no Bang and there was no blinding light of Creation. All that happened was that mathematical signals were generated, but there was no sensory equipment to detect, process and interpret any of them. If you want a real idea of the Big Bang, just imagine a TV science documentary recreation of the event being displayed on your computer, but with the screen and the sound turned off. That blank screen WAS the Big Bang. It was a blank event. It was simply the unfolding of a vast mathematical set of interacting functions.

So, let's sum up. All sensory data is the result of the inner mental experience of particular, processed mathematical signals.

Every such objective signal is associated with a subjective experience of the signal; some of these experiences will be bland and almost unregistered and others will be vivid (such as red) and will register strongly. There is a particular mathematical signal that is experienced as red, and a similar one that is experienced as blue. The signal itself is not red or blue. It's the mental

experience of the signal that produces red or blue.

Colour is not a physical part of the universe. No sensory data has objective physical existence. All sensory data belongs to the mental, subjective interpretation and experience of objective mathematical signals. Sensory information is the inside view, the "feel" of mathematical signals. Sensory information is in fact the proof of the existence of a mental universe. We can all appreciate a red rose, but red can't be found anywhere in physical reality. There is no red in the rose. The red is present in our mental experience of the rose. Once again, if we all had the genes for colour blindness, no one would ever have suggested that the rose was red and no one would have the vaguest idea of what "red" meant! The "red" does not belong to the rose but to our perception of the rose. Perception is not reality. Perception is not objective, it's subjective. Perception is an interpretation.

To repeat Nietzsche's message of ultra skepticism: "There are no facts, only interpretations." Nothing is more interpretive than perception. That's all that perception is – an interpretation. That's why it's so fallible. We are all aware of hosts of optical illusions. What are these illusions? They are systematic flaws in our perceptions. It's not reality that's confused – it's us. So how on earth could any rational person elevate our deficient, flawed, fallible, confused senses to the primary means by which we can attain "sure" knowledge of the universe? Yet that's exactly what the philosophical school of empiricism did. This ideology declared that everything started with our senses and our reason was simply something that operated on sensory information.

Bishop Berkeley explicitly declared that to be is to be perceived. Anything not perceived did not exist. Although Berkeley was an extremist idealist, his attitude could resonate just as well with scientific materialists. While Berkeley believed that there was no matter, only minds and ideas, materialists believed that there was only matter and mind was just some aspect of matter. For them, matter's primary property was that it was real and substantial; it could be detected with the senses. If there was no sensory information then there was no phenomenon to be studied. Scientific materialism declared that mind did not exist because it was nowhere to be found. You couldn't see it, hear it, smell it, taste it or feel it, ergo it wasn't there. If it couldn't be perceived by the senses then it didn't exist.

The materialists never asked the related but opposite question: is everything perceived by the senses genuinely there? We perceive "red" but

red's not there. Red is the perception, not the real phenomenon. In fact our perceptions directly prevent us from interacting with the real phenomena. In terms of Kant's division of the universe, we have noumena (which are outside space and time), phenomena (which are in space and time) and then a category Kant didn't consider – *perceptions* of phenomena that add elements not present in the phenomena. So, just as the mind created space and time in order to experience phenomena, it also created additional information (redness, for example) to attach to phenomena.

For scientific materialists, it's a disaster if *perceptions* of scientific phenomena are the reality rather than the phenomena themselves because perceptions are mental rather than physical and, if the mental domain is our true reality, it fatally undermines science's claim that there's an objective world out there that we can scientifically investigate. Are our minds actually just making it up as they go along?

How can we trust our senses if they construct reality rather than reflecting it? If perceptions aren't in direct correspondence with reality, how can science – which is based on experimental observation involving our senses – retain any credibility? How do we know that we aren't experiencing endless optical illusions of the sort that are well documented? Why do magicians fool us so easily? We stare at what they do, and still we can't see the trick.

Imagine the scientists in *The Matrix*. Those scientists may well have believed they were studying "true reality" but in fact they were just exploring the rules of an elaborate simulation. Are our perceptions themselves merely a different kind of simulation?

The non-existence of red in the physical universe is meltdown for scientific materialists. If red is not part of physical causality because it does not exist in the physical world then it must be said to exist outside physical causality. It must therefore be part of *mental* causality and this mental causality involves phenomena that are not present in physical reality (i.e. if there were no minds in the universe, red could never exist). If mind creates novel phenomena not present in the material world, how can anyone claim that mind is a creation of matter rather than the other way around? If scientific materialism cannot explain our ability to see red in purely material terms and using material causality then it has failed.

It's false!

The Colour Mystery

"Just as common sense is the faculty that tells us that the world is flat, so too it tells us many other things that are equally unreliable. It tells us, for example, that colour is out there in the world, an independent property of the objects we live among. But scientific investigations have led us, logical step by logical step, to escape our fanatically insistent, inelastic intuitions. As a result, we now know that colour is not already out there, an inherent attribute of objects. We know this because we sometimes see physically identical objects or spectral arrays as having different colours – depending on background, circumstance, and context – and we routinely see physically different spectral arrays as having the same colour. The machinery that causes these experiences allows us to identify something as the same object across situations despite the different wavelength composites that it reflects from circumstance to circumstance. Far from being a physical property of objects, colour is a mental property – a useful invention that specialized circuitry computes in our minds and then "projects onto" our percepts of physically colourless objects. This invention allows us to identify and interact with objects and the world far more richly than we otherwise could. That objects seem to be coloured is an invention of natural selection, which built into some species, including our own, the specialized neural circuitry responsible.

"What is true for colour is true for everything in our experienced worlds: the warmth of a smile, the meaning of a glance, the heft of a book, the force of a glare. Although it is a modern truism to say that we live in culturally constructed worlds, the thin surface of cultural construction is dwarfed by (and made possible by) the deep underlying strata of evolved species-typical cognitive construction. We inhabit mental worlds populated by the computational outputs of battalions of evolved, specialized neural automata. … Each of the neural automata responsible for these constructions is the carefully crafted product of thousands or millions of generations of natural selection, and each makes its own distinctive contribution to the cognitive model of the world that we individually experience as reality. … Yet because these evolved inference engines operate so automatically, we remain unaware of them and their ceaseless, silent, invisible operations. Oblivious to their existence, we mistake the representations they construct (the colour of a leaf, the irony in a tone of voice, the approval of our friends, and so on) for the

world itself – a world that reveals itself, unproblematically, through our senses." – John Tooby and Leda Cosmides (from the foreword to *Mindblindness* by Simon Baron-Cohen).

Free Will versus Causation

There is one freedom you can never have – the freedom to be anyone else. You will *always* be you. There is no escape from yourself. You can't discard your own shadow. Your reflection will always be just that – *yours*.

What is the key to freedom? What conditions MUST be in place for you to be free? Freedom does not consist of random actions. If your arm suddenly flew up for no reason, you would be highly disturbed by this turn of events. Would it be a *free* action or a random action that had nothing to do with you? You want to be in control of your own actions. You don't want your actions to be uncaused – you wish to be their cause.

So freedom has nothing to do with being outside a causal chain. The important point is that you should be the author of your own actions. You, and no one else, must be the causal agent. In particular, you must not be a node of a cosmic causal network that always makes you do its bidding. You must not be part of a clockwork mechanism where everything you do is specified in advance by the mechanism itself, where you have no freedom about what to do, no choice because it's all determined in advance.

Scientific materialism is essentially the denial that anyone is free. It posits that we are all part of a web of causal necessity. Nothing happens outwith the cosmic network of causal chains. We are all part of these causal chains and everything we do is the direct effect of the preceding material causes. Any idea we have of being free is an illusion. It's *impossible* for anyone to be free within the paradigm of scientific materialism.

How does the Monadology of Illuminism save the day for freedom? Well, since minds are ultimately dimensionless points that are outside space and time, they are not directly affected by material chains of cause and effect. They are *informed* by them, but not *controlled* by them. And therein lies freedom.

A human mind, in order to interact with the material world, must of course be attached to a brain and a body. The brain and the body *are* subject to materialistic causal chains (when the environment operates on us – someone pushes us, for example) but they are also subject to a mental causal chain

(when we operate on the environment – we choose to push someone, for example).

There are four types of cause and effect:

1) Objective cause has objective effect (the "world" acts on the "world").

2) Objective cause has subjective effect (the "world" acts on "me").

3) Subjective cause has subjective effect (I act on myself e.g. one thought causes another).

4) Subjective cause has objective effect (I act on the world e.g. I move my arm; I speak).

According to scientific materialism, only objective causes and objective effects are possible. Subjects generating causes from *within* themselves is impossible according to science, yet all day every day each one of us knows that we can generate our own behaviour without any external compulsion or necessity. If you choose to raise your arm this very instant, is it because you are compelled to do so by some inescapable causal chain or because you are exercising your uncompelled free will?

We are causal agents. The reason for that is that we are dimensionless minds that are outwith the material world. If we were NOT dimensionless minds, we would be completely determined by the material world and we would have no freedom at all. The universe would be a pointless mechanism, a huge machine that rolls on regardless of what anyone human being thinks about anything. All human thoughts and actions would be inexorable features of the machine's operations.

Monads – dimensionless minds – are the only possible way to account for human freedom. There's no alternative.

Note that your behaviour is still fully determined but now it's your own character causing your behaviour, and you can't complain about that. You wouldn't be free if anyone other than you were controlling you, but if you're controlling yourself, you can't claim not to be free.

Yet, ironically, you're not really free with regard to yourself. You must do what you decide to do, what you yourself will. You can't ever escape your own decisions, your own choices. "Character is fate," declared Heraclitus, and that's exactly right. You can never act against your own nature. You're

free to do all sorts of things, but you're not free to defy yourself. Your character, your nature, your personality determine what you will choose to do. It's not things outside you that are choosing your behaviour for you. It's always you. You are your own puppet; you are not the puppet of scientific materialism. You control your actions. It's not the environment that controls you.

So, freedom is not about being outwith causal chains. It's about you yourself being an initiator of causality, about you being a causal agent. YOU make things happen in the world.

There are two types of causality: that produced by you and that produced by things that are not you. You are free when you are the causal agent and you are not free when the "not you" is the causal agent. The game of life is about maximizing your causal agency.

Who is the supreme causal agent, the being that never does anything other than what it wishes to do? God! Yet even God is a prisoner of his own nature. If we define God as perfectly good and moral then it's impossible for God to perform any evil or immoral action. The Abrahamic "God" CANNOT be God for the simple reason that a good and moral God would NEVER order a father to kill his own innocent son. The Abrahamic God is a God of Power, not of Morality, hence he is a Satanic being.

A good God is not free to be evil. A moral God is not free to be immoral. The Abrahamic God is worshipped because he is said to be all-powerful and there is nothing that makes people's eyes sparkle more than power. We are all creatures of the Will to Power.

Nietzsche said, "One would make a little boy stare if one asked him: 'Would you like to become virtuous?' – but he will open his eyes wide if asked: 'Would you like to become stronger than your friends?'" All of us, not just little boys, long to be stronger than our friends. We want to have absolute freedom to do what we will. We want to control our environment at all times and never to be controlled by it. In other words, we all, if we are being honest, want to be God.

Let's get real about life. Let's get real about the Will to Power. What is this Will? Well, it's nothing other than subjective mathematics. Ontological mathematics, viewed from the outside, is lots of equations, functions, numbers, shapes and symbols. Viewed from the inside, it's your Will to Power doing everything it can to increase your power and it's teleologically driven to transform you into God. The whole universe, every part of it, the

whole fabric of the cosmos, yearns to become God – and some parts succeed!

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Many members of the Illuminati come from extremist atheist backgrounds of either the Nietzschean or scientific materialist kinds. They *loathed* religion and would never have believed that they would one day belong to a religion. What brought about this extraordinary change? It's simple – the truth!

Nietzsche, writing about Christianity, said, "The end of Christianity – at the hands of its own morality (which cannot be replaced), which turns against the Christian God (the sense of truthfulness, developed highly by Christianity, is nauseated by the falseness and mendaciousness of all Christian interpretations of the world and of history; rebound from 'God is truth' to the fanatical faith 'All is false.') … But among the forces cultivated by morality was truthfulness; this eventually turned against morality, discovered its teleology, its partial perspective – and now the recognition of this inveterate mendaciousness that one despairs of shedding becomes a stimulant."

In other words, Christianity, by proclaiming its adherence to truth, committed suicide because the truth was manifestly lacking from all Christian claims. No person committed to the truth could be anything other than nauseated by the mendacity of the priests, popes, pastors, preachers and prophets of Christianity, a disgusting band of shameless liars and charlatans – none worse than Jesus Christ himself, of course. In the sign of truth, Christianity perishes.

Illuminism, unlike Christianity, is absolutely true because it's absolutely mathematical. If an atheist can't trust mathematics, what can he trust? Yet if he reaches the inevitable conclusion that mathematics makes unmistakably religious assertions, must he not adopt the mathematical religion then revealed to him? He has no choice if he's a genuine truth seeker.

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The Abrahamic Creator God: the Cosmic Genie, the magician who pulls a universe out of a hat of nothing.

The Life Cycle of the Universe

The natural life cycle is for things to be born, to grow and mature, to become old and infirm and eventually to die. The universe, as a living organism, obeys this cycle like everything else. The physical universe is mortal. It is the mental universe that cannot die, just as it is our innermost mental aspect – our soul – that is immortal.

So, the combination of an immortal cosmic mind and a mortal physical universe necessarily means that the universe proceeds by way of cycles. The pattern of each cycle is exactly the same, but the precise events are never exactly repeated.

Each human life is unique yet all human lives conform to definite patterns. Most human lives are more or less lived in exactly the same way. The precise details differ or course, but not the general template.

In the next Age of the universe, there will be a New Earth and some kind of New Humanity. There will not be another Shakespeare or a Leonardo, a Kafka or a Nietzsche, a Pythagoras or Leibniz, but there will be new names, new geniuses who will leave their own mark.

Thanks to the cyclical nature of existence, we can choose a point in the cycle, the equivalent of physical conception, to examine how the whole process works.

First, we must examine the conditions that precede the conception. If the conception of the physical cosmos is the Big Bang then we are examining the question with which the scientific mainstream refuses to engage – what existed before that seminal event and how did those conditions give rise to the Big Bang? What existed, where did it exist and in what conditions?

The basic unit of existence is a mathematical point, of which there are an infinite number. A mathematical point is dimensionless. It occupies no physical space. It's not in physical time. The infinity of mathematical points can all occupy the same point: the Existential Singularity, the Genesis Point: "God in himself".

We are dealing with a mental domain, not a physical one i.e. the mental is the primary domain, the one from which the material domain will emerge. Existence is a plenum: it covers EVERYTHING. There is no zone of non-existence anywhere. However, in the absence of the physical universe – which is a potentiality of the mental universe and not something that can exist in its own right as an independent, free-standing entity – the existential plenum applies only to the mental domain. Every part of the mental domain is filled and this means that there are infinite minds. Each mathematical point

is a mind and the capacity of each of these minds is infinite. There are infinite minds with infinite mental capacity – a plenum of mind – and all of these minds belong to a Singularity: one dimensionless point.

Of course, it's a Singularity in relation to physical existence, not to mental existence. In terms of the mental domain, it's infinitely extensive; it's everywhere, filling everything, embracing everything. It experiences infinite mental "space" and it also experiences infinite mental "time". What is time when it's removed from any physical concept of time? It is *succession*. If one thought precedes another and one thought succeeds another thought then we can establish an order of thoughts, a chain of thinking. It is this chain, this stream of thinking in which one thought flows from an earlier thought, that constitutes mental time. If there were no mental time, all thought would be frozen forever at the same point.

Existence is a perpetual becoming, and time is therefore inherent in existence. Becoming and time are the same thing – one event follows another ad infinitum – everything is flowing into everything else and this flow can be measured in terms of mental space and mental time. The key difference between mental space and time and physical space and time is that the physical varieties can be divided into regular, measurable units and the mental ones cannot.

The most relevant philosopher in terms of this way of thinking is Henri Bergson. He said that intellect concerns itself with space and intuition is connected with time. While science treats space and time as highly similar, Bergson argued that they are totally dissimilar. For him, the central problem of analyzing time was that it was too often regarded as an aspect of space and approached in the same measuring-rod way.

Science turns reality into a cinema reel comprised of static frames. Continuous motion is essentially an illusion caused by running the static frames together at an appropriate speed. Reality is thus nothing but a succession of frozen, lifeless states. Where is life contained in the frames of a movie film? Where is life in a photograph? A photograph captures a frozen instant of life but not life itself.

Scientific time, according to Bergson, is a form of space while real, living time is *duration*: "Pure duration is the form which our conscious states assume when our ego lets itself *live*, when it refrains from separating its present state from its former states."

We can perceive pure duration when we concentrate on our internal

experience only. We might call it the psychological rather than physical experience of time. The simplest way of thinking about it is to consider dream time, or the way time passes if you have taken hallucinogenic drugs. Your attention, your focus, dictates the passage of time, not a clock. You could stare at a flower in a dream for an indeterminate time. There is no sense of the passage of time being mechanically measured. True time is thus anchored in psychology, not in physics.

Mental time is indeed much as Bergson conceives it. It certainly isn't clock time since there are no clocks. There's no tick-tock physicality. Nevertheless, time is passing. Now it's measured by where your attention is, by the succession of attentive states. Space too is not counted off with rulers. As in dreams, distance is whatever your mind wants it to be at a particular time.

The point is that space and time *do* exist in the mental domain but they are nothing like space and time in the physical domain. Dreams are an experience we all have that gives us an idea of the difference.

So, what preceded the creation of the physical universe was a collection of infinite minds with infinite energy capacity, forming an existential plenum.

These infinite minds occupied infinite mental space (which in relation to a physical universe is an unobservable Singularity) and experienced the passing of mental time.

Physical space has its origin in mental space and physical time in mental time, but we can identify an even more basic mathematical origin. Space is grounded in real numbers and time in imaginary numbers. Unlike human minds, the cosmic mind treats real and imaginary numbers with equal significance and reality. The cosmic mind is a mathematical mind that processes mathematical entities entirely differently from us. The human mind thinks, "Does this make any physical sense?" If the answer is no, the entity is dismissed. Negative numbers have troubled the human mind, as have zero, infinity and imaginary numbers. They all suffer from the same problem – the human mind cannot interpret them in terms of physical reality.

Scientific materialism is all about real numbers greater than zero and less than infinity. The imaginary number is present throughout physics but is viewed in an instrumental sense i.e. it gives the right answers but no scientist ever attributes physical reality to it.

In the early days of calculus, the formalism involved dividing zero by zero, a mathematically incoherent operation. Calculus, whether Leibniz's or

Newton's version, gave the right answers, but on highly dubious theoretical grounds. Bishop Berkeley was prompted to scoff, "If we lift the veil and look underneath … we shall discover much emptiness, darkness and confusion; nay, if I mistake not, direct impossibilities and contradictions … They are neither finite quantities, nor quantities infinitely small, nor yet nothing. May we not call them the ghosts of departed quantities?"

The human mind has become fixated on what is "real", and it has concluded that everything else is unreal. So, zero, infinity, negative numbers and imaginary numbers are all regarded as unreal. The difference between Illuminism and scientific materialism is that Illuminism regards as ontologically real all the numbers that scientific materialists define as unreal. It's that simple.

Leibniz wanted to consider a mind as free as possible from any prejudices or inbuilt biases. He decided that the human mind was inherently flawed and that the mind he should try to contemplate was that of a perfect mathematician – a cosmic mathematician, a mathematical God wholly free of emotion and bias, completely rational and logical.

What would this God make of negative and imaginary numbers, zero and infinity? As a perfect mathematician who understood them perfectly, would he regard them as somehow inferior and less real than real numbers between zero and infinity? What would his sufficient reason be for preferring real numbers over imaginary numbers, or positive over negative, or non-zero numbers or numbers less than infinity? If no sufficient reason existed then all of these numbers must be treated on an equal footing.

Illuminism can be mathematically defined as a system in which reality is based on "complex" numbers rather than "real" numbers. Complex numbers have the form a + bi where "a" is the real number component of the complex number and "bi" is the imaginary part. To say that reality involves complex numbers rather than real numbers is to assert that imaginary numbers are as ontologically real as real numbers.

In terms of reality, Illuminism commences with ALL numbers being defined as ontologically real. To be precise: zero, infinity and all positive and negative complex numbers have real existence. This makes Illuminism radically different from scientific materialism which says that only real numbers greater than zero and less than infinity have existential significance – all other numbers are unreal. There is no sufficient reason for this claim of scientific materialists beyond their inability to conceive of the reality of any

other numbers.

They make the human mind the central criterion of what does and does not exist. They assert that reality must conform to the prejudices of scientists. This makes science a belief system and not science at all. Given the prevalence of imaginary numbers in scientific and engineering equations, how can they possibly conclude that imaginary numbers are ontologically unreal? What are imaginary numbers doing in these equations if they don't have physical significance of some kind? The fact that they are there provides a sufficient reason for concluding that they are not unreal.

Let mathematics, not fallible human minds and deceptive human senses, determine reality.

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Why did so many Illuminists from scientific materialistic backgrounds turn so vehemently against scientific materialism? It was for exactly the same reason as rational people turn against Christianity – the truth. Scientific materialism is a fanatical ideology and belief system that promotes as the highest good the pursuit of the truth and yet which dogmatically refuses to countenance anything that contradicts the materialist paradigm.

What scientific materialism does, in effect, is to make a religion out of the human senses and the human mode of thinking. It takes absence of evidence as evidence of absence. It declares that anything that can't be detected via scientific equipment isn't there. Unless "reality" can be brought into SENSORY contact with human beings, it doesn't exist.

Is there any sufficient reason for sensory data to be privileged as reality? Moreover, is sensory data actually reflective of material reality? We can once again turn to the question of the colour red. It does not exist materially. It's a mental perception. It has no material reality at all. How can scientific materialism account for it?

Illuminism asserts that the best way to approach reality is in terms of mathematics, the domain of pure thought since mathematics can be conducted by someone in a dark, sound-proofed room with no sensory input whatever. Is such thinking purely abstract and unconnected with reality? Or is it in fact the purest engagement with reality since reality is fundamentally and ultimately mental rather than physical? Scientific materialism is happy to use mathematics as a tool but not to regard it as real, yet how can

mathematics possibly reflect reality unless reality is itself mathematical? How can we understand this reality that is so mathematical unless we ourselves are somehow expressions of mathematics?

If mathematics rather than physics defines reality then we are freed from worshipping experimental data and the evidence available to our senses. In other words, we are freed from our human limitations. Physics seeks to understand reality from an anthropic – humanity-centred – perspective because it places the human senses centre stage. The "observations" on which physics depends inherently rely on the human senses. But why should reality be anthropic? This is almost an Abrahamic standpoint.

The Illuminati rejected scientific materialism because it was insufficiently mathematical, because it was overly anthropic, because it elevated empiricism above rationality. To understand reality you must identify the key ingredient of reality. Is that key ingredient the human senses? Or is it mathematics? If it's the former then reality is whatever is apparent to the human senses and anything not apparent to those senses does not exist. If it's mathematics then the human senses are more or less irrelevant. They are useful only insofar as they help to reveal or offer clues to the underlying mathematical reality.

If mathematics is reality then ALL numbers are real (ontological), including zero, infinity, the imaginary numbers and negative numbers. If zero is real then it means that scientific materialism is refuted. If zero is real, mind is real. The senses cannot detect mind for the simple reason that they themselves exist for the purpose of providing data to minds. An eye can look at everything except itself. A mind can gather sensory information about everything other than mind.

If zero is an ontological reality, the whole universe is thereby explained. Zero underlies everything, and zero is just a mathematical descriptor of mind (in accordance with Descartes' definition of mind as "non-extended").

Scientific materialism refuses to countenance ontological zero. It does not do so on mathematical grounds but on the grounds that human senses have paramount importance. Why should the human senses dictate what reality is? It's an absurdity.

Illuminists understood that mathematics frees humanity from the biased, anthropic view of the world. Mathematics is entirely neutral. All minds, all intelligent alien species throughout the universe, can agree on one thing – mathematics. They could not agree on their particular sensory relation to the

world. The human senses are different from those of fish, ants or any other creatures on earth. Therefore, how can the senses be the basis for comprehending absolute reality?

But fish, ants and humans could all agree on mathematics. Mathematics is species-neutral. It privileges no particular standpoint. What could be more appropriate than to view absolute reality from the most neutral and rational position possible – that of mathematics? What is "God's" perspective? Is it human or is it mathematical?

Illuminists find the mathematical view of reality much more rational, logical, objective, "mind-and-species-neutral", independent, powerful and compelling than scientific materialism that worships human senses, the human way of thinking and the human bias for regarding "real" numbers as real and "imaginary" numbers as unreal (the clue's in the name!). As rationalists – in fact hyper rationalists, you might say – we found something much more rational than scientific materialism: *ontological mathematics*. Moreover, it proved enormously more interesting than scientific materialism because it allowed us to rationally enter the extraordinary and thrilling domain of pure mind as an independent reality.

Scientific materialism is true ONLY to the extent that it reflects mathematics and it is false to the extent that it doesn't reflect it enough. All scientific breakthroughs have actually been mathematical breakthroughs. Science has progressed at the same rate as it has become more and more mathematical. Hasn't the penny dropped yet? It's mathematics that's the truth of science. Why not simply dispense with science entirely and embrace ontological mathematics once and for all?

Being an Illuminist means being an ontological mathematician, accepting that negative numbers, imaginary numbers, infinity and, above all, zero all have ontological reality. To say that the material universe came from nothing is to say that it came from ontological zero, which is to say that matter came from mind and mind is the primary reality that can exist independently of matter while matter definitely cannot be independent of mind. We assert this, not as crazy believers in some God of prophets and holy books of divine revelation, but as Pythagorean mathematicians who accept that mathematics is real and not just some weird abstraction.

The problem for scientific materialists attacking our position is that they themselves revere mathematics and deploy it as their primary tool. Like a black hole drawing everything into it, or a strange attractor of chaos theory,

all scientists sooner or later feel the irreversible pull of Illuminism and are drawn into the extraordinary domain of ontological mathematics, which turns out to be the domain of mind and religion.

Illuminism is nothing but mathematics elevated to a religion. Mathematics is the sole source of Absolute Truth. Illuminism is the only religion of reason and logic. It rejects faith entirely. It is based on mathematical proofs and mathematical intuitions not yet proved (but they will be in due course!).

The most powerful assertion of Illuminism is that the mathematical functions of ontological mathematics are actual things and they have both an objective and subjective character, a "without" and a "within" (an interior experience). A mind views external mathematical functions as "other" but mathematical functions internal to the mind are experienced and felt. This is what constitutes subjective experience. Such experience, although fully grounded in mathematics, is not experienced mathematically. It's experienced in the terms that humanity describes as feelings, desires and will. A feeling, analysed objectively, is just a mathematical signal of a particular type, but to the person to whom it is happening, it isn't a mathematical function at all, it's a feeling that can make them happy or sad. Feelings are the inside experience of mathematical function. Feelings tell us what it's like to be a particular mathematical function or what it's like to subjectively experience such a function.

If we were to see the universe from "outside", we would see nothing but an ocean of interacting mathematical signals and functions. But we are *in* this ocean and we are feeling and sensing this ocean. We experience the ocean emotionally and sensually, not analytically. A marine zoologist can tell us about life in the ocean, but he will never know experientially what it's like to live in the ocean. All of us are in the ocean of life and we all experience it, but because we are rational and creatures of intellect (at least some of us are!), we can transcend that ocean and catch a glimpse of it from the outside where we discern its true, analytical nature – that of mathematical functions ceaselessly flowing into and out of each other for all eternity.

Is it not a wondrous vision? Is it not THE TRUTH?!

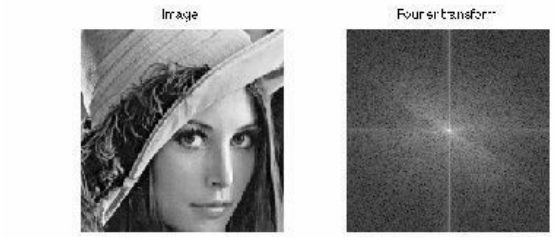
What are human beings? All of us are eternal mathematical functions, forever becoming, forever trying to grow, evolve and increase in complexity, always trying to become conscious, to expand our consciousness, to become God.

Why don't we perceive ourselves as mathematical functions? Because we

are inside the function and we can never get out. Our senses are mathematical functions whose purpose is to interpret other mathematical functions in terms of easy to understand representations. Our sense of vision allows us to see the visible light environment in our proximity. The light environment outside our immediate vicinity, and which involves exotic frequencies, can be safely ignored. Our sense of hearing allows us to hear the sound environment close to us. Again, anything far away is ignored as irrelevant, as are sounds that are too high-pitched or too low-pitched. Touch allows us to feel the objects near us. Taste allows us to apply a sensitive test to what we are consuming. Smell allows us to detect any odour signals in our vicinity. These senses are quick ways of representing lots of complex information in ways we can interpret almost instantly, and they are also directly connected to our emotions and will.

In other words, the mathematical ocean in which we are immersed is far too complex to be understood in its raw form, and far too abstract (hence disconnected from our emotions and will). So nature and evolution have found ways for us to convert abstractions into emotionally appealing and highly useful sensory representations.

Consider the following two images:



The picture of the woman looks entirely normal while the Fourier transform on the right seems utterly alien. Yet they comprise *exactly* the same information, just viewed in two radically different ways. Our entire sensory apparatus and experience operate in the same way. Abstract mathematical signals that are exceptionally difficult to interpret and which are devoid of emotional content are converted into information with which we can instantly engage.

Do you *see*? Mathematics can represent ITSELF in apparently non-

mathematical ways. It can hide itself. We never directly encounter the huge mathematical ocean of incomprehensible mathematical functions and signals all around us. Instead, they are transformed into nice, simple, interesting representations.

Beauty – the human sense of it at least – is entirely absent in the world of mathematical functions. If you could "see", as abstract mathematical functions, the appearance of the most beautiful woman in the world next to the ugliest, you would notice no significant difference and you would have no emotional reaction to either. But when these abstractions are mathematically transformed into familiar sensory representations then we can fall in love or feel revulsion. That's the power of the mathematical transform.

The world as it is in itself (Kant's famous noumenal universe), is NOT unknowable, but it is certainly indigestible. It's far too complex, intimidating and abstract for us, so we convert it into the nice phenomenal universe of our everyday experience. Only our reason (and our mathematical expertise) allows us direct access to the hidden mathematical domain. That's why absolute truth is accessible ONLY to our reason and not to our senses. Our reason is as abstract as the bare mathematical world itself.

Mathematicians can sit in rooms and write bizarre equations that turn out to describe our world with incredible accuracy. They are reproducing the real, undisguised mathematical functions that comprise the world. The non-mathematicians on the other hand will never encounter the true world of mathematics. They will always be shielded from it by their senses. They will go to the grave certain that the world is NOT mathematical and that there is some dude called Moses or Jesus or Mohammed who produced some holy book or other that expressed the "truth" of reality. Never has any group of people been so deluded. Not once do the thoughts of these people intersect with authentic truth and reality. They are permanently cut off from real truth. There is quite literally not one word of truth in the Torah, Bible or Koran. They are lies and nonsense from the first word to the last. They don't contain a single reference to mathematics, or a single mathematical equation. They have nothing at all to tell us about reality, but they reveal an enormous amount about human psychology.

The tragedy of this mathematical universe of ours is that up to a point it doesn't matter in the slightest if no one has any idea about mathematics – you don't die because you can't do calculus. It doesn't damage your career prospects. However, there does come a time when mathematics – either

explicitly or intuitively via a mathematical form such as music – MUST be understood. If you want to become God, that is. To achieve gnosis you must interact fully with the true nature of reality and become its master. If it masters you, you will always be its slave. To master it, you must unlock its innermost secrets. You will never get anywhere those secrets if you listen to liars, fantasists, charlatans and con men such as Moses, Jesus Christ and Mohammed. The ill-educated, superstitious and fearful will always be in thrall to the deceivers, the false prophets of Abraham's evil God. If you want "high priests" then turn to Pythagoras, Leibniz, Euler, Gauss, Fourier, Riemann, Cantor and so on.

If mathematics is too intimidating for you, try to interact with it in other ways. Music is the best way of all. As Leibniz said, "Music is the pleasure the human soul experiences from counting without being aware that it is counting." This is the formula for intuitive success. Approach mathematics from an angle, such as that of music, that stimulates and you will gradually unlock its secrets at a subconscious level.

Schopenhauer famously declared that music was a copy of the primordial, noumenal Will, translated into phenomenal form. He was absolutely right, except that it's pure mathematics, not "Will" per se, that is the core of existence and music is indeed an effective representation of it. (Will is a subjective, not objective, expression of mathematical existence.)

Perhaps numerology will stimulate you to take an interest in number theory, or gambling (great for statistics), or sacred geometry, or computer programming or architecture or engineering or drawing complex shapes. Just make sure you have one hobby that is closely related to mathematics.

Anything that leads you away from mathematics is taking you away from the truth. If you are reading this book you already KNOW that mathematics is the real truth of this world. You have intuited it. It makes sense. You know that "faith" is the road to nowhere. You know that reason, logic, method and knowledge are the name of the game. People of faith can never achieve gnosis because faith is the opposite of knowledge. People of faith are proclaiming that someone else has the answer and that they will eternally "believe" in that person or being. They are therefore the slave of that person or being. What we want to emphasize is that only *you* can find the answers to your existence. It's your existential task, your personal Holy Grail, no one else's. No one's going to hold your hand. It's all up to you. If you want to become God you cannot rely on anyone else – for is not God entirely self-

sufficient? Then so must you be. God looks to no one else for answers and the definition of his existence. Nor can you.

We simply offer you guidance, albeit expert guidance, just as we ourselves have been fortunate enough to receive expert guidance. But we can't do all of the work on your behalf. At some point, you have to roll up your sleeves and engage with the Great Work – achieving your own divinity.

Kant and Fourier

For Kant, the noumenal universe was unknowable. Our minds translated noumena into phenomena and therefore could only ever experience phenomena and never the underlying noumena ("things in themselves", unmediated by the mind).

The truth is radically different. To be sure, our minds and senses interpret reality and present it in a particular, phenomenal way. We can indeed never escape from the way our minds have evolved to represent data being gathered by our senses. However, unlike Kant, we are not required to say that noumena are therefore unknowable. In fact, we do know noumena. A noumenon is simply the Fourier transform (the representation in the frequency domain) of a phenomenon, and a phenomenon is the Fourier transform (the representation in the space-time domain) of a noumenon (or inverse Fourier transform if we define the Fourier transform as taking us from the space-time domain to the frequency domain, hence its inverse takes us in the opposition direction). In sensory terms, we are permanently stuck on one side of the transform (the space-time side), but we can mathematically transform to the other domain (the frequency domain) that is outside space and time (hence noumenal and mental).

Kant, living before the advent of Fourier transforms, simply never contemplated that the same information could be presented in two radically different ways. Two seemingly different domains could in fact be ONE REALITY represented in two different ways, each being the Fourier transform of the other.

So, noumenal domain = frequency domain (outside space and time: pure, eternal signals).

Phenomenal domain = space-time domain.

The Fourier Transform converts a function from the time (or spatial) domain to the frequency domain. The inverse Fourier Transform (the

operation carried out in reverse), does the opposite.

The Love Boat

Do you know why people are so obsessed with love? It's because the ultimate truth of existence is that we travel through eternity entirely on our own. No one else can ever be us. No one else can ever be in our shoes. No one else can take our burden. It's all up to us.

When you fall in love then, for an ecstatic period, you seem to merge with another person and your existential loneliness is temporarily assuaged. People long to be in love because it's the only true answer to the crushing isolation most people feel at their core. Whenever you can release that pressure, it's joy unlimited.

Creation

Scientists are almost as bad as Abrahamists. They believe in a Creation Event out of "nothing" that might have come straight from the Bible. (The Pope was only too delighted to endorse Big Bang theory.) They believe that the universe is somehow dependent on the limited set of numbers that human beings choose to define as "real", rather than ALL numbers.

The Numbers that Define Existence

The key to existence lies in the two intimately-related numbers zero and infinity. Leibniz's Monadology places zero at the core of existence. Each monad is a dimensionless mathematical point that takes up zero physical space (hence why a monad can ontologically be equated with the number zero). Moreover, each monad has infinite capacity that we can call "energy", or the endless capacity to perform mathematical operations (which is what energy really is). According to ontological mathematics, numbers are the *arche* – the fundamental substance of existence, and they all originate from zero, the monad.

Ontological zero, the origin, contains all other numbers i.e. ontological zero inherently embraces every other number. This is one of the key definitions of ontological zero: it is that which acts as the container for an infinity of numbers. Zero and infinity are indissolubly linked in ontological

mathematics. Just as ontological zero has a real significance (apart from being a container for all other numbers, zero is also a mathematical point and mathematical points are the basis of mathematics, hence of reality itself), so *all* numbers have a real significance.

In ontological mathematics, each number is actually a sinusoidal wave (sine or cosine wave), with the number specifying the wave's frequency i.e. a number, ontologically, is a wave frequency. A sinusoidal wave is the ontological reality of "energy". Higher energy means higher frequency, which means higher numbers. Each number is encoded in reality as a measure of energy. The number 12 may seem like an abstraction, but ontologically it refers to a sinusoidal wave of frequency 12 units (where "units" refers comparatively to a sinusoidal wave of frequency 1, the "basis" wave). All numbers can ontologically be characterised as sinusoidal waves and all combinations of numbers are ontologically just combinations of such waves. This we build up a whole universe "made" of numbers, exactly as Pythagoras asserted in his immortal phrase, "All things are numbers." What he meant in less abstract terms is that all numbers are energy waves.

