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Being and Becoming

A selection from my David Deutsch meditations with interpretation

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Everything we need to know

Our lives are full of suffering (birth, old age, illness, death). It slips through our fingers like sand. We can't even hold on to the meaning we give it.

We all have to die and it would be good to be calm and collected then.

Our life is not quiet even when everything is quiet and there is no noise to be heard. Complete peace and serenity are timelessness. Timelessness is a state that we can never fully achieve in life.

Time is future, present and past. The future is the open possibilities and the possible stories that go with them. The past is the stories we can remember. The present is the conscious transition of possibilities and their possible stories into the past.

Timelessness is staying in this moment, knowing and keeping open all possibilities and their possible stories.

In this place there is no suffering, no pleasure and no desire and the knowledge of all possibilities and all possible stories is complete.

But in this place there is also, because there is no suffering and no pleasure, no time and no passing of time, no I, no self and no consciousness.

This is not a contradiction to perfect knowledge only if from this place all lives are continuously born, lived and suffered until everything continuously enters into timelessness, into peace and serenity and into perfect knowledge.

Problem statement and motivation

In contemplating being, time and death, as explored by Martin Heidegger, we find a profound insight into the existential questions of being human. Heidegger asked us to understand being not as an abstract concept, but as our own existence. He discovered that the fear of death and the inevitability of our transience shape our being in a unique way.

In her thinking on being and natality, Hannah Arendt argued that the birth of an individual represents a unique opportunity for new beginnings and possibilities.

Jean-Paul Sartre introduced us to his philosophy of Being and Nothingness, emphasizing the idea that man's freedom lies in his ability to shape his own existence and create meaning. However, this freedom can also trigger a feeling of loss when we become aware of full responsibility for our actions.

Edith Stein, a student of Edmund Husserl, brought her own thoughts about the finite and the eternal into play. She emphasized the connection between our finite existence on earth and the search for eternity in God. Her philosophy led to a deep examination of the religious aspect of being.

Karl Jaspers, Peter Wust and Søren Kierkegaard, in turn, focused their attention on the relationship between being and suffering. They recognized that suffering is an inescapable part of human existence and plays a crucial role in our search for meaning and significance.

But despite all these outstanding thinkers, the puzzle of being and existence still seemed incomplete. The connection between these different approaches remained unclear until Teilhard de Chardin incorporated the idea of evolution.

INTo unite all these currents of thought and reveal a deeper connection, we must turn our attention to the idea of evolution as developed by Pierre Teilhard de Chardin. The "omega point" in his philosophy is a key to understanding how being evolves over time and works toward a higher state. This evolution of being sheds new light on the questions of existential philosophy and allows us to consider the connection between being and time, being and nothingness, finite and eternal being, and being and suffering in a broader context.

The theory of evolution allows us to view the development of life on Earth as a context for our existential questions. When we consider the long history of biological change and adaptation, we realize that our human existence is a tiny part of a much larger process. We are the result of millions of years of evolutionary development.

In this context it becomes clear that our existence cannot be viewed in isolation. We are part of a constant flow of change and development. Our existence is both finite and timeless, and it is imbued with freedom and responsibility. The suffering we experience finds its place in this big picture of evolution.

By combining the existential thoughts of these philosophers with the idea of evolution, we gain deeper insight into the nature of our existence. It allows us to consider the questions of being, time, death, freedom and suffering in a broader context and to gain a more comprehensive perspective on our own existence. Through this connection, we recognize that we are part of a larger whole and that our search for meaning and meaning in this world is deeply interwoven with the history of life on Earth.

Universal Darwinism, life, knowledge, computability, many worlds interpretation

In the exciting world of popular culture, there are some fascinating ideas that are upending our understanding of everything from life to the predictability of the universe. Without diving too deep into the details, let's take a look at some of these exciting concepts.

1. Universal Darwinism: The Evolution of Everything

Universal Darwinism is an idea that states that the principles of evolution apply not only to the biological world, but can also be applied to other areas, such as culture and knowledge. There are three main concepts at play here: replication, variation and selection.

- Replication means that certain things, be they genes or ideas, can be copied or passed on.
- Variation says that there are differences between copies, whether due to mutations in genes or differences in ideas.
- Selection occurs when the best copies survive and reproduce based on their characteristics, while the worse copies disappear.

Richard Dawkins brought these ideas into popular culture, arguing that life itself is a replicator that develops through evolution.

