1. Obviously I exist.
      1.1. Because I formulate the sentence: "Obviously I exist."
      1.2. It is I who formulate that I exist.
      1.3. If I am the one who formulates that I exist, then that is obviously a tautology.
2. This means that it is not an illusion that I exist.
      2.1. This means that I am not an illusion.
      2.2. That doesn't mean I'm not made up of illusions.
            2.2.1. There are three mutually exclusive possibilities.
            2.2.2. Two options out of the three options must be wrong.
            2.2.3. One possibility must be correct.
                  2.2.3.1. One possibility is that the world and I are completely separate (dualism). This must be an illusion because the world and I can influence each other and that is a contradiction to the assumption that they are completely separate from each other.
                  2.2.3.2. One possibility is that I produce the world (idealistic monism). This is an unproblematic assumption as long as it involves pleasant sensations like those that arise when I eat vanilla ice cream. Because then it doesn't matter whether the world exists on its own or whether I create it.
                  2.2.3.3. One possibility is that the world exists without me and that it produces me (naturalistic monism). That's a reasonable assumption when it comes to unpleasant sensations, like a toothache. Because then it is appropriate to assume that the world exists and go to the dentist.
            2.2.4. For the following sentences I assume that the world exists without it me exists and that it produces me (naturalistic Monism).
            2.2.5. I therefore make the following assumptions:
                  2.2.5.1. Events have causal causes.
                        2.2.5.1.1. Events are the transformation of the relations (form) of elements (substance).
                        2.2.5.1.2. To avoid dualism:
                        2.2.5.1.3. The totality of the elements cancel each other out to nothing.
                        2.2.5.1.4. New elements are not created (with the Exception that they arise in such a way that they are each other lift.
                  2.2.5.2. Causes are events themselves.
                  2.2.5.3. Computations are causal processes.
                  2.2.5.4. Causal processes are calculations.
                  2.2.5.5. Possibilities are alternative calculations.
                  2.2.5.6. Coincidences are the superposition of possibilities.
                  2.2.5.7. Space and time are not a stage, but the consequence of events.
                  2.2.5.8. It is inevitable that long before reaching the Endpoint events occur that have repeating patterns from relations between elements.
                  2.2.5.9. It is inevitable that some of these patterns are self-copying (replicator).

2.2.5.10. It is inevitable that with time and in
different possible versions of the event chains Variations in patterns
emerge.
2.2.5.11. It is inevitable that the patterns will be selected.
2.2.5.12. Muster evolvieren (Evolution).
2.2.5.13. Such patterns are knowledge.
2.2.5.13.1. Knowledge is becoming more and more virtual.
2.2.5.14. Life is a form of knowledge.
2.2.6. I attribute some basic characteristics to myself:
2.2.6.1. It feels to me like I'm inside, like the wine in the bottle. This
must be an illusion, because if so   my body is falling apart, I no
longer exist.
2.2.6.2. It feels to me like my body   steer as the driver of a vehicle
does   Vehicle is driving. This must be an illusion because if I have
one   Follow my bodily functions, then that's me, like a   Computer
program at runtime is a consequence of the technical
Characteristics of the computer is.
2.2.6.3. I feel like I'm making decisions that are not dependent on
causal processes. It has to be an illusion. Because for an observer,
mine must Decision can be indistinguishable from chance. Are
coincidences   the overlapping of possibilities. Options are   alternative
Calculations that overlap.
2.3. Quite obviously I experience my being in the world consciously (consciousness,
co-knowledge, conscientia).
2.3.1. If I wanted to build a consciousness machine, it would have to
have the following properties:
2.3.1.1. The machine would need a memory for memories
have (past).
2.3.1.2. The machine would have to have a memory planned for
itself Have opportunities (future).
2.3.1.3. The machine would have to have a computing unit that...   the
possibilities a selection is made (present).
2.3.1.4. The machine would have to have sensors and effectors in
order   to perceive the environment in order to be able to act within   it.
2.3.1.5. The machine would have to have a memory with a map of the
area, with a marker for the location of the   machine in the area.
2.3.1.6. It is inevitable that there will be patterns in the environment
are selected, which are then stored as information in the memory
be included.
2.3.1.7. These parts of the machine would not be responsible for
consciousness sufficient. It would have to have self-reference.
2.3.1.7.1. The machine could be at the point on the map
depict the machine itself, whereby the illustration would also
have to contain an image of the illustration. After an infinite
number of recursive steps, consciousness would arise. But the
machine would then not be able to act.
2.3.1.7.2. The machine could achieve self-referentiality if   all
possible versions of her, and possibilities are themselves

superimposed causal calculations, each other in parallel
relate. The self-reference would then be that at the moment
Presence of separation of overlapping possibilities
given immediately.

    2.3.1.7.2.1. Go away from this form of self-reference
I out.

2.4. The world as a whole consists of the overlapping futures
Possibilities from the past of the separate versions of the   Events and from the
present moment of separation overlapping possibilities.

2.5. The past is an infinite series of different versions of events like an open interval
of versions of event chains that come out   originate from the limit value of a
starting point.

2.6. The future is an infinite sequence of overlapping possibilities like an open
interval of possibilities that converges on the limit of one   End point are directed.

2.7. The present is the moment of separation of the overlapping
Possibilities.

2.8. The starting point is all-enabling.

2.9. The end point is all-knowing.

2.10. The paradox arises that the endpoint is all-knowing, but as   Limit outside of
space and time knows nothing about the arrow of time. This Paradox resolves
when the end point is indistinguishable from the starting point is and the
starting point, end point and the overlapping possibilities are one   unity.

2.11. The end point then comes to this time like us, is conceived and like us
was born, lived, loved, suffered, died and rose again.

2.12. Omniscience is then indistinguishable from resurrection.