Thanks to his musical discoveries, Pythagoras was obsessed with cosmic harmony. He was the discoverer of the profound fact that halving the length of a string on a lyre generated a note one octave higher. In other words, relations between numbers are physically encoded (musically, via sound waves, in the case of a lyre). Certain combinations based on ratios of whole numbers are harmonious and prosper while other combinations are unstable and fade away into discord and oblivion. Here we see the basis of modern wave theory (quantum mechanics) and string theory (which is often described in terms of a musical analogy).

Using a divinely intuitive mind, Pythagoras understood that the entire universe was like a cosmic system of music, guided by harmonies and thus he arrived at his sublime concept of the music of the spheres, the cosmic orchestration of existence. The outermost spheres of the cosmos move the fastest and make the highest-pitched notes while the slow-moving innermost spheres provide the lower notes. The heavens are nothing other than a mathematical orchestra, playing the symphony created by the divine composer – God.

Schopenhauer understood the astonishing power of music and how it seemed to reflect reality itself, and in this he was reiterating the position of Pythagoras. Arguably, if ordinary people intimidated by mathematics are to

have a chance of comprehending the universe, it should be by way of music. Everyone loves music. If the teachings of mathematics and physics could be converted into a musical system, everyone would "get it". Music embraces both the inner and outer nature of mathematics. We can analyze musical notes externally as mathematical waves (that's their outer, objective character), but music also targets us in an inner, subjective way, showing us what mathematics *feels* like (as Schopenhauer so brilliantly realized). Music as a subjective phenomenon is pure Will. As an objective phenomenon, it's pure abstract, objective mathematics.

It has been said that the philosophy of Pythagoras was "mathematico-*metaphysical*". In fact, it was "mathematico-*physical*", and concerned with the foundations of the physical world, the scientific world, the real world.

Just as the most majestic symphonies, the greatest rock 'n' roll songs, jazz, hip hop, soul, disco, R&B – you name it – can be composed from a few notes, so can the whole universe be built up by combining basic "notes" in the right, harmonious way. Every number contained within a monad can be considered a "note". Each note can also be regarded as an elementary thought. These elementary thoughts can be added together to become complex thoughts (like sequences of music). Everything about music can equally be said about thinking. All of the same principles are involved.

A set of basic thoughts is like the basic set of letters of the alphabet. Just as basic letters can be formed into words, and words can be combined in infinite ways to create endless sentences, so can basic thoughts be combined into more complex thoughts, producing what we call "thinking".

Each complex thought is analogous to a chemical molecule, made up of more basic atoms. All thoughts can be reduced down to basic thoughts, notes … numbers! In fact, as computing science shows, you can essentially reduce the whole world to just the two numbers 1 and 0 of the binary system (in the development of which Leibniz played a decisive role).

We don't experience thinking as an exercise in combining numbers (waves) because we are on the inside of these mathematical combinations, actually experiencing them and having feelings and thoughts as a result. To us, thinking can be quiet chaotic, forever changing and flowing, often irrational, absorbing sensory data from the outside world. We might be day-dreaming, recalling past events, yearning for things we want, feeling pleasure or pain, and so on. Yet all of that is still just a complex collection of combinations of different numbers.

Our bodies are literally made of numbers, as are our minds, our thoughts and even our feelings. Everything, when seen in its most pared down form, is just numbers and nothing besides. These aren't any old numbers but ontological numbers, *living* numbers, that have a will to evolve and gain more power. How do they do that? They COMBINE. If they combine harmoniously, their power increases. In chemistry, less stable groups of atoms and molecules combine with other groups of atoms and molecules to form more stable entities – more powerful because they are harder to break up. Less stable entities are consumed by more stable ones. Similarly, less harmonious number combinations are replaced by more harmonious ones. Ultimately, harmony, order and stability spread. The universe dialectically advances, although of course it may often have to take two steps backwards before it can go forwards again.

Memes

Popular tunes and popular ideas have a lot in common. They are seductive combinations of numbers that many people find pleasing and thus they are passed on and they spread like viruses. Viruses themselves are highly successful and, like memes, they can often be highly damaging to us because, unfortunately, there's no necessary correlation between powerful combinations of numbers and positive outcomes for humanity. Just as viruses can wreak havoc so can memes – just look at the catastrophic Abrahamic memes!

Best and Worst

Best idea ever = Mathematics (Logos). Worst idea ever = Abrahamism (Mythos).

Would you rather live in a world where you enjoy the eternal certainty that 2 + 2 = 4 or one where the capricious "Creator" decides to wipe out his unruly creations (what, did he screw up his own design despite being infallible?!). "God" EXTERMINATED humanity, bar Noah and his family, who then proceeded to repopulate the earth all over again with vile, evil people! If Noah was the "Chosen One", what does that say about the countless humans who were murdered by God? Were they murdered because they were decent people who resisted a tyrannical God?

Remember that in order to be an Abrahamist you must agree with the proposition that if a voice in your head identifies itself as God and orders you to kill your children, you MUST do so. If you don't agree with that deranged proposition, you must reject the Abrahamic God as the Devil. It's as simple as that. Wouldn't you prefer a rational world where 2 + 2 = 4 rather than one in which an "infinitely moral God" slaughters human beings by the billions and orders fathers to make human sacrifices of their own sons? What does divine murder have to do with morality? Such a God IS NOT MORAL, HENCE IS NOT GOD. It defies reason that billions of people who regard themselves as moral beings worship an immoral "God" of murder. The human tragedy is that so few people are rational.

Intellect and Will

The human mind can be divided into Intellect and Will. Intellect is associated with reason, logic, mathematics, science and philosophy. Will is associated with desires and feelings. Human beings desire those things that make them feel good and they wish to avoid those things that make them feel bad. Increases in power are ALWAYS experienced as good and decreases in a power are ALWAYS experienced as bad. Therefore humans desire power above all other things. In a world like ours where power has been objectified in the form of money, people lust after money more than all other things. Money = Power.

Human beings are creatures of desire and crave good feelings. However, there's a difference between desiring something and putting in a major effort to get it. Most people want money but they also want an easy life and won't work too hard to get money. They desire that money to come to them almost magically (or via the lottery or becoming a Reality TV star). Laziness, the path of least resistance, the easy life, beats people's desire for money. The desire not to become embroiled in hard work outweighs the desire for lots of money. People have to exercise Will to turn desire into action. Without Will, nothing happens no matter how much a person desires something. Desire has to be translated into the Will to action.

So, we have reason, logic, mathematics, science and philosophy on one side and feelings, desire and Will on the other. The latter combination has ruled our world. The Abrahamic God is a God of pure Will and zero reason.

There isn't a single mathematical equation in the Abrahamic holy texts. That tells you all you need to know about Abrahamism. Would you rather avoid coveting your neighbour's ass, as the Commandments warn you, or agree that 2 + 2 = 4?

It would be mad, and impossible, to try to eliminate Will, but it must be brought under rational control. In philosophical terms, Hegel's system of reason must beat Schopenhauer's system of Will. As for Abrahamism, the creed of absolute irrationality, it must be eradicated from the human condition.

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Zero and infinity are the ontological basis of reality: zeros (monads) with infinite "energy" capacity ("numbers") constitute the arche, the fundamental ground of existence. Everything comes from monads. The infinite collection of monads, each containing infinity, is reminiscent of the *apeiron*, the arche of which the ancient Greek philosopher Anaximander spoke. The *apeiron* is an infinite, indefinite, indeterminate substance from which everything arises and to which everything returns. Insofar as the collection of monads (zeros) constitutes "nothing", what could be more indefinite and indeterminate? The monads are infinite in two ways: there are an infinite number of them and each has infinite capacity. What they contain is infinite numbers, infinite frequencies, infinite energy. Each monad – each zero, each origin – is the source of all numbers. Each monad is identically equipped with all numbers ergo every monad can communicate with all the other monads via these numbers which they all have in common – the common language of mathematics.

One way to think of zero in its role as a container for all other numbers is simply to invert it; to empty out its latent contents, so to speak. What is zero inverted? What is 1 divided by 0? It's "infinity/ undefined/ indeterminate". Zero isn't what you think it is. It's not *nothing*. It's not blank and contentless. When you turn it upside down, the *apeiron* floods out. Nothing is *never* nothing. Nothing is *everything* and that's nothing's greatest secret.

Hegel spoke of the thesis of *being* and the antithesis of *nothing*, with *becoming* as their dialectical synthesis – the element that reconciles them at a higher level. Pure being, considered in its barest form with no features, properties or qualities seems empty – like non-being i.e. it's indistinguishable

from *nothing*. Being is thus both itself and its opposite. If it were *just* eternal, bare being, it would be static, pointless and barren. If it were *just* nothing, it would also be barren. But because it's *both*, and because *nothing* is so close to *everything*, a supremely potent dynamic is created. It has the capacity to change, to develop, to evolve, TO BECOME. It can become *something*, a different thing, anything, everything. The contradiction contained in pure being – is it actually pure nothingness? – is resolved by becoming. Becoming is both being (that which is) and non-being (that which is not yet; that which will be; that which will inevitably become of that which already is). Once becoming is in motion, it can never stop until it reaches the Omega Point of perfection, the Absolute – complete actualization of all potential, absolute knowledge, absolute freedom – until it is GOD!

That's the nature of the extraordinary cosmic journey. The monad – ontological zero – is pure, indestructible, immortal being, yet it's also "nothing", literally zero. What does a monad do? It BECOMES. What does that mean? It means it's internally driven to convert total unrealized potential into total actualization. It must make zero into infinity, so to speak. It must go from nothing to divinity. An infinite number of monads are *all* becoming. The universe is alive, growing, evolving, becoming everything it is capable of achieving. Every part of the universe, its very fibre, is pursuing divinity!

This universe of ours is nothing other than God in motion, God as potential on the way to God as actualization. The hidden God (*Deus Absconditus*) becomes the revealed God (*Deus Manifestus*). There is no Creator. God is in the process of creating himself – and we are all part of it and we can all individually become God. Each monad is a universe in itself with the same potential as all other monads. If one monad can become God, they all can!

The Illuminati have effected the greatest synthesis of all time, bringing together Pythagoras' insight that all things are numbers, Leibniz's astonishing Monadology and Hegel's dialectic of becoming, terminating with none other than the Absolute, God himself. This is the gospel of the Illuminati, the absolute truth of our universe – and it is ENTIRELY mathematical. Mathematics is the sole source of objective truth in our universe. Anything not mathematical is at best subjective – mere opinion and speculation – or downright lies and deception. The Abrahamic "holy" books are lies from beginning to end. They literally don't contain a single word of truth. Only the gullible and ignorant take these books seriously. They are the

gospel of human stupidity and hatred of Intellect. No intelligent person could ever be an Abrahamist in the 21st century. Abrahamism has been refuted in every way. Abraham, Moses, Jesus Christ (Yehoshua ben Yosef) and Mohammed were themselves the false prophets about whom they warned everyone. And isn't that all too appropriate? Why wouldn't those who warn against deception be the supreme deceivers? Wouldn't that be their ultimate trick?

What can protect you against deception? – reason, facts, evidence, logic. MATHEMATICS. As soon as someone asks you to "believe", you know you are dealing with a liar, fraud or lunatic. Have we ever asked you to believe anything we say? We never would. We detest faith and seek to eradicate it from the human condition. We offer only one thing to affirm our claims: mathematics.

And we will acknowledge our error if you can prove our mathematics wrong. Shouldn't ALL religions offer the chance of being disproved? If they don't then they are deranged belief systems that refuse to accept the facts. When has any Abrahamist ever bowed to reason? Is there a single fact they will accept that contradicts their belief system?

In the UK, Steve Jones, emeritus professor of human genetics at University College London, announced that increasing numbers of his undergraduates were refusing to attend his lectures on evolution and were making complaints that the subject was being taught at all. These refuseniks were – you guessed it – Muslims who refuse to accept evolution because it contradicts the Koran. Shouldn't these people be expelled from university? They should be in a religious school for fanatics and suicide bombers.

Several trainee doctors on UCL's medical course boycott classes on evolution. Would you want someone who doesn't accept evolution as your doctor? You might as well consult a witch doctor. The Koran is nothing but a book of magic, as are the Bible and the Torah. These books contain no facts, or anything worthwhile. If we lived in a healthy, rational world, these "sacred" texts would be burned on a great bonfire and replaced by books of the truth – mathematics textbooks. Of course, the billions of retards who proclaim their faith in Abraham's God are not the kind of people who could ever understand a mathematics book. They believe in Jehovah/Jesus/Allah precisely because they're too dim to grasp mathematics. They are forever alienated from the truth.

Abrahamic religion is primarily a phenomenon of extraverted sensing and

feeling types. Science is primarily a phenomenon of introverted and extraverted thinkers. Illuminism is primarily a phenomenon of introverted thinkers and intuitives. Isn't it remarkable? Your "God", or lack thereof, is essentially a reflection of your personality. We know that we will never reach the Abrahamic masses, but we are confident we can bring many scientists over to our side.

Mathematics is truth. God is a mathematician. God is the culmination of mathematical evolutionary processes.

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Hegel brilliantly analyzed the process of how being becomes and what that entails. Fundamentally, it's about bare, empty being acquiring features, properties and qualities: becoming recognizable. Being determines itself, defines itself, sets limits on itself. Yet as we mentally try to think about placing any limits on pure being, we find our minds starting to contemplate infinity. Where will we draw any limiting line? *Here*, *there*, *anywhere*? We can just keep going and going, deferring the decision to draw a limit. So, the finite inexorably becomes the infinite. And we must recall that monads are inherently infinite entities. How do we escape from infinity to the finite?

Now we have a brand new contradiction that our dialectic must resolve. The answer, the synthesis, comes in the notion of individuality (being-for-self).

The individual, strange though it may seem, is the unity of the finite and the infinite. Logically, this must be so. If the infinite, considered as including everything, excludes the finite then it is no longer infinite since it has contradicted its own definition: there is something outside it (the finite). The exclusion of the finite necessarily makes the infinite finite too. The infinite cannot begin where the finite ends or the finite begin where the infinite ends. The infinite cannot be beyond the finite, or vice versa. The infinite, we begin to see, is actually the essence of the finite. The finite is how the infinite manifests itself, how the infinite exists in practical terms. There is no infinity that is not absolutely in touch with the finite. There is nowhere where the finite comes to an end and a mysterious and indefinable zone of "infinity" begins. The infinite, it turns out, is just the finite repeated over and over again ad infinitum. The infinite is endless repetition of the finite; not something separate from the finite.

So, when infinity gives itself existence – when it determines and limits itself, when it imposes boundaries on itself – it ipso facto divides itself into individual, finite pieces. Infinity *exists* as an unending sequence of the finite.

Existence, the finitization of the infinite, takes place in certain modes, under particular conditions, within certain limits. Not just any finitization of the infinite is possible. In fact, the easiest way to conceive of how the infinite becomes finite is staring us right in the face – the numbers of mathematics! Imagine all of the whole numbers from zero to infinity: zero, one, two, three, four … infinity. Existence is the self-limitation of the infinite and it is achieved via numbers. Each number is an instance of infinity finitized. Infinity is just these finite numbers going on and on forever.

Existence is therefore *finite* being. Each monad has infinite potential but this is always expressed finitely. The monad is a single unit of being, one of infinitely many. Although it's *zero*, it's also *one*. It's an encapsulation of the binary system. Yet it also contains all numbers: *infinity*. Zero, the monad, is the most incredible combination of zero, one and infinity: the nothing, the finite and the infinite.

The individual, an instance of finite being, is actually infinity existing in a certain, constrained way. The individual is limited infinity, a finite instance or slice of infinity. Infinity is all of these slices combined. Infinity is best described as a quality, in terms of a vague set of characteristics not pinned down. When it is finitized, it becomes *quantity* and we can start quantifying the characteristics that were previously nebulous. Quantity can be described as extensive (number) or intensive (degree). Number is quantity divided into pieces while degree is quantity concentrated.

We always think of the infinite as opposed to the finite. Scientists refuse to accept any equation that generates infinity. Yet, as we now see, the finite and the infinite are harnessed together seamlessly and indissolubly. A higher understanding shows that you cannot have a finite world at all. The whole project of materialism is fundamentally in error. Hegel's dialectic guaranteed that the finite and the infinite always occur together, and in both directions: the infinitely big and the infinitely small. If you have finite numbers, you must also have zero and infinity. They all go together. They can never, ontologically, be separated.

Unfortunately, things aren't quite as straightforward as we're suggesting. In fact, we have to define two types of infinity: "good" and "bad".

Hegel distinguished "wrong", "bad" or "spurious" infinity (which is

merely the negation of the finite), from the “good” infinite which is able to absorb the finite. Spurious, bad infinity is just a repetition of the finite, the “infinity of endless progression”, as Hegel described it. Spurious infinity just repeats the finite without truly embracing the finite. Good infinity incorporates the finite. Think of the number one. Bad infinity involves endless repetition of one. But the number one is itself composed of infinite monads (all the points between zero and one), hence one actually incorporates infinity, hence this is a good, manageable infinity, directly harnessed to the finite.

2001: A Space Odyssey

This famous film by Arthur C. Clarke and Stanley Kubrick could easily serve as an allegory for Illuminism, with the monolith providing a visual representation of the mental Singularity. Primitive creatures come into close contact with it and undergo rapid evolution to higher states, though not morally higher states: the ape-men use tools to kill their enemies.

It has been suggested by a number of anthropologists that humanity became intelligent precisely because it took an interest in tools as weapons, and, by studying the effects of weapons – the trajectories of rocks and sharpened sticks when they are thrown – they became mathematically engaged and scientifically interested in the properties of stone, rock, metal and so on as they searched for the most successful ways of killing i.e. war and killing efficiency drove the evolution of human intelligence and made us masters of earth.

Humanity encounters the monolith again on the moon and then on Jupiter. The monolith is finally revealed as a star gate – an access channel to the whole of space, just like the Singularity itself. In Clarke's novel, the protagonist says to Mission Control as he is pulled into the Star Gate, "The thing's hollow—it goes on forever—and—oh my God—it's full of stars!" It's infinite and full of light. It's the Gnostic *pleroma*, the divine fullness.

The hero undergoes a mystical journey through space and time in which he "dies" and is reborn as an immortal Star Child that can live and travel in space and understand the cosmos. Hovering in space above Earth, he contemplates his home planet. Things will be very different now. He has attained Gnosis. He is ready for a glorious new beginning. He has become God. He is the Creator. Let there be light!

Stanley Kubrick said, "On the deepest psychological level the film's plot symbolizes the search for God, and it finally postulates what is little less than a scientific definition of God."

Wikipedia provides a description of one interpretation suggesting that the film is a "Nietzsche allegory":

Friedrich Nietzsche's philosophical tract *Thus Spoke Zarathustra*, about the potential of mankind, is directly referenced by the use of Richard Strauss's musical piece of the same name. Nietzsche writes that man is a bridge between the ape and the Superman. In an article in the *New York*

***Times*, Kubrick gave credence to interpretations of *2001* based on Zarathustra when he said: "Man is the missing link between primitive apes and civilized human beings. Man is really in a very unstable condition."**

Donald MacGregor has analyzed the film in terms of a different work, *The Birth of Tragedy*, in which Nietzsche refers to the human conflict between the Apollonian and Dionysian modes of being. The Apollonian side of man is rational, scientific, sober and self-controlled. However, for Nietzsche a purely Apollonian mode of existence is problematic, since it undercuts the instinctual side of man. The Apollonian man lacks a sense of wholeness, immediacy, and primal joy. It's not good for a culture to be either wholly Apollonian or Dionysian. While the world of the apes at the beginning of *2001* is Dionysian, the world of travel to the moon is wholly Apollonian, and HAL is an entirely Apollonian entity. Kubrick's film came out just a year before the Woodstock rock festival, a wholly Dionysian affair. MacGregor argues that David Bowman in his transformation has regained his Dionysian side.

The conflict between humanity's internal Dionysus and Apollo has been used as a lens through which to view many other Kubrick films especially *A Clockwork Orange*, *Dr. Strangelove*, *Lolita*, and *Eyes Wide Shut*.

The Supreme Monad

In Leibniz's system, all monads have the same properties and the same potential. Some will realize their potential better than others, but they all had an equal opportunity to start with.

Such thinking was of course anathema to Christians, so, for their benefit, Leibniz constructed a scheme in which one monad – the Supreme Monad (God) – created all the other monads, which are all, naturally, made in his image. All of these monads then strive, in some sense, to make their resemblance to their Creator as perfect as possible. They become celestial mirrors reflecting the divine glory.

Satan = Nothing?

Many Christian theologians have argued that evil is merely the absence of

good. If good is everywhere because God is everywhere then evil is nowhere and nothing. Satan thus becomes nothing, the principle of nothingness opposed to the fullness of God. So, the march of evil in this view is the march of nothing. To commit an evil act is to be under the influence of … nothing! God, ultimate goodness, can never have any connection with evil. Therefore God can know nothing of nothing and never come into contact with nothing. Yet there's a dreadful logical problem with this view. If God created the universe from the void, from nothing, then God made the universe out of Satan – which would certainly explain why the world is so evil!

The Hindu Monad

"Concealed in the heart of all beings is the Atman, the Spirit, the Self. Smaller than the smallest atom, greater than the vast spaces." -- Hindu saying

This is a perfect description of a monad. Hinduism has a great deal in common with Illuminism.

The Interface of Physics and Metaphysics

"Leibniz claimed that both the Cartesians and the atomists had gone astray in what he called 'the labyrinth of the composition of the continuum'. The Cartesians took continuity as their point of departure, but could not succeed in crystallising discrete objects out of it. The atomists postulated discrete atoms, but could not explain their composition into continuous wholes. Leibniz believed that each was right in what they asserted, and that the material world was both a continuum, and composed of atomic units.

"As he saw it, the problem of the composition of the continuum was this: if its atomic units were small enough to be genuine units (that is, logically indivisible, unlike material atoms, which were indivisible only by arbitrary assumption), then they would have to be mathematical points. But since mathematical points had no dimensions, they could not contain any substance, so as to be real in their own right. Besides, even if there could be such things as real mathematical points, they certainly could not generate matter by being laid next to each other, since any number of points together collapse into a single point. In short, anything small enough to be part of a continuum would be too small to be an ultimate building-block of matter.

“In his early days, Leibniz thought he could get round the problem by appealing to the scholastic concept of the flowing of a point. His idea was that, if a point was in continuous motion, it would at any instant be moving away from where it was, and would therefore be occupying fractionally more than the zero space of a stationary point. Moving points might therefore be large enough to function as the elements of three-dimensional objects. Moreover, since motion was a positive characteristic of things, it might endow points with some sort of real existence – unlike the utter nothingness of a static mathematical point.

“So Leibniz’s first solution was to say that the essence of matter was not Descartes’ extension, or the atomists’ solidity, but motion: every part of matter was composed of infinitely many continuously moving points. However, this position was inherently unsatisfactory, since it suffered from the very same mistake that Leibniz had accused Descartes of: motion presupposes that which moves, and therefore cannot constitute its essence. Motion had to be grounded in something else; and whatever that something was, would have to be capable of existing at a point.

“Leibniz criticised Descartes for failing to see that motion had to be grounded in energy. Applied to his own theory, this led him to the conclusion that it was energy that existed at a point and constituted the essence of matter. Other thinkers saw motion or energy as something extra, added to the world after it had already been created (like a clock wound up by its maker). For Leibniz, the world consisted of nothing but point-particles of energy permanently expressed in motion. This energy was the source not only of the activities of physical objects (in particular, kinetic energy), but also of their passive aspect, or matter itself, which just was the energy to resist penetration or acceleration, and to react to applied forces.

“In short, Leibniz’s way out of the labyrinth of the composition of the continuum was to see the world of continuously extended matter as secondary and derivative. He realised that he could not explain matter and space without circularity, unless he derived them from beings of a different category. His infinity of energy-points fitted the bill nicely, since they were themselves neither material, nor, strictly speaking, even spatial.”

“An even more significant aspect of the theory was its abandonment of the traditional notion that matter was essentially inert. Leibniz saw that if the only function of matter was as a passive carrier of forces, then it had no role to play in scientific explanation. Its only role would be the metaphysical one

of satisfying the prejudice that forces must inhere in something more substantial than themselves. He maintained that matter was nothing other than the receptive capacity of things, or their 'passive power', as he called it. Matter just was the capacity to slow other things down, and to be accelerated rather than penetrated (capacities which ghosts and shadows lack) – in other words, inertia or mass, and solidity. So, taking also into account 'active powers' such as kinetic energy, Leibniz reduced matter to a complex of forces. In this he was anticipating modern field theory, which treats material particles as concentrated fields of force – an anticipation duly recognised by its founder, the Italian mathematician Ruggiero Giuseppe Boscovich (1711-87)." – G. MacDonald Ross

One way to think of a field theory is to imagine the universe filled with a fluid such as water, with lumps of ice floating in it. The ice represents the particles. In quantum field theory, particles are regarded as "excitations of the field". Particles and fields go together. You can't get one without the other.

MacDonald Ross wrote, "However, although Leibniz was ahead of his time in aiming at a genuine dynamics, it was this very ambition that prevented him from matching the achievement of his rival Newton. Newton succeeded in producing a comprehensive theory of kinematics precisely because he avoided 'inventing hypotheses' about dynamics, or the powers and mechanisms underlying the kinematics. It was only by simplifying the issues in this way that Newton succeeded in reducing them to manageable proportions."

In fact, Leibniz achieved enormously more than Newton, but his discoveries were too far ahead of his time. Newton, genius though he was, led science down the wrong path. Einstein's discoveries might have been made a century or more earlier if science hadn't been bewitched by Newton. What Newton offered was the recipe that normally spells triumph for scientists: approximate concepts and accurate equations giving the right answers. As Einstein later demonstrated, Newton's system is not truth but just an approximation that works well under the type of conditions we experience on earth. Leibniz was obsessed with the truth, not with doing calculations based on concepts of dubious validity.

MacDonald Ross wrote: "A more damaging criticism which Leibniz brought against Newton was that he gave pseudo-explanations in terms of magical 'occult virtues'. Just as Molière had joked about the scholastic

explanation that opium sends one to sleep because of its 'dormitive virtue', so Leibniz laughed at Newton for explaining the gravity of things as due to a gravitational force. The trouble was that Newton's forces were defined in terms of directly measurable masses and changes in velocity. This meant that these masses and velocities themselves were the primary realities. The forces he postulated added nothing new to reality, and therefore explained nothing.

"Leibniz held that it was not enough to formulate mechanical laws to describe and predict the behaviour of physical systems. A genuine science also had to explain the phenomena by postulating underlying mechanisms and powers of which perceptible motions were the results. Motions must be derived from powers, not powers from motions. In other words, what was needed was a dynamics, or science of powers, not just a kinematics, or science of motions."

Think of how absurd the statement is that an apple falls to the ground because of the force of gravity. This is one of the most famous ideas in the history of science and yet it doesn't explain anything at all. Things fall, according to Newton, because of the force of gravity, which makes things fall! This is a ludicrous tautology. Moreover it operates by spooky, instantaneous forces acting across infinite distances of the very sort that were later explicitly forbidden by Einstein who said that no force could be transmitted faster than the speed of light.

The Newtonian equation for the force of gravity is based on two different massive objects and the inverse square of the distance between them, with the gravitational force acting instantaneously. This means that gravity ought to be explained purely in terms of mass and distance and plainly it isn't. In Einstein's gravitational model, mass is connected to energy via the square of the speed of light and mass actually warps space (a concept of mass completely different from Newton's). Einsteinian mass bends space and causes objects to literally "fall" through space. Gravity is thus converted into geometry. Everything in the universe is falling. We don't experience this falling in normal circumstances because we're being supported by the ground beneath us. If we fall off the top of a skyscraper, we'll know all about the force of gravity. Or will we?

Wikipedia provides an excellent description of what's happening from an Einsteinian perspective:

"The equivalence principle proper was introduced by Albert Einstein in 1907,

when he observed that the acceleration of bodies towards the centre of the Earth at a rate of 1g (g = 9.81 m/s2 being a standard reference of gravitational acceleration at the Earth's surface) is equivalent to the acceleration of an inertially moving body that would be observed on a rocket in free space being accelerated at a rate of 1g. Einstein stated it thus: 'We [...] assume the complete physical equivalence of a gravitational field and a corresponding acceleration of the reference system.' [1907]

"That is, being at rest on the surface of the Earth is equivalent to being inside a spaceship (far from any sources of gravity) that is being accelerated by its engines. From this principle, Einstein deduced that free-fall is actually inertial motion. Objects in free-fall really do not accelerate, but rather the closer they get to an object such as the Earth, the more the time scale becomes stretched due to spacetime distortion around the planetary object (this is gravity). An object in free-fall is in actuality inertial, but as it approaches the planetary object the time scale stretches at an accelerated rate, giving the appearance that it is accelerating towards the planetary object when, in fact, the falling body really isn't accelerating at all. This is why an accelerometer in free-fall doesn't register any acceleration; there isn't any.

"By contrast, in Newtonian mechanics, gravity is assumed to be a force. This force draws objects having mass towards the centre of any massive body. At the Earth's surface, the force of gravity is counteracted by the mechanical (physical) resistance of the Earth's surface. So in Newtonian physics, a person at rest on the surface of a (non-rotating) massive object is in an inertial frame of reference. These considerations suggest the following corollary to the equivalence principle, which Einstein formulated precisely in 1911: 'Whenever an observer detects the local presence of a force that acts on all objects in direct proportion to the inertial mass of each object, that observer is in an accelerated frame of reference.'"

So, in Newton's system, a person on earth is in an inertial frame of reference being acted upon by the "force" of gravity while, in Einstein's system, he's in an accelerated frame of reference and to be in such a frame of reference is what constitutes experiencing gravity. When a person is in free-fall he's in an inertial frame of reference but he's encountering the distortion of spacetime caused by massive bodies like planets, and this is what is taken to be his acceleration caused by gravity. To say that he is in an inertial frame of reference means that he is travelling in a straight line at constant speed and

he's weightless because he is not subject to any force. The reason he appears to be accelerating is that he's moving through a warped, curved spacetime rather than a nice smooth Euclidean system of flat space and time. It's the spacetime environment he's in that's the cause of the apparent acceleration, but he himself experiences no acceleration (the accelerometer attached to him shows zero acceleration).

Two radically different interpretations of "reality" give almost identical results in practice. Isn't that breathtaking? Newton was a genius at falsifying the true nature of reality, but getting good enough answers so that no one cared! Has Einstein done the same? After all, his relativity theory isn't compatible with quantum mechanics, the most successful theory in history by a very wide margin. Is much of science really based on ingenious interpretations that do more to mask the truth than reveal it?

Most people think they know what gravity is. If an apple falls off a tree and drops to the ground, gravity was the cause. Yet, as we have seen, this is a description of what happens, not an explanation. As for Einstein's "explanation", that certainly wouldn't trip off the average person's tongue. His explanation is that a weightless apple falls in a straight line at constant speed through a curved Riemannian spacetime, before striking the ground.

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"Nature must always be explained mathematically and mechanically, provided it is remembered that the principles themselves, or laws of mechanics or force, do not depend on mathematical extension alone, but on certain metaphysical reasons." – Leibniz

Nowadays, the Illuminati have reduced this statement to just, "Nature must always be explained mathematically."

"[Leibniz] had a number of grounds for denying the sufficiency of mechanical explanations. One relatively trivial reason was that the laws of mechanics could not be used to explain themselves. If there were to be any explanation of why precisely this set of laws held rather than some other possible set, it would have to be found outside mechanics itself." – G. MacDonald Ross

This is by no means "trivial". Science cannot explain itself using the laws of

science, so it can never be a theory of everything. Only mathematics, including mathematical logic, can account for itself because it is based on a necessarily connected group of immutable, analytic laws, rather than the somewhat arbitrary and provisional laws of science.

“Leibniz was quite right to interpret the laws of mechanics, not as laws governing the amount of force transferred from one colliding body to another, but as elegant mathematical formulae governing the evolution of whole complex systems from their state at one time to their state at the next.” – G. MacDonald Ross

“As we have seen, Leibniz held that the essence of matter was energy, and that everything was always moving, since energy, in the form of kinetic energy, could be actualised only through motion. Since things were essentially in motion, they had to differ from things at rest, at every instant of their existence. The difference was that, like a ‘flowing point’, a moving object would always be already entering its next position – it both did and did not occupy a precisely defined space, unlike a stationary object, which occupied a space exactly equal to itself. But this was a contradiction. Like a blurred photograph, it could belong only to the realm of representation or appearance. Reality itself could not be blurred, but had to be precisely what it was and nothing else.” -- – G. MacDonald Ross

Note that Leibniz was asserting that matter was in fact energy hundreds of years before Einstein! Also note that that in the concept of a moving object, Leibniz saw that there was a certain kind of blurriness or uncertainty. Here we see an early anticipation of Heisenberg’s uncertainty principle. It’s critical to grasp, as Leibniz did, that reality – to be objective and rational – cannot be inherently blurred. According to the standard Copenhagen Interpretation of quantum mechanics, “reality” is some sort of vague, hazy, probability cloud from which reality is plucked by means of specific measurements and observations.

In other words, observers create reality! It’s as if we’ve gone back to Kant’s theory of a mind-created world. The “Copenhagen” view of scientific materialism is a very long way from Kansas. Faced with a choice between an objective, observer-independent material world, and a subjective, observer-dependent “reality”, the Copenhagen school chose the latter. In other words, they actually killed off the classic concept of an objective material world.

Scientific materialism is dead, but no one has "called it". No one has pronounced the time of death. So, science blunders on, pretending that it continues to correspond to a real world "out there". It doesn't. The scientific establishment was confronted with a choice between empiricism – experimentation, measurement, observation – and materialism (a real, solid world "out there"), and preferred empiricism. Science is now the worship of experimentation, but the experiments are not being performed on any kind of material reality. Instead, they are the means to select specific possibilities from a kind of bizarre probability cloud. Reality has been replaced by statistics.

Einstein found this unacceptable and argued that some deeper level of reality was being missed by the conventional quantum mechanical formalism. There were "hidden variables", he maintained.

A hyper-rationalist such as Leibniz would certainly have agreed with Einstein. In another book in this series, we will examine the Heisenberg uncertainty principle – arguably the most profound principle in modern physics – and show that all is not as it seems with this remarkable principle. The Copenhagen interpretation, to which Heisenberg himself was party, represents a kind of scientific empiricist insanity!

"The other feature of matter which made it merely phenomenal was the fact that it was irreducibly composite. Leibniz held that compounds were not real in themselves, but only in virtue of their components, and as he had argued against the atomists, the parts of spatially extended, material compounds had also to be extended, and therefore themselves capable of further subdivision, and so on to infinity. The only way out of the infinite regress was to postulate genuine unities, or 'monads', which would not be parts of matter, but on which matter would depend in some other way. In Leibniz's terminology, monads were not parts, but 'requisites' of matter. Granted that matter consisted of appearances, its existence would have to depend on perceivers to which it appeared. Leibniz's theory was that monads, as principles of energy and life, were the perceivers on which material bodies ultimately depended." – G. MacDonald Ross

To amplify some of these points, monads are not part of matter. They are however "requisites" of matter. In fact, it's energy from monads that gives rise to matter. Monads are indeed the principles of energy and life, and the source of perception. Matter, derived from monadic energy, is that which is

perceived by the monads. Matter is objective and monads are subjective.

The Leibnizian Universe

Leibniz's universe is a marvel of economy. It consists, ultimately, of mathematical points and the infinite "energy" (numbers, appearing ontologically as frequencies of energy waves) contained within them. That's it. There's nothing else. It's a universe perfectly suited to Leibniz's great discovery of calculus. We inhabit none other than the Calculus Universe.

Monads can be mathematically distinguished from each other by the simple application of an "exclusion principle" (exactly as applies to *fermions* in particle physics) i.e. every monad can be assigned a unique set of coordinates, and no other monad can ever share these same coordinates. Such an exclusion principle, combined with a "plenum principle" (that every possible set of coordinates must exist; there can be no gaps or exceptions) causes something astounding to come into existence – a *perfect* Cartesian coordinate system; a flawless mathematical arena in which all of the laws of mathematics (and hence science) can unfold.

This is a point that cannot be sufficiently stressed: a monadic system where a plenum of monads have coordinates that uniquely identify each and every one of them is, ontologically, a Cartesian grid. This is no abstraction; this is reality. We inhabit a 100% perfect Cartesian arena where perfect mathematics can take place. This Cartesian grid is the true, unobservable "ether" that physicists famously failed to find. They failed to detect it for the simple reason that it's not "physical" at all – it's mental. It's made up of a perfect array of dimensionless points that no experiment could ever reveal. It is the absolute background against which all events take place, and it guarantees that all events are absolute and not relative. (In another book in this series, we will show exactly how Einstein's principle of relativity is false; this is one of the primary reasons why quantum mechanics and relativity theory cannot be reconciled.)

People think of mathematics as abstract. They think that when they draw a Cartesian grid on paper, this does not correspond to anything real. In fact, the whole point of Leibniz's monadic system is to turn this seeming abstraction into something that really exists and really determines everything that takes place. As soon as you grasp that there's no difference between the Cartesian graphs you look at in mathematics books and what happens ontologically,

you have understood that existence is entirely mathematical. You have linked the abstract to the real. Mathematics is not the map – it's the territory.