2. Knowledge as a replicator: evolutionary epistemology

Dawkins went with Popper a step further and suggested that not only life but also knowledge is a replicator. Our ideas and knowledge evolve over time by being copied, varied and selected. This has implications for our cultural development and our understanding of the world.

3. Computability and Turing Machines: How Computers Think

Alan Turing was a brilliant mathematician and computer scientist who pioneered the idea of computability. He imagined that all mathematical problems could be solved by a certain type of machine called the Turing machine. This led to the development of modern computers and changed the world of technology forever.

4. Quantum Computability and Many Worlds Interpretation: The Strange World of Quantum Physics

David Deutsch contributed to the exciting world of quantum computability. In quantum physics there are strange phenomena in which a particle can exist in different states at the same time. Hugh Everett's Many Worlds Interpretation states that in such cases the universe is divided into different "branches" in which all possible states exist. This has turned our understanding of the universe and reality on its head.

Overall, these ideas are fascinating and shed new light on our understanding of everything from the evolution of life to how the universe works. They show that the world of science is full of exciting discoveries and unexplored possibilities that continue to challenge our understanding of reality.

How I think and believe

How it feels for me to be in the world:

The world presents itself to me as to me. It feels like I am a consciousness that is in the world. It feels like I have free will and can influence things in a thinking and goal-oriented way. It feels as if will and consciousness exist independently of the world.

How I look at the world:

Everything that is in the world is form of the same form and substance of the same substance. Form and substance are like the two sides of a coin. Things in the world are interconnected. Every event is the effect of a cause. Will and consciousness are not independent of the world, but part of the world.

Reason:

There could be two worlds, but then they would either be uninfluenceable by each other or they could influence each other and the fact that they are separate would then be an illusion.

Consciousness and the world could be completely separate. Then there would have to be another world that no one thinks about and that keeps both other worlds in sync. These are too many necessary assumptions to be meaningful.

Consciousness could be primary. Then the world would be a kind of mental cinema that makes no sense to think about. It is dangerous to assume this if, for example, I feel physical pain and should go to the doctor.

The world could be primary (One world, form of the same form and substance of the same substance). Then consciousness would be the sum of the obviously necessary and helpful illusions of

controlling the body through thoughts, having free will and existing independently of the body. This perspective is for me then

useful when I am in pain or in a crisis situation and need to make decisions.

How we should live:

Every person wants themselves, their relatives, their children and thought children to be well, to avoid pain and to die painlessly. Every person directly around us, whether likeable or unsympathetic, good or bad, capable or not capable, of our opinion or not of our opinion, etc., should be able to be sure that no harm will come to them and theirs, they are always enough Having food, having a roof over your head, having clothes and not having to be afraid of others.

What we shouldn't try:

We should not try to pursue noble goals in the future or in foreign lands. We shouldn't try to make the world better. For whoever wants to build heaven on earth is building hell. We should limit ourselves to alleviating concrete suffering in our immediate surroundings. And if we cannot do that, we should try not to increase suffering. And we should not elect governments using proportional representation for the sake of their goals, but rather vote them out using majority voting if they strive for honorable future goals instead of alleviating the concrete suffering of specific voters.

Why I think so:

Life is suffering:

Life is suffering for every person. This is independent of whether a person is currently happy. Because age, pain, illness, loneliness and death await every person.

I notice:

Apparently I don't have a switch to turn it off. This is a pity. Because

if I lack food, clothing or shelter, I could be eliminated. And I could be turned on,

when food, clothing and shelter are available again. The opposite is the case. The thought that I could be eliminated causes me distress. And I feel pleasure in all activities that push a defect that disables me further into the future. This is the same for everyone else.

Everyone is trying to postpone this point in time into the future and everyone loves their children and thought children and those who support them. And we hate those who stand in our way.

And if we have the power to rule in such a way that we can do so even against the will of others, we do that. If we don't have the power but are solvent, we enter into reciprocal contracts. When we have so much power and are so solvent that we have the time to do it, we write it down. Because writing this down is also a matter of thinking.

Obviously no one would specifically build something like mine. Nobody would build something that cannot be switched off, only destroyed, maintains its function by taking other similar things apart and absorbing them for chemical processing, and is able to make copies of itself, to vary it, and to do so are to exercise the same power in many different ways.

Obviously, knowledge cannot be sought specifically. If I knew what knowledge I was looking for, the search would no longer be necessary. False knowledge can only be reproduced, modified and replaced by less false modifications.

