

Treatise on the positions of the thinker in relation to the world, the position of the world in relation to the thinker and on the Omega point

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Summary:

The paper presents different ways of thinking about the world and develops the concept of the “omega point.”

1. Viewpoints of the thinker towards the world:

- Dualism implies a fundamental separation between the thinker and the world.*
- Idealistic monism implies that the world is a creation of thinking consciousness.*
- Naturalistic monism implies thinking consciousness as relations of the elements of the world.*

2. Summary and Interpretation:

- The treatise follows naturalistic monism.*
- It emphasizes that the world is based on relations and elements that develop and change.*

3. The Omega Point:

- The Omega point is the comprehensive unity that unites beginning and end, knowledge and possibilities.*
- This unity is characterized as timeless, spaceless and omniscient.*
- The concept of resurrection derives from this unity.*

4. Comparison with major world religions:

- In some ways, the Omega point is similar to the concepts of the divine in various religions:*
- In Christianity he could have parallels with an omniscient and omnipresent God.*
- In Hinduism, it could combine aspects of Brahman and Atman.*
- In Buddhism it could be related to the idea of Nirvana.*
- In Islam, he could agree with the idea of Allah as an all-knowing and all-powerful being.*
- In Judaism it could be related to the unity of God.*

The idea of the Omega Point synthesizes various religious ideas and represents a unity and perfection anchored in the nature of reality and human existence. It enables a more comprehensive understanding of the world and individual lives and could serve as a common basis to promote understanding between different faiths. This approach builds on the ideas of authors such as Richard Dawkins, Karl Popper, Alan Turing, Hugh Everett, David Deutsch and Pierre Teilhard de Chardin by linking philosophical, scientific and theological concepts.

1. There are three possible positions of the thinker in relation to the world. The first is dualism, in which the thinker and the world belong to two different worlds.

1.1. In dualism we assume that these two worlds have different forms and substances and cannot influence each other.

1.2. This in turn requires the idea of a third mysterious world that keeps both worlds in sync. But this leads to excessive assumptions.

1.3. This dualism cannot be plausible because it requires an unfounded assumption of a third world.

1.4 Because eThere 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.

2. The second position is idealistic monism, in which the thinking consciousness exists and dreams the world.

2.1. Idealistic monism seems plausible when it comes to pleasant experiences, such as eating a vanilla egg.

2.2. But it poses the problem that every attempt to understand the world ends in the assumption that consciousness invented this world.

2.3. Idealistic monism is ultimately a dead end because it questions the objectivity of the world.

3. The third and remaining position is naturalistic monism, in which the world makes thinking consciousness possible.

3.1. In the following section, the third perspective alone will be examined in more detail.

3.2. The third perspective must consist of elements that are related to each other.

3.3. Events are transformations of these relations and not the emergence of new elements in order to avoid dualism and idealistic monism.

3.4. Space, time, possibilities, calculations, knowledge and consciousness (co-knowledge, conscientia) are also transformations of the relations of the elements.

3.5. Possibilities are overlapping real alternative versions of events to avoid dualism and idealistic monism.

3.6. Coincidence is the overlapping and overlapping of alternative possibilities.

3.7. Every event has a predecessor event, and a first event does not exist.

3.8. Nothingness is the limit of an interval open in the past of all possible events leading to the present and the limit of an interval of overlapping possibilities open in the future.

- 3.9. Present is the moment of separation of different possible versions of chains of events.
- 3.10. The past exists in the memory of events, the future in the mental view of possibilities.
- 3.11. The creation of elements from nothing is permitted as long as at least two elements cancel each other out into nothingness.
- 3.12. Naturalistic monism offers a coherent view of the world that is not found in either dualism or idealistic monism.
- 4. I exist.
 - 4.1. I can interact with others.
 - 4.2. Others can interact with me.
 - 4.3. We can interact with the world.
 - 4.4. Everything is of the same form and substance. Substance are the elements, form are the relations.
- 5. According to form, all form is of the same form, and according to substance, all substance is of the same substance.
 - 5.1. Form and substance depend on each other and make everything possible.
- 6. There are no events without a cause. The cause is the transformation of the relationships between the elements.
 - 6.1. Future is indistinguishable from the overlay of possibilities.
 - 6.2. Presence, chance, will and consciousness are indistinguishable from the decoupling of overlapping possibilities into chains of events that are visible to themselves but invisible to each other.
 - 6.3. The past is indistinguishable from events realized and remembered from the present.
- 7. Before all time and beyond space and time, the starting point is omnipotent. Omnipotence is the possibility of being able to form all relations of all elements.
 - 7.1. The starting point is the starting point of everything that is.
 - 7.2. The starting point is the starting point of all overlapping, mutually visible and mutually invisible possible versions of the relations of the elements.
- 8. Life arises and develops through evolution. Relations that are transformed in such a way that they reproduce themselves are replicators. Evolution is the reproduction, variation (opportunities) and selection of replicators.
 - 8.1. Life is a form of knowledge. Knowledge is a form of replicators. Life is virtualized knowledge stored in the genome and culture. So life arises and develops like knowledge. Life therefore arises and develops through evolution.
- 9. Knowledge (calculations, possible relations of elements, replicators) arises and develops through evolution.
- 10. Knowledge and life are becoming more and more virtual.