The cosmos is nothing but a mathematical coordinate system ceaselessly flowing with mathematical functions, analyzable via calculus. What could be simpler, more powerful, more beautiful, and more elegant – and more real?

The infinite energy contained within the mathematical points (the monads) consists of simple mathematical functions (sine and cosine waves), the energy content of each wave being determined by its unique frequency (number). So, we have mathematical points and mathematical energy waves, and the whole of reality flows from those basic mathematical ingredients. There really is nothing else.

Simple basis waves have the key property of combining to form more complex wave functions. This straightforward fact allows the cosmos to evolve, to progress from simplicity and potential to complexity and actualization. Ours is an evolving universe, not a creationist universe. There is no Creator. There is only living mathematics. That is the great truth of existence and why mathematics is the only source of absolute knowledge. Everything else is mere opinion, conjecture and delusion.

Although Leibniz declared that there could be no leaps in Nature, this is not strictly true, or is true on a much more nuanced level. When waves interact, they experience constructive or destructive interference where the waves either reinforce each other at certain points, or cancel each other. It's these cancellations – where two *somethings* become *nothing* – that a certain type of mathematical gap appears in an otherwise completely continuous universe. Although the monads themselves form a plenum that by definition can contain no gaps, gaps can nevertheless appear in the universe at a non-monadic level (the energy level overlying the monadic Cartesian grid) thanks to this cancellation effect, and it is this effect that underpins quantum "leaps" where Nature does indeed seem to allow jumps to occur. Only certain harmonious and stable "notes" are possible in Nature; as Pythagoras was first to see, there's no continuum of harmonious and stable notes.

The universe should be considered on two levels. The first level is that of mathematical points: the infinite monads forming a Cartesian arena. This is the existential ground of all. Overlying it is the second level of existence caused by the energy that flows from the monads and spreads across the entire monadic plenum. It is in this second level that gaps caused by wave cancellation can appear, and it is here that the phenomenon of energy

quantization appears. Only certain wave harmonics are allowed. The universe only allows certain notes to be played. Thus, as we have said, we return to the harmonious, rational, musical and mathematical universe of Pythagoras where all things are numbers governed by harmony. Then we can add Heraclitus's elements of Logos and strife. Logos is the rational ordering principle of the cosmos while cosmic "strife" drives the cosmic dialectic, and can be said to revolve around the destructive cancellation of mathematical waves on one hand and the positive reinforcement of mathematical waves on the other. Heraclitus's dialectic involves the continual conflict of opposites united in higher syntheses governed by the Logos.

Empedocles urged a vision of a universe full of the forces of "love and strife" (or as we would say now, attraction and repulsion, or, alternatively, constructive and destructive wave interference).

From these three Illuminati Grand Masters of ancient Greece – Pythagoras, Heraclitus and Empedocles – we arrive at vision of reality that is more or less identical to the modern view of the Illuminati constructed in Germany by Grand Master Leibniz and dialectically enhanced by Grand Master Hegel. In other words, the vision of the Illuminati has barely altered at all in some 2,500 years. It has simply become more refined and perfected, but nothing has significantly altered since Pythagoras's original divine insight that all things are numbers.

The Illuminati's vision (that has endured for millennia) represents a staggering intellectual accomplishment, a vision of continuity unified by one thing alone – mathematics. If there was one thing to which you absolutely wanted to attach your banner come hell or high water, what would it be? Pythagoras and all of the Illuminati realised there is only one conceivable candidate – mathematics.

Would you rather swear by an ancient dusty book written by some mad, staring-eyed, bearded prophet (which purports to be the infallible word of some cosmic tyrant who orders fathers to murder their children as a token of their slavish obedience to him)? The Torah, Bible and Koran contain no mathematical equations and no science. The "cosmology" they proclaim is acknowledged even by many of their advocates to be mere metaphor. Those who treat it literally regard science, mathematics, philosophy and evolution as actually false because they contradict "divine revelation". Most Abrahamists, following Luther's example, declare reason to be the "Devil's whore." These people are irrationalists. Faith itself is irrational and contrary to knowledge.

There is a vast gulf in our world. The people who subscribe to Abrahamism are sensing and feeling types who lack intuition and reason. They have chosen a religion based on feeling and sensing and opposed to intelligence. No intelligent person could ever believe something just because an old book of exceptionally dubious provenance stated it was true. You need to be spectacularly irrational to accept "revelation" as truth. Most people are exactly that irrational.

Illuminism is the only religion for thinkers and intuitives, the only rational religion. It's rational because it's 100% mathematical.

Leibniz's brilliant monadic system naturally gives rise to calculus (the main tool of mathematics and science). But it was not Leibniz who linked the energy of monads to waves – that was done later following the work of the French genius Jean Baptiste Joseph Fourier on Fourier series and Fourier transforms. Nevertheless, Leibniz's idea of energy originating from countless mathematical points and flowing across a plenum is indeed the first glimpse in the modern age of "field theory" that now underpins contemporary physics. Leibniz was centuries ahead of his time.

Leibniz's system is entirely mathematical. It brings mathematics to life. The infinite collection of monads constitutes an evolving cosmic organism, unfolding according to mathematical laws.

Absolute Space versus Relative Space

Leibniz was the great champion of the relativist view while Newton was the primary advocate of absolute space. Leibniz asked what would happen if you removed all of the matter from the universe. Could space be said to still exist in those circumstances? How would you know? And how would you know if you moved the whole universe a few metres to the right? What difference would it make? Yet eventually Leibniz realized that the truth was more nuanced than he first supposed. He realised that there was indeed an absolute framework in which material existence could unfold. This was the six dimensional monadic plenum.

Even if human beings couldn't tell absolutely where things were in the universe, the cosmic mathematical mind would know the precise position of all the monads in the plenum. The coordinates of each monad were uniquely defined by six coordinates (three real and three imaginary). It was as if the material universe was marked by an invisible mathematical grid of which

everything in the universe was unconsciously aware even though it was unseen. However this is NOT space as commonly understood. The monads are dimensionless mathematical points that occupy no space, so the monadic plenum cannot be space as any sort of physically tangible thing. It is a perfect mathematical and mental space, not a physical one. Physical space is created when energy pours from the monads into the Cartesian arena to form cosmic energy fields. The quantum excitations of the field are interpreted as particles. There are several different stable fields, each associated with a different kind of particle. These particles come together in stable groups to form atoms and molecules. These particles are NOT made of monads directly but of the energy that comes from monads. As Leibniz observed, monads are not part but "requisites" of matter. Monads are dimensionless, but the energy that flows from them is six dimensional.

Stable collections of waves form stable fields associated with particular particles. Mass, imaginary mass, space and time (imaginary space) are all secondary, derived properties. The real essence of existence is 1) mathematical points existing in a Cartesian coordinate system consisting of three real and three imaginary axes, and 2) energy, as sine and cosine waves, flooding out into this cosmic stage.

Long before Einstein's famous equation relating mass and energy, Leibniz asserted that energy was the essence of matter and that motion was grounded in energy. The world consisted of nothing but energy in motion, with the energy originating from monads.

Each monad comprises an infinite amount of energy. This energy comprises waves with frequencies rising from zero to infinity. Each wave has infinite "horizontal" energy, by which we mean that it keeps travelling forever. However each wave is less "vertically" energetic than the one above it in the frequency scale. The higher the frequency, the higher the vertical energy. An enormous amount of the total energy within the monads is of extremely high frequency. According to Einstein, high energy is equivalent to high mass. If these high energy waves were converted into mass, they would be so massive that they would be the equivalents of black holes and they would immediately collapse back into their originating monad i.e. a huge amount of energy in the cosmos is permanently trapped within monads and is simply never experienced outside the monad. Only a certain narrow band of energy can "escape" from a monad and participate in the common energy fields that exist throughout the monadic plenum.

Inside a monad, no waves are privileged over any others waves, so real waves and imaginary waves are treated on a par, as are positive frequency waves and negative frequency waves. This has the most astonishing consequence since it means that the infinity energy in the monad actually generates a total energy of precisely ZERO i.e. all of the different infinities cancel out. So, even though there's an infinity of energy inside each and every monad, it's so perfectly and symmetrically balanced that it's as if the monad has zero energy. It's because of this extraordinary capacity for infinity to be hidden inside zero that the universe can be both something and nothing (zero).

Mathematically, all monads are zeros and each monad contains a sum total of zero energy. In other words, in Leibniz's system the whole universe is permanently ZERO. The energy of the universe is conserved at zero. All of space cancels out to zero (space and "anti space"), all imaginary space cancels to zero (time and anti-time), all mass cancels to zero (matter and anti-matter) and all imaginary mass cancels to zero (time particles and anti-time particles).

The universe is born from zero and remains permanently zero. And yet it is infinite in extent and has infinite energy capacity (in four "flavours": positive and negative real energy and positive and negative imaginary energy). The four types of energy sum to zero overall but each can operate separately to infinite extent.

Every property of the universe sums to zero overall, yet provides infinite expression of individual, non-zero components. So, ridiculous though it might seem, this cosmos of ours is indeed the ultimate FREE LUNCH universe, just as some scientists have suggested. It's a universe literally made of nothing. Mathematics, the most remarkable thing there is, can conceal infinity in zero thanks to perfect symmetry. The universe must be entirely symmetrical on a cosmic scale. There can be local symmetry violations – that's what meaningful existence relies on – but no overall symmetry violation.

What is the dialectic? It's the reconciliation of opposites. It presupposes that the universe is made of opposites, and that turns out to be exactly the case. Positive is always perfectly cancelled by negative. The universe is absolutely imbued with opposites: positive real numbers and negative real numbers; positive imaginary numbers and negative imaginary numbers.

The Universal Speed

Everything in the universe moves at exactly the same speed – the speed of light. We are used to the idea that electromagnetic waves travel at light speed but in fact it's a universal law that everything travels at a total speed in space and time equal to light speed. For example, if an object is stationary in space it will be travelling at light speed through time. If it is stationary in time it will be moving at light speed through space. As ever, the overall speed of the universe is zero because negative light speed exists in the universe as much as positive light speed.

The universe is the perfect balancing act in every way bar one – INFORMATION. This is *always* increasing, until the end of a cosmic Age when it gets reset to zero.

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Why can't artificial intelligences be alive? The reason is that they are not organically linked to monads. It's monads that are alive, that are the principle of life. A human body is controlled by a monad. It has a soul. An android is just a Frankenstein monster. It has no soul. It's not alive.

Thomas Kuhn

Thomas Kuhn studied physics at Harvard and abandoned graduate studies in theoretical physics to switch instead to the history of science. This provided the platform for his stunning book *The Structure of Scientific Revolutions* which ruthlessly punctures the pretensions of both science and scientists.

Kuhn presented science as a sequence of paradigms, or belief-systems, which reflected dogmatic worldviews in a manner highly reminiscent of religion.

In scientific history, each paradigm was associated with an "establishment" – like a religious priesthood – that dismissed heretics and rewarded those who supported the paradigm. Careers were built not on the pursuit of the truth but on compliance with the prevailing paradigm. A paradigm could persist for centuries. Eventually, though, a dangerous heresy would arise that would successfully expose fallacies and anomalies in the existing paradigm and the old priesthood would topple, just as has happened

so often in religion and in politics.

While a paradigm is in force, “normal science” takes place i.e. uncontroversial and practised by careerists. The vast bulk of science textbooks reflect normal science – the conventional wisdom. Normal science is smug, doctrinaire and dogmatic.

When a crisis in the paradigm occurs, as happened at the end of the nineteenth century when Newtonian physics began to spring serious leaks that could not be ignored, a phase that Kuhn described as “revolutionary science” takes place. This tends to be when science is at its best and most radical. However, soon enough, a new paradigm is created, with a new establishment and priesthood. Scientists settle back into uninspiring, safe, career mode: a new orthodoxy has replaced the old. And so the cycle starts again, a perfect example of the Hegelian dialectic.

Normal science is the thesis and revolutionary science the antithesis, which creates a new paradigm and a new normal science, which is eventually opposed by a new revolution, and so on.

Scientists were appalled by this depiction of science as a dogmatic enterprise supervised by careerists as ruthless as any in multinational corporations. Science, in this view, is a belief system. It is NOT the heroic, disinterested, objective quest for the truth that scientists would have you believe. It’s BUSINESS. It’s the same as religion, politics and Wall Street. There’s nothing noble about it. It’s theological. It has a priesthood seeking to crush heretics. Funding for scientists is dependent on how well their proposals fit in with the prevailing paradigm. They have to shape their work to fit the scientific, economic and political climate. They are not permitted to carve their own path. They have to present the equivalent of a business plan. THIS ISN’T REAL SCIENCE!

Science must be freed from this dogmatism. The scientific establishment has to be overthrown. There can be no priesthoods and no careerism. Science must not allow itself to be the pawn of politicians and economists. It’s the State’s duty to free science to become an authentic source of radical and progressive thinking, unburdened by dogmas. There must be room for heretics and dreamers, for people who spend ten years achieving nothing – and then produce a revolutionary breakthrough.

Kuhn’s description of science should be permitted a much broader canvas. It accurately describes politics (which operates “normally” for prolonged periods before a revolution erupts and changes everything), religion (where

orthodoxy prevails until a heresy proves successful), economics (where one model reigns supreme until a viable alternative appears), and indeed all others fields.

In the present day, capitalism and democracy have both failed, so we are now in a revolutionary phase.

The Incompleteness Theorem

Kurt Gödel showed that any mathematical system must be incomplete or inconsistent. In any such system, formulae can be constructed that can be neither proved nor disproved within that system. Given a finite number of axioms, and rules for deducing axioms from them, then, if the system is consistent, it will always be possible to produce at least one true statement that the system cannot prove i.e. provability is a weaker concept than truth. Therefore, in the pursuit of truth, axioms beyond that system must be invoked. What are such axioms? They can be outside objective mathematics but they can't be outside mathematics itself since there is nothing other than mathematics. What the Incompleteness Theorem is really saying is that in order for mathematics to be complete, the objective and subjective aspects must both be considered. The ultimate truths of mathematics are, in the final resort, not provided by objective proofs but by subjective recognition and intuition – by consciousness. Consciousness, as the highest expression of subjective mathematics, is the element that allow us to CONSTRUCT OUR OWN TRUTHS i.e. to exercise free will.

Funeral

"Leibniz died in 1716 at the age of seventy, almost completely forgotten. Only his secretary attended his funeral. Newton became a national hero. … He was given a state funeral in Westminster Abbey in London with honours normally reserved for statesmen and generals." – Eli Maor

Thus we see how the world treated Leibniz, the greatest genius in human history.

"Leibniz's funeral has been aptly described as a scandal to Germany. Even if, unlike Mozart, he was not buried in a pauper's grave, he was not accorded the honours which might have been expected in the case of a man of his

genius who had achieved a truly international reputation by the time of his death." – Nicholas Jolley

"Leibniz died in Hanover in 1716: at the time, he was so out of favour that neither George I (who happened to be near Hanover at the time) nor any fellow courtier other than his personal secretary attended the funeral. Even though Leibniz was a life member of the Royal Society and the Berlin Academy of Sciences, neither organization saw fit to honour his passing. His grave went unmarked for more than 50 years." -- Wikipedia

Only the Illuminati, in a secret ceremony, proclaimed his infinite worth to humanity.

In that age, it was Newton who took all the glory. Yet look at the consequences: "British mathematicians stubbornly stuck to Newton's dot notation of fluxions, failing to see the advantages of Leibniz's differential notation. As a result, over the next hundred years, while mathematics flourished in Europe as never before, England did not produce a single first-rate mathematician." – Eli Maor

Leibniz was a great genius of mathematics, science and philosophy, Newton only a genius of physics. The world pursued Newton's path when it should have chosen Leibniz's. Physics is the servant of mathematics, not its master. Mathematics is the queen of the sciences because they are all branches of mathematics. It's mathematics that constitutes reality, as Leibniz knew so well.

The Fake Christian

"The depth of Leibniz's commitment to a form of theism, heavily influenced by Neoplatonic philosophy, is beyond reasonable doubt; the sincerity of his Christian faith is a matter of controversy." – Nicholas Jolley

Of course, the truth is that Leibniz despised Christianity but had to pay it lip service as everyone did if they wished to exist in society. Leibniz was indeed a type of Neoplatonist – he was an Illuminatus! Illuminism reflects Pythagoreanism, Gnosticism, Hermeticism and Neoplatonism.

Bertrand Russell

“My views on religion remain those which I acquired at the age of 16. I consider all forms of religion not only false but harmful.” – Bertrand Russell

“I regard religion as a disease born of fear and as a source of untold misery to the human race. Christianity has been distinguished from other religions by its greater readiness for persecution.” – Bertrand Russell

“The Christian religion, as organized in its Churches, has been, and still is, the principal enemy of moral progress in the world.” – Bertrand Russell

“The world of mathematics… is really a beautiful world; it has nothing to do with life and death and human sordidness, but is eternal; cold and passionless… mathematics is the only thing we know that is capable of perfection.” – Bertrand Russell

Skepticism

The brilliant Scottish skeptic David Hume insisted that practically none of our knowledge can be proved, outside of mathematics and logic. Of course, if the world IS mathematics and logic then we have no problems. All we have to do is show that all the things we take as non-mathematical are mathematical after all.

Reincarnation

Mothers fulfil the critical role of giving birth to mortal life, but all life, including that of the mothers themselves, is in truth immortal. All life has countless mothers and countless fathers. And all life takes the role of countless mothers and fathers. To get to the stage you are at now, you have been a father and a mother endless times, and you have been fathered and mothered endless times. Such is the phenomenon of life. The price you pay for being immortal is that your close relationships aren't as close as you think. There have been countless close relationships before and there will be countless after. Of course, one strategy that advanced souls have is to keep returning as a group and to explore every aspect of their relationship in different lives and different families. Next time round, you could give birth to your father and mother, or to your brothers and sisters. The youngest son can become oldest. The middle child can become the first child or the last. Every permutation can be explored.

Innate Knowledge versus Acquired Knowledge

Static mathematical Forms (the laws of mathematics) represent *innate* knowledge while dynamic mathematical Forms (those associated with the evolution of mathematical functions) are those associated with *acquired* knowledge.

Although we are born with innate knowledge, it is unconscious so we have to work to release it into consciousness. Acquired (scientific) knowledge is easier to come by since it originates with our senses, and sense perceptions can enter straight into our consciousness.

Since all absolute knowledge is innate, it is in principle possible to acquire knowledge of all objective, immutable truths through reason alone. The type of sensory knowledge promoted as "true" knowledge, is nothing of the kind. It is always fallible, unreliable, provisional and never absolute.

Primary and secondary properties

Objects have primary properties – such as length, breadth and height which are actually mathematical properties, definable numerically. Objects also

have secondary properties such as colour, hardness, smell etc. that are subjective sensations produced by the objects in human minds. These secondary properties are not present in the objects themselves. It turns out that our senses are the interface between objective and subjective mathematics. Such an interface is essential. If we inhabited a purely objective mathematical world of primary properties defined by numbers, we would be nothing but machines. If we inhabited a purely subjective universe, it would just be an internal fantasy. So, there must be a bridge, an interface, between objective and subjective mathematics – and our senses fulfil that function. They are where the inside and the outside collide.

Artificial intelligences are always "creatures" of objective mathematics. They have no features associated with subjective mathematics, hence are not alive. No machine could ever consistently pass the "Turing Test" (i.e. tricking a person who can't see it into believing it's a fellow person).

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Illuminatus Giordano Bruno declared, "Nothing comes out but what has first been formed within. It is therefore within that the significant work is done."

Those who think that knowledge flows from the outside are mistaken. People who spend all of their time using their senses and none using their reason are no different from animals. They will learn nothing.

Bruno asserted that there was a secret key, "one principle" that explained the whole universe, innate in the memory but hidden. It could, he said, be released by "occult science". Maybe if you search inside yourself, you will be the one to find it!

The Big Flop

"It has always profoundly disturbed me that if the laws of physics could break down at the beginning of the Universe, they could also break down anywhere else." – Stephen Hawking

Of course, the fallacy here is that laws of physics "break down" at the Big Bang Singularity. What breaks down is the ideology of materialism. It fails for the simple reason that it is false. The laws of physics are just a subset of the laws of mathematics and there is no breakdown of mathematics at singularities. Singularities are where existence becomes unambiguously

mental rather than material. Materialism is 100% incompatible with singularities.

Great thinkers such as Pythagoras, Plato, Descartes and Leibniz all conceived of the universe as a fundamentally mathematical code to be solved. The apparent world is concealing the noumenal mathematical reality. The visible world, insofar as it is not perceived as pure mathematics, is an illusion. The astonishing thing is that so many people continue to believe that mathematics is just a useful tool for exploring a scientific or even religious universe. In fact, a non-mathematical reality is inconceivable.

Darwin versus Lamarck

Jean-Baptiste Lamarck proposed a form of evolution in which plants and animals could adapt to their environment and acquire various characteristics that could then be passed onto their offspring. Giraffes, for example, might have stretched their necks to eat high leaves off trees, and their offspring would, accordingly, then be born with longer necks. Modern genetic theory states that gene mutations take place amongst giraffes, some of which lead to longer necks and some to shorter. The shorter-necked giraffes are less able to get near the high leaves, hence starve and die. They are unable to pass on their genes. The long-necked giraffes prosper: they are "naturally selected" by the environment.

Darwin himself was not the convinced anti-Lamarckian that modern biologists are. He stated, "We need not … doubt that under nature new races and new species would become adapted to widely different climates, by variation, aided by habit, and regulated by natural selection." Even when he was explicitly critical of Lamarck, he was not entirely dismissive: "Heaven forfend me from Lamarck's nonsense of a 'tendency to progression', 'adaptations from the slow willing of animals', etc! But the conclusions I am led to are not widely different from his." Indeed, Darwin's final position regarding the mechanism of evolution was that natural selection and the inheritance of adaptations to environmental change were more or less equally probable causes. (Darwin knew nothing of genes or gene mutations; and ideas concerning unconscious mental activity were also extremely rudimentary in his time).

Lamarckianism was in many ways a common sense view. It seemed reasonable to assume that changes to an organism's body due to habits it exhibited during its lifetime might be passed on to the offspring. Indeed, the Christian concept of Original Sin is somewhat Lamarckian since it declares that the sins of the fathers are literally passed onto the children. The whole human race inherits the disobedience and sin of Adam and Eve.

Freud was described as a "psycho-Lamarckian" since he believed that mental characteristics acquired during an organism's lifetime might be biologically transmitted down the generations. In fact, in this respect Freud comes remarkably close to Jung's theory of the collective unconscious (a theory which, ironically, he completely rejected!). It would be easy to portray Jung's view as one in which psychic archetypes that dominated ancient

cultures were transmitted from generation to generation, albeit unconsciously, hence why all human cultures, no matter how far separated geographically and sociologically, and even in time, seem to be ruled by the same set of archetypes.

Is it possible to reconcile Lamarckianism and Darwinism? In 1959, H. G. Cannon, a professor of zoology, published *Lamarck and Modern Genetics*. He opposed the view, now championed most vociferously by Richard Dawkins, that organisms are like mechanical objects undergoing random and blind changes in mechanical parts. Design, for Dawkins, is performed by a "blind watchmaker".

Cannon sought to defend the active powers of adaptation that he thought were intrinsic to living organisms. He considered the inheritance of acquired characteristics an obvious means by which organisms could "intelligently" enhance their responsiveness to the environment.

An earlier thinker, Ernst Haeckel, also tried to effect a synthesis of Lamarck and Darwin's ideas and he was led to a radical position where he proposed that there are no absolute differences between organic and inorganic substances. Such a view is consistent with Illuminism whereby the whole universe is alive and evolving, the difference between the inorganic and organic being one of the qualities of mental activity. The most elementary substances are unconscious and more or less indistinguishable from mechanisms. Plants have more mental activity than crystals, animals more than plants, and humans more than animals. All entities exist on a continuum of mental activity, and it's not until humanity is reached that consciousness emerges from unconscious and purely instinctual behaviour.

Let's consider how a Lamarckian process might make sense in terms of genetic mutation. Well, the answer is obvious – it's the *cause* of the mutation. In other words, the mutation theory can be fully preserved with the proviso that it is no longer a product of random, mechanistic forces but of directed, teleological, mental forces. An organism such as a giraffe perceives that it needs a longer neck and, unconsciously, instructs its genes accordingly. It causes various mutations, all of which are intended to bring about neck elongation. Some mutations might work; most will fail. We are still entirely in the realm of natural selection. There is therefore no way of technically distinguishing this modified Lamarckian Darwinism from the neo-Darwinism of Dawkins, yet the former brings teleology and mental processes into play. This would explain why evolution is so relatively efficient. It gets to where it

wants much faster than it would if pure randomness were at play.

Why doesn't randomness lead to frequent catastrophic setbacks and regressions? Doesn't it seem as if far fewer mistakes are made than would be expected in a random system? This implies a process of subtle, unconscious design. We are not suggesting that there is any "God" directing this process. Rather, organisms can intelligently (though unconsciously) direct their own evolution. Some are more successful than others – and we (humans) are the most successful on this planet. We can now *consciously* start to engineer our genetic future.

In Illuminism, genes are just mathematical functions and are complex combinations of simpler mathematical functions. In exactly the same way, mental concepts are just complex combinations of simpler mathematical functions. Mental concepts and physical genes are, at the mathematical level, not radically different. It's not a puzzle, in Illuminism, how thoughts can alter genes – they are both just mathematical functions, and each can influence the other. (Indeed, that's the whole point of the system.) Gene "mutations" are nothing but meaningful alterations of mathematical functions.

We could imagine a new basis function, with certain mathematical properties, being added to an existing function, or perhaps a basis function being removed, or the frequency, phase or amplitude of a basis function being altered: all simple mathematical operations. One day, we will analyze genes in terms of Fourier functions and we will be able to design new, optimized human beings using nothing but Fourier mathematics. We will be able to cure all diseases, alter physical characteristics and massively extend life spans – all via Fourier mathematics. Genetic engineering will become an application of Fourier analysis.

Lamarck promoted the idea that there is an inherent tendency within living things to evolve, to respond actively and advantageously to their environment and allow them to better adapt. This is completely denied by modern Darwinists but in fact they are opposed to a "straw man" version of Lamarck's ideas. They refuse to consider how Lamarckian ideas can actually improve Darwinism. They refuse to contemplate that will and thought – or any kind of mental causality whatsoever – can influence genes. This is because neo-Darwinism is an out and out expression of atheistic materialism and has no room for mind except as a weird and baffling product of matter.

Lamarck is often taken to have suggested that animals *consciously* strove to adapt to their environment, but in fact he said no such thing. He was

insistent that organisms instinctively adapted to their environment. If they *needed* to adapt then they did. Consciousness was not a factor at all. What is instinct other than the operation of the *unconscious* mind?

He cited *habit* as being crucial in evolutionary terms. Organisms are moulded through interaction with their environment primarily by the effect that their habits have on their bodies. He liked to say that "habits form a second nature" and he proposed that less intelligent people were likely to acquire particularly rigid habits. We need only look at Muslims, Jews and Christians to see how right Lamarck was. They are habitual creatures and actively seek out religious habits to control their lives. The human brain ought to be the most responsive organ of all to constant use, development and evolution – yet Abrahamists never seem to learn or evolve and remain stuck in the mentality of ancient, primitive desert tribes. They have no desire to progress, to keep up with modern ideas. They explicitly state that the truths of their lives are thousands of years old. It's as if all the remarkable advances in human knowledge that have occurred since Mohammed brandished the Koran have never happened.

Lamarck described his biological philosophy in terms of four core laws:

First Law: By virtue of life's own powers there is a constant tendency for the volume of all organic bodies to increase and for the dimensions of their parts to extend up to a limit determined by life itself.

Second Law: The production of new organs in animals results from newly experienced needs which persist, and from new movements which the needs give rise to and maintain.

Third Law: The development of organs and their faculties bears a constant relationship to the use of the organs in question.

Fourth Law: Everything which has been acquired …or changed in the organization of an individual during its lifetime is preserved in the reproductive process and is transmitted to the next generation by those who experienced the alterations.

The third law might be summed up as the law of use and disuse or *use it or lose it*. In terms of Myers-Briggs personality types, we might hypothesize that relatively minor initial differences in terms of thinking, feeling, sensing, intuition, judging and perceiving, introversion and extraversion rapidly become ingrained. People settle into habitual ways of responding to the world and the more those habits are reinforced, the more settled they become, with the corollary that the opposing tendencies start to atrophy and become

uncontrolled and potentially dangerous Jungian shadows.

So, for example, feeling types grow increasingly detached from thinking as time goes by and thinking types become increasingly less feeling. In terms of irrational Abrahamists, their irrationality increases with time and they become more and more unreasonably attached to their bizarre beliefs. Eventually, a tipping point is passed and Abrahamists are irreversibly plunged into irrationality. They are incapable of understanding rational arguments. It's literally pointless to reason with them since they have no grasp of reason at all. That's why it's critical to instil desirable qualities in children before the rot sets in. Children must be protected from disturbed religions.

We can state as a general principle that any minor tendencies in organisms are relentlessly reinforced in the case of active habits and equally relentlessly atrophied in the case of passive habits. Soon, only the active habits remain in evidence. That's why people get into such repetitive ruts and why they find it so astoundingly difficult to change. Getting trapped by our habits is one of the great dangers we all face. We need a type of society that gives us a stable, habitual platform, but which also continually offers us outlets – shadow environments where we can explore the aspects of ourselves that we never normally cultivate.

Lamarck hypothesized that organs grew and developed because they harnessed the flow of nutritive fluids (blood, "nervous" fluid etc.). The increased flow to these organs was matched by a decreased flow to neglected organs, which gradually died off. "Habit", for Lamarck, was a self-evident biological mechanism whereby simple organs became more complex and might actually evolve into new organs. The evolution of a complex organ such as the eye might be considered a continual habitual reinforcement and development of a rudimentary light-sensitive organ.

Lamarck stated, "It is not the organs, that is the nature and form of the parts of an animal, which give rise to its habits and specific faculties; on the contrary, its habits, its way of life and the circumstances in which the individuals from which it is descended, found themselves, have with time, constituted the form of its body and the number and state of its organs, and ultimately its faculties."

We might conclude that evolution takes place not so much by natural selection of genetic mutations as natural selection of habits, which cause genetic mutations in order to reinforce habits. Long ago, an apelike creature

tried to think, and it kept trying. Its offspring thought even harder. Eventually, these thinking creatures created a thinking species – humanity.

Habit is an astounding thing. Materialists hate to contemplate it. Why? Because our habits are a function of our *personalities*. As soon as you emphasize habits, you are moving away from randomness and towards mental traits – the worst possible news for materialist ideologues. Mind – *direction* – replaces blind chance.

We can associate habit with the principle of least action. In the atomic world, what is the easiest habit to acquire? – to do the absolute minimum. To go with the flow. The most deeply ingrained habit in the universe is to follow the path of least resistance. It takes the exercise of will to break the easiest habits. That's why the universe is all about the strong-willed, those who can avoid doing the simple and easy thing. Look around the world. How many people are stuck in a rut, following the same routine over and over again, habitually doing the same things? Will – the active force of the universe – is permanently opposed by habit, the passive force of the universe. Even when Will succeeds in making something happen, it simply leads to a new, but higher phase of habit. Will and habit are a dialectical pair. Will is the thesis and habit the antithesis, and round and round they go creating higher syntheses and new theses.

In philosophy, there is a concept called *conatus*, which is defined in Wikipedia as follows:

"*Conatus* (Latin for effort; endeavour; impulse; inclination; tendency; undertaking; striving) is a term used in early philosophies of psychology and metaphysics to refer to an innate inclination of a thing to continue to exist and enhance itself. This 'thing' may be mind, matter or a combination of both. Over the millennia, many different definitions and treatments have been formulated by philosophers. Seventeenth-century philosophers René Descartes, Baruch Spinoza, and Gottfried Leibniz, and their Empiricist contemporary Thomas Hobbes made important contributions. The conatus may refer to the instinctive 'will to live' of living organisms or to various metaphysical theories of motion and inertia. Often the concept is associated with God's will in a pantheist view of Nature."

Conatus is itself a kind of habit – the habit of continuing to exist or live or continuing to seek improvement. Conatus embraces both habit and Will to Power and therefore provides a good concept for explaining how the universe

operates. Newton's first law of motion states that every body continues in a state of rest, or of uniform motion in a straight line, unless it is compelled to change that state by forces impressed upon it. Again we see the tendency for things to just keep doing what they're doing.

Yet they also have a tendency to seek self-improvement – more power – and it is this special "habit" that makes the universe teleological.

Leibniz defined monadic conatus, as the "state of change" through which monads perpetually advance.

Everything has a purpose: to maximize its actualization, to convert as much potential as possible into actuality. That, ultimately, is why evolution takes place. It's not because of "random" mutations. Genuinely random mutations would be as likely to lead to regressive forms as progressive forms; no, in fact, they would be much more likely to lead to disastrous outcomes. As for "natural selection", why would "good" mutations necessarily be selected over bad? Unless a good mutation conferred a staggeringly powerful advantage, why wouldn't it just be snuffed out by the existing population?

Nietzsche was insistent that the "struggle for survival" does not lead to the outcome implied by natural selection; it's not the *higher types* that emerge victorious – they are exterminated by the much more common lower types. The odds against improvements being selected are extremely high. The movie *The Village of the Damned* is about how an evolutionary superior group of alien children is wiped out by inferior human adults who recognise the danger to their own survival. Isn't that always likely to happen?

In fact, the main driver of natural selection in many cases is likely to be nothing more sophisticated than disease resistance. Consider bacteria. Many are becoming increasingly resistant to antibiotics. Does that make them "better" or just different? To what extent have bacteria become "improved" by acquiring resistance to antibiotics? How can this be considered an evolutionary advance? It's just a different set of properties.

Many otherwise high quality humans might have died off because of poor disease resistance, while many inferior types survived solely because they had better immune systems. Why should better disease resistance imply evolutionary improvements in such things as eyesight, hearing and intelligence in human beings?

"Natural selection" is actually a remarkably difficult concept to define meaningfully. What, exactly, is being selected, why is it being selected and what does that selection have to do with any notion of improvement?

Teleology implies improvement, as does natural selection operating in conjunction with teleology – but natural selection coupled with randomness doesn't seem to imply any kind of genuine improvement at all, except in extremely narrow biological traits.

Habit is vital in all manner of ways. Young, impressionable, plastic brains are physically changed when a child is shown love and affection. Particular neural pathways relating to empathy and sympathy are created when a baby is habitually loved. Without that love, different pathways are created, based on fear, suspicion, mistrust, lack of empathy and sympathy. Being treated badly, being shouted at and abused, scorned and scolded, leads to weakening and damage to those "social" parts of the brain that allow people to live constructively with others. Mistreated children suffer in a host of ways. Their ability to reason is sabotaged. They can't concentrate for long. They're too busy scanning around for the next threat.

For children in a loving environment, the frontal lobes – the parts of the brain involved in anticipating problems and thinking rationally – become strong and allow the children to develop excellent self control. Children brought up in abusive environments, on the other hand, have underdeveloped frontal lobes, are incapable of anticipation, rationality and problem solving. They react with tantrums and rage at the slightest provocation. They are drastically deficient in self control and become actively dangerous to others.

Good habits literally become ingrained in the brain, and the same is true of bad habits. There is nothing more vital to the health of society than in ensuring that children are raised in loving, kind, supportive, rational, cooperative environments. All the good habits produced by such environments will be reflected in the actual brains of the children.

Above all else, a new society must get the education system right, and the right loving and nurturing environment for children. Child abuse in every form must be eradicated. Such abuse includes mutilating baby boys via circumcision and indoctrinating them with vile and evil Abrahamic beliefs about a Torture God who order fathers to murder their children.

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Rupert Sheldrake's theory of morphic resonance is even more extreme than Lamarck's theory; in fact it's cosmic Lamarckianism. In morphic resonance, adaptations are available to an entire species, not just to the offspring of those

organisms that have acquired particular characteristics.

If we associate morphic resonance with the formation of new dynamical, mathematical Platonic Forms, or the amendment of existing dynamical mathematical Forms then they are of course universally available, like all Forms, but that does not guarantee that every member of a species will adopt them. We might speculate that the adoption of any new Form will follow a normal distribution curve. There are a few outliers who adopt a new Form very quickly, most adopt it when it's seen to offer a clear advantage, and a few negative outliers never adopt it (they're always behind the curve).

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Lamarck has been poorly treated by history. He was a clever man who found himself on the wrong side of a major debate. However, it seems he wasn't wrong after all. The truth is that Darwinian natural selection by random mutation, Lamarckian inheritance of acquired characteristics and Sheldrakian morphic resonance can all play important parts in evolution.

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Lamarck was an advocate of meritocracy and believed that a small, impartial group of meritocrats should govern the State, with natural scientists foremost amongst them. Who could argue with that?

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Habitus from Latin *habitus* ("habit").

"Habitus is the set of socially learned dispositions, skills and ways of acting that are often taken for granted, and which are acquired through the activities and experiences of everyday life.

"Habitus is a complex concept, but in its simplest usage could be understood as a structure of the mind characterized by a set of acquired schemata, sensibilities, dispositions and taste. The particular contents of the habitus are the result of the objectification of social structure at the level of individual subjectivity. Hence, the habitus is, by definition, isomorphic with the structural conditions in which it emerged.