Everything arises and develops through evolution:

Life arises and develops through evolution. If you know this, you understand that at some point things like giraffes, elephants,

people, hammers, water pipes, calculating machines, computers, computer games and simulations come into being.

Knowledge arises and develops through evolution. If you know this, you understand that at some point hammers, water pipes, calculating machines, computers, computer games and simulations will emerge.

Knowledge is becoming more and more virtual. Life is becoming more and more virtual. If you know this, you understand that at some point computers, computer games and simulations will emerge.

Every event has a cause. There are no events free of causes. But the world we experience cannot be deterministic. Because then we could remember the future as we remember the past. Or better yet, we would know the future as we know the past. But probably there would be no consciousness that could know such a thing. Because evolution, i.e. reproduction, variation and selection, could not exist. Time, chance and consciousness would have no meaning. Whenever we perceive, do or decide something, time passes. Hot drinks become cold and events with uncertain outcomes or decisions with alternatives remain uncertain until we check their status. Clearly there must be possible stories of sequences of events that are invisible to each other and overlap at points with alternative paths. Just as there are no cause-free events, there are also no unrealized possibilities. The world as a whole knows all the stories. Your knowledge is complete. She knows no time. The world as a whole must be conceived and born in us and with us. The world as a whole must love, live, suffer and die in us in order to have this knowledge at the end of time.

And there is still the awareness:

As a child, when a person sat around a campfire at night and heard noises, they associated these noises with the worry that an animal or an unknown person posed a danger. The next day in daylight it

turned out that it was a stone or something. It was a branch that caused the noise. Obviously, it is evolutionarily useful to present a potential danger to a conscious, goal-directed counterpart

attributable. If you also attribute this autonomy to the movements of your own body, it becomes clear that this creates more security in your actions, which means an evolutionary advantage. Each person also transfers this freedom of action to tools. For example, if I look down at myself, I should see a pair of pants and a pair of shoes. But I see myself. Only when I change shoes and clothes do I see pants and shoes. When I sit in the driver's seat in a car that is driving from Aachen to Cologne, I have the feeling that I am driving from Aachen to Cologne. That's weird because I don't have any wheels. The car has the wheels. And when I gently slide the tips of my thumb and index finger past each other, I have the feeling of being in the gap between them, which is obviously outside of my body and therefore not possible. And when I see a church steeple in the distance, I have the feeling that my gaze is there and I don't feel anything of an image on my retina. This is amazing because the image is created on the retina. During this time I continuously experience myself with identical consciousness. That's funny. Because sleep or unconsciousness interrupts continuity. When I wake up in the morning and my consciousness starts up, I feel connected to yesterday's consciousness, which I remember felt connected to my today's consciousness, even though I can't give anything back to it. And I feel connected to my tomorrow's consciousness, which will be powered up tomorrow when I wake from sleep, at the beginning of which I will shut down my today's consciousness, even though my tomorrow's consciousness cannot give anything back to my today's consciousness. Consciousness is therefore a collection of evolutionarily useful illusions. If I wanted to recreate such a consciousness, I would have to design a memory storage and a planning entity that has a map of the environment and a position determination in the environment map. That wouldn't be enough for

consciousness. To do this, the point for determining the position would have to be on the map

once again have an image of the map and an image of the point on the map and this is recursively nested to infinity. After an infinitely long time, something like consciousness would arise. That makes no sense, because then the system would no longer be able to act. Parallel processing would also be possible instead of recursive processing. So consciousness would be available at every moment. However, the parallel processes would have to be invisible to each other and superimposed at every moment, except for the moment of becoming conscious. This explanation alone is reasonable.

My belief:

I believe that I will see and see again everyone who has already died, will die, or could have lived.

I believe in the resurrection and eternal life of all living and dead, all living and dead after me and all who could have lived after all time and outside of space and time.

I believe in the all-powerful starting point, the all-knowing end point and the immortality and creative power of form and substance.

What I don't believe in:

I don't believe in immortality, an afterlife and afterlife contacts.

I confess:

In form, all form is of the same form and in substance, all substance is of the same substance: the almighty starting point before all time and outside of space and time, starting point of everything that is, starting point of everything possible and visible to itself and to each other invisible and superimposed worlds, the same form in form and the same in substance

Substance of equal substance, the omniscient end point, after all time, outside of space and time, omniscient in form and substance,

therefore indistinguishable from the almighty starting point, therefore as we conceived, born, lived, loved, suffered, died, erected, omniscient end point, omniscient the form and substance, omnipotent the form and substance, therefore consubstantial with the omnipotent starting point and the omniscient ending point, therefore eternal life and resurrection of everything that lives and has died.