10.1. 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. This is the process of evolution of knowledge. And life is a form of virtualized knowledge.

10.2. New knowledge arises solely through finding and testing the new knowledge found. Knowledge arises and develops through evolution.

11. Perfect knowledge is outside of space and time.

11.1. Presence, chance, will and consciousness are within space and time.

11.2. Perfect knowledge would know the elements and all possible relations and all possible overlapping different versions of chains of events, but would be complete without knowledge of the passage of time that arises through relational transformation when, in the moment of the present, of visualization, the possible versions of chains of events separate. Knowledge only knows about the presence, chance, will and consciousness when it is conceived and born, lives, loves and suffers, dies and is resurrected with us and how we are. Because this is the only way to have complete knowledge of the suffering of the irreversible decision and the loss of the past. Resurrection is the perfect knowledge of all elements and possible relationships.

12. We will all be resurrected.

12.1. At the end of all time and outside of space and time, the end point is perfect knowledge.

12.2. Perfect knowledge is indistinguishable from resurrection, which is a tautology because of the previous definition of resurrection.

12.3. 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.

12.4. 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.

12.5. 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.

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

12.7. 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.

12.8. 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.

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

12.10. 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.

12.11. Time is future, present and past. The future is the overlapping possibilities and their stories. They are of the same shape in form. The past is the events that happened that can be remembered but are no longer accessible. And the present is the moment in which the possibilities separate in substance into stories that are independent of one another and visible to one another but invisible to one another. This moment is consciousness (co-knowledge, conscientia), presence, will, desire, suffering and decision.

12.12. 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.

12.13. But there is no consciousness, no desire, no suffering, no pleasure exists in this place, from this place each of us must be raised up again. 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 time and after all time is indistinguishable from the almighty starting point before all time.

12.14. And perfect knowledge is indistinguishable from keeping all possibilities open, which are of the same shape in form. Everything is in form according to form of the same form and the substance after substance of the same substance.

12.15. 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.

12.16. Life and knowledge are becoming more and more virtual.

12.17. 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.

12.18. What is possible in form is what lies in superposition. What is real is that which, at the moment of decoupling of substance, is only visible to itself in its story and is no longer visible to other stories of the same form and substance.

12.19. 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.

12.20. 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.

12.21. 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.

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

13. So we will see again everyone who is no more.

14. If we consider the starting point as the limit of an open interval of all possible chains of events, the end point as the limit of an open interval of all possible chains of events and take the knowledge about these overlapping possible chains of events as given, as in the previous theorems (12.xx) provided, then we can recognize that in this comprehensive unity - this whole that contains within itself the possibilities, the past, the future and complete knowledge - lies an existence that goes beyond our individual understanding of space and time.

15. This comprehensive unity that transcends the limits of our imagination could be called God. I call it the Omega Point. In it, beginning and end, knowledge and possibilities come together to form an indivisible unity. This unity, which encompasses everything, is timeless, spaceless and omniscient, since it has the knowledge of all possible relationships and events and has therefore necessarily lived all of our lives.

16. The concept of resurrection, as explained in the previous sentences (12.xx), finds its origin in this all-encompassing unity. It is the knowledge of all past, present and future events and relationships that ultimately leads us to this knowledge. The idea of resurrection becomes understandable when we consider it as part of this all-encompassing existence.

17. When we commit to accepting this idea, we open ourselves to the idea that there is a transcendent unity that exists beyond our limited perception. This unity, which we call God, the Omega Point, is the source of everything, which permeates the entire universe and is ultimately the root of our existence.

19. Thus the idea of God from the Omega Point becomes synonymous with the unity and perfection that permeates all aspects of life and the universe. This idea can help us develop a deeper understanding of the nature of reality and our own being.