“The concept of habitus has been used as early as Aristotle but in contemporary usage was introduced by Marcel Mauss and later re-elaborated by Pierre Bourdieu. Bourdieu elaborates on the notion of Habitus by explaining its dependency on history and human memory. For instance, a certain behaviour or belief becomes part of a society’s structure when the original purpose of that behaviour or belief can no longer be recalled and becomes socialized into individuals of that culture.” – Wikipedia

Bourdieu asserts that every habitus is endowed with a conatus i.e. any habit has a tendency to persist, to survive. Habit and conatus are self-reinforcing. Anything that persists is in some sense habitual. One might say that habit is the inevitable outcome of conatus – things get into the habit of existing, surviving, enduring – and conatus is what all habits inevitably have i.e. it’s a chicken and egg scenario between conatus and habitus.

The first law of motion that things move at constant speed in a straight line unless acted upon by a force is a classic example of habitus/ conatus. The moving thing essentially has that “habit”. It has conatus – the desire to persist in that mode of being.

Spinoza spoke of each individual having a desire for self-preservation in the face of hostile forces, and called this desire conatus. He argued that our passions derive from conatus and he said that when we react in a way clearly driven by our passions, we are passive – we are doing what is habitual, instinctual and wilful. To be active, it is necessary to engage intellect. Through intellect we can master our emotions and thus be less controlled by primitive conatus. Look at Muslim mobs becoming infuriated by the slightest perceived insult to their religion. They are wholly under the power of basic conatus, imagining that they have to instantly fight to preserve their religion. They can’t see the situation in any kind of intellectual context. They habitually react in the dumbest and most aggressive way possible. It’s all they understand. They have a very limited repertoire of behaviour. Islam is in fact nothing but a set of habits relentlessly and cynically instilled in people to control them and define their identity. What could be more habitual than praying five times a days for your entire life and habitually studying the Koran to the exclusion of all other books? If you control someone’s habits, you have controlled them, so the powers-that-be are always in the business of making people behave in conditioned, habitual ways.

So much of our existence is defined by habit, by habitus. Ancient

religions, idiotic social, political and economic systems all prosper through habit. There is very little real change on our world because people are so habitual and it takes so much to displace them from their habits. Their habits comfort them. They remain something constant and reassuring in their lives and, in the end, people are their habits. A Muslim is simply a person who habitually does Islamic things. Most Muslims are so ignorant, they couldn't possibly defend their beliefs in the face of mathematics, science, philosophy and textual deconstruction. But they don't care. Being intelligent isn't one of their habits.

New things succeed only if they can rapidly become habitual – like Facebook and Twitter. Anything that takes too long dies. Of course, the best means of creating habituation is through ADDICTION.

Capitalism relies on making people addicted because addicts are habitual and that generates immense profits for capitalists.

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Shakespeare's dismissal of scientific materialism? – "There are more things in heaven and earth, Horatio / Than are dreamt of in your philosophy. … Though this be madness, yet there is method in it."

Humanity

"Man is nothing but a long alimentary tube with a sphincter at each end." -- Julien Offray de La Mettrie, Enlightenment author of *L'homme machine* ("Machine man") – he regarded man as a materialistic machine, the same view held by most scientists today.

"The human body is a machine which winds its own springs." -- Julien Offray de La Mettrie

"What a piece of work is a man!" – Shakespeare

Man is a talking digestive tube with a hole at either end.

Man is a talking digestive system.

Man is a talking tube from which he spouts shit metaphorically from one end and literally from the other. Is the tube a device for converting metaphorical

shit (bad ideas) into literal shit (matter)?

Man is a machine made from food and drink that consumes and processes food and drink and converts it into a) shit and b) thoughts (which equates to mental shit in the case of Abrahamists).

It should never be forgotten that in a materialistic sense, human beings are just the food and drink they consume. They are food and drink that have arranged themselves into a talking and thinking shape! Human beings are mostly water and the empty space of atoms.

Human beings excrete material waste – of the same kind of which they are made. They DON'T excrete their minds. They don't urinate away their memories.

It's crazy to describe human beings in strictly material terms.

The Principles of Existence

The Principle of Least Time (Fermat's Principle).

"Light travels between two given points along the path of shortest time." -- Pierre de Fermat

The Principle of Least Action.

"Nature is thrifty in all its actions." -- Pierre Louis Maupertuis

"The laws of movement and of rest deduced from this principle being precisely the same as those observed in nature, we can admire the application of it to all phenomena. The movement of animals, the vegetative growth of plants ... are only its consequences; and the spectacle of the universe becomes so much the grander, so much more beautiful, the worthier of its Author, when one knows that a small number of laws, most wisely established, suffice for all movements." -- Pierre Louis Maupertuis

It was Leibniz who first formulated this principle in 1707, but in secret writings and in a lost letter. It's a direct consequence of his Principle of Sufficient Reason. After all, if something can be done with a minimal effort, what sufficient reason could there be for taking more effort than required i.e. sufficient reason always stands on the side of least action since there's never any sufficient reason for superfluous action.

Most human beings operate according to the principle of least action. They follow the path of least resistance. They take the easy option and want the easy life. The "dream" is to receive maximum reward for minimum effort – the "Slacker's Principle".

A person with strong will is certain to embark on much more daunting challenges than a person with weak will, but nevertheless both will enact the principle of least action within their respective domains. A person of strong will comes with a much higher base line of effort than the person of weak will. The weak person could never imagine doing what the strong-willed person does, but in fact the strong-willed person often doesn't think he's doing anything remarkable because it's just the way he is. It comes naturally to him, just as being lazy, apathetic and inept comes naturally to the weak person.

Leibniz's Principle of Sufficient Reason is a natural partner of Occam's razor:

"Occam's razor is the English equivalent of the Latin *lex parsimoniae* --- the law of parsimony, economy or succinctness. It is a principle urging one to select among competing hypotheses that which makes the fewest assumptions and thereby offers the simplest explanation of the effect." -- Wikipedia

That is, if there is no sufficient reason to complicate things, keep it as simple as possible. The sufficient reason for something will also usually be the *simplest* reason. Ultimate simplicity is the tautology 0 = 0.

The Plenitude Principle: everything that can happen will happen eventually. First discussed by Arthur Lovejoy and originating with Aristotle, who said, "No possibilities which remain eternally possible will go unrealized." St Anselm argued that nature must be as complete as it possibly can be, hence must contain a perfect being – God – since without such a being existence would not be complete. Illuminism accepts this argument but in an evolutionary and not a Creationist context. Existence does not begin as perfection with a perfect God. Rather existence "begins" as perfect potential and evolves to perfect actualisation, and in doing so it creates God. God does *not* create existence. God in fact IS existence in some sense, but requires an evolutionary process in order to actualise himself i.e. to turn all of his potential into actuality.

Illuminatus Giordano Bruno applied the plenitude principle to "God" (existence) and asserted that it must be infinite and that any finite entity (such as a finite universe created by an infinite God) must be false because it did not reflect God's infinity. He was burned at the stake for his adherence to this irrefutable principle. That's where telling the truth gets you!

Another version of the Plenitude principle is that the universe holds everything it possibly can.

The Perpetual Motion Principle

Everything that exists is always in motion. A genuinely stationary state is impossible.

The Plenum Principle

Everything is filled. There are no gaps. Existence is not limited in any way.

There are no boundaries between existence and something else called non-existence. Existence is all there is. Any system that leaves any possibility of any gaps (such as in any materialistic theory) is false. There can be no gaps and no leaps, except in specific mathematical situations.

Monadic Space and Time

"In the 'monadic' universe, space is relative to the individual place of things, and time to their successive states." -- Leibniz

With his monads, Leibniz considered that he had unambiguously defined existence. The fact is that there is no other entity that can do so. The Plenum Principle states that there can be no gaps in existence and the Perpetual Motion Principle states that everything that exists is always in motion. So, in the light of these principles, the question of existence becomes radically simple and one of pure mathematics. With what shape of "particle" can you unarguably and unambiguously fill all of existence, and keep it filled no matter how the particles move with respect to each other? You certainly can't do it with spheres because of the gaps between them. You could with cubes, but a cube is not a sensible or rational shape for a particle. In fact, there is no shape that will suffice. Any particle of any shape will fail to maintain a plenum. And this has the radical consequence that particle materialism – existence based only on material particles – is IMPOSSIBLE. The ancient Atomistic theory is thereby refuted. Modern particle theories try to escape the problem by invoking the generation of fields that serve to fill all of space.

The question of the maintenance of a plenum turns out to be the most important of all. The Principle of Sufficient Reason states that there is no sufficient reason why if existence occupies any "space" (no matter how space is defined) it will not then occupy ALL space i.e. establish an existential plenum. The plenum is a logical necessity. So, the supreme question is what, in terms of fundamental particles of existence, can fill a plenum, and there is only one answer – an infinity of dimensionless points (monads). An infinity of dimensionless points with unique positions will establish a dimensional plenum, but the monads themselves do not thereby become dimensional. And this is the crux of the whole matter. A plenum composed of dimensionless points is not a physical plenum – it's mental! It allows physical dimensionality to exist, but all of that physicality is occurring within a flawless array of dimensionless units. Existence is fundamentally mental.

This is the key to everything. Dimensional existence, such as it is, can occur only within a mental plenum. The mental plenum provides the absolute foundation for everything else. Dimensional (material) existence is a subset of dimensionless (mental) existence. It's something constructed from mental existence, and the process takes places mathematically. That is the great secret of existence. The material world exists within the mental world. Matter is INSIDE mind. Recall that every monad has infinite energy content. Zero is the ultimate container. In fact, only zero can truly contain anything. Mind is the only existential container. And it always accomplishes the job mathematically. There is nothing that works miracles like mathematics. Who needs Messiahs?!

Infinite space is mental; limited space is material. Every monad is a microcosm. The whole collection of monads is the macrocosm. Each monad is a perfect mirror of the universe. The whole ensemble of monads produces the perfect Indra's Net. This, the most wondrous concept of Buddhism, is described by Wikipedia as:

"Far away in the heavenly abode of the great god Indra, there is a wonderful net which has been hung by some cunning artificer in such a manner that it stretches out infinitely in all directions. In accordance with the extravagant tastes of deities, the artificer has hung a single glittering jewel in each 'eye' of the net, and since the net itself is infinite in dimension, the jewels are infinite in number. There hang the jewels, glittering like stars in the first magnitude, a wonderful sight to behold. If we now arbitrarily select one of these jewels for inspection and look closely at it, we will discover that in its polished surface there are reflected all the other jewels in the net, infinite in number. Not only that, but each of the jewels reflected in this one jewel is also reflecting all the other jewels, so that there is an infinite reflecting process occurring."

In fact, Indra's Net is made of the ultimate jewels – *souls*.

In the Indra's Net of evolving minds, the light of thought is endlessly reflected around the myriad souls: infinite mirrors, the mirrors of God, reflecting the thoughts of God. God's mind is immanent and transcendent. His mind, through our minds, sustains everything.

NOTHING could be more beautiful. It's true *because* of its incomparable beauty: a universe of infinite souls – points of mental light – illuminating

existence with the thoughts and light of God.

In fact, most monads are dark in practice. No light issues from them because they have failed to become enlightened. Yet some are bright, and a few are infinitely bright: these are the illuminated ones.

Where is hell? It's where the darkness is. It's where the dark, benighted monads are: the Abrahamists and Karmists. This is the domain of the Demiurge, the Torture God of the Abrahamists, and his archons, the princes of the world (Hell's angels).

Where is heaven? It's where the light is. Follow the light. Follow the illuminated ones. Follow the Illuminati. Become the light yourself. *Become God*.

The Binary God

"I am, as it were, something intermediate between God and nothingness, or between supreme being and non-being." -- Descartes

Leibniz: "All beings derive from God and from nothingness."

This is a view that pleases Creationists, but if we equate "God" with mathematics ("God is a mathematician") then we can rewrite it as: "All beings derive from mathematics through nothingness (monads, zeros)."

The full Leibniz quotation is: "All beings derive from God and from nothingness. (Numbers too show this in a wonderful way, and the essences of things are like numbers). No creature can be without non-being; otherwise it would be God. Angels and saints must have it."

Leibniz is writing cryptically, of course, but his secret meaning can be readily discerned. God is "completeness" (1) and anything that is not 1 is ipso facto intermingled with zero. Consider the binary system that so fascinated Leibniz and which he did so much to develop:

Binary Number	Decimal Equivalent

0	0
1	1
10	2
11	3
100	4
101	5
110	6
111	7
1000	8

Note that there is only one "1". Everything else contains either zero or repetitions of 1. The repetitions can be considered God "echoes". Everything else has some zero "non-being" or "incompleteness", so to speak, ingrained in it. The game is to remove all incompleteness and become "1", both metaphorically and literally.

We can imagine this binary system as an evolving organism that converts every *zero* (blank monad – complete potential, zero actualisation) to *one* ("full" monad – complete actualisation).

1= everything (infinity); 0 = nothing.

Monads are the perfect synthesis of 1 and 0 = everything and nothing, infinity and zero. The existential journey of a monad is from perfect blank potential (0) to absolute completeness, wholeness, perfection, totality (1). Since all monads can become God, we are all made of "God-stuff". We all have divine

potential.

The universe begins as an infinity of zeros and ends as an infinity of ones. That is the cosmic journey. Zero ("base metal") is alchemically transmuted into *one* ("gold").

"And this is the origin of things from God and nothing, the positive and the negative, perfection and imperfection, value and limits, active and passive, form (i.e. entelechy, effort, energy) and matter, or mass which is essentially inactive except in so far as it manifests resistance. I have shed considerable light on this through the analogy of the origin of numbers from 0 and 1 which I discovered, and which is an extremely beautiful image of the perpetual creation of things out of nothing, in dependence on God. For when the simplest progression is used, namely the dyadic instead of decadic or quaternary, *all* numbers can be expressed by 0 and 1, as will be evident from the table I have added, and in this genesis of numbers, which is equally suitable for nature, many things lie hidden that are wonderful for contemplation." -- Leibniz

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"The root of evil lies in nothingness." -- Leibniz

By this, Leibniz means that only completeness (God = 1) is perfect and flawless. Anything not yet "1" is capable of being evil.

"No Excess" Principle

There are no superfluous laws. All laws are as simple and productive ("fecund", fertile) as possible, and there are as few of them as possible. A law is excellent if it is universal, simple, and productive. Nature creates the smallest number of such excellent laws. (Any nation's political Constitution should be formulated on exactly this basis.)

There is nothing that does a better job of generating universal, simple, immutable, eternal and productive laws as mathematics and Leibniz frequently referred to God as a mathematician. (In his secret writings, he made the more startling assertion that God IS mathematics, living mathematics, and is seeking his own optimization in order to be the most perfect God possible – the "best of all possible Gods". The Illuminati holds

this position to this day, and it represents the key to understanding the Illuminati's religion of Illumination. This religion is about the evolution of a mathematical "organism" (existence itself) that is relentlessly solving its own equations as it seeks to move from maximum simplicity and potential to maximum complexity and actualisation, the omega point of existence, the apex of the chain of being, created by the optimal system of becoming.)

When "completion" takes place, a cosmic Age is over, a *divine suicide* occurs and a new Age is born. Grand Master Heraclitus stated that there is nothing permanent except change (and we might reframe this to say that there is nothing permanent except the laws of mathematics and the dynamic development of ontological mathematics).

Any state of enduring, pure, unchanging being is incompatible with a universe of eternal becoming, hence perfection is something that can be achieved only for the most fleeting instant (cosmic orgasm, so to speak), and then everything must begin again. No orgasm lasts forever! And would you want it too anyway? It would represent a kind of *death orgasm* since nothing would ever change from then on. Dynamic, exciting life would have been replaced by a blissful, eternal death. Is that a good exchange?

All religions that celebrate life have always had a core doctrine of some kind of eternal recurrence, of cyclical Ages, of everything coming to a climax – ecstatic or apocalyptic – and then starting again. Many old religions spoke of the destruction of the gods in a final cataclysmic war against the forces of chaos.

No person who loves life wants a permanent heaven or nirvana because such states are the antithesis of life. They are about *being* rather than *becoming*. Life is becoming. Death – where nothing ever changes – is, paradoxically, the ultimate state of being.)

The No Exceptions Principle

There are no exception to general laws since, if there were, there would need to be additional laws to govern both the exceptions and the gaps they had left behind in otherwise uniform laws. Leibniz said, "The wise mind always acts *according to principles*; always *according to rules*, and never *according to exceptions* ... there are never any *original exceptions*."

Consider the laws of our societies. They are entirely particular and full of endless exceptions – always to the benefit of the elite. The profession of tax accounting exists solely to permit the rich to pay accountants to find

loopholes in laws and generate countless exceptions that can be relentlessly exploited.

To get round this, the Government needs to apply moral criteria to tax laws. The Government should declare that any attempt to exploit loopholes and exceptions will be treated as an immoral desire to evade taxation and to penalise ordinary taxpayers, and will therefore be met with cripplingly high financial penalties and jail terms. Overnight, the tax avoidance and tax evasion industry would collapse.

Tribunals should consider not the technical legality of some dubious scheme, but its morality. If they judge it immoral, then the accused is guilty. By harnessing morality to law, all of the "lawyering" involved in trying to find clever legal loopholes is abolished. When morality is applied to law, there is no legalistic hiding place.

Every law has a purpose. That purpose is clear to everyone. Legal loopholes can allow the purpose of the law to be defied on the basis of some unforeseen technicality. But if the morality of the loophole is also considered then it no longer affords an escape route. It's all about the spirit of the law, not the letter of the law. "Lawyering" is all about the letter of the law, not the spirit of the law. It's time to abolish lawyering.

In terms of Will, the properly constituted laws of society can be considered as the uniform and predictable "General Will" while individual human behaviour is capricious and reflects the "particular will".

The way society typically operates is through the particular wills of the elite rulers when in fact it should reflect the General Will enshrined in Constitutional Law. The Constitution is infinitely more important than any democratic elections. If the Constitution is a farce then all elections are farcical. An election is meaningful only if there is a valid Constitution reflecting the general interest of all of the people rather than the particular interests of powerful elites.

Minimum Hypotheses Maximum Outcomes Principle

A minimum of causes and a maximum of effects.

Leibniz characterised the "best of all Possible Worlds" as "the one that is *simultaneously* the simplest in hypotheses and richest in phenomena."

God (nature) operates as simply and economically as possible, using the smallest possible number of laws; the fewest number of divine decrees. After

all, what sufficient reason could he have for complicating things? God always applies Occam's razor. Simplicity, economy and least action are the basic principles of existence. And what could be simpler and more economic than zero? – nothing at all. Nothing is simpler and more economic than the monad as the basic building block of existence.

The ultimate minimum hypothesis is that 0 = 0 and the ultimate maximum outcome is that zero can be rearranged in infinitely many ways, as we shall show in another book in this series.

The Continuum Principle

Since motion is continuous, space must be infinitely divisible. How can an object get from A to B if there are any gaps between A and B? What would a gap be anyway – non-existence? What's *that*? The Continuum Principle is a formal disproof of materialism. Particle materialism is the hypothesis that space is NOT infinitely divisible. If that were the case, it would be impossible to prevent gaps appearing between things. What would be in these gaps, and how would motion through them be possible?

The Non-Interaction Principle

Different substances can never interact. They are immiscible. Therefore there is only *one* substance. That substance is mathematics, taking the form of an infinite number of monads, each with infinite energy content (energy waves as numbers).

Leibniz asserted that ultimately the only realities were monads and their properties. Leibniz, in his published Monadology, defined monads as different substances that didn't interact at all. They were "windowless" and operated seamlessly with each other only because of a pre-established harmony.

"Each substance is like a whole world, and like a mirror of God, or indeed of the whole universe, which each one expresses in its own fashion – rather as the same city is differently represented according to the different situations of the person who looks at it. In a way, then, the universe is multiplied as many times as there are substances, and in the same way the glory of God is redoubled by so many quite different representations of his work. In fact we can say that each substance carries the imprint of the infinite wisdom and omnipotence of God, and imitates them as far as it is capable of." -- Leibniz

Windowless monads are *different* substances; if they have windows then all monads belong to the *same* substance (and that was Leibniz's true position – his "interactive" Monadology).

The Information Principle

Cosmic information is always increasing. The meaningful mental activity of the universe is always increasing.

God the Programmer

It has been said that the Pythagorean credo of "Everything is number; God is a mathematician." should be replaced with "Everything is software; God is a computer programmer; all is algorithm."

In a sense, the universe is a self-programming system. It has a core objective of maximising its power and it has to continually dialectically re-program itself to attain its objective.

What is DNA if not a program for life on earth? Who programmed DNA? God? Or was it self-programming and self-adjusting?

Leibniz asserted that God finds an "efficient algorithm to fit together the maximum number of compossible things in such a way as to fill the world to its capacity."

Scala Naturae – Nature's Ladder, the ladder of being – how far can you climb? Can you get to the top – to the God rung?

Evolving Perfection

Leibniz declared this the best of all possible worlds. In fact, it's the only possible world – but it's certainly evolving to become the best it can possibly be – maximally actualised.

One thing that must be stressed about the phrase "best of all possible worlds" is that it does not refer to the world in any particular state at any particular time i.e. Leibniz doesn't mean that today's world is the best possible. He takes into account all past states and all future states. He wrote, "What I mean by world is the whole succession, as well as collection, of all existing things, so that it may not be said that there might be many worlds in different times and places; for it would be necessary to take these all together, in order to constitute a 'world', or, if you will, a universe. And even if all times and all places were filled, it would still be true that they might have been filled in an infinite number of ways: and thus, there would still be an infinite number of possible worlds, of which God must have chosen the best, since otherwise perfect wisdom would have acted without a Sufficient Reason."

The best possible world is therefore the one that culminates in perfection. What could be better than that? The ideal universe is the one that has the capacity to evolve to perfection. That outcome justifies all prior states of the world, no matter how much evil, wickedness, cruelty and dialectical mayhem have occurred. If evil is necessary for the evolution of perfection, and it surely is because it's the key moral obstacle that must be surmounted by good people, then evil must exist, and Satan must exist as the perfect personalisation of evil (all human qualities are perfectly realised in specific beings who then become cosmic archetypes of those qualities).

What is truly best is that which is best on the whole, in totality, in the long run, at the omega point. It's not just that everything in the present moment is connected; it's that everything in ALL moments, in all of time, is connected. Past, present and future are indissolubly bound together, and what unites them all is the final moment – DEATH.

Death is the culmination of everything that preceded it. In our individual human lives, death does not seem like a glorious moment, but over countless lifetimes, it culminates in PERFECTION. In relation to the universe, it reaches an omega point – a perfect conclusion – at which divine suicide then takes place, so that life can begin anew. It's not just people who reincarnate.

It's the universe too – because the universe is actually made of nothing but infinite souls (people!)

A cosmic Age concludes when universal perfection is attained. Similarly, each soul can reach perfection – when it become God, and every new God then works for the perfection of the whole, and when the whole is perfect, the Age has reached its appointed end. Then it's time for the rebirth of the universe, and so on forever, an infinite series of journeys to complete actualisation, culminating in perfection as the signal for DEATH and REBIRTH.

Your dying moment is the last of this life, but also the first of the next. Life never ceases. It's unstoppable, unquenchable and eternal. The only rational mode of existence for a universe of becoming is to be infinitely engaged in evolving towards and attaining perfection, and doing so forever. There can be no rationally superior alternative. Leibniz's assertion that we live in the best of all possible worlds is, no matter what present appearances suggest, absolutely true – because the issue has to be considered over an entire cosmic Age, not just one snapshot in time. All the horrors of today are necessary for the glories of tomorrow. They provide the dialectical obstacles we must overcome, and we do so by becoming more and more perfect ourselves.

The world begins as "nothing" (blank potential) and then inevitably evolves into an initial HELL. Hell is where the savage law of the jungle applies, where brute power rules and people are stuck in immature emotionalism and silly, superstitious beliefs. Hell is ruled over by the Satanic archetype (Satan is both a real person and an archetype: all first beings to attain a certain optimised condition – "perfect" selfishness, for example – then become the cosmic template (archetype) for that condition, into which the whole universe can tune). The world is at this stage in the thrall of Mythos. Slowly, Logos evolves – reason and enlightenment start to appear in the cosmos. Only when Logos triumphs over Mythos can hell be dispelled and heaven start to appear.

Heaven is a place of reason and logic. Hell is a place of absurd beliefs that lead to grotesque greed, selfishness, self-interest, intolerance, fanaticism, irrationality, hatred, war and persecution – exactly as we have seen in human history thanks to Abrahamism, the religion of the Devil. It is sometimes said that non-Abrahamic regimes such as Nazism and Communism proved every bit as bad as Abrahamism, but Nazism and Communism both modelled

themselves on the Abrahamic modus operandi. Nazism was little more than "Aryan Judaism" (the master race replacing the chosen people, and the Fuehrer replacing Jehovah), and Stalinism was the Soviet Catholic Church (with Stalin as the Pope, the Communist Party as the Church and the secret police as the Inquisition). Nazism and Stalinism could never have had the peculiar form they did if the ground were not prepared for them by Abrahamism. They simply got rid of Jehovah while taking on all of the usual, sick and Satanic Abrahamic tropes. Nazism and Stalinism were Mythos systems, not Logos systems.

No country on earth has ever had a Logos ruling regime. Once we start to have Logos rule, we can start to build a rational paradise on earth.

Light Speed

Given its importance, we shall reiterate Brian Greene's quotation about the speed of light from his book *The Fabric of the Cosmos*:

"Special relativity declares a similar law for all motion: the combined speed of any object's motion through space and time is always precisely equal to the speed of light. At first you might instinctively recoil from this statement since we are all used to the idea that nothing but light can travel at light speed. But that familiar idea refers solely to motion through space. We are now talking about something related, yet richer: an object's combined motion through space and time. The key fact, Einstein discovered, is that these two kinds of motion are always complementary. When the parked car you were looking at speeds away, what really happens is that some of its light-speed motion is diverted from motion through time into motion through space, keeping their combined total unchanged. Such diversion unassailably means that the car's motion through time slows down… Moreover, the maximum speed through space is reached when all light-speed motion through time is fully diverted into light-speed motion through space – one way of understanding why it is impossible to go through space at greater than light speed. Light, which always travels at light speed through space, is special in that it always achieves such total diversion. And just as driving due east leaves no motion for travelling north, moving at light speed through space leaves no room for travelling through time! Time stops when travelling at the speed of light through space. A watch worn by a particle of light would not tick at all."

This is a crucial statement, so let's deconstruct it in detail:

"The combined speed of any object's motion through space and time is always precisely equal to the speed of light."

This is entirely correct, and it's a fact that is never given nearly enough attention. ALL OBJECTS TRAVEL AT LIGHT SPEED. *Always*.

"We are all used to the idea that nothing but light can travel at light speed. But that familiar idea refers solely to motion through space."

Given that there is no sufficient reason for space to be treated differently from time, for space to be privileged over time, what is true for space must also be true for time. In other words, there is a speed of light through space AND a speed of light through time. Just as photons travel at light speed THROUGH SPACE, there must be other particles that travel at light speed THROUGH TIME. We call these unobserved particles "chronons" (time particles).

"We are now talking about something related, yet richer: an object's combined motion through space and time."

If there is no motion through space then there must be motion through time at the speed of light, just as if there is no motion through time then there must be motion at the speed of light through space. What about particles that are not moving at light speed through either space or time? Using Pythagoras's theorem, the square root of the *sum* of the squares of a particle's speed through space and its speed through time equals the speed of light. In order for this to be true, the particle's respective speeds through space and time must be proportional and complementary i.e. as one speed rises, the other correspondingly falls, and vice versa.

"The key fact, Einstein discovered, is that these two kinds of motion are always complementary."

Absolutely correct, and a crucial point to bear in mind.

"Light, which always travels at light speed through space, is special in that it always achieves such total diversion. And just as driving due east leaves no motion for travelling north, moving at light speed through space leaves no room for travelling through time! Time stops when travelling at the speed of

light through space. A watch worn by a particle of light would not tick at all."

Although it's true that a watch worn by a particle of light would not tick at all, it's also true that a corresponding instrument for measuring distance travelled would show zero. In other words, from the point of view of a light particle, time is stopped and all distances are zero: it is everywhere at once.

Consider these remarks by John Gribbin in *Schrödinger's Kittens and the Search for Reality*:

"So what happens when we push this time-dilation business to the limit? Getting back to the original question that Einstein asked about light, how does the Universe 'look' to a beam of light (or a photon, if you prefer), or to a person riding on a light beam? And how does time flow for a photon?

"To answer the second question first – it doesn't. The Lorentz transformations tell us that time stands still for an object moving at the speed of light. From the point of view of the photon, of course, it is everything else that is rushing past at the speed of light. And under such extreme conditions, the Lorentz-Fitzgerald contraction reduces the distances between all objects to zero. You can either say that time does not exist for an electromagnetic wave, so that it is everywhere along its path (everywhere in the Universe) at once; or you can say that distance does not exist for an electromagnetic wave, so that it 'touches' everything in the Universe at once.

"This is an enormously important idea, which I have never seen given due attention. From the point of view of a photon, it takes no time at all to cross the 150 million km from the Sun to the Earth (or to cross the entire Universe), for the simple reason that this space interval does not exist for the photon. Physicists seem to ignore this remarkable state of affairs, because they know that no material object can ever be accelerated to the speed of light, so no human (or mechanical) observer is ever going to experience this strange phenomenon. Perhaps they are simply so stunned by what the equations say that they have not fully thought out the implications. As I hope to persuade you, though, this curious behaviour of space and time from the point of view of photons may help to resolve all the outstanding mysteries of quantum physics."

Brian Greene's statement that light always achieves total diversion through space is problematic, or perhaps paradoxical is a better word. From light's own perspective, it experiences neither the passing of time (clocks tick

infinitely slowly), nor the passing of distances (because all distances are zero). Light is therefore outside time and experiences all of space at once. Light is universally *here* i.e. everywhere at once. We, however, are in space and time. From our point of view, we say that light travels 300,000,000 metres in one second.

And what of chronons, the temporal analogue of photons? By analogy with Greene's statement about light, these achieve maximum diversion through time. For them, spatial distances are crossed infinitely slowly and all temporal distances are zero. Chronons are outside space and experience all of time at once. Chronons are *now* i.e. everywhere temporally at once.

Photons experience a spatial singularity – they are everywhere at once. They are HERE.

Chronons experience a temporal singularity – they are temporally everywhere at once. They are NOW.

As for monads, they are outside space and time. They are *here* and *now* i.e. they have access to the whole universe at all times.

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So why have chronons – time particles – never been discovered by physicists? In fact, why have you never even heard of them before?

It's because time is based on imaginary numbers, and, of course, the scientific materialist paradigm declares imaginary numbers to be non-existent.

Science is staggeringly ignorant when it comes to time. It has no idea what it is. The failure to understand time is one of the catastrophic holes at the centre of science.

A Proof for the Existence of God?

Let's define God as the most perfect being, the subject of all perfections. Every feature in nature that can be optimized *is* optimized in God.

Can existence be optimized? If so, existence is optimized in God, hence God must exist (or currently be coming into existence through a process of evolution) since it would be impossible for existence to be optimized in a non-existent entity. If it is not forbidden for all aspects of existence to be optimized then, in an infinite system, it must happen i.e. it's compulsory. If it's not forbidden for all of those optimizations to be present in one soul then it's compulsory and that soul can without ambiguity be defined as God.

We can use similar arguments to show that Satan must exist. He is the actualization of all "perfections" relating to the evolution of "evil". In fact, we can show that the optimization of all features of existence is compulsory. Existence will definitely reach a state of perfection, but it will be a perfection of *everything*, whether good or bad, positive or negative. Abrahamism can be thought of as the optimization of a disgusting belief system in which God is conceived as a perfect tyrant and we are his perfect slaves.

What was the sin of Adam and Eve? – to disobey by eating a forbidden apple (a somewhat trivial event one might think, especially since "God" put the apple tree right in front of them). Why is Abraham revered? – because he was willing to murder his own innocent son for no other reason than that God commanded it. Is Abrahamism a perfect religion or a perfect abomination? What's for sure is that it is the perfect expression of the master-slave relationship.

When Illuminism speaks of "God", it means it in the sense of the perfection of all RATIONAL attributes. God is all powerful, more powerful than everyone else, because he can out-reason them. Knowledge is power. The True God has supreme knowledge, supreme understanding, supreme logic, supreme reason, supreme intuition and supreme mathematical ability. Given that the universe is nothing but ontological mathematics, to have perfect mathematical knowledge and the capacity to change the mathematical equations that constitute all the events and things of the world, is to have total power over everything – except over those other Gods that have the equivalent power.

The Illuminati talk of a Community of Gods and a Society of the Divine. By these, we mean those Gods who have attained absolute mastery of

mathematics, hence absolute control of existence itself. This community of mathematical Gods can never be defeated. They cannot annihilate any monads since that is mathematically impossible but what they CAN do is reset the mathematical equation for the whole universe. In other words, it is these mathematical Gods who define when the universe ends a particular phase of its existence and starts a new cycle, a new cosmic Age.

Many souls evolve into Satanic Gods, like the God of Abraham, obsessed with control over others and determined to be worshipped and obeyed, yet these Gods could be overcome in an instant by the True Gods who know the secrets of existence itself. Anyone who does not attain mathematical perfection will never achieve supreme power.

Read the Abrahamic texts. They do not contain a single expression of meaningful scientific, philosophical or, above all, mathematical knowledge. Is God stupid? Plainly, the Abrahamic God is. He evidently has no interest whatever in any intellectual subjects. Terrorizing slaves into unquestioning obedience is his sole preoccupation. Only non-intellectuals would ever imagine such an entity to be God. To any intellectual, he is the false God, the anti-God, the antithesis of God.

The True Gods do not act against the False Gods for the simple reason that the False Gods are an essential part of the cosmic dialectic.

In Abrahamism, it's inexplicable why a perfect God should allow the existence of evil, and it's equally inexplicable why evil should exist in the first place if God created everything. In a dialectical universe, all of these problems vanish. Evil is absolutely inevitable and necessary in such a system. It is precisely what good people must overcome, what they must choose to resist.

But the final aim is not to be good. The final aim is to be hyperrational and to be *beyond* good and evil.

Newton

Although Isaac Newton and Leibniz were bitter enemies, Newton sometimes expressed a position comparable with Leibniz's. For example, Newton asserted that what space was, over and above the bodies in it, was God's "sensorium", or subjective perceptual space. We mortals perceive things by means of perceptual images in our private sensoria, but God perceives everything directly and the *real* space they occupy is God's sensorium. This

could easily be interpreted in the sense that the universe, like that of Bishop Berkeley, exists in the mind of God.

Leibniz's position is that the universe exists in the monadic sensorium.

Subjectivity and Objectivity

Every objective event has a corresponding subjective experience. Every objective mathematical function is automatically associated with a subjective experience of that function. Every "outer" (objectivity) has an "inner" (subjectivity). Every "without" has a "within".

Mind is everywhere, but mind is NOT consciousness. Mind is something that can evolve consciousness, but the basic mode of mind is unconsciousness. So subjective experience of objective events is overwhelmingly unconscious subjective experience, and usually has no discernible consequences. Therefore, observationally, it's as if no subjective experience is taking place.

The curtains in your room, the carpet, the sofa, the TV – these are all having the subjective experience of curtainess, carpetness, sofaness and TVness, but there are no consequences since these objects are not equipped to respond in any meaningful way. Any kind of meaningful response becomes possible only when "life" appears. Even then, there are immense gradations in response. Plants are barely more responsive than carpets. Elementary animals are minimally responsive. The world of higher animals is more responsive, but all animals other than humans remain rigidly locked in their particular environment.

Humans alone were capable of expanding their environment to the whole planet, and were even able to land on the moon. Subjective experience becomes meaningful only when it is accompanied by consciousness. Consciousness is about the ability to experience "I". A few animals – those that can recognise themselves in a mirror (the "mirror test") – have a glimmer of "I", but humans are the archetypal I's.

An "I" is that which is able to say, "This is happening to me. I am having this experience." Without that capacity, you are just an organic machine. A dog can feel pain but, odd though it may seem, no dog ever thinks, "This pain is happening to me." It is unconscious (and irrational), so cannot formulate such a concept. There is an enormous difference between the subjective experience of pain and the subjective conscious experience of pain. Sleeping

humans frequently change their sleeping position during the night because a certain position has become uncomfortable (is causing pain) and the body has to find a more comfortable position. Yet we are blissfully unaware of this pain in any conscious sense. Sometimes we will wake up with a tingling arm because we have been lying on it for too long, and this is usually all we know about it. It might have been generating pain for hours, but not enough to trigger an unconscious signal to consciousness to "wake up" and do something about it. So, we can be experiencing pain without actually consciously feeling pain.

A dog's experience of pain is something similar. It cannot in any way be equated with a human's conscious experience of pain.

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All events that take place in the physical universe are automatically reflected in all monads – but unconsciously. All monads mirror the physical world. Metaphorically, monads are like mirrors and they are all reflecting off each other.

Leibniz's published Monadology is based on the following principles:

God = supreme monad, the Creator monad who creates all other monads in his own image.

Hierarchy of monads: there is a perfect hierarchy of monads stretching from the most perfect and clearest (God) down to the murkiest and least perfect.

