

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.