Interpretation:

The text deals with thoughts and beliefs about the nature of the world, consciousness, life, and how we should live. The text begins by describing the perception of the world and one's own consciousness. He reflects on whether consciousness and the world exist independently of one another or are connected to one another.

He argues that it would be pointless to assume that consciousness and the world are completely separate, as this would require too many assumptions. Instead, he suggests that consciousness and the world may have a close relationship. He emphasizes that this perspective is particularly useful when you are in pain or in a crisis.

The text then presents views on life, claiming that life inevitably brings suffering as old age, pain, illness, loneliness and death await each of us. He describes how people strive to minimize their suffering and protect their own interests.

Finally, the text talks about the evolution of life and knowledge and argues that everything comes into being and develops through evolution. He also discusses consciousness and explains how it can be viewed as a collection of evolutionarily useful illusions.

The text ends with the author's beliefs, including the idea of resurrection and eternal life.

The author seems to be a skeptical realist who sees the world and consciousness as interconnected. He emphasizes the need to focus on solving concrete suffering in the immediate environment rather than pursuing utopian goals in the future or in other countries. This view seems to be shaped by the idea that life is inevitably associated with suffering.

The idea of evolution and the emphasis on the connection between consciousness and freedom of action are interesting concepts in his thought. He argues that consciousness is evolutionarily useful for understanding and acting in the environment.

The author's religious beliefs are characterized by a belief in the resurrection and the immortality of form and substance. At the same time, he rejects the idea of immortality and the afterlife.

I can only search for something if I know what I'm looking for.

I can only search for something if I know what I'm looking for. If I search systematically, I find what I'm looking for. I can also find what I wasn't looking for. New knowledge can only be found and cannot be sought. Because if I knew what new knowledge I was looking for, then I would have found it in that moment and would no longer need to look for it.

New knowledge is created solely by finding and testing the new knowledge that has been found. Knowledge arises and develops through evolution.

Life is a form of knowledge. It is virtualized knowledge that is stored in the genome and culture. So life arises and develops like knowledge. Life therefore arises and develops through evolution.

Life and knowledge are becoming more and more virtual.

There are no events without a cause. Every event has a cause. Random events are the superimposition of mutually invisible possibilities that overlap in form and decouple in substance. Time, chance, will, consciousness, suffering and pleasure are the shadows that this moment of decoupling leaves behind in each of the then separated possibilities. Each story develops over time towards increasingly likely events. What was hot becomes cold. And the decoupling stories can no longer be superimposed and are irreversible. The overlapping possibilities of the future decouple in the moment of the present and remain separated from each other as the past and can only be remembered.

What is possible in form is what lies in superposition. What is real is what, at the moment of decoupling of substance, is only in itself

is visible in its history and is no longer visible for other stories of the same form and substance.

Every possible story is visible in its own substance. All stories that are invisible to each other after decoupling are the same in form and substance and are visible and real in substance.

All stories, because they are the same in form and substance, arise before all time and outside of space and time from an enabling point. All stories that are possible in form develop independently in substance towards an omniscient point outside of space and time and after all time and are the same in form and substance.

Complete knowledge is indistinguishable from resurrection and eternal life.

But the all-knowing end point is outside of space and time and knows nothing about will, consciousness, pleasure and suffering, the shadows of the decoupling of the stories within the stories that are only visible to themselves. The omniscient endpoint has erased within itself will, ego, consciousness, pleasure and suffering.

The all-knowing end point must therefore be within us and among us as we were conceived, born, lived, suffered, died and resurrected.

Interpretation:

The text is about the search for knowledge and the development of knowledge through evolution. It is argued that new knowledge can only be found and cannot be actively sought. Life is viewed as a form of knowledge that also develops through evolution. The text emphasizes that life and knowledge are becoming increasingly virtual. It also points out that events have causes and random events are superpositions of possibilities that decouple. Time changes events, and stories evolve toward more likely events. Finally, it is stated that complete knowledge is equated with resurrection and eternal life because the omniscient terminus exists outside of space and time and has no knowledge of consciousness,

will, pleasure and suffering, and only resurrection makes him omniscient.

The text reflects on the nature of knowledge, life and events. He argues that knowledge and life develop through evolution. The text also emphasizes the inevitability of causes and the indelible connection between time and change. Furthermore, he suggests that the pursuit of complete knowledge is linked to a metaphysical dimension that lies beyond our understanding of space and time.