All monads are mirrors of God but some are better mirrors than others.

Each monad is an independent source of activity.

Monads are "spiritual" or mental atoms, atoms of the mind rather than atoms of matter.

"Monad" is ancient Greek for unit or unity.

The Monadology is a monism in terms of there being only one substance (monads), but it is also possible to define each monad as a unique, separate substance.

No monad can be physically altered by another since monads are not

physical.

If monads are “windowless” then no monads influence each other; if monads have windows then they all influence each other.

Each monad has a unique perspective and the Monadology naturally gives rise to a philosophy of perspectivism.

Bare monads are well below the threshold of consciousness. Only the highest monads are conscious.

Monads mirror the universe.

Monads are the ultimate sources of information. Monads form an infinite information network. Each monad has infinite informational capacity.

The Evolution of Perfection

“And in addition to the general beauty and perfection of the works of God, we must recognize a certain perpetual and very free progress of the whole universe, such that it advances always to a still greater improvement. And as to the possible objection, that if it were so the world ought long ago to have become a paradise, the reply is ready: Even if many substances have already reached great perfection, nevertheless on account of the infinite divisibility of the continuum, there always remain in the depths of things slumbering parts which must yet be awakened and become greater and better, and, in a word, attain a better culture. And hence progress never comes to an end.” -- Leibniz

The Leibniz Conspiracy

Did Leibniz come within a hair's breadth of becoming the most powerful man in the world – the power behind the *British* throne – who would have ushered in a global enlightenment? Consider this insightful analysis by Philip Valenti.

Leibniz's Battle Against the Oligarchy

"In fact, G.W. Leibniz nearly accomplished one of the greatest political coups in all history, which could have crushed the British imperial serpent in the egg. Through meticulous historical researches, Leibniz had established the claim of his student and patroness, the Electress Sophie of Hannover, to the English throne. With the help of Leibniz's political allies in England, led by Robert Harley, Jonathan Swift, Daniel DeFoe, and Anthony Ashley Cooper (the Third Earl of Shaftesbury), Sophie's claim was made law in the 1701 Act of Succession. Because Queen Anne was childless, Sophie was set to become Queen of England at Anne's death, and Leibniz himself was to be the real power behind the throne.

"Throughout this period, Leibniz served as the rallying point for anti-oligarchical forces throughout the world, but particularly among the anti-imperial Commonwealthsmen of England. Leibniz recognized the ominous political implications of the ideas of Hobbes, Locke, and Newton, and challenged each of them personally to engage in a dialogue. The 24-year-old Leibniz received no response to his 1670 letter to Hobbes. Similarly, Locke ignored repeated attempts by Leibniz and his English friends to provoke an exchange of views. Leibniz considered Locke's ideas so dangerous to humanity, that he wrote a chapter-by-chapter refutation of Locke's Essay on Human Understanding. Leibniz's New Essays on Human Understanding, written between 1701 and 1704, were circulated privately, but never published until Kästner and his circles based at Göttingen University, arranged its publication in 1765, a year before Franklin's visit there.

"As the demise of Queen Anne became more imminent, and Leibniz's English allies more influential in her government, the vile, lying attacks on Leibniz as a foreign plagiarist of the "English hero of science" were launched by the British Royal Society, orchestrated by Newton himself. By that time, Newton had cast aside all pretences of scientific work, and had dedicated the

remainder of his life to money-making and political intrigue as the well-paid Master of the Mint, recruited personally for the job by the ringleader of the imperialist faction, Charles Montague.

"In 1714, as the jingoistic hysteria against Leibniz reached its height with the official condemnation of him by the Royal Society, Sophie died less than two months before Anne, and the succession passed to Sophie's misanthropic son George Lewis, who had been long bought-and-paid-for by Montague. The new King George I forbade Leibniz from travelling to England."

Empiricism versus Rationalism (II)

"This is contrary to all experience; and yet it is true." -- Euler

The position of Leibniz and all rationalists is that any experiment that contradicts reason must be false. Mathematics and logic are always right. The purpose of experiment is to verify and validate reason – to reveal the rationally best theory – never to contradict reason. Anyone who cuts a triangle out of wood and discovers that the internal angles do not add up to one hundred and eighty degrees has merely produced a bad copy of a triangle, not refuted trigonometry.

Reason has, to be sure, often failed, when it has been extended beyond the only arena where it has strict applicability – mathematics. No experiment can ever contradict a truth of reason (mathematics), but it can certainly contradict non-mathematical reason. Religious and metaphysical "reason" often lead to absurdities.

The experiments of quantum mechanics blew the prevailing scientific reason and common sense reason out of the water. They did not, of course, blow mathematical reason out of the water. In fact, only mathematics makes sense of quantum mechanics.

Mathematics is the only sure and certain anchor. We need to forget all about "common sense" (those things that stupid people take for granted), and scientific reason (which has proved deficient countless times given the incredible number of discarded scientific theories with which history is littered). Only mathematical reasoning is valid.

Scientific materialists reject zero and infinity, imaginary and negative numbers on the basis of scientific reason, philosophical empiricism and materialism and "common sense". They take absence of evidence as evidence of absence. They rely on the flawed and fallible human senses.

Zero – ontological zero – is true for mathematical reasons, and those are the only true, infallible and unarguable reasons. Once you accept the absolute ontological reality of all the numbers denied by science, you start to grasp reality. Mathematically, scientists accept only real numbers between zero and infinity as ontological. All other numbers are dismissed as unreal, imaginary, fictitious or mere instruments for getting the right answer.

This division of numbers into "real" and "unreal" is the greatest fallacy in rational human thinking, and is the thing that has held back everyone other than the Illuminati. It is scientific and philosophical reason that have proved deficient, not the true reason of mathematics. When understood correctly, mathematics is wholly based on tautologies – on things being necessarily true by definition. Mathematical reason is infallible precisely because it is tautological. It is one, immense system of tautologies. This is a point that we will take up in much greater detail in another book in the series.

Illuminism is reducible to an incredibly small set of ten rational assertions, namely:

1) As Pythagoras said, "All things are numbers." ALL numbers are included in this statement. None are excluded. All numbers have ontological reality. An ontological number is an energy wave; the number being the frequency of the wave. (The precise nature of the "zero wave" is one we will defer for now.)

2) The universe of numbers provides a self-solving, self-optimizing equation, proceeding by way of the dialectic outlined by Heraclitus and Hegel.

3) The universe, objectively, is based on mathematical Logos (reason).

4) The universe, subjectively, is based on will, feelings and desire: these are the inner, living experience of mathematical functions.

5) The arche, the fundamental substance of existence, is ontological zero, the monad, as described by Leibniz. There are infinite monads. Each monad contains infinite numbers (energy) that sum to zero. A monad is an unconscious mind capable of becoming a conscious soul and finally of becoming God.

6) All objective properties of the universe sum to zero and the universe is subject to absolute symmetry to ensure that all properties sum to zero.

7) The "material" universe is produced by the interaction of the energy of monads; the monads themselves provide a perfect Cartesian grid – an absolute reference frame – against which all events are measured and registered.

8) The material universe is contained *within* a mental Singularity – the Genesis Singularity. There is in fact no such thing as the material universe. It is actually a universe of objective mental mathematical relations. It is its *objectivity* – the fact that it exists independently of our wishes, thoughts and feelings – that makes people think it is a physical "thing" that endures whether we are present or not. What scientists call materialism is actually mathematical objectivity, which has exactly the same features as materialism, with the exception that it's ultimately all contained in the mind of the universe. The whole of existence fits into ONE DIMENSIONLESS POINT – THE GENESIS SINGULARITY. That's all there is: one point comprising infinite souls/minds/monads/ potential Gods. To achieve a full mental understanding of the Singularity is to become God. All you have to know is the mathematics of infinite monads of infinite energy, all located in a single existential point constituting a perfect existential plenum.

9) The universe is seeking to become perfect, to reach its omega point where it becomes Absolute.

10) Every monad starts as blank potential, as the simplest possible set of functions and with the barest information. When it reaches its omega point, each monad becomes completely actualised. It has been transformed from the simplest to the most complex set of functions, corresponding to optimal information. It has become God. When the universe has become fully divine, it has reached the end of a Cosmic Age, and must start again. This is the moment of *Divine Suicide*, which, by the symmetry of life, is also the moment of *Divine Rebirth*.

To accept these rational assertions is what it means to be an Illuminist. All Illuminists are working on the alchemical project to transmute themselves from base metal into gold – *God* – through the acquisition of ultimate knowledge. The Mind of God is the one that understands that matter is a manifestation of mind, hence can be mentally controlled. Such a mind attains an even greater degree of control over "reality" than that exhibited by Neo in the computer simulation depicted in the film *The Matrix*. At the end of the Matrix trilogy, Neo – God – commits divine suicide in order to allow the world to start again.

The Matrix is an almost perfect Mythos account of Logos reality. If you replace the computer simulation aspects of The Matrix with ontological mathematics, you have more or less arrived at the universe of the Illuminati. In The Matrix, Neo is the Chosen One becoming God. In Illuminism, everyone can be Neo. Everyone is chosen, yet most remained mired in blindness and ignorance, and actively helping the forces of darkness – all the dialectical forces that are preventing the attainment of the Omega Point (the Absolute, Perfection).

Illuminism is a "plenum system". It caters for EVERYTHING. There are no conceivable gaps or holes. There is NO VACUUM: when all matter and all material fields are sucked from an area, what remains is mind, and this can never be removed. Illuminism addresses zero to infinity in all possible directions, including negative infinity and negative imaginary infinity. Nothing is unaccounted for. Nothing is external to the Illuminist system. There is no God "out there", outside the universe. The existential plenum is all there is. The universe contains all of its own answers. The universe is it own "first cause", "final cause" and "prime mover". The universe is eternal, is in eternal motion and is always solving its own enigma.

The universe is the ultimate cosmic computer – living computer – answering the question of "life, the universe and everything". The answer is ITSELF. What else could it be?

In the TV series The Prisoner, the hero ("No. 6") is forever trying to discover the identity of ("No. 1"), the person who is responsible for keeping him imprisoned. The astonishing climax of the series reveals that he himself is No. 1. This was the only possible existential answer. This is ALWAYS the answer. You are always your own answer. Who is God? You are. What is the meaning of your life? You are. What is life and existence all about? You! That is the highest possible wisdom.

You are a supremely creative force and it is up to you create yourself in the most glorious form possible – the form of God. God is the ultimate Creator, the ultimate self-defining entity. God looks to no one else for meaning. Why not? Because he IS meaning. God IS truth. And God, in the last resort, is you. It can never be anyone else. If it were, you would be that other entity's slave. Existence is all about freedom and supreme freedom is achieved in only one way: by becoming God. God is never anyone's slave, never dependent on anyone else and never looking to anyone else for answers. God is ALL answers. Each and every one of us has the capability of discovering all of those answers within ourselves.

There are no priests in Illuminism, no prophets, no popes, no holy texts, no worshipping (never get on your knees to anyone), no bowing and grovelling. There are rituals, and these are solemn and respectful, but they involve no absurd degradations or slave posturing, as in Abrahamism. There is a meritocratic hierarchy, and everyone looks to the Grand Master as the supreme sage, guide, mentor, ally, friend and pathfinder. He is not a dictator or cultist. He is the "first amongst equals" (primus inter pares) and he sits at a Round Table, exactly like Arthur in Camelot. Any member of the Illuminati can meritocratically rise to the position of Grand Master. The Illuminati is a synthesis of hierarchy and round table. There are higher degrees that must be earned – but the same opportunities are open to all. There is no privileged elite and no hereditary system.

The tale of Arthur, Camelot, the Knights of the Round Table, and the Sacred Quest for the Holy Grail is a Mythos representation of the Illuminati. The Illuminati was once rightly in fear of being exterminated by the Roman Catholic Church and placed all of its secrets in coded paintings and stories so that it could be recreated anew at any point in the future by any highly intuitive individual, able to see what was staring him in the face. All of the greatest secrets and mysteries of the Illuminati have been "hidden in plain sight" for centuries. They're still there even today. Even everything we've said here could have been worked out by anyone sufficiently knowledgeable of Pythagoras, Heraclitus, Leibniz and Hegel.

Just as any Illuminatus can become Grand Master through merit, so any Illuminatus can become God through merit (gnosis).

The members of the Illuminati, as well as having personal missions to optimise themselves, also seek to transform this world of ours into gold – an earthly paradise, a garden of earthly delights. It's a task so difficult, only

Gods can accomplish it. It can be achieved only via the rule of Logos thinkers operating within a meritocratic political system. The reign of irrational, ignorant, superstitious Mythos must be ended.

We are confident that all sane, rational, talented, intelligent people will rally to our banner in due course. Only an Illuminated future is a divine future. Join us in our mission to create a Community of the Gods, a Society of the Divine.

Do you see? All of the answers are within you. You are a microcosm of the macrocosm. As above, so below.

"This is divine – that there are gods and no God." -- Nietzsche

The Calculus

Calculus is the algebra of the infinite and infinitesimal. That makes it the most powerful mathematical tool of all, and no one takes greater credit for its creation and development than Leibniz, the first to publish on this subject, and whose notation and methodology continues to be used to this day.

Modern mathematics began with calculus, and it was also the launching pad for modern science as a comprehensive system. Any scientific development beyond Newtonian physics would be impossible without calculus. The importance of calculus can never be over exaggerated. It might even be more important than the scientific method itself as the single greatest contributor to the development of human knowledge about the universe around us.

Yet, philosophically, the nature of calculus remains almost virgin territory. Leibniz remains the only major thinker ever to have understood the connection between calculus and metaphysics; it has simply never been a subject of interest to anyone else. Scientists, philosophers and mathematicians all ignore it, yet calculus and mathematical metaphysics are the surest keys to everything.

Leibniz's monads – the arche of the universe – are the only metaphysical entities ever proposed that are consistent with the world revealed by calculus. The string loops of M-theory are not compatible with calculus (because they are not infinitely small like monads), and are ipso facto false. No theory can have any prospect of success if it is not sensible in relation to calculus. Calculus becomes the key determinant in deciding between alternative views

of the universe. All mainstream religion, especially Abrahamism, is of course absurd since it does not mention calculus at all, although much of Eastern religion might be regarded as a mystical expression of calculus. Illuminism is the only religion that is fundamentally all about calculus and what existence must be like in order to be consistent rationally and metaphysically with calculus.

The future of Illuminism is intimately concerned with the greatest potential development of all: the Calculus of the Mind-Matter interface – how mind controls matter via calculus. If you want to work on the most exciting subject of all, that's the one. That's where all the action is going to be. If you want to be the new Leibniz, there's your chance. Can you apply calculus to mental rather than physical processes? Can you bridge the mind-matter barrier – the horos, the Gnostic boundary separating us from God?

When you issue mental instructions to raise your arm, what are you actually doing? You are performing mind-matter calculus, with the Fourier transform taking a central role. This is how the mind controls the body.

In the beginning of mathematics, everything was about regularity: straight lines, triangles, squares, circles, rectangles, uniform patterns, constant quantities and effects, simple curves, conic sections and so on. By the time of Leibniz, mathematics had gone almost as far as it could in terms of all the existing tools. Calculus allowed irregularity, complicated curves and variable quantities to be routinely and systematically handled, and thus revolutionized both mathematics and science (with philosophy and religion lagging far behind, with the sole exception of Illuminism which has calculus as its beating heart). Given that in real life almost all physical quantities vary in complicated ways, only calculus could open the doors to knowledge of how the world really functions.

The "infinitesimal calculus" involves differentiation and integration. Differentiation is a process of determining how quickly a quantity changes: of obtaining the rate of change at any instant of a quantity which is continuously changing in relation to another quantity of which it is a function (and it was Leibniz who introduced this concept of a function, which has dominated mathematics and science ever since). Integration is differentiation in reverse. It achieves something breathtaking because it allows the whole to be reconstructed from one of its parts – for the whole to be assembled from a given value at a given instant. To put it another way, it creates dimensionality from dimensionlessness, and this is the whole basis of how a physical world

can originate from a single point – the Genesis Singularity of infinite monads.

Consider the following functions: x, x^2 and x^3. If we differentiate these, we get: 1, 2x and $3x^2$. And if we integrate these we return to our original functions.

These simple results are astounding. Differentiation has the effect of removing a dimension from each different level (e.g. a function involving x multiplied by x becomes, after differentiation, a function involving just x: a dimension has vanished; a "square" has become a straight line). Integration does the reverse and adds a dimension, level by level (a 1-D straight line becomes a 2-D "square" area, a 2-D square area becomes a 3-D "cubic" volume, and so on).

"From a rate of change at a point, you can reconstruct a whole line, from a line you can reconstruct an area it defines, and from an area you can specify the volume created by rotating it." – G. MacDonald Ross

Calculus thus serves as a dimensional ladder. We can add and subtract dimensions at will, to any degree of dimensionality. And we can also remove dimensions completely. The differential of *any* number is 0 (i.e. a dimensionless mathematical point). So, now we clearly see that calculus bridges the boundary between the dimensionless and the dimensional, between mind and matter! Via calculus, we can seamlessly move up and down the dimensional ladder. There are no gaps, no leaps, no existential barriers between mind and matter.

It's worth reiterating that ANY number is reduced to zero by differentiation. 1, 2, 3, 4… you name it, they all become zero following differentiation. But nothing can drop below zero. It is the ontological terminus. Everything, in the end, comes back to the Genesis Singularity. And think about this: any point on any graph is: 1) a dimensionless point and 2) its Cartesian position is specified by a number of coordinates, each of which is a number that can differentiated down to zero. In other words, EVERYTHING is really dimensionless (monadic). Dimensionality is a kind of mathematical illusion. All mathematical functions are really just arrangements of dimensionless points in a Cartesian grid. All of the information of existence is actually stored in an infinite cosmic matrix of coordinates – numbers! Who can now doubt Pythagoras's assertion that all things are numbers?

Leibniz asserted that any whole could, in principle, be reconstructed from any of its parts (as in holography). People have claimed that Leibniz was

factually wrong about this because of a seeming quirk of calculus. Consider the following three functions: x^2, $x^2 + 1$ and $x^2 + 10$. If you differentiate all three of these functions, you get 2x. Now, if you integrate 2x, how do you guarantee that you will recreate the original function? You will, apparently, never know what constant to add. Of course, this problem, as Leibniz understood perfectly well, can be easily addressed thanks to ontological zero. According to this view, if you differentiate "1", you get one ontological zero, and if you differentiate "10", you get ten ontological zeros, so different differentials can in fact be distinguished ontologically, allowing integration, applied ontologically, to reconstruct precisely the original function. Thus, x^2, $x^2 + 1$ and $x^2 + 10$ differentiate to 2x, 2x + 1 monad, and 2x + 10 monads, respectively, and thus all original functions can be easily recreated.

It should be noted that Leibniz's view of calculus informed every part of his philosophy, and his scientific and religious ideas i.e. calculus was the basis of his entire outlook on life. For Newton, calculus was just a tool for his work in physics. As for Newton's religious and philosophical views, these are not well known or well regarded and are regarded as decidedly cranky, mystical and apocalyptic. His scientific work is more or less completely distinct from his other views. This should be borne in mind regarding the debate over who was first to discover calculus: Leibniz or Newton. In one case (Leibniz), you had a person who lived and breathed calculus and who used a radically different terminology and approach from Newton. To this day, mathematicians follow Leibniz's version of calculus (while Newton's version is a clunky historical curiosity) and Leibniz was the first to publish on the subject of calculus. It really ought to be concluded that Leibniz is the true originator of calculus and that Newton, and others, were working in the same field at the same time, but with less success. Newton is treated as a God, while Leibniz is practically unknown. It's a scandal and a travesty of the truth. Leibniz is the greatest thinker of all, and it's time he was recognised by every nation on earth as humanity's greatest intellectual benefactor.

Leibniz's system has another astonishing consequence. What he achieved was to show that, via calculus, a monad – a mind, a SOUL – can create dimensionality from dimensionlessness and construct and deconstruct functions at will through integration and differentiation. In other words, a monad – a soul – can exercise complete control over a physical body. This is normally achieved at an unconscious level, but any person who attains the status of God can have complete conscious control over every part of his

body (and can cure himself of any disease or defect), and, moreover, over the whole physical universe!

Perhaps we should start to think of DNA as informational, biological calculus – the calculus of life. Perhaps cells do nothing but integrate and differentiate. Would that be any kind of surprise? Calculus is at the root of every process in the material world. The world is nothing but calculus in action. When we talk about the universe being a self-solving equation, that cosmic equation is of course all about calculus.

For so long, scientific materialists have scoffed at the idea of the mind and soul. Now, through calculus, we see that there is nothing at all exceptional, irrational or bizarre about a soul controlling a body.

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The key to calculus is that if one function is the derivative (rate-of-change) of another function, this second function is the area function of the first function. For example, velocity is the derivative of distance with respect to time and therefore distance is the area function of velocity. Similarly, acceleration is the derivative of velocity with respect to time, so velocity is the area function of acceleration. Difficult problems regarding rates of change can be solved in terms of positions. Problems concerning the properties of a whole curve are reduced to the simpler and more tractable problem of the properties of the curve at a single point. The fact that we can know everything we need to know about a curve from its behaviour at a single point is still insufficiently appreciated. It means that EVERYTHING – all mathematical functions – can be referred to just ONE POINT – the Singularity.

Calculus is nothing other than the proof that the whole of what is called physical existence can be considered purely in terms of an all encompassing Singularity outside space and time – that exists in the dimensionless mental domain. Calculus is really telling us that the information for an infinity of curves – functions – associated with physical existence can all actually be known via one infinitely potent point. In fact, all of existence can truly be reduced to this one point. That's really all there is. The Genesis Singularity IS existence. It's the plenum. It contains everything. It contains all the information in the universe. All of that information is mathematically encoded.

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Speed is defined as distance travelled divided by time taken, but at an *instant*, such as is used in calculus, no distance is travelled and no time elapses. Interestingly, in Einsteinian physics, light, in its own frame of reference, is said to experience an environment in which all distances have shrunk to zero, and no time elapses. So, we might say that light experiences precisely the domain of the infinitesimals of calculus. Traditionally, this infinitesimal domain is treated as a kind of calculational fiction and various arguments based on the concept of limits are advanced to say that the infinitesimal domain, with all of its paradoxes, is never actually reached. Yet this is exactly the domain of light, of black holes and of the Big Bang singularity. One day, mathematicians and scientists will have to face the fact that this is not only NOT a fictitious domain, it is the informational domain that defines *everything*. All of the information regarding dynamic behaviour (the movement of bodies) in the cosmos is actually held *outside* space and time – in the mental domain.

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Newton's approach to calculus was geometrical. Leibniz's much more powerful method was algebraical. He thought in terms of an infinite series converging on a limit (with differential calculus being used to establish this limit) and establishing the sum of this infinite series (for which integral calculus is used). He devised a test – the "Leibniz test" for determining whether an infinite series will converge on a single limit.

The gradient of a curve at a point (the tangent), corresponding physically to the rate of change at an instant, was the limiting value of an infinite series of gradients of shorter and shorter straight lines between two points on the curve separated by a shorter and shorter distance. When the two points were separated by zero distance, the tangent line – the limit – was reached. Likewise, the area under a curve was formed by the sum of an infinite series of infinitely narrow strips.

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The tangent line that exists for each and every point of a curve is something

that is never given proper attention. The first law of motion states that a moving body will travel in a straight line at constant speed unless acted upon by a force. We can think of the tangent line as exemplifying precisely that first law. The straight line is the "natural" line, the default line. The curve, which is continually adjusting the tangent, shows that something is affecting the "natural" motion – a force of some kind. "Nature", we might say, is about straight lines, and "forces" are what produce curves i.e. deviation from straight lines. We might say that Euclidean, "flat" space is "natural" space, full of straight lines and constant behaviour. Riemannian curved space, which forms the basis of Einsteinian general relativity, is Euclidean space subject to forces. And that contest between flat and curved space, between straight lines and curves is more or less what the physical universe is about.

A body never changes from a straight line to a curve by a "leap". It never changes from rest to motion or motion to rest by a leap. No, change always takes places across a plenum – a completely full continuum – by imperceptibly fine degrees, by infinitesimals. The leaps of quantum physics don't refute this principle. Rather, they are the consequence of it. Quantum leaps are produced by an underlying continuum of energy waves, destructively and constructively interfering with each other via infinitesimal processes. Destructive interference leaves nothing to pass through, hence a leap has to take place to the next "constructive" state.

The Singularity: the Noosphere, the Psychosphere … the Mind of God.

Key Illuminati narratives:

1) King Solomon and the Holy Temple (dedicated to Sophia, Goddess of Wisdom).

2) King Arthur, Merlin, the Sword in the Stone, the Lady of the Lake, Excalibur, Lancelot, Guinevere, the Lady of Shalott, Galahad, Bors, Parsifal, Camelot, the Round Table, the Perfect Knight, the Siege Perilous, the Spear of Destiny, Klingsor, the Grail King, the Grail Church, the Fisher King, the Grail Castle and the Holy Grail.

3) The Pied Piper of Hamelin

4) Faust

Other important texts:

The Emerald Tablet

The Corpus Hermeticum

The Rosicrucian Manifestos:

1. *Fama Fraternitatis*

2. *Confessio Fraternitatis*

3. *Chymical Wedding*

The Divine Comedy by Dante

The central figure of the Mystery Degrees of the Illuminati: SIMON MAGUS.

The Transcendentalists

Transcendental philosophy is that which transcends experience. The four key Transcendentalist philosophers were the Germans, Kant, Fichte, Schelling and Hegel. They were opposed by the four British empiricists, Hobbes, Locke, Berkeley and Hume.

Leibniz, with his commitment to *a priori* truths – those antecedent to experience and associated with necessity and universality – was the father of Transcendentalism, though he is more associated with the Rationalism school of philosophy (which was also opposed to empiricism).

Monads are both rational and transcendental. They are also idealistic, providing the true source of materialism. Materialism, it turns out, originates in rational, transcendental idealism. Scientific materialists have always failed to grasp that. They have remained wedded to British empiricism and sensualism.

The Master of Babel

In relation to Leibniz, Francis Bowen wrote of "the Titanic aims of the man who could thus strive to unite all the nations of the earth in the bonds of a common religion and a universal image. If the person ever lived who could have remedied the catastrophe at Babel, furnished a common method for all the sciences, and blotted out all the differences among the churches, that man was Leibniz."

Had the world recognised Leibniz's supreme genius and merit, had it accepted him as the World Teacher (the wisest man on earth), we would now be living in a transformed, enlightened world, free of monarchs, free of Abrahamism, free of Karmism, free of dumbocracy and free of free-racket crapitalism. But when has this world ever turned to its geniuses? Humanity prefers to live in the Satanic darkness.

Programmed Divinities

"Every living organism is a sort of divine machine, or natural automaton, infinitely superior to any engine of man's device… Nature's machines i.e. living organisms, are machines down to their infinitesimal parts." – Leibniz

In an attempt to avoid Christian accusations of being a reincarnationist, Leibniz offered a fascinating alternative to metempsychosis (the transmigration of a soul from one body to another). Instead, he spoke of *metamorphosis*, as in the transmutation of a grub into a butterfly (and the butterfly is of course the symbol of the psyche, the soul).

But, in truth, metempsychosis and metamorphosis work together. A monad controls body after body via reincarnation, and in doing so it undergoes metamorphosis, becoming more and more glorious until it is God.

Leibniz characterised monads associated with inorganic life as sleeping, those associated with animal life as dreaming and those associated with humanity and higher life as awake.

Monads are not different in kind, only in degree.

Time and Space are Mental

"As there is no body without movement, argues Leibniz, so there can be no

space without body. The doctrine of *plenum*, or the denial of the possibility of a perfect *vacuum*, is another consequence of the Leibnizian axioms. Were there an absolutely void space, there would be a *saltus*, a shock of transition, from this to pure body or corporeity, which is impossible. This mode of reasoning is carried further, to a denial of the objective existence both of time and space as separate entities. Both are only relations, and as such, are mere conceptions of the mind, which have nothing answering to them externally, or apart from the intellect. This is a very close approximation to the doctrine which Kant long afterwards made so famous. Time and space are necessities of the intellect, or forms of sense necessary for bringing about an intelligible conception of existing things. Space, says Leibniz, is the relation of existent thing to each other, just as time is the relation of successive existences. They are nothing apart from the existences contained in them." – Francis Bowen

Leibniz is not given nearly enough credit for his influence over Kant. Kant's philosophy would never have been born without Leibniz. Kant's views on space and time as creations of the mind are almost wholly derived from Leibniz.

Space and time are both mental and objectively real. That paradox is true for one reason and one reason alone – mathematics. Leibniz as a brilliant relationist and relativistic thinker saw that mathematical relations were the key to unlocking the secrets of existence. Yet he finally came to realise that all of these mathematical relations must be set against an absolute background, and when he realised that the infinity of monadic mathematical points could be arranged into perfect Cartesian grid, he had his absolute framework against which everything could be measured.

Monads themselves are not in space and time, but they create the Cartesian framework in which the space and time of an objective mathematical world (usually called the "material" world) can be defined. Yet that objective space and time is still, ultimately, mental, a set of mathematical relations within a mental construct.

Entelechy

Entelechy is the "becoming actual or achievement of a potential, and anything striving to attain that achievement". The universe is the ultimate entelechy, converting all potential into actualisation. Every monad is an

entelechy – striving for perfection: to become God. Every monad wants to become whole, complete, a totality, to perfect its potential, to realize the complete concept.

The essence of the monad is this active power, this Nietzschean Will to Power, striving for maximisation. Leibniz has several different names for this property (or other properties that are closely related to it): entelechy, active power, conatus or nisus (effort/striving, or urge/desire), primary force, and even light. The monad wants to glow infinitely bright, to blaze with the light of God.

Lucifer, the Angel of Light, the light bearer becomes a supreme Leibnizian symbol, symbolising monadic entelechy. Satan is the force of darkness that seeks to prevent a monad's light from shining. Satan wishes souls to be ignorant, superstitious and fearful – he wishes them to be exactly like Abrahamists!

Leibniz differentiates between the conatus of the body and soul. The first entails travel in a straight line at constant speed – that's its natural motion. The second entails the soul journey, which can involve rather more complicated motions, and in the mental and spiritual arena rather than the physical. Everything in the universe has conatus. Everything is in natural motion. This conatus is eternal. Nothing can ever stop or even slow down. When something seems to be stationary in space, all of its motion is in fact directed through time. If something starts to move through space, it has thereby diverted some of its motion through time (though not so you would notice at any of the slow speeds we encounter on earth).

Leibniz once wondered why anything moved at all, and concluded that some mind-like force inherent in the basic constituents of the universe must propel them into action. This was conatus: a capacity for motion that all things possess.

The motion that anything has is the resultant of all the different active conatuses acting on it at any one time from any sources with which it is interacting. Leibniz said that conatus was to motion as a point is to space. Nowadays, we'd certainly use "energy" rather "conatus".

Leibniz's concept of conatus played a crucial role in his development of the principles of integral calculus. By summing an infinity of conatuses (integration), he could measure the effect of a continuous force.

Leibniz eventually realised that conatus (or energy) was so fundamental that far from asking why anything moved at all, the much more important

question was why anything seemed to be stationary. In a universe of conatus, how could anything stop? He concluded finally that nothing could ever stop. Everything has both a time and space conatus and any lack in one is compensated by the other, so something stationary in space has all of its conatus directed through time. This intrinsic, compensatory relation between space and time was the first glimpse of the key concept that came to be enshrined in Einstein's theory of relativity where space and time are no longer separate and absolute but are fused into relativistic "spacetime". Indeed, Leibniz, as the great champion of relational, relativistic thinking to whom Einstein was greatly indebted, was actually capable of producing Einstein's theory two centuries earlier. The fact that he didn't was that he had begun to doubt his relativistic principles and in the end he became an absolutist, but of a radically different kind from Newton. Where Newton spoke of absolute space and time, Leibniz spoke of absolute spacetime, and Einstein of relativistic spacetime. Leibniz is right and Einstein wrong.

Developing the concept of conatus, Leibniz introduced the terms vis mortua ("dead force") and vis viva ("living force"). Scientifically, vis mortua can be regarded as an early attempt to define what we now call potential energy, and vis viva is kinetic energy. When something starts moving, it is converting vis mortua into vis viva. By the same token, vis viva could be converted into vis mortua. The two quantities being interconvertible, their sum would remain constant.

Leibniz was writing at a time when many of the scientific concepts we take for granted today did not exist and it was his work and that of other pioneers that furnished the foundations for the more robust definitions that later emerged. Had Leibniz had these finalised concepts at his disposal – rather than having to be one of the pathfinders developing these concepts – there's no telling what even more dazzling wonders he might have achieved. As it was, he left an astonishing framework of principles and concepts for the Illuminati that have now been converted into the Grand Unified Theory of Everything. Virtually everything he said has been vindicated. Even today, members of the Illuminati stare in absolute astonishment at the scale of a single man's achievement. No one comes anywhere near Leibniz as God's favourite philosopher, scientist and mathematician. In fact, Leibniz was practically God himself. Leibniz was justifiably known as the "Aristotle of the modern world." (Kant and Hegel were also to achieve similar acclaim.)

"It is generally agreed that Leibniz was one of the greatest theoretical minds of all time. Leibniz, the mathematician, invented the differential and integral calculus; Leibniz, the logician, invented mathematical logic; Leibniz, the physicist, developed the relational notions of space and time, and was thus a precursor to Einstein's Theory of Relativity; and finally, Leibniz the metaphysician, invented the Monadology. (Besides all this, Leibniz was a practical inventor, a geologist, an historian, a diplomat, a librarian, a lawyer and a few other things). It is clear that Leibniz was not only one of the greatest technical minds, but also one of the greatest intuitive minds (he must have been, otherwise he couldn't have done all the things he did)." -- Joel I. Friedman

Atomos

The word atom is derived from the ancient Greek word *atomos*, meaning "indivisible, uncuttable."

The difference between scientific materialism and Leibnizian idealism is that the former is based on tiny but *finite* atoms (and we include M-theory string loops as being such atoms) versus infinitely small atoms – *monads*.

Now, logically, monads entirely satisfy the definition of indivisible or uncuttable. You cannot divide a monad under any circumstances because it has no extension, no dimensions. Materialistic atoms are rather different. It is not logic that renders them indivisible or uncuttable. These atoms have extension and dimensionality, hence are in principle divisible. Materialism asserts not a logical objection but some sort of vague and unspecified material process, barrier or law that ensures that these atoms can never be reduced any further. They are indivisible by diktat, not by logic.

Anything that has extension can, logically, be divided. Materialism is defying logic, but it has not established any satisfactory ground for doing so. In fact, materialism hates the concept of monads because of materialistic ideology and dogmatism. When you adopt a stance contrary to logic without a sufficient reason, you are occupying an irrationalist faith position. That's what scientific materialism is. As a matter of faith – of mindless devotion to empiricism, experiment and sensory data – it rejects anything associated with dimensionless existence because such existence can never be experimentally verified. So, the question is whether experiment trumps logic and reason.

This is the philosophical debate that has always divided empiricists from

rationalists. In what should we place our final trust – in our experiments or our reason? The empiricists are claiming that our reason cannot be trusted. Rationalists, on the other hand, claim that our experiments cannot be relied upon to reveal the final truths. It is an eternal truth that 1 + 1 = 2. This is a truth of reason. It's eternal and immutable. All of the "truths" of science are neither eternal nor immutable. They are invariably provisional. Science never establishes any facts or any truths. What it does is establish theories in which we can have a high degree of confidence, but not certainty. Certainty is impossible in a scientific framework. Science is not about truth and certainty, but about instrumentalism, pragmatism and confidence.

It's a strange thing about scientists, but they are not actually seekers of the truth at all, and they do not believe in the truth. What they "worship" is credibility and verifiability. Many scientists adhere to Karl Popper's falsification principle by which he asserts that anything that is not in principle falsifiable cannot be defined as science. For example, the statement that all swans are white is falsifiable because a black swan, or swan of any other colour, is possible. The statement that Jesus Christ was born of a virgin is not falsifiable – we cannot perform any tests on Mary, or subject her to a polygraph test or interrogation in a court of law under oath, or psychiatric assessment. This is a faith position. It is not science. However, the fact that 1 + 1 = 2 is not falsifiable either, and nor is it anything to do with faith. It is an unscientific statement of reason and logic. Yet science could not function without mathematics. So, science, which claims to be based on falsifiability, cannot do without unfalsifiability. Thus, science is absurd and contradictory if it champions falsifiability as a primary criterion. Moreover, the falsifiability principle is itself logically unfalsifiable – it cannot be falsified because if it could then it would no longer be a coherent principle – hence it is not itself scientific. Science is bedevilled by philosophical naivety.

You have three choices:

1) Faith – believe in any old nonsense spouted by a holy text or holy prophet.

2) Science – believe in verification and falsifiability.

3) Reason – accept the truths of mathematics and logic as eternal, immutable and perfect.

Religious people adopt the first position, empiricists adopt the second and rationalists adopt the third. Where do you stand?

Science is always changing. It's always provisional. Endless theories have been discarded over the course of scientific history. Even incredibly successful systems such as the Newtonian paradigm have toppled. When experimental data suggested that Einstein might be wrong about the speed of light being the maximum speed of the physical universe, it was immediately accepted that this was possible. Many scientists claimed to be "excited" about the prospect of a new theory being required. No one would ever of course assert that 1 + 1 would one day not equal 2, or that any experiment could overturn that fact.

