

Of course we tend to view the world dualistically. This becomes apparent when we hear unknown noises around the campfire at night and understand them as an expression of targeted action. Or when we observe our hand pulling a shoe over our foot and attribute conscious control to it. This dualism is found in ancient teachings such as ancient Gnosticism, in esoteric beliefs, and in the ideologies of various political groups.

Even Descartes, who initially cultivated his skepticism, ends with the statement "cogito ergo sum" and leaves room for a dualistic explanation. But when illness occurs, we do not rely solely on spiritual manifestations but also seek medical help. It is reasonable to follow a practical naturalism - a principle that also confirms the progress of technology.

The dualistic view of everyday life is unavoidable, particularly visible where esotericism and political movements turn the ideals of the Enlightenment back to late antique gnosis. Instead of making hasty judgments about dualism, we should remember that it is present in all of us, at least in everyday life.

If we follow Feuerbach and recognize our own fears and desires in our ideas about God, we might make a bet similar to Pascal: that everything that exists will ultimately become a unified whole - a "monon," as Bresch calls it. This monistic whole could arise from nothing and ultimately always remain nothing in its entirety, as David Deutsch assumes. It may be evolving into an "omega point" that is entirely consistent with the idea of an open society as described by Popper – characterized by fallibilism, incremental technology, freedom of expression and the alleviation of suffering. This concept would hardly be distinguishable from the salvation ideas of the gnostic, esoteric and political ideologies, as Clarke suggests.

Noticing that I am thinking about myself, I realize two facts in this moment:

1. I think,
2. I exist.

But that is not a statement about what I am or what thinking means. Furthermore, I can determine that certain facts must have certain properties, but without knowing exactly what they are:

3. Anything that can influence one another must consist of the same form and substance, otherwise no mutual influence would be possible.
4. The totality of everything must be nothing, otherwise everything would have to have been created from a different form and substance.
5. Events do not represent new elements, but rather are transformations of the relationships between elements, since otherwise elements would have to have been created from a different form and substance.
6. New elements can only come into being by canceling each other out, otherwise elements of a different form and substance would have to have been created.
7. Space and time are not a stage, but are shaped by the events, otherwise they would have to be of a different form and substance than the events.
8. Possibilities must be real variants of events, otherwise they would have to be of a different form and substance than events.
9. In particular, calculations must be real versions of events, and events must be calculations, otherwise they would have to be of a different form and substance.
10. Events must always have a cause of the same form and substance, otherwise they could not be triggered by the causes.

11. Coincidences must be the superposition of different sequences of events, otherwise they would have to be triggered by causes of a different form and substance.
12. Presence and consciousness must complement each other indistinguishably, and conscious decisions must be indistinguishable from chance, otherwise present (time) and consciousness would have to be of a different form and substance.
13. Chance, presence and consciousness must be the superposition of alternative sequences of events of the same events.
14. Within these sequences of events, everyone has their rememberable past, present and future. From an omniscient standpoint outside, only one point of all overlapping possibilities exists.
15. In order not to cause contradiction with omniscience, all lived moments (conceived, born, lived, loved, suffered, resurrected) must somehow be experienced, incarnated and resurrected from this omniscient point of view.

Space and time do not serve as a mere stage for events, but rather they are derived quantities from these events. In general, possibilities are direct derivations from real events, with alternative possibilities representing different variants of those events. The relationship between calculus and events is reciprocal: calculi are events, and events are calculi. Coincidences arise from the overlapping of chains of events. Consciousness and the present, in turn, result from the overlay of alternative decisions made by a single person.

Time and space exist exclusively within a chain of events as a derived consequence of constantly condensing events. The overlapping chains of events as a whole form a single, indistinguishable point that includes all past, present and future events.

This point is more than just silence; it embodies timelessness and thus represents an infinite ocean of omniscience. At this point there is neither suffering nor pleasure, and consciousness does not exist. Consciousness only becomes part of omniscience at this point.

The paradoxical idea of such omniscience would essentially know nothing of the individual burden of choice and responsibility, of pleasure and suffering, and would have no consciousness. Unless omniscience would necessarily commit itself, in self-referential recursion, to enter into reality itself, to be conceived and born, to live, to love, to suffer and to die. Therefore, omniscience is inextricably linked to incarnation and resurrection.