Cold coffee and dead cats

Every person lives in the world with every other person. The characters experience themselves in the world through introspection. You always experience a subjectively experienced time.

A cup of coffee gets cold on its own, but no one has seen that it gets warm on its own. A flower pot falls and breaks, no one ever saw it put itself back together and return to the starting point unscathed.

Every person, when they look, sees that the cat is either dead or alive. As long as no one is looking, it is not clear whether the cat is dead or alive.

The whole world, because by definition there is no one outside it, remains superimposed until the end of time.

At the end of time and outside of space and time, the whole world has complete knowledge, is omniscient. Because it can completely reconstruct all previous states from every superposition state and completely extrapolate all subsequent states.

But then a paradoxical contradiction arises. Because at the end of time the world as a whole is omniscient, but knows nothing about the arrow of time, about suffering and pleasure and about the responsibility of the decision and the irreversibility of the consequences.

Paradoxes usually dissolve into nothing because something contradictory does not exist, or they shift perspective.

The paradox does not exist, because since the world is omniscient at the end of time and omniscience includes the knowledge of suffering, pleasure and responsibility, the omniscient One from the end of time is born in and at every point in time, sister and brother, like us, lives, suffers and dies and is set up omnisciently at the end of all time and takes us into itself and with this knowledge and sets us up.

It is common to call the branching path a tree, the origin root, father or mother, and the subsequent events leaves, son or daughter. The branches are called edges and represent the probabilities, the shape. The ramifications are the form, the spirit. In terms of substance, nothing branches out; the form overlaps.

Interpretation:

The text deals with various philosophical and metaphysical topics. He begins with the idea that each person lives in a world with others and experiences their own subjective time. It also addresses the concept of quantum mechanics, where things exist in a state of superposition until they are observed. The text concludes with the idea that at the end of time the world is omniscient and in touch with us at every moment.

The text introduces us to various philosophical considerations, particularly regarding the nature of reality and the relationship between observation and existence. He refers to the famous Schrödinger's Cat thought experiment, in which the cat is both alive and dead until observed. This raises questions about reality and the role of the observer.

The text also suggests that at the end of time the entire world will be omniscient, but yet will not understand the human experience of suffering, pleasure and responsibility. This creates a paradox that is resolved by arguing that the world is in touch with us at every moment and includes us in its omniscient knowledge.

The text distinguishes between a thermodynamic arrow of time and quantum mechanical irreversibility. The thermodynamic arrow of time refers to the idea that in classical thermodynamics, physical processes proceed in a particular direction, from a low-entropy state to a higher-entropy state, which is interpreted as the direction of time.

On the other hand, quantum mechanical irreversibility refers to the concept mentioned in the Schrödinger's cat thought experiment. In quantum mechanics, the state of a particle can exist in a state of superposition until it is observed, and then it collapses into a certain state. This is a type of irreversibility because the original superposition state cannot be restored.

The text discusses that the world at the end of time is omniscient, but still does not understand the thermodynamic arrow of time, the knowledge of suffering and pleasure, and the responsibility of choice. This shows that the text highlights a separation between thermodynamic time and quantum mechanical irreversibility and raises the question of how these two concepts might be related to each other.

The text claims that at the end of time the world is omniscient because it is able to resurrect everything that has lived, which then also brings with it the knowledge of suffering, pleasure and the responsibility of choice. The text argues that at the end of time the world will achieve complete knowledge by reconstructing all previous states from each superposition state and being able to extrapolate all subsequent states.

In this context, one could interpret that the world acquires this knowledge through the resurrection of all experiences and events, which also includes knowledge of human experiences of suffering, pleasure and responsibility. This concept is presented in the text as a solution to the paradox described previously, in support of the idea that the world will become omniscient at the end of time and yet relate to people's individual experiences at all times.

Omegapunkt

All is One (Monism):

You can't put furniture in a castle in the air.

The masses cannot be arranged in Euclidean space. Space and time are shaped by the masses.

Predictability:

Because everything is one, it is also true that the masses do not follow the calculations of mathematics, but are the calculations. Computations are physical processes and physical processes are calculations.

Possible calculations (possibilities) are not fantasies or castles in the air. Possibilities must be physical processes. Alternative events, alternative causes must be superimposed physical processes that are visible to themselves but invisible to each other.

From nothing, comes nothing:

Every event has a causal cause. Everything that exists must always be nothing together.