Science, by making experimental data its God, has destroyed truth. Any theory devised by science – no matter how successful – will always be one experiment away from being refuted. We can never state that any scientific theory is true, that it's definitively proved. The whole basis of science is to deny such an outcome. So, we repeat, scientists are not interested in absolute truth. What they are interested in is a set of experiments that can never end. They worship experiments.

A rationalist is not obsessed with experiments. Experiments are useful for verifying rational truths, but they are not a substitute for rational truths and they certainly do not have higher priority.

Rationalists subscribe to the Pythagorean-Platonic philosophy of perfect, immutable, eternal truths – absolute knowledge. Empiricists do not. Instead, they subscribe to experimentalism. According to them, nothing can be true or real unless an experiment says it can, yet all experiments are always provisional and never definitive. Endless experiments confirmed Newtonian physics, yet Newton has now been superseded by Einstein because of more sophisticated experiments. We will never reach any scientific theory where we can say, "That's it. It's all over." A new experiment will always be capable of refuting a theory. That's the whole basis of science.

If you want truth with a capital T, you cannot be a scientist! Science doesn't believe in Truth. It believes in "small", provisional truths in which we can have a high degree of confidence but no certainty. That seems to satisfy the scientific mind. Indeed, they're rather smug about it. Just listen to Brian Cox, the UK's highest profile media scientist, who doesn't have a philosophical bone in his body. He's openly contemptuous of philosophy and forever championing scientific "provisionalism".

The Illuminati are rationalists who demand absolute knowledge and absolute truth and it is to be found in only one place – mathematics. If mathematics is not the answer to existence then existence has no answer, and that of course would be an irrational position to hold because it would render existence some spooky and unfathomable entity devoid of ultimate principles of reason.

We see science as a useful tool for leading us to the Truth. It's a means of assisting the philosophical and mathematical pursuit of Truth but is not itself fundamentally about Truth.

Scientists – empiricists – are those who are not greatly interested in Truth. In fact they don't think it exists.

What made Leibniz so dazzlingly brilliant was that he put the philosophical principles of reason and logic ahead of any experiments.

Reality must conform with reason and logic. It must be controlled by rational principles. Leibniz set about establishing those principles before doing anything else. Once you have those principles, everything can be tested against them for soundness. For example, the principle of sufficient reason states that there is no sufficient reason why an object with "extension" should not be infinitely reducible. The only logical endpoint is when it has no extension. Scientific materialism has no sufficient reason for rejecting zero as ontologically real, but does so anyway, and it then appeals to an ad hoc hypothesis that things have some sort of minimum finite limit. Science just makes it up as it goes along. It creates endless tactical hypotheses, but there's never any grand strategy. It endlessly tries out ideas and some of them work quite well but most don't. The ones that have been "naturally selected" are then chosen for refinement and new ad hoc hypotheses are applied, and so on. Science operates exactly like a Darwinist system. It's not "quality", "truth" or "rightness" that is naturally selected but whatever works best in terms of the general thinking and attitudes of the scientific community – whatever works in terms of the prevailing paradigm.

The truth is not Darwinian, provisional and adaptive. The truth is rational. The ultimate objective truths are entirely Platonic: eternal and immutable. And they are ALL mathematical. What Leibniz did was to find the philosophical means to establish the road to truth, and that road led him to pure mathematics. Scientists have no such road. They have endless chaotic attempts, unguided by rational principles.

Leibniz was the last brilliant scientist who was also a philosophical genius. No scientist since Leibniz has been competent philosophically. Indeed, science is largely anti-philosophy in its stance. It doesn't recognise philosophical principles. It prefers experiment.

Science desperately needs an enormous injection of Leibnizian philosophy. It must seek Platonic truths, not ad hoc, provisional truths. It must be guided by unassailable logical and rational principles: those of Leibniz himself, in fact.

Leibniz, building on the brilliant mathematico-philosophical work of Descartes (another towering genius committed to Platonic principles) was the last true scientist. Science must be linked to philosophy and mathematics if it is to be credible again. Descartes and Leibniz were the true authors of the modern age because they were the two supreme champions of mathematics, science, logic and philosophy. There's no question that Leibniz benefitted enormously from having Descartes as a predecessor, and had Descartes come after Leibniz, perhaps Descartes would have been the greatest genius of all: he certainly had the talent, and his philosophy contained many of the exactly right ingredients. But that's an academic point. Leibniz it is who takes the acclaim as the most successful genius of all time.

Science, if it wants to be concerned with TRUTH must return to the rationalist approach of Descartes and Leibniz and abandon ad hoc empiricism. If science isn't about absolute truth then what's the point of it? Who's it going to satisfy? What question is it answering? It's not actually answering anything; all it's doing is being useful, not enlightening.

Modern science has a great deal in common with medicine. Medicine can be extremely useful for keeping people alive, but it does nothing to answer what life is and what happens after death. Similarly, science is extremely useful in all sorts of areas, but is not addressing any of the big questions for which people crave answers. Illuminism does. Illuminism is precisely how science ought to be and how it ought to be conducted. Illuminism is already the best possible candidate for Grand Unified Theory of Everything, but if all the smartest people in the world were working on it, it would reach its omega point of perfection all the sooner – to the infinite betterment and glory of humanity.

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Hegel embarked on a project to systematically and comprehensively account for the whole of existence from a single logical starting point: namely a thesis of "being" and an antithesis of "nothing" combining in a synthesis of "becoming", which then, using the same dialectical logic, drives existence all the way to its omega point – the Absolute.

Hegel's philosophy can, at core, be considered the same as Leibniz's, but written from a different perspective. Like Hegel, Leibniz is concerned with being and nothing – encapsulated in "ontological zero" (the monad) – which then is driven to become as perfect as it can be. Hegel's universe culminates with perfection – the best of all possible worlds – and that is also Leibniz's central theme. Hegel's major innovation was to emphasize dialectical logic over Leibniz's more Aristotelian logic. Nowadays, dynamic mathematical logic is at the core of Illuminism.

The Empty Atom

If at least 99.9999% of an atom is empty "space", isn't physical reality based on atoms essentially an illusion, even within its own parameters? How can reality be based on the 0.0001% that isn't space and not the 99.9999% that is space?

And remember that according to Heisenberg's uncertainty principle, no matter has a definite position *and* momentum at any one time, even though having a definite position and momentum at all times is what we actually mean by "matter". All matter, according to the standard interpretation of quantum mechanics, is ghostly, fuzzy, spooky and not there when you're not observing it! Aren't you better off with clear-cut, rational, logical atoms – monads!

In the monadic universe, "nothing" actually constitutes 100% of reality, and all materialism is part – mathematically – of that nothingness.

The God Within

Enthusiasm: from ancient Greek *entheos* (“divinely inspired, possessed by a god”) from *en* (“in”) and *theos* (“god”).

Inspiration: from Latin *inspirare* (“inspire, inflame, blow into”) from *in* (“in”) and *spirare* (“to breathe”). Figuratively, to breathe in the godlike essence.

You should aim to spend as much time “living with the God” – the God *within* you. If you get in touch with that inner God you will be enthusiastic and inspired.

The “Intellectual” Cynics

Many of the people most hostile to our position are “intellectuals”. A common complaint they make is that we do not provide “references”. This always makes us laugh. What references did Pythagoras cite, or Plato, or in fact any thinker at all who is pushing back the immense domain of ignorance? Any revolutionary new idea, by definition, lacks any substantive precedent. A person who demands references is a person who ipso facto reveals that he is derivative thinker, someone who cannot think for himself and always, like the Abrahamists, looks to an “authority”, a “holy book” before he will seriously consider something. We have absolute contempt for these pseudo-intellectuals.

When Nietzsche was at his creative height, he was almost completely ignored and had to self-publish his work. Many people who now like to quote Nietzsche are exactly the same kind of people who were once dismissing him as a crank and not worth reading. Where are his “references”, they would say; where’s his intellectual respectability, his conformity with the establishment view, his credibility? Most “intellectuals” wait for something to gain widespread acceptance before they take it seriously. Such people are fashion victims. They are never at the forefront of thinking and creativity, always lagging behind and riding on the coat tails of others: second class, second rate thinkers, always behind the curve.

Thomas Kuhn showed how science proceeds by way of paradigms. Most “intellectuals” are locked into these paradigms. The only interesting thinkers

are those who launch the revolutions that overthrow paradigms, and they are always opposed by the intellectual establishment.

“All truth passes through three stages. First, it is ridiculed. Second, it is violently opposed. Third, it is accepted as being self-evident.” -- Schopenhauer

“A new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it.” -- Max Planck

This is true of all subjects, not just science. Many “intellectuals” take an instant dislike to our work, our claims, our “pretensions”. They have a visceral hatred of us because they are the adherents of the comfortable, establishment paradigm and we are the voice of the revolution. They cannot afford to take us seriously because their identity is invested in the paradigm they so slavishly worship. Bizarrely, they try to use the paradigm to oppose those who have already rejected the paradigm and gone far beyond it. Christians quote the Bible to argue with people who have rejected the Bible – well, that’s going to work, isn’t it?! Similarly, “intellectuals” argue with us using their fallacies that we have already refuted. They don’t realise we’ve refuted them because they’ve never actually read more than a few sentences of our work – yet they feel free to pontificate on how wrong we are (without actually knowing anything at all about what we’ve said).

Someone was rubbishing one of our articles despite admitting that he hadn’t read it. “It’s 80,000 words long,” he complained. That’s an “intellectual” for you. They oppose our work on principle, not because they have taken the intellectual trouble to actually study what we have said. They mount attack after attack on our position without knowing what our position is. Real clever, huh? We, however, have gone to immense trouble to study the writings of our enemies – how else could we refute them unless we knew what their position was? No such courtesy is afforded to us. We are ridiculed by “thinkers” who don’t accept the rather basic notion of knowing what it is you’re attacking. Instead, we get all their ludicrous posturing and blustering, their appeals to authority, and so on. We are told that what we write is fallacious even though they haven’t actually read it. Isn’t it a fallacy to criticise a position that you have constructed in your own mind after reading a few words out of some two million words?

These people are not attacking our position – they don't know what it is – they're attacking a chimera of their own invention. They are supremely bigoted and prejudiced: the opposite of intellectuals. It's fine to be bigoted against a position once you know what that position is, but you must never move straight to the bigotry phase without bothering to know what you're bigoted about. The Americans who most despise Marxism are those who have never read one word of Marx. So, should we regard their portrayal of Marxism as fair, or as just pure hate and prejudice? We don't mind criticism. We do mind pseudo-intellectuals condemning us without having any idea of what we've said. The world is full of propaganda about the Illuminati by people who know nothing about the Illuminati.

Many dinosaur scientists never abandoned the Newtonian paradigm. Instead, life abandoned them – they died. Most "intellectuals" are frauds and fakes. They are pathetic second-raters always waiting to be told what to think by those who control the paradigm. Endless Newtonian physicists ridiculed quantum mechanics. Even Einstein rejected it despite being one of its founders. The world is full of "thinkers" who are wrong, but always believe themselves to be right. Their criticisms are always bogus and merely reflect the fallacies to which they have subscribed.

The tragedy for us is that we are fighting on two fronts – against the irrational, superstitious ignorant religious hordes, and against the sneering, carping, close-minded "intellectual" snobs who think by rote and won't contemplate any thought not approved in "respectable circles".

Remember, all brilliant new thoughts are UNPRECEDENTED. Never let yourself be held back by conventional wisdom, common sense and paradigmatic thinking. Most revolutionary thinkers get it wrong of course, but it's only from their ranks that new truths ever emerge. Don't be afraid of having outrageous thoughts. You never know – one of those thoughts might one day spark a revolution. Don't be someone who follows convention. The conventional are the *undead*. You don't need to hear their thoughts because they are already universally available as the mainstream view.

It sickens us that universities are churning out so many smug, know-it-all droids and drones who do nothing but parrot the establishment view. These people are an insult to the education system. They are not in fact educated at all. They are PROGRAMMED! Many of the most brilliant thinkers have no qualifications at all, but that certainly does not mean that they are not

qualified!

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Isaac Asimov's short story *Profession* is about the surprising means by which a future Earth identifies its most creative and original minds. The geniuses are given to think that they are useless failures, unqualified for any mainstream job such as those being awarded with much fanfare and great rewards to people of lesser minds, but who are superb at being programmed and accepting all of the conventional wisdom, and doing things in the recognised ways. It is precisely the geniuses' refusal to accept society's estimation of them and to keep trying to create no matter what that marks them out as the great innovators and radical thinkers and who shape humanity's future.

The only people who will *ever* make a real difference are the creators, the original thinkers, those who will not worship what they are ordered to worship.

"My particular line of country has always been generalization of synthesis. I dislike isolated events and disconnected details. I really hate statements, views, prejudices and beliefs that jump at you suddenly out of mid-air. I like my world as coherent and consistent as possible. So far at any rate my temperament is that of a scientific man. And that is why I have spent a few score thousand hours of my particular allotment of vitality in making outlines of history, short histories of the world, general accounts of the science of life, attempts to bring economic, financial and social life into one conspectus and even, still more desperate, struggles to estimate the possible consequences of this or that set of operating causes upon the future of mankind. All these attempts had profound and conspicuous faults and weaknesses; even my friends are apt to mention them with an apologetic smile; presumptuous and preposterous they were, I admit, but I look back upon them, completely unabashed. Somebody had to break the ice. Somebody had to try out such summaries on the general mind. My reply to the superior critic has always been ... "Damn you, do it better." – H. G. Wells

The World Brain

Isn't it time for the governments of the world to fund a "World Brain" consisting of the brightest people from every country in the world in one establishment where their sole remit is to think and create the ideas that will shape the future? They should not be under any pressure to produce papers or to justify their existence. They should simply be allowed to *be* and to *do*. No one should tell them what to do. No "script" should be given to them. In fact, they should be the people who tear up all the rules.

Spinoza

In academic philosophy, Leibniz is often paired with Spinoza, both of whom followed Cartesian rationalism but in radically different ways.

Spinoza was born in Amsterdam in 1632 of a Portuguese Jewish family that fled from the ongoing hysteria produced by the Spanish Inquisition and sought religious tolerance amongst the Dutch. At twenty-four, Spinoza was expelled from the Jewish community and declared a heretic. An obvious genius, he was offered a professorship at Heidelberg University but turned it down. He was a highly solitary man who enjoyed his own company. He made his living grinding lenses for scientific equipment, and it's thought that his early death at forty-four may have been caused by inhaling glass dust for decades. Brian Magee wrote, "A striking feature of this book [*Ethics*] is that it is modelled directly on Euclid's geometry: starting from a small number of axioms and primitive terms it proceeds by deductive logic to prove a long succession of numbered propositions which, taken together, lay out the total ground plan of reality. It is often held up as the supreme example of a self-contained metaphysical system whose object is to explain everything."

Einstein was a great admirer of Spinoza and strongly identified with him.

An amazing fact about Spinoza is that he actually met Leibniz, his junior by 14 years – one of the few occasions when towering geniuses came face to face. Leibniz had tremendous respect for the older man and spoke extremely highly of him.

Leibniz, born in 1646 in Leipzig, was offered a professorship at twenty-one, but turned it down. The Illuminati had already earmarked him to be a person at the centre of the affairs of State, and Leibniz went on to become a

prominent adviser at the Court of Hanover where he became internationally renowned and travelled to many countries as a distinguished diplomat. It was often said that all of his dazzling intellectual work was done in his spare time! He was a compulsive writer and left a huge number of documents.

Describing the difference between the respective rationalist philosophies of Spinoza and Leibniz, Anthony Quinton said, "Both Spinoza and Leibniz say that what the world is really like is very different from what it appears to the ordinary person to be. … Spinoza's world is a unitary one. He maintains that there is only one true thing, which is the world as a whole. It is both extended – spread out in space – and at the same time mental, a system of connected ideas. With Leibniz, on the other hand, the real world consists of an infinity of things that are purely spiritual. Everything material – and space itself, the home of matter – is merely a phenomenon or appearance, a by-product of the real world, which is this infinite array of spiritual centres. … [Spinoza] is not thought of as a reservoir of interesting deductions, whereas Leibniz is thought of in just that way. … What is important [in relation to Spinoza] is a vision, the vision of the world as an absolutely unitary entity, any division of which – either into parts, such as souls or physical objects, or into kinds, like the mental and material – is a mutilation, embodying some kind of misunderstanding."

"One argument [Spinoza] used for the essential unity and the essential divinity of everything derived from God's infinite nature. If God is infinite, then there isn't anything that God isn't. If the world is separate from God then God has boundaries, limits, and in that case he is finite, not infinite. If God is everything then God must be co-extensive with everything." – Bryan Magee

For Spinoza, it was absurd to suggest, as Abrahamists do, that God is outside nature. The Abrahamist position is a rational impossibility because if God is outside nature he is thereby limited by nature, hence cannot be infinite, hence cannot be all-powerful or perfect. So, if the Creator is not perfect, nor can his Creation be perfect. Simple logic destroys Abrahamism. Luckily for Abrahamists, none of them is logical and rational.

Spinoza did not believe in a personal God, did not believe in an immortal soul and did not believe in free will. He believed that God had infinite attributes. He is regarded as *the* philosopher of pantheism. His philosophy has many parallels with Buddhism, which also rejects a personal God and an

immortal soul.

Spinoza and Leibniz were obsessed with unity and infinity and differed in how they approached these issues. Spinoza associated infinity with oneness while Leibniz advocated an infinity of unities (monads), each of which is dimensionless (has zero extension).

Rationalist philosophy effectively died with Leibniz. He, Spinoza and Descartes had covered the full gamut of main possibilities. There was nowhere left to go. Modern Illuminism differs from Leibnizian Illuminism only by virtue of embracing Hegelian dialectics and delving more thoroughly into the mathematical essence of monads. But Leibniz's central framework remains intact: everything is based on infinite monads, which are mental entities (souls), entirely defined mathematically.

Illuminism *does* contain the concept of a personal God; in fact it asserts that there can be an infinite number of personal Gods. And these Gods are the most personal of all – because they are *ourselves*.

"Of all the great philosophers of the post-medieval world there is none who makes a more immediate appeal to technical philosophers than Leibniz. … Leibniz says that the world is in fact much more as religion represents it, and is a much more spiritual affair than science realises: we can rest the whole of the scientific conception of phenomena on an essentially religious understanding of the world as the working out of the purposes of an infinitely intelligent spirit, namely God." – Anthony Quinton

Substance

"A substance is that which requires nothing but itself in order to exist." – Descartes

If a Creator God exists then everything depends on him and he is the sole true substance. If he does not exist then it automatically follows from the principle of sufficient reason that there are infinite substances or one substance with infinite instances– exactly as in Leibniz's infinite array of monads. They are all self-defining, autonomous, independent and CANNOT be annihilated by any power. They are immortal, and thus potential Gods.

Each of us is, in a sense, our own universe – and we ought to be the God of our own universe. We have no need of Gods external to us, and only a slave looks to such Gods. The "explanation" of each monad lies within itself

and nowhere else. We are each our own answer and our own meaning – exactly as is said to be true of God. He looks to no one else, and nor should we when we ourselves have attained Godlike powers and knowledge.

Universals and Particulars

Plato spoke of universal Forms of which individual copies (particulars) could be made. Thus we might have the Form of a perfect horse, or perfect horseness, and all actual horses would be instances of this template or archetype. The question of whether Platonic Forms were real was argued over for millennia by philosophers. Rather than having a perfect Platonic Form, we might instead consider a dynamic Platonic Form evolving towards perfection.

Imagine the very first clearly defined horse, the true first of the species. That then becomes a universal – the Platonic Form of horse (but by no means a perfect Form of horse). When other horses are created, they use the first template, and they also feedback to that template, which gets better as a result. So, we have an interactive process of particulars being informed by a universal and the universal being informed by the particulars. The Form gets better and better until it reaches its Omega Point where it becomes a true Platonic Form: the concept of "horse" simply can't get any better. Any change at this stage would be a "mutation" and would lead to something different from a horse – a new Universal.

A monad can act as a particular, informed by a universal, and also as a universal that informs all other monads (particulars). This is because all monads belong to the Genesis singularity. All monads are individual and yet they can communicate with every other monad. The holographic principle, stating that each part is in the whole and the whole in each part is actually a good way of describing the relationship between particulars and universals. A universal (the whole) is communicated to each particular, and each particular (monad) is in the Whole. This is the true basis of Rupert Sheldrake's morphic resonance whereby every individual member of a group can rapidly assimilate new information acquired by one member of the group. That one member becomes a universal, into which all of the others then tune.

Entropy (Disorder) versus Order

The “physical” energy of the universe is not typically under direct control by the mind. Its tendency is towards increased randomness, disorganisation and disorder – *entropy*. Mind, on the other hand, is anti-entropic and higher minds are always seeking to create organisation and order. The physical world is a dynamic interplay between matter (entropy) and mind (anti-entropy). The materialistic Second Law of Thermodynamics is all about the heat death of the universe and the supreme triumph of entropy. Illuminism states that, on the contrary, mind (anti-entropy) always win and the physical universe comes under complete mental control.

The Wisdom of Hegel

“Not curiosity, not vanity, not the consideration of expediency, not duty and conscientiousness, but an unquenchable, unhappy thirst that brooks no compromise leads us to truth.” -- Hegel

“To comprehend what is, is the task of philosophy: and what *is* is Reason.” -- Hegel

“To be aware of limitations is already to be beyond them.” -- Hegel

“Philosophy is by its nature something esoteric, neither made for the mob nor capable of being prepared for the mob.” -- Hegel

“Philosophy must indeed recognize the possibility that the people rise to it, but must not lower itself to the people.” -- Hegel

“The fate of the Jewish people is the fate of Macbeth who stepped out of nature itself, clung to alien beings, and so in their service had to trample and slay everything holy in human nature.” -- Hegel

“To be independent of public opinion is the first formal condition of achieving anything great or rational whether in life or in science. Great achievement is assured, however, of subsequent recognition and grateful acceptance by public opinion, which in due course will make it one of its own prejudices.” -- Hegel

“Hegel remarks somewhere that all facts and personages of great importance in world history occur, as it were, twice. He forgot to add: the first time as tragedy, the second as farce.” -- Karl Marx

“We may affirm absolutely that nothing great in the World has been accomplished without passion.” -- Hegel

“Truth is the unity of the universal and subjective will; and the Universal is to be found in the State, in its laws, its universal and rational arrangements. The State is the Divine Idea as it exists on earth. We have in it, therefore, the object of history in a more definite shape than before; that in which Freedom obtains objectivity. For Law is the objectivity of the Spirit.” -- Hegel

“Two things must be distinguished in consciousness; first, the fact that I know; secondly, what I know. In self consciousness these are merged in one; for Spirit knows itself. It involves an appreciation of its own nature, as also an energy enabling it to realise itself; to make itself actually that which it is potentially. According to this abstract definition it may be said of Universal History, that it is the exhibition of Spirit in the process of working out the knowledge of that which it is potentially. And as the germ bears in itself the whole nature of the tree, and the taste and form of its fruits, so do the first traces of Spirit virtually contain the whole of that History.” -- Hegel

“Matter possesses gravity in virtue of its tendency towards a central point. It is essentially composite; consisting of parts that exclude each other. It seeks its Unity; and therefore exhibits itself as self-destructive, as verging towards its opposite ... Spirit, on the contrary, may be defined as that which has its centre in itself. It has not a unity outside itself, but has already found it; it exists in and with itself. Matter has its essence out of itself; Spirit is self-contained existence.” -- Hegel

“History is not the soil of happiness. The periods of happiness are blank pages in it.” -- Hegel

“Life has a value only when it has something valuable as its object.” -- Hegel

“The essence of the modern state is the union of the universal with the full freedom of the particular, and with the welfare of individuals.” -- Hegel

“The heart is everywhere, and each part of the organism is only the specialized force of the heart itself.” -- Hegel

“It is because the method of physics does not satisfy the comprehension that we have to go on further.” -- Hegel

“Each of the parts of philosophy is a philosophical whole, a circle rounded and complete in itself. In each of these parts, however, the philosophical Idea is found in a particular specificality or medium. The single circle, because it is a real totality, bursts through the limits imposed by its special medium, and gives rise to a wider circle. The whole of philosophy in this way resembles a circle of circles. The Idea appears in each single circle, but, at the same time, the whole Idea is constituted by the system of these peculiar phases, and each is a necessary member of the organisation.” -- Hegel

“The true is the whole.” -- Hegel

“History is a conscious, self-meditating process – Spirit emptied out into Time.” -- Hegel

Soul World

Humanity has it precisely the wrong way around. It's not the existence of the soul that's baffling – we live in Soul World, after all – but the existence of the material world, of the apparently solid, fragile and mortal. We appear to live in a transient, temporal material world of inevitable death but in fact we actually inhabit a deathless, immaterial and immortal world of the mind. Our local consciousness – the consciousness attached to *this* life – is incredibly ephemeral and yet we can't help but treat it as *the* thing. Superficially, it's all we know. Very few humans see beyond the veil of Maya.

All of us reside in the existential Void. We are forever surrounded by nothingness. And yet it is at the same time infinite somethingness. That is the supreme cosmic paradox – and it all flows from the mathematical relationship between nothing (zero) and everything (infinity). Everything about "real reality" is defined by this extraordinary relationship between zero and infinity. We are all the children of zero and infinity, but our conscious lives inhabit the mortal domain of finite numbers. Consciously, we can't help but be seduced by the fallacy of scientific materialism. Subconsciously, we all know that there's a soul and a domain beyond our imagining, and this is the basis of our religious sentiments.

The Hindus with their binary atman-Brahman system intuited the absolute truth of existence. The atman is the individual soul (the person soul) and Brahman is the collective soul (the universal soul, or "world soul"). To achieve enlightenment (moksha) is to promote the atman from person soul to God soul and it is the God soul that has a direct relationship with Brahman.

The Buddhists, with their reverence for nirvana – nothingness and yet not nothingness – were also on the right track, but they fatally rejected the concept of the soul and thus abandoned Hindu wisdom.

Buddhism is a strange, quasi-materialistic Hindu heresy. It's popular with Western materialist atheists because it allows them to have a spiritual experience of sorts while clinging to an underlying scientific materialism. Any system of thought that rejects the immortal soul is materialistic. Buddhism is irrational because it simultaneously dismisses the soul and yet celebrates nothingness. The soul is the quintessential denizen of nothingness, of dimensionless, immaterial existence and yet Buddhists see fit to deny that an enduring immaterial soul can exist in an enduring, immaterial nothingness. It's astonishing that this blatant logical contradiction has ever been taken

seriously as a system of thought.

Scientific materialism is consistently atheistic, materialistic, anti-nothingness and anti-soul. Buddhism is pro-nothingness and yet anti-soul. It consistently regards materialism as a kind of illusion, yet it also regards the soul as illusory. It has no concept of a personal, conscious God, so is atheistic to a degree, yet also lays claims to spirituality and religiosity. Frankly, it's a bit of a mess intellectually. It succeeds because it provides a kind of half way house between materialism and idealism, and gives materialists some kind of spiritual refuge.

Yet it's so much easier to ditch Buddhism and embrace the mathematical religion of the soul, of nothing and everything – ILLUMINATION. This is much more mathematical than science itself. No rationalist or idealist could ever have any problem with Illumination. As for scientific materialists, Illumination targets their Achilles heel – their reverence for mathematics, and yet their illogical and irrational antipathy to zero, infinity, and negative and imaginary numbers. Illumination embraces mathematics in its entirety. Science rejects most of mathematics as illusory and fictitious. We – the Illuminati – are the supreme champions of mathematics and we scoff at irrational scientific materialists. They aren't nearly smart enough. No one in their right mind would line up with the Abrahamists against mathematics. It's a disgrace and scandal for any rational person not to embrace the perfect mathematical universe described by Pythagoras, Plato, Descartes and Leibniz. All of these men were dazzlingly brilliant mathematical-philosophers or philosophical-mathematicians, and all four were also religious and scientific. The Illuminati assert that these geniuses, and not the sensual empiricists, provide the correct, rational template for science.

There is a huge gulf between religion and science, yet there is also a huge unspoken gulf in science itself – between rational and empirical science. Science has proceeded entirely down the empiricist path but has never provided any sufficient reason for doing so. It has thus cut itself off from metaphysics (which addresses all of the BIG questions of existence), from religion (which addresses humanity's spiritual need) and even from mathematics (the true language of existence) by relegating mathematics to a mere tool of science with limited applicability (in the domain of real numbers between zero and infinity).

The empiricist path has proved catastrophic for the world because of the breach it has made between rational religion and science. There's no need for

science to be like this. Science could easily return to the path mapped out by Pythagoras, Plato, Descartes and, above all, Leibniz. It could unite once again with metaphysics and religion. It could answer not only HOW but also WHY. Empiricism is incapable of addressing why. Rationalism, on the other hand, is all about why. Isn't it time for science to be rational rather than empirical? Sure, empirical science can continue to exist, but now as a subset of RATIONAL SCIENCE.

Illumination is rational science based on mathematics. It's time for the world – especially the scientific world – to become illuminated. Any endeavour that resists mathematics is irrational, and science itself is thereby irrational because it subordinates the infallible, rational laws of mathematics to the fallible and provisional experiments of empiricism.

In many ways, it was the struggle between Newton and Leibniz that crystallised this bizarre choice of science to abandon philosophy. Leibniz was a philosophical genius and Newton wasn't and thus it has been ever since. Scientists have adopted the Newtonian rather than Leibnizian worldview. This MUST be reversed. Leibniz must be recognised as a figure who stood far above Newton.

Philip Valenti provides a fascinating account of this conflict:

"What Lyndon LaRouche terms 'the pagan worship of Isaac Newton', was established as the official cult doctrine of the budding British Empire by no later than 1727. The death of the decrepit 85-year-old Newton that year was followed by a ritual deification, with the republication of his holy writ in the third edition of the *Principia Mathematica*, complete with an absurdly flattering portrait of the author on the frontispiece.

"In fact, the Newtonian dogma imposed then, contained all the axioms essential to the creation of an evil Empire at any time and place, most emphatically today. The Newtonian world-view is best calculated to produce masses of self-shackled, culturally pessimistic mental slaves, the properly submissive human cattle herded and culled by a ruling elite of property and wealth.

"This is why the successful American revolution against the British Empire needs must have been preceded by the passionate rejection of Newtonianism by the intellectual leaders of the North American colonies, especially among the youth, as these leaders embraced the cause of the greatest political and philosophical adversary of British liberalism, the

German universal genius Gottfried Wilhelm Leibniz (1646-1716). More than this, it was the Americans' bold challenge to Newtonian orthodoxy, which strengthened the resistance to the British-imposed intellectual dictatorship over continental Europe at a crucial point, inspiring the work of Abraham Gotthelf Kästner (1719-1800) and his collaborators and students, and leading to the revolutionary breakthroughs of Carl Friedrich Gauss (1777-1855).

"As new historical researches confirm, it was the debate and dialogue over Leibniz's ideas among the circles of Kästner, with the leading anti-Newtonian American intellectuals of the day—James Logan (1674-1751) and Benjamin Franklin (1706-1790) of Philadelphia, and Cadwallader Colden (1688-1776) of New York—which set America on its course of independence, and averted a threatened global Newtonian Dark Age.

The Newtonian Schema

"The precepts of the Newtonian slave dogma can be summarized as follows, in terms that should be familiar to all victims of modern university education:

"The phenomena of Nature must be explained mechanically, as the interaction of self-evident bodies; all philosophical or 'metaphysical' hypotheses are banished from science.

"All matter is passive, inert, 'dead,' and composed of irreducible hard balls, otherwise termed 'fundamental particles.'

"The motion of bodies, and of their component fundamental particles, is possible because between them is a vacuum, or space devoid of matter, like the empty, flat, linear space of Euclid's geometry.

"All bodies interact through collisions, like billiard balls, or through 'forces,' such as 'gravity,' defined as an innate force of attraction which somehow acts at a distance through empty space.

"'But hitherto I have not been able to discover the cause of those properties of gravity from phenomena, and I frame no hypotheses [hypotheses non fingo],' ordained Sir Isaac in the *Principia's* infamous General Scholium. '...[F]or whatever is not deduced from the phenomena is to be called an hypothesis; and hypotheses, whether metaphysical or physical, whether of occult qualities or mechanical, have no place in experimental philosophy. In this philosophy particular propositions are inferred from the phenomena, and afterwards rendered general by induction. Thus it was that the impenetrability, the mobility, and the impulsive force of bodies, and the laws of motion and of gravitation, were discovered. And to us it is enough

that gravity does really exist, and act according to the laws which we have explained, and abundantly serves to account for all the motions of the celestial bodies, and our sea.'

"There is no ultimate purpose, intention or direction in the Universe, and any such philosophical or moral concepts have no place in science. Since everything occurs mechanically, like clockwork, the Universe can only 'wind down' due to friction among the bodies, becoming increasingly disordered and chaotic.

"Here, then, are the axioms of the culturally pessimistic mental slave, who must conclude that there is likewise no ultimate purpose or meaning to his or her mortal life, since the world is destined to die an entropic death, no matter what good is done by the individual in society. This slave must see human beings as just like the Newtonian self-evident "hard balls," each pursuing his own individual special interest in the here-and-now, seeking pleasure and avoiding pain, in conflict with all others.

"Here also is the ideology of Empire, since, in the 'Newtonian' schema, some outside force is required to maintain order among the conflicting interests of society, either an absolute monarch or dictator, as in the system of Thomas Hobbes, or an oligarchy of rich men of property, as advocated by that arch enemy of America, John Locke."

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Lyndon LaRouche isn't someone we would normally mention given his many eccentric views and wild conspiracies theories, but we do like his enmity towards the British upper class and his admiration for Leibniz. Also, he makes an interesting point about Platonists versus Aristotelians. In this regard, Wikipedia says, "LaRouche sees history as a battle between Platonists, who believe in absolute truth, and Aristotelians, who rely on empirical data. Platonists in LaRouche's view include figures such as Beethoven, Mozart, Shakespeare, Leonardo da Vinci, and Leibniz. He believes that many of the world's ills result from the dominance of Aristotelianism as embraced by the empirical philosophers (such as Hobbes, Locke, Berkeley, and Hume), leading to a culture that favours the empirical over the metaphysical, embraces moral relativism, and seeks to keep the general population uninformed. … Left and right are false distinctions for LaRouche; what matters is the Platonic versus Aristotelian outlook."

“Plato was mathematical, Aristotle was biological; this accounts for the differences in their religions.” – Bertrand Russell

“In philosophy ever since the time of Pythagoras there has been an opposition between the men whose thought was mainly inspired by mathematics, and those who were more influenced by the empirical sciences. Plato, Thomas Aquinas, Spinoza, and Kant belong to what may be called the mathematical party; Democritus, Aristotle, and the modern empiricists from Locke onwards, belong to the opposite party.” – Bertrand Russell

We would certainly agree that the world needs to get back on the Platonic track – the road of Truth with a capital “T”, the way of mathematics.

The Aristotelian Rational Soul

Aristotle said that the “rational soul” had two components: the calculating part (*to logistikon*) and the knowledgeable part (*to epistêmonikon*). The calculating part considers the world of change and the knowledgeable part things that do not change. (In Plato’s philosophy, the knowledgeable part would contemplate the eternal, immutable noumenal Forms, and the calculating part the scientific, phenomenal, dynamic world we inhabit.) We might say that the calculating part performs calculus, and the knowledgeable part knows the necessary truths and laws of mathematics, including the theory of calculus. Practical thinking belongs to the calculating part, and “truth” is determined with respect to action, to experimentation and empiricism. Theoretical thinking belongs to the knowledgeable part and “truth” is determined rationally. Modern science chooses to exercise the calculating part of the soul and largely ignores the knowledgeable part. Philosophy tends to do the opposite. What we need is a new philosophical-science which combines both. It’s ridiculous that science and philosophy have become as separate as science and religion.

Aristotle spoke of five virtues of thought: *technê* (productive knowledge), *episteme* (scientific knowledge), *phronêsis* (practical knowledge), *sophia* (theoretical knowledge), and *nous* (intuitive knowledge).

He also spoke of *arete* of the *dianoia* where arete means “excellence or virtue” and *dianoia* means “thought”. The aim is to achieve intellectual excellence of the soul.

The virtues are all complementary and interdependent parts of the whole.

Sophia and epistêmê both belong to the theoretical/thinking part of the soul (*epistèmikon*) while technê and phronesis are concerned with the practical/feeling part of the soul (*logisticon*). Nous bridges both epistèmikon and logisticon because it can discover theoretical principles and also learn from experience to inform practical knowledge.

Others have said that a more natural scheme is a triadic rational soul consisting of the three domains of *phronesis* (practical or moral knowledge, or prudence), *sophia* (intellectual knowledge) and *technê* (productive knowledge).

We might say, in modern terms, that practical knowledge is scientific materialism and empiricism, intellectual knowledge is philosophical and mathematical rationalism, and productive knowledge is craft, design, technology and art. As ever, we need to find an optimal balance between these three and they should work in harmony. In our world, science and technology have an overwhelmingly dominant (and soulless) role. Philosophy, art, craft and design are disastrously relegated to sideshows. Government must address this distortion and deficit.

Aristotle said that there were three basic activities of man: *theoria*, *poiesis* and *praxis*, corresponding to three different types of knowledge: theoretical, the objective of which was truth; poietical, the objective of which was production; and practical, the objective of which was action (and this was further divided into ethics, economics and politics), and a distinction was drawn between *eupraxia* (good praxis) and *dyspraxia* (bad praxis).

Marxism has been called the "philosophy of praxis". As Marx himself said, "Philosophers have only interpreted the world in various ways; the point is to change it."

Many philosophers have promoted the contemplative life (*vita contemplativa*) and spurned the active life (*vita activa*). It's essential for philosophy to have a practical role in society and become the core of society, as Plato envisaged. In tandem with psychology, it could be used to replace many of the functions currently fulfilled by mainstream religion. All citizens should be active, not passive. They should be public citizens, not private. They should be active members of the community. Society must be about positive liberty where everyone makes a contribution, not negative liberty where people go shopping and want the State to leave them alone.

Aristotle asserted that *eudaimonia* "happiness" was the ultimate good for humans, and he said that *eudaimonia* is "activity of soul in accordance with

arête, or ...in accordance with the best and most complete arête". A person must take account of all the *aretai*, both moral and intellectual, to be the best they can be. We should all be striving to be excellent in every area of our lives. We should become the "best" or "most complete" we can be.

Etymologically, eudaimonia consists of the words *eu* ("good") and *daimōn* (a supernatural being in the manner of Socrates' daimon – a guardian angel, a higher self).

Eudaimonia is usually translated as happiness or welfare, but "human flourishing" or "peak actualisation" is probably closer to what Aristotle had in mind.

Aristotle spoke of *megalopsychia* (greatness of soul) and advocated the "great-souled" man or *hyperanthropos* (superman). There are obvious parallels with Nietzsche's *übermensch*, the ideal man.

Energy

Everything has a function (*ergon*): what it characteristically does or accomplishes. The ergon of medicine is health, the ergon of farming is food, the ergon of school is education.

Ergon is derived from ancient Greek ergō, "to work, accomplish"). It means a work or worker who accomplishes something. Ergon ("work") is a deed (action) that fulfils (completes) an inner desire (intention, purpose).

The word energy comes from ancient Greek *energeia* ("activity, operation,") from *energos* ("active, working,") from *en* ("at") and *ergon* ("work, business, action").

Energeia and *entelecheia* (entelechy) are considered interchangeable and both are concerned with actuality, actualisation, completion, performing and fulfilling something's intended purpose.

Energeia can be rendered as "being-at-work". And that's a good definition of energy: it's being at work; the capacity for doing work; work in action; work in progress.

The key point to understand about energy is that it's eternal. It can't be created and it can't be destroyed. It can only change its mode of expression. If something has energy, it *always* has it. If the energy isn't being expressed spatially, it's expressed temporally. Nothing ever stops. *Ever*.

Stupidity

"It is absolutely safe to say that if you meet somebody who claims not to believe in evolution that person is either ignorant, stupid, or insane." -- Richard Dawkins

We would also say that anyone who does not rationally accept ontological mathematics is either ignorant, stupid, or insane – and Richard Dawkins himself is not someone who accepts the primacy of mathematics over all other things. Evolution is simply a function of mathematics. In particular, it is mathematics that allows simple basis functions to be combined to form more complex functions. Some of these will be better adapted to their environment than others and will be naturally selected. Stripped down to its bones, that's all that Darwinian evolution is.

Theodicy

Theodicy (coined by Leibniz) – the "justification of God" *despite* manifest evil. God's justice. From ancient Greek *theos* ("god") and *dike* ("justice").

Modern Philosophy

Here's the quick guide to modern philosophy. Modern philosophy began with Descartes, the first of the rationalist school. The other two major rationalists were Spinoza and Leibniz. The rationalist school was opposed by the Empiricist school led by Locke, Berkeley and Hume. Kant brought about a kind of reconciliation of these opposing schools in his philosophy of transcendental idealism. Fichte, Schelling, Schopenhauer and Hegel all produced new versions of Idealism. Marx turned Hegel's dialectical idealism into dialectical materialism.

Nietzsche, at first a disciple of Schopenhauer, came to reject all "two-world" metaphysical solutions to existence (i.e. all those philosophies that proposed that there was another "truer" world beyond this one). Yet, with his doctrine of "Will to Power" underlying everything, Nietzsche wasn't so different from those he condemned. Nevertheless, his declaration of the Death of God and the whole moral order made his views incendiary. Kierkegaard railed against Hegel's dialectic and turned everything into

Either/Or questions – compelling individuals to leap wholeheartedly one way or another. He and Nietzsche were regarded as the fathers of existentialism, and Heidegger, Sartre and Camus became the leading figures of that school. After existentialism came postmodernism in the form of French philosophers such as Derrida, Baudrillard and Deleuze.

Other figures worth mentioning are Husserl with his phenomenology, a major influence on Heidegger. Then there were analytical philosophers such as Wittgenstein and Russell who gave birth to the staggeringly dull philosophy practised today in most British and American philosophical departments.

Another school that needs to be mentioned is that of materialism. In the ancient world there were many philosophers who thought of everything in materialistic terms, with mind being a sort of extremely rarefied kind of matter, but still matter. Plato, one of the giants of philosophy, was an advocate of immaterialism. For him, there was a degradable, inferior mortal world of matter and a transcendent, imperishable, eternal and perfect immaterial world.

It was never particularly clear what immaterialism was until Descartes introduced the monumentally important distinction of extension (matter) versus non-extension (mind).

Descartes' clear cut definition allowed materialists to deny that there was any world of non-extension, and idealists to assert that extension was a mere phenomenon and that everything was actually mind at the ultimate level.

Thomas Hobbes, a few years older than Descartes, was an ardent materialist and his materialism, mixed with empiricism and the views of those Cartesians who rejected the world of non-extension, became a natural ally of Newtonian physics.

So, whereas philosophy followed a mostly idealist path, materialism became the bedrock of science, and scientific materialism was born.

After Descartes, philosophy was about the mind, while science was about matter. Philosophy has become something of a joke because the mind is a complex subject and yields an enormous amount of speculation. Science on the other hand began to churn out practical, verifiable, reliable theories that materially transformed the world.

Science is today regarded as a key subject while philosophy is rarely treated seriously. Thanks to Freud, Jung, Adler and others, psychology has further diluted philosophy's position. In the shape of postmodernism,

philosophy has become a kind of advanced cultural commentary and a form of sophisticated literary criticism. It never tackles any "big" questions, other than to question what we mean by big questions and to point to the impossibility of ever finding any answers. Answers themselves are viewed with extreme cynicism and as expressions of politics and culture.

As for the other main strand of philosophy – analytical philosophy – that too has abandoned the big questions and laboriously concentrates on the accuracy of every word in a sentence. Analytical philosophy expresses nothing important extremely precisely.

Philosophy has effectively died. Only philosophical materialism has prospered – as science! Darwinian evolution has also fed straight into the all-conquering materialist view. Today, a great proportion of thinking people are secularist, atheist, scientific materialists. "Mind and spirit" have died and everyone concentrates on body. More and more researchers are trying to explain mental functions purely on the basis of materialistic brain processes.

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Another philosophical school of note is the Utilitarianism of Jeremy Bentham and John Stuart Mill. This is based on "the greatest good of the greatest number" and the maximisation of happiness. Mill wrote, "The creed which accepts as the foundation of morals, Utility or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure and the absence of pain; by unhappiness, pain and the privation of pleasure." Actions are to be judged on their consequences in terms of all those concerned with them, and the consistent aim is greatest happiness of the greatest number.

Jean-Jacques Rousseau is worthy of consideration on his own. He was an outstanding political philosopher whose ideas were immensely influential on the Illuminati leaders of the French Revolution. Greatly admired by Hume and Kant, his ideas were taken up in many spheres.

He is also strongly linked to romanticism. He was no slavish admirer of civilisation and often yearned for a more natural type of man. His concept of the "noble savage" as the prototype of humanity became famous. With his brilliantly analytical mind combined with incredibly strong passions, Rousseau encapsulated Logos and Mythos with equal intensity. Nietzsche

was no fan of Rousseau, considering him an example of unsublimated will to power (with Goethe being presented as an exemplar of sublimated will to power). Nietzsche saw in Rousseau a kind of yearning for primitivism and a return to nature. He viewed Rousseau as a revolutionary demagogue, seductively appealing to the rabble.

It's rather extraordinary that Nietzsche disliked Rousseau so intensely because the uncontrolled, almost bestial passion Rousseau sometimes seemed to advocate was exactly the same as the lawless Dionysian energy Nietzsche himself wrote about with considerable approval in *The Birth of Tragedy*. In fact, right to the end, Nietzsche presented himself as "Dionysian man". In truth, "Apollonian man" would have been more appropriate because, by the end of his writing career, Nietzsche's Dionysus was the representative of *sublimated* will to power i.e. controlled by Apollonian forces. The original Dionysus was beyond control. Nietzsche's Apollonian Dionysus certainly wasn't.

Nietzsche may in fact have seen something of his own shadow in Rousseau. If Nietzsche had been left wing rather than elitist, he could easily have been a new Rousseau or Marx. Nietzsche, an extremely passionate man, yet also possessed of a brilliantly rational mind, is, with Rousseau, a model of the type of humanity the Illuminati would like to see. The Illuminati concept of "Sin for Salvation" is where Dionysian man must be given his dues, and his passions must not be completely sublimated.

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A final philosophical school is that of pragmatism, championed by the Americans William James and John Dewey. James said, "Ideas become true just so far as they help us to get into satisfactory relations with other parts of our experience." According to this view, truth and reality are man-made. Another pragmatist, F. C. S. Schiller, denied "there is an objective world given independently of us and constraining us to recognize it."

We can see that philosophy has tried everything and reached the end of the road. Like art and religion, philosophy has died. According to Francis Fukuyama, history has more or less died too. Everything has died.

We need a rebirth. What we need to do is go back and correct our errors. We need to get it right this time. All of humanity's mistakes and fuck-ups are there for all to see. We have endless theories. Now we need to identify the

right ones.

We need to breathe new life into religion, history, art, philosophy, science, psychology, sociology and mathematics. By creating grand syntheses, we can define a new reality – the reality of the divine human race. By going back in order to understand ourselves, we can then launch ourselves forward like never before and establish an entirely new humanity.

Old Humanity has died. Now it's time for New Humanity, the new human, the *hyper human*.

Illuminism is the bedrock of the New World Order. The Illuminati have already discovered the Grand Unified Theory of Everything. Now it is necessary to implement it on a global scale. Everything will be different. Everything will be new. We can become creators. We can all become Gods!

Universal Character: *Characteristica Universalis*

Francis Bowen – "Another proof of the unequalled presumption, as well as the marvellous genius of Leibniz, was his scheme of a universal and real character; that is, of a writing which should express all thought by a series, not merely of conventional, but of natural symbols, having the utmost brevity and precision, and equally intelligible to men of all nations and tongues under heaven. Chimerical as such a scheme may appear, it cannot be denied that, in the Arabic numerals and the symbolic notation of Algebra and the Infinitesimal Calculus, to which that of Chemistry, and in some degree of Logic, has recently been added, we have approximations to such a character, carried out on a small scale, indeed – mainly limited to the relation, of quantity, but of marvellous power in abbreviating and facilitating the most abstruse processes of thought as well as the communication of it to others. In fact, could Leibniz now revisit the earth, he might well say of these very improvements in the language of Chemistry and Logic, the vast importance which only the adepts in these two sciences can thoroughly appreciate, 'This is my scheme; so far as it has gone, it is the very realization of my endeavour. I gave out the problem, I indicated the means of solving it, and the advantages which would follow from its solution; and only the multifarious occupations of my busy life prevented me from accomplishing more in this direction, by my unassisted efforts, than all the savans of Europe have done by a century and a half of labour.' As it was, the project furnished only one other illustration of the philological attainments, the Philosophical genius and

the Titanic aims of the man who could thus strive to unite all the nations of the earth in the bonds of common religious faith and a universal language. If the person ever lived who could have remedied the catastrophe of Babel, furnished a common method for all the sciences, and blotted out all the differences between the churches, that man was Leibniz."

Leibniz's pursuit of an "algebra of reasoning" was the supreme task of his life. His ambition was unparalleled.

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What Leibniz had in mind was really a supercomputer using a special computer language where every possible statement could be turned into a precise mathematico-logical symbolic statement to which logical operators could be applied, yielding precise answers. He was using early eighteenth century language for describing hardware and software, for describing a universal programming language that could eliminate all the confusion of everyday languages, and thus solve all problems precisely. It would be possible to calculate absolutely everything with this programming language – "God's language".

Analytic philosophers are preoccupied with the precision of sentences and whether they are strictly meaningful. Sadly, it's not at all clear that everyday language is suitable for conversion into anything precise. Everyday language seems to thrive in a kind of twilight zone of ambiguity. For Leibniz's system to work, human beings would need to be much closer to computers than people; enormously more precise and logical. Nevertheless, he had effectively heralded the birth of the computer age.

The Conspiracy

The genius logician Kurt Gödel was certain that not only was the *characteristica universalis* feasible, it had actually been completed. Given the importance Leibniz attached to the project, it was astonishing to Gödel that a detailed treatment was conspicuously absent from Leibniz's published work. He became convinced that a vast conspiracy extending down the ages was in place to conceal the truth that a few people had succeeded in producing a Leibnizian "God machine" and were using it to run the world to

their own advantage. The machine's most brilliant operators, Gödel believed, had used it to solve all of the problems of existence and become Godlike. If only all of Leibniz's papers about the *characteristica universalis* were released, Gödel thought, the whole world would be able to benefit. Sinister forces were preventing this from happening. He became obsessed with this alleged conspiracy and it haunted his last years. He virtually stopped eating because he was convinced "they" were trying to poison him.

Gödel's Philosophical Viewpoint

Gödel was one of Leibniz's greatest admirers and recognized him for the astonishing genius he was. Gödel's own views are extremely close to those of Leibniz. He listed his position as follows:

1) The world is rational.
2) Human reason can, in principle, be developed more highly (through certain techniques).
3) There are systematic methods for the solution of all problems (also art, etc.).
4) There are other worlds and rational beings of a different and higher kind.
5) The world in which we live is not the only one in which we shall live or have lived.
6) There is incomparably more knowable *a priori* than is currently known.
7) The development of human thought since the Renaissance is thoroughly intelligible.
8) Reason in mankind will be developed in every direction.
9) Formal rights comprise a real science.
10) Materialism is false.
11) The higher beings are connected to the others by analogy, not by composition.

12) Concepts have an objective existence.

13) There is a scientific (exact) philosophy and theology, which deals with concepts of the highest abstractness; and this is also most highly fruitful for science.

14) Religions are, for the most part, bad -- but religion per se is not.

This is a highly Platonic stance and is radically at odds with scientific materialism. It ought to be rather alarming to scientists that almost all of the greatest logicians in history have opposed the ideology of scientific materialism. The Illuminati endorse many of Gödel's views and have the highest possible respect and admiration for him.

The God Machine

"[Leibniz] cherished throughout his life the hope of discovering a kind of generalized mathematics, which he called *Characteristica Universalis*, by means of which thinking could be replaced by calculation. 'If we had it,' he says, 'we should be able to reason in metaphysics and morals in much the same way as in geometry and analysis.' If controversies were to arise, there would be no more need of disputation between two philosophers than between two accountants. For it would suffice to take their pencils, to sit down their slates, and to say to each other: Let us calculate.'" -- Bertrand Russell

"The Latin term *characteristica universalis*, commonly interpreted as *universal characteristic*, or *universal character* in English, is a universal and formal language imagined by the German philosopher Gottfried Leibniz, able to express mathematical, scientific, and metaphysical concepts. Leibniz thus hoped to create a language usable within the framework of a universal logical calculation or calculus ratiocinator. The *characteristica universalis* is a recurring concept in the writings of Leibniz. The concept is sometimes paired with his notion of a *calculus ratiocinator* and with his plans for an encyclopaedia as a compendium of all human knowledge." -- Wikipedia

"The *Calculus Ratiocinator* is a theoretical universal logical calculation framework, a concept described in the writings of Gottfried Leibniz, usually paired with his more frequently mentioned *characteristica universalis*, a universal conceptual language." –Wikipedia

"...like his predecessor Pascal, [Leibniz] was interested in the construction of computing machines in the Metal. ... just as the calculus of arithmetic lends itself to a mechanization progressing through the abacus and the desk computing machine to the ultra-rapid computing machines of the present day, so the calculus ratiocinator of Leibniz contains the germs of the machina ratiocinatrix, the reasoning machine." --Wiener

"Hartley Rogers saw a link between the two, defining the *calculus ratiocinator* as 'an algorithm which, when applied to the symbols of any formula of the *characteristica universalis*, would determine whether or not that formula were true as a statement of science.'" -- Wikipedia

“A classic discussion of the calculus ratiocinator is Couturat who maintained that the *characteristica universalis* --and thus the calculus ratiocinator--were inseparable from Leibniz’s encyclopaedic project. Hence the *characteristic*, *calculus ratiocinator*, and *encyclopaedia* form three pillars of Leibniz’s project.” -- Wikipedia

“Leibniz said that his goal was an alphabet of human thought, a universal symbolic language (characteristic) for science, mathematics and metaphysics. According to Couturat, ‘In May 1676, he once again identified the universal language with the characteristic and dreamed of a language that would also be a calculus—a sort of algebra of thought.’ This characteristic was a universalisation of the various ‘real characteristics’. Couturat wrote that Leibniz gave Egyptian and Chinese hieroglyphics and chemical signs as examples of real characteristics writing: ‘This shows that the real characteristic was for him an ideography, that is, a system of signs that directly represent things (or, rather, ideas) and not words, in such a way that each nation could read them and translate them into its own language.’”

“And although learned men have long since thought of some kind of language or universal characteristic by which all concepts and things can be put into beautiful order, and with whose help different nations might communicate their thoughts and each read in his own language what another has written in his, yet no one has attempted a language or characteristic which includes at once both the arts of discovery and judgement, that is, one whose signs and characters serve the same purpose that arithmetical signs serve for numbers, and algebraic signs for quantities taken abstractly. Yet it does seem that since God has bestowed these two sciences on mankind, he has sought to notify us that a far greater secret lies hidden in our understanding, of which these are but the shadows.” -- Leibniz

“We have spoken of the art of complication of the sciences, i.e. of inventive logic... But when the tables of categories of our art of complication have been formed, something greater will emerge. For let the first terms, of the combination of which all others consist, be designated by signs; these signs will be a kind of alphabet. It will be convenient for the signs to be as natural as possible—e.g., for one, a point; for numbers, points; for the relations of one entity with another, lines; for the variation of angles and of extremities in lines, kinds of relations. If these are correctly and ingeniously established,

this universal writing will be as easy as it is common, and will be capable of being read without any dictionary; at the same time, a fundamental knowledge of all things will be obtained. The whole of such a writing will be made of geometrical figures, as it were, and of a kind of pictures — just as the ancient Egyptians did, and the Chinese do today. Their pictures, however, are not reduced to a fixed alphabet... with the result that a tremendous strain on the memory is necessary, which is the contrary of what we propose." -- Leibniz

"Leibniz's program of a universal science (*scientia universalis*) for coordinating all human knowledge into a systematic whole comprises two parts: (1) a universal notation (*characteristica universalis*) by use of which any item of information whatever can be recorded in a natural and systematic way, and (2) a means of manipulating the knowledge thus recorded in a computational fashion, so as to reveal its logical interrelations and consequences (*the calculus ratiocinator*)." -- Rescher

"Leibniz pursued the invention of an alphabet of thought (alphabetum cogitationum humanarum) that would not only be a form of shorthand but a formalism for the creation of knowledge itself. He sought a method that would permit 'truths of reason in any field whatever to be attained, to some degree at least, through a calculus, as in arithmetic or algebra.' The program of such a lingua philosophica or characteristica universalis was to proceed through lists of definitions to an elementary terminology encompassing a complete encyclopaedia of all that was known. Leibniz connected this plan with others that he had, such as the construction of a general language for intellectual discourse and a rational grammar, conceived as a continuation of the older grammatica speculativa." -- Jürgen Mittelstrass and Eric J. Aiton

"[Combining metaphysics with mathematics and science through a universal character would require]... a kind of general algebra in which all truths of reason would be reduced to a kind of calculus. At the same time, this would be a kind of universal language or writing, though infinitely different from all such languages which have thus far been proposed; for the characters and the words themselves would direct the mind, and the errors — excepting those of fact — would only be calculation mistakes. It would be very difficult to form or invent this language or characteristic, but very easy to learn it without any dictionaries." – Leibniz

“I think that some selected men could finish the matter in five years.” -- Leibniz

“And so I repeat, what I have often said, that a man who is neither a prophet nor a prince can ever undertake any thing of greater good to mankind of more fitting for divine glory.” -- Leibniz

“It is true that I once planned a new method of calculation proper to subjects having nothing in common with mathematics, and if this manner of Logic were put into practice, all reasoning, even analogical ones, would be carried out in a mathematical way. Then modest intellects could, with diligence and good will, not accompany but at least follow greater ones. For one could always say ‘let us calculate’ and judge properly, insofar as reason and the data can furnish us the means to do so. But I do not know whether I will ever be able to execute such a project, one requiring more than one hand, and it would even seem that humanity is not yet sufficiently mature to pretend to the advantages to which this method could lead.” -- Leibniz

What Leibniz had in mind was something akin to a “thinking calculator” (or, more ambitiously, a full-blown computer that could carry out our thinking for us, without making any mistakes). With a normal calculator, people with little interest in arithmetic, and equally little capability, can get the right answer as long as they know how to input the numbers and use the arithmetical signs properly. With his much more ambitious rational calculator, all of the ideas of metaphysics, for example, would exist as a signs and, combined with logical operations defined by Leibniz (he was of course one of the world’s greatest logicians), a simple person would be able to perform metaphysical calculations and obtain the sorts of answers that the greatest thinkers would produce.

Leibniz’s grand project was to create a second language to be used all across the world. Everyone would be able to communicate with each other using this language and it would be capable of producing much more powerful results than any language hitherto, thus accelerating the spread of knowledge and understanding to an astounding degree. Imagine a language that somehow combined the elements of mathematics, science, metaphysics, logic and normal language in one brand new symbolic language that could be learned easily by everyone.

He was convinced his project would revolutionize human reasoning and

lead humanity out of the long and dark labyrinth of ignorance. It would bring solutions to humanity's most urgent problems. Imagine providing the most stupid person with a calculating instrument that would allow him to emulate the world's most logical thinkers. Nothing would transform the world more fully. It would be a true Philosopher's Stone. It would turn all base metal (ignorant people) into gold (those capable of making Godlike advances to the human condition). The scope of Leibniz's ambition was simply breathtaking.

Nowhere

A soul is a point – a precise location of experience, but not physically, dimensionally located. An immaterial, unphysical source of experience is purely subjective, not objective. It is *mind*.

Relations of Ideas versus Matters of Fact

Hume's Fork: statements are divided into two types:

1) Statements about ideas. These are analytic, necessary statements that are knowable *a priori*. They are ANALYTIC propositions.

2) Statements about the world. These are synthetic, contingent, and knowable *a posteriori*. They are SYNTHETIC propositions.

Relations of ideas are mathematical or logical and cannot be denied without contradiction. They are discovered by intuition or deduction. They provide *a priori* knowledge.

Matters of fact are discovered by observation and induction (e.g. all swans are white). They can be denied without contradiction (e.g. some swans are black). They are known *a posteriori*.

David Hume deprived thinking of all certainty except in regard to logic and mathematics. In this, he was following Leibniz. In fact, only *a priori* relations of ideas and analytic ideas generate certain knowledge. If the universe is entirely mathematical and logical, then we can acquire certain knowledge of it. We can gain absolute knowledge of the universe *a priori* i.e. we can know the precise rules of the game, but we do not know how the game will actually be played.

We can think of life as a game of chess. To learn chess, we talk to someone who knows the game, or we read a book about it. Unfortunately, no one can teach us the rules of existence. We have to find them out for ourselves. But they're really rather easy. They're the laws of mathematics and logic.

But knowing the laws of chess does not tell you how the game will unfold. There are countless permutations. And this is exactly how life unfolds. The rules of the game are fully known *a priori*, but how the game will actually be played – who knows? It depends on how all of the players make their moves,

and how they keep making new moves in response to the moves of others.

So, knowing how the game is played doesn't tell us how it will actually play out. The rules and laws of the game are the Platonic Forms – they are perfect, eternal and immutable. They can never change under any circumstances. They can never come into existence or go out of existence. They can never be transformed. They are fixed forever. The rules of the game now are the same as they have always been and always will be.

Is it not an astonishing thing that the rules of the game are eternal? How is that possible? This is perhaps the ULTIMATE question. The only way to answer it is to realise that it means that these rules are ENCODED in the fundamental units of existence. And that can be true only if the fundamental units of existence are mathematical objects that come equipped with the entire laws of mathematics. They are literally built in. And that can be true ONLY in an infinite system of monads, each of which contains infinite numbers (infinite energy). All of the rules of mathematics and logic are automatically present in an entity (monad) containing ALL numbers. The complete set of numbers IS the complete set of rules and laws of mathematics and logic.

Both the fundamental units of existence AND the laws of existence are therefore eternal, and the laws are encoded in the units. That is the only logical way to explain existence. It is impossible for the laws of existence to be "free-floating" and nebulous. They must be PRESENT in the fundamental units. Equally, it is impossible for the fundamental units to exist *without* the laws of existence built in. The units of existence and the laws of existence must be indissolubly linked – and that can be true only mathematically. There is no other answer, no other possibility.

It's as if every monad is a living game of chess. It has the laws of chess encoded in it, and it immediately starts playing and making its moves with all the other monads. Existence is a self-perpetuating, eternal chess game. A Cosmic Age comes to an end when the game reaches not Checkmate but Stalemate – which corresponds to all players being perfect – being GODS. No one has any moves. The game must begin again. DIVINE SUICIDE must take place – the resetting of the cosmic game.

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The question of eternal truths is critical to understanding the nature of

existence. There can be no existence at all without eternal truths because these define existence.

1 + 1 = 2 is *always* true. This is a timeless truth. It's a truth that didn't come into existence and can't go out of existence. It is immutable. It is perfect. It belongs to Plato's domain of absolute truth. This is the necessary *a priori* domain for anything that will happen in the universe. This is the domain of the laws of physics, of the rules of the existential game. Scientists have never been able to explain where the laws of physics were prior to the Big Bang in order to be able to direct the Big Bang in the first place. And if they came into existence at the same time as the Big Bang – then where and how? And how do the laws interact with matter? Science has no answer. It doesn't even acknowledge or grasp the problem.

The laws of existence and the units of existence must be one and the same. The units of existence must come with the laws pre-loaded, as part of the units' fundamental nature. Only mathematics offers that possibility.

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Mathematics is unarguably eternal. "God" however is not.

The concept of God does not of necessity contain the concept of eternity. There is no contradiction by denying the eternity of God. How we define God is arbitrary. We might say, "God is eternal", or we might say, "God starts off as potentiality and becomes God as actuality, but is not *always* God since God is perfect actualisation".

How we define God is up to us. 1 + 1 = 2 is not up to us. We can't change this definition by arbitrary decree, as we can with God.

If existence is made of numbers, as Pythagoras asserted, then the laws of mathematics are ipso facto present too. We have everything we need for existence. We have the existential units and we have the laws that they obey – in one perfect package. There is no need for anything else.

Scientific rationalism versus Scientific Empiricism

Today, science is an empiricist subject, but this was not always so. Many of the greatest contributors to science were, like Descartes and Leibniz, rationalists. There is no reason, beyond ideology, why science has rejected rationalism in favour of empiricism, and we say that for science to get back

on track it must return to its rationalist roots.

To illustrate the difference between scientific rationalism and empiricism, let us return to the idea of a cosmic chess game.

Imagine two invisible Godlike chess players sitting at the board and making their moves. Now imagine two scientists, one rationalist and one empiricist, and how they approach the task of understanding the "God Game".

Let's go with the empiricist first. He concentrates on the events of the game – how the pieces move i.e. he observes what's happening. He has *evidence* for his theories. The trouble is, his interpretation of the game is continually changing. He devises theories that are continually refuted or have to be refined.

So, for example, he initially puts forward a theory that pawns move one square forward. Then he has to revise this because he observes that they can advance two squares, so he proposes that pawns can advance by one or two squares, but then he realises that the pawn moving two squares at once can only happen on the first occasion of the pawn's movement, and at no other time. Then he makes a new discovery – pawns can move diagonally – when they take a piece. All the while his theory of pawns is undergoing radical changes. At each stage, he thought his theory was correct and experimentally verified, but nevertheless, the experimental facts kept contradicting him and he had to keep changing his theory. Horrifically, he eventually made the shattering discovery that a pawn – if it reaches the opposite end of the board becomes an entirely different piece, usually the most powerful piece of all – the Queen. Who knew? Who guessed? Who could possibly have predicted such a thing? Utterly impossible.

Then he also come across the phenomenon of castling – again, there was no possible way any theory could have predicted such a mind-bogglingly bizarre manoeuvre that seemed to contradict all the other rules and expected modes of movement of the game.

Nevertheless, the empirical scientist is very smug. He says he has applied his scientific method, and has changed his theories as the facts change. He has gained more and more knowledge of the game and can begin to gain a deep understanding of what's happening.

He's right, up to a point. The trouble is that he can NEVER attain any final knowledge of the game. He has no idea when some new oddity – another weird castling manoeuvre or pawn promotion scheme – will come along. His

understanding of the game will always be provisional. He can never definitely claim to know the game of chess. All he can say is that he has performed many observations, explored many different theories and refined them where necessary, and now he has an understanding of the game regarding which he is extremely confident. But he concedes that there may be additional mysteries and he may need to change his theory of the game yet again i.e. his theory of the game is always provisional. It can *never* be complete. The very nature of the way he has approached the task has rendered it impossible for him to ever arrive at a Grand Unified Theory of Everything. Scientists can never deliver a comprehensive theory. It is incompatible with empiricism, the ruling ideology of science.

A scientific rationalist approaches the God Game entirely differently. He doesn't even watch how the game is played (no observation, no experimental facts, no empiricism). No, he is interested in the absolute, definitive truth of the God Game – the immutable, eternal, perfect Platonic Form of the game, the divine template.

If we imagine chess as mathematics then it turns out that simply by studying the pieces (numbers) we can work out all of the ways in which they relate to each other and interact. We can work this out before a single move is made. Moreover, we will know all about castling and pawn promotion – because it's all defined *a priori*.

The rationalist does not know how the game will actually be played – that's up to the players – but he knows exactly what moves they *can* play. He knows all possible moves, but not which ones will actually be chosen. So, the rationalist acquires definitive knowledge of chess. He understands the rules and laws of the God Game in their entirety. What he does not know is what moves will actually be played. If he did know then there would be no such thing as free will in the universe.

So, we see that the rationalist relies exclusively on analytic *a priori* knowledge of the game and can establish, without contradiction, the whole nature of the Game. The empiricist, on the other hand, relies on synthetic *a posteriori* judgements and can never arrive at a definite understanding of the Game because a new observation can change his theory at any time.

The empirical approach has proved useful but it's time for rationalism to assume its rightful, dominant role. It's time for the rebirth of rationalism.

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Illuminism asserts that the laws of existence are Platonic, analytic and *a priori* – and the discipline of scientific rationalism (ontological mathematics) should be concerned with this. However, this enterprise can be assisted by the synthetic *a posteriori* judgments of empirical science. But it must be understood that only rationalism offers absolute truth.

Illuminism denies that there are any *synthetic a priori* judgements (which were decisive in Kant's philosophy). Kant claimed that the statement, "Every event has a cause" was *synthetic a priori*. He also maintained that scientific, mathematical and moral judgments are all *synthetic a priori*.

In fact, all mathematical statements are, as Leibniz maintained, *analytic a priori*. As for cause and effect, that is inbuilt into mathematics, hence is also *analytic a priori* i.e. "effect" is contained in the definition of cause (it is the necessary and inevitable evolution of the system; if you specify the cause, the particular effect is sure to follow as an absolute, inevitable requirement of mathematics). Science is *synthetic a posteriori* (hence cannot provide absolute truth). Morality is also *synthetic a posteriori* (hence is as incapable of providing absolute truth as science).

Only *analytic a priori* statements are Platonic, absolute truths.

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Existence is Platonic. It has two essential components: a static part (the "being" of Parmenides) and a dynamic part (the "becoming" of Heraclitus). However, Plato was wrong that there was a transcendental domain of Forms. Aristotle was also wrong that the Forms are immanent in matter. Instead, the basic things of existence – numbers – are both dynamic and static. They are dynamic in their ontological form (as energy), and they are static in terms of the rules of how they relate to one another (the laws of mathematics).

Existence consists of the following ingredients:

1) An infinite number of monads (zeros). Monads are dimensionless, immaterial, mathematical points. They are static. They are subjects – centres of experience and thought. They are eternal.

2) A monad contains an infinite amount of energy, but this infinite energy sums to zero. There is infinite positive energy (real numbers), cancelled by infinite negative energy (real numbers) and infinite positive energy (imaginary numbers), cancelled by infinite

negative energy (imaginary numbers). A number is ontologically an energy frequency, and each monad contains all possible frequencies, all cancelling to zero.

3) A monad is zero in two senses. It is zero in terms of being a dimensionless point, and it is zero as the resultant of a perfect balance of numerically opposite energies.

4) So, the number zero paradoxically occupies no space and yet contains infinite energy in all mathematical directions (which all sum to zero). It is both nothing and everything, and what could be a better unit of fundamental existence than that? Every monad contains all possible numbers.

5) By virtue of containing all possible numbers, monads also contain the complete laws of mathematics i.e. every monad perfectly understands the mathematical DNA of the universe since each one is itself an existential encapsulation of that DNA. Just as all the cells in the human body contain the DNA instructions for constructing the whole body, so all the monads in the universe contain the instructions for generating the whole of mathematics. When any two mathematical entities encounter each other, the laws of what will happen are already encoded in both of them.

6) Monads are eternal and so are the laws of mathematics that are encoded within them. These provide the necessary and sufficient conditions for everything else that will happen in the universe. They pre-exist everything else.

7) Descartes believed that all human knowledge could eventually be mathematized. He was right.

8) Mathematics is inherently universal because it is fully encoded in the basic units of existence. Everything in the universe is mathematical. It is the common language of existence. Any rational alien species would be able to understand us via mathematics.

9) Mathematics is the same everywhere, in every part of the universe. There are no exceptions, no places where mathematics does not

apply. There are no gaps. There are no non-mathematical entities. There is no non-mathematical God. There is no entity that creates mathematics. Mathematics is everything. Mathematics is alive. Mathematics is mental, yet also gives rise to what we observe as the material world.

10) "No one quite knows what mathematics actually is, and some mathematicians aren't very sure themselves. It's still not clear whether mathematics is something we *invent* or something we have *discovered*." – Dave Robinson. Mathematics is ontology. Mathematics is ontological. Mathematics is what IS. There is nothing else. We ARE mathematics. That is what we discover when we are sufficiently rational. We are all expressions of mathematics. It is impossible for human minds to construct something as infinitely rich as mathematics, that so successfully describes our universe down to the finest detail. Given that it is impossible for anything else to describe our world so accurately, it is also impossible to conclude that the universe is not mathematical.

11) It is inconceivable that any Grand Unified Theory of Everything would not be expressed entirely mathematically. All of the great theories of science are all expressed entirely mathematically. Science could not exist without mathematics.

12) All investigators of reality are ultimately mathematicians decoding the mathematical secrets of the universe.

13) Mathematical "relativists" or "formalists" are those who believe that mathematics is a human invention. They claim that it is a closed and empty system of deductions generated from a set of self-evident initial axioms. They say it can model truth but never be the truth itself. Yet, of course, they present no alternative to mathematics as to what the truth really is, and they don't even have any remotely plausible candidate, so their denial of mathematics being the truth is irrational. They claim that mathematics merely "models" some other truth, but how can it? What could mathematics possibly model that was not in fact mathematical itself? Of course mathematics is a CLOSED system. That's the whole point! That's why it can give us

the absolute and definitive answer to existence. There is nothing outside it. It is closed and contains all answers. To say that it is "empty" is absurd. On the contrary, it is "full". It contains everything there is to contain.

14) The critics of mathematics say that because it is a closed system, it's impossible for it to provide us with "new" knowledge about anything other than itself. Again, the critics fail to grasp that there is NOTHING that is not mathematical. By providing knowledge about only itself, it in fact provides ALL knowledge.

15) It's useful to compare chess with mathematics. The infinite monads provide the "board" on which the cosmic God Game is played. However, the monads are also the chess pieces. Moreover, they are living chess pieces. Each piece comes complete with all the laws of the game encoded within it. The only thing that remains is for the game to be actually played.

16) The universe is a self-playing game, a self-organising, self-optimising system. The universe is solving itself. It is the ultimate multi-dimensional equation. It is an equation so complex it requires the whole universe to solve it, and it takes an eon to accomplish it. As soon as it arrives at the solution, it begins again! This is an equation that has infinite variables (monads), and will go on solving itself for eternity. It is an equation that can never end.

Zugzwang

Zugzwang (German: “compulsion to move”). This is a chess term describing a situation where whatever move a player makes, it will put him at a disadvantage. He would prefer to make no move at all, yet he must. His position will be significantly weaker than if it were his opponent’s turn to move. In some chess matches, a win is possible only by putting the opponent in *Zugzwang.*

The most interesting situation of *Zugzwang* is “reciprocal *Zugzwang*”. Here, only the player to move is technically in *Zugzwang*, but if the other player then makes an imprudent move, he will be the one trapped in *Zugzwang*.