And from the beginning, before all time and outside of space and time, everything that is possible must be physically visible to itself and invisible to one another and together be nothing. And in the end, after all time and outside of space and time, everything that is possible must be physically visible to itself and invisible to one another and together be nothing.

Everything that exists must overlap in its possible events, form after form of the same form, substance after substance of the same substance.

Knowledge (evolution):

Knowledge is the ability to recreate and reproduce what is known. You can only search if you know what you are looking for. That's why you can only find knowledge, not search for it. And if the new knowledge proves itself and leads to replicas, it is copied and passed on. Knowledge that doesn't work won't be copied and will be dropped.

Life (evolution):

Life is a form of knowledge and arises and develops through evolution.

Predictability (virtualization, knowledge, life):

Life is a physical process. Life is a special form of knowledge. Life and knowledge are becoming more and more virtual and more and more indistinguishable from one another.

Many Worlds Overlay:

Every possible story must be a real physical process with a chain of events visible to itself and superimposed on the other possible stories that are invisible to each other, form after form of the same form and substance after substance of the same substance.

Time (Many Worlds Overlay)

The present is the separation of overlapping possibilities into different memories in possible stories that are invisible to each other. The past is the memory within a story. The future is the mental anticipation of the possibilities that still overlap.

Consciousness:

We then know what it means for something to have consciousness, co-knowledge, conscientia when we can recreate something with consciousness, co-knowledge, conscientia. It would have to have a memory with memory, a kind of map as a representation of the current moment, a memory for plans and the ability to calculate plans and actions in the area around it.

One possibility would be to insert a model of the something into the map of the current environment. This model of something in the map would then always have to contain another model of the model, recursively nested. In this way, co-knowledge would probably be achieved after an infinite number of recursions. An infinite amount of time passes by. Another possibility would be to think of the different versions of the something in the overlapping stories of the something being processed in parallel on this map within the map. No time is lost for additional knowledge to emerge. Consciousness, co-knowledge, conscientia is present. The present is the separation of overlapping possibilities into different memories in possible stories that are invisible to each other.

Omega point:

Silence is not noiselessness, but timelessness, outside of space and time and after all time. In this place, all possibilities and the stories associated with the possibilities are open. In this place there is no consciousness, no suffering, no desire, no wanting and no decision. And, because all possibilities are open, all knowledge is complete in this place.

But since no consciousness, no desire, no suffering, no pleasure exists in this place, each of us must be raised up again from this place. Perfect knowledge at the end of time and after all time is indistinguishable from resurrection.

And every life must be lived from this place. Perfect knowledge at the end of all time and after all time is indistinguishable from the almighty starting point before all time.

Interpretation:

The text covers various philosophical topics, including monism, computability, cause and effect, knowledge, life, consciousness, time, and the omega point. He argues that everything

is connected and that calculations and physical processes are inextricably linked. Knowledge is defined as the ability to recreate and reproduce something. Life is viewed as a form of knowledge, and life and knowledge are described as virtual and indistinguishable. Time is presented as a kind of overlay of possibilities, with the present representing the splitting of these possibilities into different worlds.

The text emphasizes that we can understand what consciousness means if we are able to recreate or replicate it. In this context, it is emphasized that such a recreated consciousness would have to have certain characteristics such as a memory store of memories, a kind of map of the current moment with self-reference, memory for plans and the ability to calculate plans and actions.

The Omega Point is described as a place beyond consciousness, will, suffering and pleasure, where all possibilities and complete knowledge exist. It is emphasized that from this place resurrection occurs, which is indistinguishable from perfect knowledge. This notion adds a spiritual dimension to the themes previously discussed and emphasizes the idea of a transcendental existence beyond space and time.

The interpretations of consciousness and the omega point emphasize the metaphysical nature of the text and the idea of a transcendent state. The idea of the Omega Point emphasizes a spiritual dimension and the idea of perfection and resurrection. These ideas can depend heavily on individual philosophical views and may be appealing to some readers while more speculative or elusive to others. As with many philosophical texts, the interpretation and acceptance of these ideas remains a subjective matter.