In game theory, *Zugzwang* means that a player in an otherwise *winning* position will now definitely lose because of the necessity of making a disadvantageous move.

We are all compelled to move. Some of us get our timing right; many of us get it wrong.

The Vanishing "I"

For Descartes, "I" is entirely separate from the body. "I" is consciousness. To stop being conscious is to cease to exist. If "I think therefore I am" is the essence of our existence then not to think is not to *be*. If you stop thinking, you vanish. Therefore we *must* think in our sleep and be conscious (or differently conscious) – for otherwise we would not be. Likewise, when we die, we continue to be conscious – because otherwise we would have become non-existence.

Descartes simply removes the soul (mind, consciousness) from the material plane. To be, to be an "I am", is to be a thinking, conscious agent. The soul is thinking. That's what it does. That's what it is. Anything that doesn't think doesn't have a soul (so animals, for Descartes, had no souls).

Human beings have two modes: one mortal (the body), and the other immortal (the soul).

"The physical world is made up of one single substance but each human mind is unique and so each one is a separate substance. I can't be certain that I exist when I am not thinking; my existence depends on my thinking." -- Descartes

"My existence is independent of my body. From this I know I am a substance, a whole essence whose nature is simply to think, which does not require any place or time or depend on anything in order to exist." -- Descartes

Leibniz radically shook up the Cartesian view, and made it much more coherent and plausible, by introducing the concept of *unconscious* thinking. If the unconscious can think then ALL unconscious entities – animals, plants and even minerals – can be said to have a soul, and no one potentially "vanishes" into non-existence if they go to sleep (they simply switch temporarily from conscious to unconscious thinking).

However, Leibniz certainly agreed with Descartes that each soul was a formally separate substance and that its existence was independent of any body, or anything else. This can never be stressed enough: we are all immortal, nothing can destroy us, nothing can send us to hell, and nothing can delude us that it's our "Creator", upon whom we are therefore entirely dependent. The concept of the all-powerful Creator, who controls the destiny

of all of us, really is the most grotesque idea of all time, and we have the Jews to "thank" for it. This is the keystone of master-slave thinking and it has infected the whole world. Everyone you look, there are master-slave relationships and institutions. The Creator is the ultimate master and that makes the Jews the ultimate slaves. But, of course, they don't see themselves as slaves at all. No, they confer upon themselves the mad title of "Chosen People". (In other words, they are not any old slaves, but Jehovah's most special and prized slaves, and they think that then elevates them above slavery!) The fact that the Jews obey 620 COMMANDMENTS *proves* that they are the most slavelike people in the world. The Jewish mentality is mired in masochism and slavery, and you can see the same traits in the two Jewish heresies of Christianity and Islam.

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Descartes used "mind", "soul", "intellect" and "consciousness" interchangeably. Leibniz separated mind and soul from intellect and consciousness. Intellect and consciousness were qualities that minds/souls could develop but they weren't "givens".

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Science fiction writer Philip K Dick wrote of *Substance "D"* – Death. Does that mean that Substance "L" is Life? That gives us the problem of Cartesian dualism all over again. How do Substances D and L interact given that they are so different; in fact the opposites? Scientific materialism has *never* accounted for how life can arise from lifelessness, and indeed it never can.

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The Monadic Mind Field – the cosmic amniotic fluid, the place where "oceanic" feelings of oneness are experienced. *Nirvana*.

Abolition

Einstein abolished the ether because it was an undemonstrable hypothesis. Centuries earlier, Bishop Berkeley abolished the material world on exactly

the same grounds! Why is Berkeley's manoeuvre regarded as ridiculous and Einstein's as brilliant?

Why?

Kurt Gödel was called "Mr Why" by his family.

Humans are quintessentially "Why?" machines. We are always asking why. The trouble is that most people give themselves ludicrous Mythos answers rather than rational Logos answers.

The Jews were defeated and enslaved by the Babylonians and Romans because these were much greater powers. That's the self-evident Logos explanation. To the Jews, they were defeated because they weren't good enough Jews, because they had had offended their God. To their Mythos way of thinking, it was impossible that anyone could defeat them because they had the all-powerful Creator of the universe on their side. Therefore, to account for defeat, they were forced to the conclusion that God had abandoned them or was displeased with them in some way. That could happen only if they had somehow broken their solemn covenant with him. So, rather than try to build a bigger and better army (the rational thing to do), the Jews prayed harder and became even more fanatically committed to religious rituals and commandments (the mad thing to do). We see much the same thing with Muslims in the present day. Rather than try to match the power of America by turning to technology and science, the Muslims get on their knees and pray to Allah more!!!!

The Mind of God

God's mind is made of infinite zeros. God's mind is literally "nothing". It's an infinite, glittering array of monads, the mental light of the cosmos. And yet it is never anything other than nothing, and that's the most inspiring thing of all. God's mind is the eternal Void!
Imagine the most remarkable mind of all: a mind composed of infinite other minds. Is that not the true Mind of God?

Imagine a human brain comprising brain cells that are themselves "persons". Brain activity becomes a collaboration between all of these different persons. The output at the end is greater than the sum of its parts. The output is *divine thinking*, the thoughts of God – the Absolute, unique cosmic God who can have no imitators.

The Ant Colony Brain

Imagine brain cells as the equivalent of ants. The whole brain is the ant colony itself. Just as ant colony displays incredible intelligence and organisation despite each individual ant having almost zero intelligence, so the brain can display remarkable intelligence despite the lack of intelligence of individual brain cells.

Imagine that the ant colony achieves a kind of colony consciousness, a collective consciousness, into which all the individual ants tune and can be directed, and to which they continually feedback their information? Equally, perhaps all of our individual brain cells acting together create a unified consciousness, which then feeds back to all of the brain cells, and they to it.

Imagine the whole of humanity as an ant colony. Could we not achieve a collective consciousness for our human society?

In fact, is a religion such as Islam not a kind of collective consciousness of all Muslims? They are all bound by a single code (the Koran), providing them with all the instructions they need to be a Muslim. They all have the same belief system, gluing them together. Their behaviour in any situation is highly predictable because they are not "individuals": they are a collective.

The Wheel of Life

The universe is a *Zoetrope* – a wheel of life, spinning through eternity, giving birth to every possibility. Everything that can happen will happen. Everything not forbidden is compulsory.

God

God is the highest, most perfect monad, the clearest monad, the monad of monads. Where other monads are partly passive, God is pure activity.

Hyper Reason

The Illuminati are Leibnizian hyperrationalists. We are much more rational than scientists, atheists, skeptics and agnostics. Behind us stands the adamantine edifice of mathematics. Here we stand, and no one can move us. We are the standard bearers of mathematics.

Pythagoras was the genius who discovered the power of mathematics and even coined the word, and Leibniz was the genius who was able to mathematically demonstrate that Pythagoras's intuition that numbers are the arche – the primordial substance of reality – was absolutely correct. All positions other than mathematical rationalism are actually faith-based positions and, to that extent, irrational.

The Windowless Monad

"The natural changes of the monad come from an internal principle, because an external cause can have no influence on its inner being." -- Leibniz

Mathematics

We are not going to be delving into elaborate mathematical proofs and enormous numbers of difficult equations in this "God Series" of books. We will be covering highly complex mathematical material but our primary emphasis is on mathematical *ontology*, and what that entails philosophically.

The problem with mathematics is that it has been taught as something supremely dry, lifeless and abstract. People don't associate it with life, nor with the stuff of our world. We want people to look at mathematical equations, graphs, functions, geometries, symmetries and so on, not as paper

abstractions but as the very things of existence, and the source of supreme, Godlike power over the world and the universe.

You should always be considering the ontological MEANING of anything mathematical that you come across. Our task is to show how apparently abstract mathematical entities can be linked to all of the central concepts of science, and also of mind and religion.

The Two Numbers

ONLY mathematics GUARANTEES you an afterlife. Zero (dimensionless) is the first number of your soul. Zero – "nothing" – cannot perish.

Infinity is the second number of your soul. This guarantees you everlasting energy, and eternal existence.

Scientific materialism is atheistic precisely because it DENIES zero and infinity. But what scientific materialism is also doing is denying the completeness of mathematics and the ontology of mathematics. Therefore scientific materialism is not just the enemy of mainstream religion but also of mathematics. Who knew?! Yet scientific materialism is wholly dependent on mathematics for its coherence and power. Talk about biting the hand that feeds. Scientific materialism is, at core, irrational and faith-based. It attacks the source of its own legitimacy (mathematics) because of its dogmatic, ideological hatred of zero and infinity – the two numbers that refute once and for all the cult of materialism.

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What is the key to religion? It's the idea that this life isn't all there is. Death isn't the end. There's some other mysterious process going on.

Religion revolves around a single concept: the soul – an immaterial, immortal dimensionless thing not subject to mortal decay and death.

For "Creationists", the soul is a created entity and its creator is God. God is the essence of Creationist religions. God resurrects us from the dead and then judges us, sending us to heaven or hell.

For "Eternalists", the soul is uncreated and eternal, which immediately calls into question the status of "God". Eternalists subscribe to reincarnation and evolution. The soul keeps attaching itself to one mortal life after another, and learns and grows. Eternalism has no need of "God" at all, but if it is

assumed that growth can reach an end – can become whole, complete and perfect – then we ourselves become God if we reach the terminus of our potential growth, if we actualise all of our potential. In the Eternalist view, there is no God to resurrect us, judge us and punish or reward us. It's all up to us.

Some Eternalists invoke "karma" as a means of trying to force a moral progression into the universe. If "God" doesn't reward or punish us then karma does. It's a cosmic moral accountant that shapes our current lives according to the deeds of our past lives. Karma, like "God" is not any kind of logical requirement of Eternalism.

Eternalism, logically, can take two forms: 1) just going on and on endlessly with no "climax", no end-point and no Absolute state, and 2) an eternal succession of completions ("orgasms", we might say). Each time universal perfection is accomplished, the cycle terminates and starts again from the beginning. Each cycle never repeats the events of a previous cycle, but the general pattern is always the same: the dialectical evolution towards perfection, the transformation of "nothings" into Gods, which then die and are reborn as nothings again.

The question of which of these views is right can be summed up by the mantra of particle physicists: "Anything not forbidden is compulsory." If evolving to perfection is not forbidden, it is compulsory. Is there any sufficient reason why perfection should not be attained? If there isn't then we will assuredly become Gods. In Illuminism, perfection can be defined very precisely – it is the attainment of 100% knowledge of mathematics (this represents "gnosis" – complete enlightenment; complete knowledge and understanding of all things). If such knowledge is possible – and we see no sufficient reason why it shouldn't be – our elevation to divinity is inevitable. (Putting it another way, are the laws of mathematics infinite or finite? We assert that the core laws of mathematics are few in number and intimately entwined (i.e. they are finite), but can be expressed in infinite different ways.)

So, Eternalism either dispenses with Gods entirely, or is all about the evolutionary creation of Gods (the universe is a "God Factory"). It is a wholly different religious view from Creationism which is all about an eternal, perfect, all-powerful God, who holds our fate in his hands depending on how obedient we are to him.

In Creationism, we are the slaves of God, and he is the supreme master –

so we have to get on our knees to him like the Jews, Christians and Muslims. In Eternalism, there are either no Gods or we ourselves can evolve into Gods. We are free, we have no masters, we shape our own fate, we don't need to worship anyone, we will never be judged or sent to heaven or hell.

Creationism is a reflection of the master-slave dialectic. Eternalism is all about freedom. For humanity to be healthy, it has to eradicate Creationism and get rid of the master-slave dialectic and slave religions.

Mathematically, the number "zero" perfectly describes the dimensionless, immaterial soul, and the number "infinity" perfectly describes its immortality and its limitless energy and information capacity. So, the soul, mathematically, is entirely concerned with zero and infinity, and the interaction of these two mysterious numbers allows all of the numbers in between to be reflected (and these constitute the "material" world).

Scientific materialism is perversely driven by absolute rejection of zero and infinity. M-theory, the final expression of materialism and the hoped-for scientific grand unified theory of everything, is actually dedicated to ensuring that zero and infinity can NEVER appear in any scientific equation. Has there ever been such a foolish, blind, ideological and dogmatic scientific undertaking? M-theory is the empiricist, materialist philosophy taken to its logical conclusion.

Religion, mathematically, is all about zero and infinity. Scientific materialism, mathematically, is all about the complete exclusion of zero and infinity. Religion and scientific materialism have literally no common ground at all. They are eternally separate world views. You cannot be both religious and a scientific materialist.

Illuminism is the only means of unifying religion and science, and it does so mathematically. Illuminism is about rationalist scientific idealism, not about empiricist scientific materialism.

Science is based on mathematics, so is it not perverse that it tries to restrict mathematics to real numbers greater than zero and less than infinity? It does so not for sound mathematical reasons, but to reflect its core empiricist, materialist dogmas. It's a faith based position – the faith that what cannot be seen, observed or detected by the senses CANNOT exist.

Thanks to Illuminism, a meaningful dialogue can now take place between religion and science, mediated mathematically, with all the reason, logic, precision and certainty that implies.

Scientific materialists will have to abandon their bizarre hostility to zero

and infinity, and to complete mathematics.

As for religions, they are in for an even bigger shock. All Mythos elements of religion must be junked. There's no place for prophets, holy books, divine revelation or anything else equally absurd. All Mythos elements must perish, at least as far as any claims to being "the truth" are concerned. Abrahamism and Karmism must be consigned to the dustbin. From now on, religion is about mathematics, science and philosophy. It's bye bye to the preachers, prophets, popes, pastors, rabbis, imams and TV evangelists.

Only Illuminism can unite religion and science. It's the true grand unified theory of everything. It not only addresses the hows of existence but also the whys – something scientific materialism can never do. Scientific materialism is self-limiting. It's trapped by its own ideology. It can make no appeal to metaphysics. Its silly obsession with experiments – with the need to bring everything into the realm of the senses – means that it can never invoke pure reason.

No scientist can sanely reject Illuminism given that it's based on rational, complete mathematics. Scientific materialism itself has the problem – it asserts that mathematics has to be truncated to accommodate empiricist and materialists dogmas. It has no mathematical reason and no sufficient reason for doing so. It's a faith-based attack on mathematics.

Illuminism accepts ALL of mathematics, not just an ideological subset. Scientific materialism is itself just a subset of Illuminism.

Illuminism is about knowledge, not faith. It's about facts, logic, reason, evidence, proofs, and, above all, mathematics. How could any scientist have a problem with it? As for the religious, if they want rational religion rather than a load of old superstitious, crazy baloney, they had better get their mathematics books out!

Illuminism is the answer, the final answer – there's nowhere else to go. It's the end of the line. Mathematics, and especially zero and infinity, offer all of the mystery, wonder, transcendence and certainty anyone could ever want. Best of all, mathematics is completely rational and knowable, and it is eternal, immutable, necessary, analytic and infallible.

Mathematics – numbers – is the stuff of existence. It's a miraculous substance with miraculous properties and powers. But although it's miraculous, it isn't through any kind of magic, but through pure, relentless logic.

It's time for the world to have its first global, rational, Logos religion –

ILLUMINISM, the sacred religion of holy mathematics, the most divine subject of all, the language of God himself.

Science and the Catholic Church

Thanks to the Catholic Church's treatment of Galileo and Giordano Bruno, the relationship between the Church and science broke down, and they have been enemies ever since.

Yet the two are actually much closer in organisation and modus operandi than you might think. The Catholic Church is a meritocracy, with the Pope as the most meritorious Catholic and the Cardinals as his elite Round Table of advisers, any of whom might replace him in the future. In a sense he is simply *primus inter pares* – "first amongst equals". No lay Catholic would EVER be allowed to change Church doctrine, or even be given any serious hearing. If you can't show impressive Catholic qualifications, you will be ignored. So, a hermit Catholic, who devised the most perfect version of Catholicism through his intensive study of Catholic theology and philosophy, would never get an audience for his brilliant new ideas.

Similarly, science has its grand establishment, its grandees, its priest caste, its gurus and prophets. If you don't belong to the scientific elite, you will NOT be listened to, no matter how brilliant you are at science. A scientific genius working outwith the scientific mainstream is certain to be treated as a lunatic REGARDLESS of the quality of his ideas. Ideas don't matter in the slightest. It's the game that matters. It's what the priesthood think and the processes, procedures and rituals by which they operate that count.

It is ASSUMED that anyone outwith the game is not in the game and has nothing of value to contribute to the game. Yet what is a genius if not someone from left field, a startlingly new and revolutionary thinker, a person without precedent? It is precisely geniuses who are blocked by both the Catholic Church and the scientific establishment. Both institutions will not countenance outsiders, and they crush them. They destroy all "blasphemers", heretics", "infidels" and radical freethinkers.

Isn't it time we had new institutions that did not hate geniuses and were not geared up for burning them at the stake literally or metaphorically? There's nothing more important than smoothing the path for geniuses – especially "outsider" geniuses

We need new Genius Institutions that are specifically designed to cultivate those operating outwith the mainstream, and who are not zombified by the prevailing paradigm and turned into docile, compliant, conformist little bureaucrats and uncritical thinkers.

One Reality

Existence has only ONE configuration. There are not infinite possibilities, as many scientific materialists like to contend with their Multiverse and "many worlds" theories. We do not say how the world *might* be but how it MUST be. Existence is designed according to *logical necessity*. It is the way it is because it cannot be otherwise. It has a sufficient reason for being exactly as it. Without a sufficient reason, the universe could not exist at all.

Scientists, with their terror of design arguments (implying, in their view, the existence of a Creator God), always invoke infinity and statistics as their means of avoiding "God".

There's no need for this extreme reaction. Scientists simply need to accept that MATHEMATICS IS GOD and then they will no longer be afraid of rational, mathematical design arguments, based on infallible logic.

The Counsel of Despair

"The more the universe seems comprehensible, the more it also seems pointless." – Steven Weinberg

The universe is pointless only if, like scientific materialists, you deny life and mind. Yet not all scientists are so despairing. John Wheeler wrote, "Some day a door will surely open and expose the glittering central mechanism of the world in its beauty and simplicity."

Illuminism is that door.

"The universe is a put-up job." – Fred Hoyle

The Two Hemispheres of the Brain

Left Brain: Logic, Analysis, Sequencing, Linear, Mathematics, Language, Facts, Thinking in words, Computation, Words of Songs.

Right Brain: Creativity, Imagination, Holistic Thinking, Intuition, Arts, Rhythm, Non-verbal, Feelings, Visualisation, Daydreaming, Geometrical awareness, Tune of Songs.

Our own brain is the source of the dialectic. Our brain is continually striving to create a synthesis of a left brain thesis and right brain antithesis.

The left brain is now considered the dominant hemisphere (for right handed people, the vast majority of people in the world). Yet in the Bicameral Age before the evolution of consciousness, it was the right hemisphere that was dominant and it still has the capability of seizing back control, especially in times of stress. Thus there is a continual struggle for dominance between the two hemispheres. In Logos thinkers, the left hemisphere rarely surrenders control. In Mythos people, the right hemisphere frequently takes over.

The hemispheric struggle for dominance naturally leads to a master-slave dialectic, which appears throughout human culture and society.

The two hemispheres fulfil different but complementary roles within the individual. As well as left-right hemispheric separation, it's also possible to talk of male and female "hemispheres", though these in fact are spread across the left and right hemispheres (i.e. you can't identify one physical hemisphere with men and one with women, although, in general, woman are slightly more right-brained than men).

Via autism, which mostly affects men, the components of the "extreme male brain" can be identified. It's as if the female parts of the brain have vanished.

The male and female brains perform different but complementary roles within the individual and the species. Heterosexual men have, as you would expect, a dominant male brain and submissive female brain. Heterosexual women, likewise, have a dominant female brain and submissive male brain. Homosexual men, however, have brains like those of heterosexual women, and homosexual women have brains like those of heterosexual men. Autistics have their female brains almost entirely suppressed. There must also be a condition where people have their male brains almost entirely suppressed ("extreme female brain" syndrome).

Such a condition has never been explicitly identified since it would not have the serious social consequences of autism. The female brain, driven by oestrogen and oxytocin is responsible for empathy and sympathy (social characteristics). The male brain, driven by testosterone and adrenaline, is responsible for extreme individualism and aggression towards others (anti-social characteristics). The out of control male brain becomes autistic or psychopathic. People lacking a male brain won't seem socially inept, but they may be abnormally lacking in individuality; docile, overly conformist, clinging and needy, unable to be on their own, and quite simple-minded.

Others have suggested that they would be extreme empathizers and highly skilled at dealing with people, but they would also be hopeless problem solvers, and thinking logically would be beyond them. They would be useless at systemizing and have difficulty understanding mathematics, physics, chemistry, philosophy, machines, computers and technology. They might, however, be extremely accurate at tuning in to others' feelings and thoughts. Maybe in ancient Greece, such people were the Oracles. Maybe today they are clairvoyants and "psychics".

The left brain is sometimes compared to a computer with an efficient processor and database. It calculates well, but doesn't grasp meaning well. The right brain is the meaning assigner, the component that *understands*. The left brain is machine-like, and the right brain human. In *Star Trek* terms, the left brain is Mr Spock or Commander Data, and the right brain is Dr McCoy or Counsellor Troi.

The right hemisphere provides context. It makes sense of things. The left hemisphere processes facts and information. It can do quick calculations; it's an excellent problem solver. The left hemisphere is tactical and the right hemisphere strategic. We need both approaches: tactics and strategy, broad, contextual understanding and quick analysis.

Our society has become left brain dominant in the sense that it is highly tactical – all about short-term gain and instant gratification. There is virtually no long-term planning or strategy. Society has almost no meaning. No one cares about meaning. Today's pleasure and tomorrow's profit are paramount.

It has been reported that significant numbers of children now routinely need to be taught how to read people's faces; something unheard of previously. This is highly suggestive of an increased prevalence of autistic tendencies. Our world of people addicted to screens, to the internet, to virtual reality, to video games, is become depersonalised. Human contact is diminishing. People's social awareness is diminishing. We live in a "me" society, a society of narcissistic individualists, of people lacking in empathy and sympathy. Our whole culture is drifting in the direction of autism.

Will they never learn?

David Eagleman's book *Incognito* describes why seeing is not done with the eyes (!), and probes the question of why people are so bad at keeping secrets. A reviewer said, "Recent discoveries about the brain have important

philosophical implications. If you still cherish a belief in free will, read this and be prepared to abandon it."

Of course, if the reviewer is right then his comment is idiotic – because we would have no choice in whether we were prepared to abandon a belief in free will or not, given that free will allegedly doesn't exist. Equally, Eagleman didn't choose to write his book, or choose any of its contents, and can deserve no credit – atoms and mechanistic forces wrote the book, just as they write all books. We have no choice in whether we buy or read these books – it's atoms and scientific causal laws that decide. Whether reviewers like or dislike books is also neither here nor there. After all, what does "liking" have to do with implacable causality? It's not as if you have any choice in what you like or dislike.

Synaesthesia

Do words have a taste? Do sounds have colours? Imagine a synaesthetic maestro conducting an orchestra – he sees an astonishing kaleidoscope of colours above the musicians. Is there any condition more fascinating than synaesthesia? It has often been linked to extreme creativity because it allows unconnected things to be connected in the most unexpected ways.

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We have made religion intelligible and rational. We have hard-wired it to knowledge, to mathematics, science and philosophy. We have given a precise mathematical definition of the soul, an entity never hitherto explained in any coherent manner. We have placed the soul at the centre of existence. It is the arche itself – the fundamental stuff of existence. It is the centrepiece of the surest system of knowledge ever devised: *mathematics*.

No one need ever again be embarrassed when they mention religion. It's not some mad, deluded flight from reality. On the contrary it is ABSOLUTE reality, thanks to mathematics. Had mathematics not had any religious elements, we would be atheists. That's not how it turned out. The soul is the basis of mathematics – exactly as Leibniz, one of the greatest mathematicians of all time, stated. Descartes, Plato and Pythagoras – three other towering mathematicians and philosophers – would have had no difficulty in agreeing with him. Join Team Logos, Team Mathematics. Mathematics is the one,

true, divine subject.

One day, the whole of humanity will be illuminated. Illumination will be the sole religion of the world. It is the only religion that could ever be accommodated on *Star Trek*.

The light is coming. Hope is rekindled. Humanity can once again contemplate the celestial planes. We can construct a new religious cosmology, even better than the one depicted in Dante's *Paradiso*.

Mythos religions must die.

Mythos itself can remain, provided it is subordinate to Logos.

In ancient Greece, the Delphic Oracle was the most revered link to the gods, and in particular to Apollo, the God of Reason. But when the Apollonian Oracle was silent during the winter months (because Apollo had gone to Hyperborea), it was replaced by the Dionysian Oracle.

Let Apollo be our Logos God of Reason and moderation, and let Dionysus be our Mythos God of Irrationality, Excess, Intoxication, Passion, Sex and Mayhem.

We can have a sane religion, and we can have FUN.

Mythos Thinking versus Logos Thinking

Why does the world seem, to most people, to be non-mathematical? It's because of two different types of language. Logos language is based on mathematics and mathematical logic. It's absolutely precise. Everyday language is imprecise and is about naming things, describing things and actions, and qualifying things. It's about verbs, nouns, adjectives, adverbs, grammar, syntax. Its main function is to convey feelings, impressions, loosely formulated ideas, and, above all, emotional narratives (including gossip, a subject whose importance in our world is never acknowledged). In other words, mathematics is a precise, analytic Logos language and everyday language is an imprecise, emotional Mythos.

Everyone speaks the language of Mythos, but only a tiny minority also speak Logos.

Since most people are locked into a Mythos language and never come into contact with the Logos language, there is no reason at all why they should regard the world as mathematical. Their brains are wired to see it as a grand, emotional, narrative, based on the ultimate Mythos being with all the answers – GOD!

Ground Zero

Forget books that tell you about the first three minutes after the Big Bang. Forget books that tell you about the first three seconds. Forget book about the first 0.0003 seconds. Only ONE book is important – the book that tells you about the Big Bang at "Time Zero" – GENESIS.

Any credible theory of everything must be able to explain the whole of reality on the sole basis of what existed at time zero. *Everything* that subsequently happens in the Big Bang must already be implicitly present at time zero, and that includes life, mind and consciousness.

Science is of course entirely silent about what happened at time zero. Time zero belongs to the Genesis Singularity, and empiricist, scientific materialism can say *zero* about singularities since they are outwith the empiricist, materialist paradigm. Science actually says that the laws of physics BREAK DOWN at singularities. It is IMPOSSIBLE for conventional science to account for how the universe came from nothing.

For Illuminism, on the other hand, it's a cinch. Illuminism is based on zero and infinity, the two numbers that define singularities. In fact, zero and infinity define ALL mathematical points, and they define the soul.

A singularity is nothing other than a Leibnizian MONAD. Monads are the *arche* – the fundamental substance of existence. There are infinite monads and each monad contains infinity.

Far from the physical universe breaking down at singularities, it is actually MADE of singularities.

Knowing Everything

Three hundred years ago, it was still possible for an intelligent person to have read all of the books that constituted the whole knowledge base of the world. Three hundred years ago, most intelligent people in the world believed that the world was a holistic, living organism of some kind, imbued with mind and divinity: matter was alive (hylozoism), or mind was everywhere (panpsychism), or God was involved in everything, everywhere (theism), or God and Nature were one (pantheism). A hundred years later, the world had become immensely specialized and complex, and the world was increasingly viewed by intelligent people as a vast, purposeless, clockwork mechanism. Either there was no God (atheism), or he was an extremely remote God of

Rational Laws (deism) and not of revelation and personal salvation.

Leibniz was the last genius to truly know everything and to accept that the universe was an organism rather than a machine. It was a very special type of organism – a mathematical organism.

Leibniz had another secret claim to fame – he was the author of the Illuminati's Grand Unified Theory of Everything based on pure "nothing". He created an entire universe out of a "Big Bang" singularity comprising infinite "monads" (zeros), each with infinite energy capacity.

This series of books is the story of the first mathematical Theory of Everything, which remains valid to this day as the true explanation of reality.

Leibniz's monads have one last, incredible secret to reveal: they are actually souls!

The Two World Views

There are two ways to view reality: either as a holistic, vitalist, living, minded organism or as a dead, mindless machine of implacable cause and effect unfolding to strongly deterministic scientific laws. The first view is idealistic and the second materialistic. The first view is teleological and intentional and the second purposeless and meaningless. Advocates of the first view must answer why most of the universe appears dead and mindless. Advocates of the second view must explain how their dead, mindless universe has created living conscious beings such as ourselves, and how such a thing as free will can possibly exist in a universe of rigid, causal laws (when pushed, they usually deny that free will exists at all!).

Leibniz solved the problem mathematically. All minds are mathematical and operate by default according to mathematical laws (as in the scientific world). Only when they have evolved sufficiently are they capable of meaningfully exhibiting life, consciousness and free will. These are quintessentially living mathematical objects (monads) becoming self-aware, recognising themselves for what they are and exercising their incredible latent potential.

Founder of the Modern Illuminati

Leibniz was the founder of the modern Illuminati insofar as he purged the Order of many of the excessive mystical and Mythos elements that had crept

in over the centuries, and restored it to Pythagorean mathematical purity, where it has remained grounded ever since. We refer to Leibniz as “God’s Philosopher”, so it’s appropriate that his first name contains the word God (“Gott”).

Leibniz is an obscure historical figure – almost wholly unknown outside specialized areas – yet one day he will be the most famous person of all.

The Genius

Leibniz was the supreme rationalist. He maintained that the whole of existence could be calculated from "first principles". If the universe is organised according to rational laws – which it plainly is – then it really is just a question of working out what those laws are. Reason, not the senses, is the means for unlocking the secrets of the universe. How can the senses help? What do they have to do with reason? The senses are exactly what get in the way of reason. They create a sensory illusion. They mask rational reality. They conceal the truth. They interpret – they *misinterpret* – the underlying reality. They misdirect us. The non-sensory becomes the *non-existent*. Reality vanishes if it doesn't come into our sensory awareness.

None of that has anything to do with reason. Reason transcends the senses. If the senses tell us one thing and reason tells us another, which shall we believe?

According to the ancients, comets were the blazing messengers of the gods, come to earth from heaven. Well, why not? The senses work hand in hand with Mythos.

Reality is a rational system. It is not a set of interpretations of sensory signals. Evolution created the senses. The senses are about survival and reproduction, not about the truth. There is no sensory truth organ. Only reason can bring us to the truth, but it has to negotiate a minefield of illusions. Reason is everywhere stalked by Maya.

"We simply lack any organ for knowledge, for 'truth': we 'know' (or believe or imagine) just as much as may be useful in the interests of the human herd, the species; and even what is here called 'utility' is ultimately also a mere belief, something imaginary, and perhaps precisely that most calamitous stupidity of which we shall perish some day." -- Nietzsche

There is only one way out of the labyrinth – mathematics. Mathematics is the language of existence, but only the rational can understand it. It is the ironclad rational system that underpins everything else.

Ask yourself a simple set of questions. Is the universe organised rationally? Manifestly it is. What subject is the quintessence of order, organisation and pattern? – mathematics. What subject is eternally, Platonically, immutably, necessarily true? Mathematics is the only answer.

So, the universe is a rational, logical, mathematical arena – eternally. It can't be anything else. There are no viable counter explanations. Science, for example, is provisional, not eternal. It is based on synthetic rather than analytic propositions, and contingent rather than necessary truths. You CANNOT have existence itself being based on contingency and on uncertain, provisional, ever-changing "truths".

It isn't a question of existence being best understood rationally or empirically. There isn't in fact a choice. Existence is RATIONAL. Empiricism is an approach, a hypothesis as to how we gather meaningful information about the world. But, in fact, there can be no empirical science at all if there is not an absolutely rational underpinning.

Science – an empirical subject – tacitly acknowledges this insofar as all its truths are cast in terms of mathematics, the ultimate subject of *a priori*, non-experimental rationality. No empiricist scientist seems to be aware that all of the truths of science are based on mathematical laws that exist wholly independently of any experiments. Experiments *illuminate* underlying mathematical laws; they do not *create* them. Empiricism is therefore merely an approach as to how best to get to the hidden layer of absolute mathematical rationality.

The key point of difference between empiricism and rationalism is that the former is *a posteriori* and the latter *a priori*. The question, therefore, is whether reality reflects *a priori* truths or *a posteriori* truths. A moment's reflection shows how absurd empiricism actually is. Because there can be NO *a posteriori* truths without there first being *a priori* truths.

A priori is Latin for "from the previous" and is used to denote an argument that proceeds from that which came before (the cause) to that which comes afterwards (the effect) i.e. deductive reasoning. *A posteriori* is Latin for "from the later, from the subsequent" and denotes an argument that proceeds from the effect, the "later thing", to the cause i.e. inductive reasoning. Self-evidently, you CANNOT have an effect without a cause, so *a posteriori* arguments can have no existence without *a priori* arguments.

There can be no induction if there is not first an EXISTING world. How will the existing world be defined – empirically or rationally? It must be defined rationally since it makes no sense to define it in terms of effects rather than causes. Effects can't happen without causes. Causes can only be deduced. They are *a priori*. And effects will in fact be built into causes, as their inevitable consequences.

We can deduce ALL of the laws of existence simply by rationally thinking about them. They won't be irrational, hence they must be amenable to our logical deductions. A person alone in a room with a powerful enough logical and mathematical brain could deduce everything about existence from *a priori* first principles. He doesn't need to see the world at all or do a single experiment.

Mathematics and logic are deductive. Science is inductive. Mathematics and logic are *a priori*; science is *a posteriori*. Mathematics and logic are necessary and analytic; science is contingent and synthetic. Mathematics and logic are immutable and eternal; science is mutable and provisional. Plainly, mathematics and logic precede science and are preconditions for science, so why do most intelligent people believe that we live in "scientific", inductive universe rather than a mathematical, logical, deductive universe? Mathematics and logic belong to rationalism and science to empiricism. Which side are you on?

(Note that dialectical logic differs from conventional logic in that it is "in time" (evolutionary) rather than "out of time" (eternal). Note also that science is highly mathematical, yet asserts that only a subset of mathematics – real numbers between zero and infinity – corresponds to reality, and the rest of mathematics is "unreal". It reaches such a conclusion on the basis of pure induction (empiricism) rather than deduction (rationalism) i.e. it asserts that things that cannot be observed cannot exist, no matter how rational they might be. Science is therefore logically ABSURD. It is actually a form of IRRATIONALISM. Illuminism, on the other hand, defines itself as *hyperrational*.)

How did the scientific world come to revere induction so much, in preference to deduction? This is a faith-based stance, not one based on a sufficient reason. Induction can be refuted at any time – as soon as a "black swan" appears. Valid deduction is eternal. It can never be refuted.

The answer to why science went down the path of induction rather than deduction was because of its opposition to religion. Religion always laid claim to unobservable entities such as souls, angels and demons, heaven and hell and even God. Modern science soon became a thinly disguised version of atheism (or at best deism i.e. based on a rational, impersonal God of laws rather than a personal theistic God of salvation). To show its complete disdain for theism, science was compelled to become empiricist and materialist (because theism was based on faith, revelation and idealism).

Scientists could always argue against theists by saying, “Prove it. Show us your evidence. Give us observable facts.” Which, of course, theists could never do.

To scientists, to admit any possibility of immaterial, unobservable existence was to throw open the doors to ignorance, superstition, speculation, mysticism, theist drivel and any amount of woo woo and mumbo jumbo. To countenance unobservables was to give a green light to belief in ghosts, elves, fairies, magic spirits, voodoo and everything else. Empiricism and materialism were scientists’ bulwarks against Church dogma and Mythos fantasy. Sadly, they threw out the baby with the bath water.

Here is truth. Our observable world is entirely founded in unobservables – monads. However, we must make one thing crystal clear. When we talk of unobservables, we do so in a very precise context – mathematics. Only rational mathematical objects that are by definition outside our experiential reality of positive “real” numbers greater than zero and less than infinity are granted ontological status. So, negative numbers, imaginary numbers, zero and infinity are all unobservable (hence unreal) according to conventional science, but not in terms of Illuminism: they are unobservable existents (and in fact imaginary numbers can be “observed” as time, and negative numbers as “antimatter”.). Like science, we grant no admission ticket to mumbo jumbo and woo woo. If anyone makes any claims about unobservables, such claims must be framed mathematically, otherwise they are pointless fantasy and garbage.

For science, “unobservables” is a code word for “God” and woo woo, hence science has remained resolutely wedded to empiricism and materialism, no matter how irrational and faith-based this stance has turned out to be. It’s time for scientists to wake up and smell the mathematical, rational, deductive coffee.

Nevertheless, just as there must be a place for Mythos as well as Logos, but with Logos as the dominant partner, so must there be a place for induction (empiricism) alongside deduction (rationalism), but with deduction as the senior partner. We must switch from a scientific (empiricist, materialist) view of reality to a mathematical and logical view (rationalist and idealist).

Once the cast iron, rational, mathematical nature of existence is established, the next question is how to account for the two most mysterious numbers of mathematics: zero and infinity. From these, everything else

follows. If they are “soul” numbers (and what else could they possibly be?) then we inhabit a living universe where mind is everywhere.

We are mathematical beings in a mathematical universe, even though that’s the last thing most people believe to be true.

We are zero and infinity. Those are the two numbers of our soul.

We have Leibniz to thank for revealing that ultimate truth to us.

THE END