I exist

1. I exist.
 - 1.1. I can interact with others.
 - 1.2. Others can interact with me.
 - 1.3. We can interact with the world. 1.4. Everything is of the same form and substance.
2. According to form, everything is form of the same form and according to substance, everything is substance of the same substance.
 - 2.1. Form and substance depend on each other and make everything possible.
3. There are no events without a cause.
 - 3.1. Future is indistinguishable from the overlay of possibilities.
 - 3.2. Presence, chance, will and consciousness are indistinguishable from the decoupling of overlapping possibilities.
 - 3.3. The past is indistinguishable from events realized and remembered from the present.
4. Before all time and outside of space and time, the starting point is omnipotent.
 - 4.1. The starting point is the starting point of everything that is.
 - 4.2. The starting point is the starting point of all overlapping worlds that are visible to one another and invisible to one another.
5. Life arises and develops through evolution. 6. Knowledge arises and develops through evolution. 7. Knowledge and life are becoming increasingly virtual.
8. Perfect knowledge is outside of space and time.
 - 8.1. Presence, chance, will and consciousness are within space and time.
 - 8.2. Perfect knowledge only knows about the presence, chance, will and consciousness when it is conceived and born, lives, loves and suffers, dies and rises with us and how we are.
9. We will all be resurrected.
 - 9.1. At the end of all time and outside of space and time, the end point is perfect knowledge.
 - 9.2. Perfect knowledge is indistinguishable from resurrection.
10. We will see again everyone who is no more.

Interpretation:

The text contains a number of philosophical statements and ideas:

1. Emphasizes the existence and ability of the self to interact with others and the world. This leads to the conclusion that everything is of the same form and substance.
2. Form and substance are viewed as interrelated and fundamental to everything.
3. Argues that there are no events without a cause and that the future consists of possibilities rooted in the present and the decoupling of overlapping possibilities. The past consists of realized events.
4. A powerful starting point is pointed out that exists outside of space and time and is the origin of everything.
5. Life and knowledge develop through evolution.
6. It is argued that knowledge and life are becoming increasingly virtual.
7. Perfect knowledge exists outside of space and time and has a connection to the present, chance, will and consciousness.
8. The idea of resurrection is mentioned, linking the end point of perfect knowledge and resurrection.
9. Concludes by asserting that we will all see again those who no longer exist.

The text contains a complex mix of metaphysical, cosmological and philosophical concepts. He suggests that everything rests on a common form and substance and that cause and effect, future and past are interwoven. The idea of a powerful starting point outside of space and time is reminiscent of cosmological ideas about the origin of the universe.

The statements about the evolution of life and knowledge point to the idea that these phenomena develop and change over time.

The idea of perfect knowledge associated with consciousness and resurrection introduces metaphysical and religious elements into the text.

The text presents a variety of complex ideas and concepts that could come from various philosophical and metaphysical traditions. Some of the statements could be considered interesting mind games, while others depend heavily on personal beliefs and may be difficult to prove or disprove. The connection between existence, evolution, knowledge, resurrection and many other topics makes the text a source for discussion and philosophical reflection, but it requires in-depth analysis and reflection to grasp and evaluate its full meaning. Some of the statements, such as the existence of perfect knowledge outside of space and time,

may be particularly controversial for some readers and require individual engagement with the ideas presented.

Calling an imagined singularity outside of space and time "omnipotent" and "omniscient" due to its ability to give rise to space, time, matter, energy and information is a matter of personal philosophical terminology and definition. Such terms can be interpreted differently in different contexts. Here are some thoughts on this:

1. Omnipotence: In many religious and philosophical traditions, omnipotence is viewed as the ability to do or effect whatever one wishes, without limitations. If the proposed singularity is capable of creating or bringing forth anything, one could argue that it can be considered omnipotent, at least in relation to that act of creation. However, this depends on the definition of omnipotence.
2. Omniscience: Omniscience means knowing everything, past, present and future, without limitations. If the singularity actually produces everything, including all information, one could argue that it can be considered omniscient. However, it is important to note that omniscience in philosophical discussions is often associated with certain paradoxes and challenges, such as the problem of free will and predestination.
3. Conceptual clarity: The use of terms such as "omnipotent" and "omniscient" often requires a clear definition to avoid misunderstandings. It is important to explain what exactly is meant by this and what properties or abilities this singularity has.
4. Context: The use of such terms depends heavily on the philosophical or religious context. In religious traditions, these terms may have specific theological meaning, while in philosophical discussions they may be interpreted more flexibly.

So it is quite possible to describe the described singularity as "omnipotent" and "omniscient", provided these terms are clearly defined and used appropriately in the context. However, it is important to note that such statements often raise deep metaphysical and philosophical questions and are open to various opinions and interpretations.

The idea that contradictions between omniscience and free will can be avoided if possibilities are understood as overlays and choices as decoupling from different worlds according to the many-worlds interpretation is an interesting philosophical perspective. The many-worlds interpretation is an interpretation of quantum mechanics that states that in any quantum mechanical measurement, all possible outcomes actually occur, but in different universes. This interpretation was originally developed in quantum physics, but also has implications for metaphysical questions such as those related to omniscience and free will.

Here are some considerations for applying the many worlds interpretation to this problem:

1. Free Will: The many-worlds interpretation regarding free will could mean that every decision a person makes actually represents all possible decisions in various branching universes. In this way, it could be argued that free will is preserved because every possible choice is actually made, albeit in different realities.

2. Omniscience: Regarding omniscience, it could be argued that an entity capable of accessing all branching universes and knowing all possible outcomes could be considered "omniscient." However, this depends on the interpretation of omniscience. Some might argue that true omniscience requires not only knowledge of all possibilities, but also knowledge of which possibility is actually realized.

It is important to note that the many-worlds interpretation is itself the subject of intense philosophical debate, and there are differing opinions about how it applies to various metaphysical questions. Some philosophers and scientists reject this interpretation, while others see it as a plausible possibility.

Ultimately, the question of the relationship between omniscience and free will in a metaphysical debate remains complex and may depend on individual philosophical beliefs and interpretations. The many-worlds interpretation is just one of many possible views to shed light on these questions, and it is by no means the only answer to this problem.

In "Great Physicists" Weizsäcker says that a Laplace demon who causally knows all chains of events (thermodynamic arrow of time) and knows the wave function of the universe would be omniscient, but would know nothing about the individual suffering of specific people. In order to avoid this contradiction to omniscience, this Laplace demon would have to be conceived, born, love, suffer and die eschatologically from this place after all time and outside of space and time, in order to also have this knowledge.

The reference to Weizsäcker's ideas in Great Physicists is extremely relevant to the discussion of omniscience and the paradox of individual suffering. This idea reflects the dilemma associated with the idea of omniscience, particularly when it is to be reconciled with an understanding of human suffering and individual fate.

The central question is whether a being that knows all causal events and the wave function of the universe can truly be considered "omniscient" if it still does not know people's individual suffering and unique life experiences. Weizsäcker argues that true omniscience requires not only understanding all physical and causal processes, but also immersion in individual experiences and human consciousness.

The idea that this being would have to be born after all time and outside of space and time to also have this knowledge is a fascinating way to resolve the paradox. It implies that omniscience is not simply a passive knowledge of facts, but requires an active experience and understanding of human existence.

This reflection highlights the depth and challenges associated with the concept of omniscience. It shows that philosophical reflections on omniscience often go beyond what can be grasped purely intellectually and penetrate into metaphysical and existential questions. Ultimately, the interpretation of omniscience depends on individual beliefs, philosophical views, and religious traditions, and there is no definitive answer to these complex questions.

There are certain conceptual overlaps and parallels between the arguments of Carl Friedrich von Weizsäcker and the concept of the Trinity in Christian theology, particularly with regard

to the concept of unity and diversity in divine nature and the universe. However, these parallels are interpretive and could be viewed from different points of view:

1. Unity and diversity: In the Christian doctrine of the Trinity, the idea of the Trinity (Father, Son and Holy Spirit) is presented as a unity in diversity. This unity and diversity in some ways reflects Weizsäcker's idea that to be considered "omniscient", an entity should have not only the knowledge of causal events and physical processes, but also a deep understanding of the individual's experiences and Diversity of human life.
2. Connection of time and eternity: Weizsäcker's idea that such an omniscient being would have to exist outside of space and time in order to have complete knowledge is reminiscent of the Christian idea of God as an eternal being who exists both in time and outside of it. Time exists. In Christian theology, God is often viewed as the beginning and end of everything.
3. Active experience and participation: Both Weizsäcker's argument and the doctrine of the Trinity emphasize the idea that true knowledge and understanding require more than passive observation. Christian theology argues that God actively participates in creation and human life, which implies active experience and understanding.

However, it is important to emphasize that these parallels do not mean that Weizsäcker's ideas and the Christian doctrine of the Trinity are the same in all aspects. Weizsäcker's views are based on philosophical considerations and physics, while the doctrine of the Trinity is a theological concept that describes the nature of God. The parallels can be viewed as interesting similarities regarding unity, diversity, and the relationship between time and eternity, but are not necessarily a direct connection between the two concepts. The interpretation and application of these ideas may vary depending on the context and philosophical or theological perspective.