

--- HOW I THINK AND BELIEVE ---:

How it feels for me to be in the world: The

World presents itself to me as opposed to me. It feels like I'm a consciousness that's in the world. It feels like I have free will and can influence things in a thoughtful and goal-oriented manner. It feels like will and consciousness exist independently of the world.

How I look at the world:

All that is in the world is form of like form and substance of like substance. Form and substance are like two sides of a coin. Things in the world are interconnected. Every event is an 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 non influenceable for each other or they could influence each other and 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 keeping

both other worlds in sync. That's too many necessary assumptions to make sense.

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

The world could be primary (One world, form of like form and substance of like substance). Then consciousness would be the sum of the obviously necessary and helpful illusions of controlling the body through thought, having free will, and existing independently of the body. That perspective is for me then

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

How we should live:

Every person wants themselves, their loved ones, their children and thought children to be well, to avoid pain and to die painlessly. Every person around us, whether likable or unlikable, good or bad, capable or incapable, in our opinion or not, etc., should be able to be sure that they and theirs are not being harmed, that they are always enough Have food, have a roof over your head, have clothes and not have to be afraid of others.

What we should not try: We should

not try to strive for worthy goals in the future or in foreign countries. We shouldn't try

to make the world a better place. Because whoever wants to build heaven on earth builds hell. We should confine ourselves to alleviating specific suffering in our immediate surroundings. And if we cannot do that, we should try not to increase suffering. And we should not vote for governments with proportional representation for the sake of their goals, but vote them out with a majority vote if they strive for honorable future goals instead of alleviating specific suffering of specific voters.

Why I think like this:

Life is Suffering:

Life is suffering for every person. This is independent of whether a person is currently happy. For every person awaits old age, pain, sickness, loneliness and death.

I notice:

Obviously I don't have a switch to turn it off. That is

what a shame. Because if I lack food, clothing, or shelter, I could be eliminated. And I could be turned on

when food, clothing and shelter are again available. The opposite is the case. The thought that I might be eliminated causes me grief.

And I feel pleasure in all activities that push a defect that turns me off further into the future. This is the same for everyone else.

All try to push that point into the future and all love 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 a way that allows us to rule against the will of others, we do so. If we don't have the power but are able to pay, we enter into reciprocal agreements. When we have enough power and enough money to pay for it, we write it down. Because writing that down is also a thought child.

Obviously nobody would purposefully build something like me.

No one would build something that can't be knocked out, only destroyed, maintains its function by taking other similar things apart and taking them in for chemical processing, and is able to make copies of itself, which is capable of variation and

which are able to exercise the same power in a variety of ways.

Obviously, knowledge cannot be searched for in a targeted manner. If I knew what knowledge I was looking for, the search would no longer be necessary. Wrong knowledge can only be duplicated, modified and replaced by less wrong modifications.

Everything arises and develops through evolution:

Life arises and develops through evolution. If you know that, you understand that at some point things like giraffes, elephants, humans, hammers, water pipes, calculators, computers, computer games and simulations will come into existence.

Knowledge arises and develops through evolution. If you know that,

you understand that at some point hammers, water pipes, calculators, computers, computer games and simulations will emerge.

Knowledge is becoming more and more virtual. Life is becoming more and

more virtual. If you know that, you understand that at some point computers, computer games and simulations will emerge.

Every event has a cause. There are no events free from causes. But the world that can be experienced cannot be deterministic.

Because then we could remember the future as we remembered the past. Or rather, 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 turn cold, and events of uncertain outcome or decisions with alternatives remained uncertain until we review their

state. Obviously, there must be possible histories of sequences of events that are invisible to each other and overlap at points with alternative pathways. Just as there are no cause-free events, there are no unrealized possibilities either. The world as a whole knows all stories. Your knowledge is complete. She has 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 within us in order to have

this knowledge at the end of time.

And then there is the awareness:

if a person sat around a campfire at night as a child and heard noises, they associated these noises with the concern that an animal or an unknown person posed a danger.

The next day in daylight it turned out to be a rock or branch that was making the noise.

Apparently, it is evolutionarily useful to pose a potential threat to a conscious, purposeful counterpart

to attribute. If you also ascribe this autonomy to the movements of your own body, it becomes clear that this creates more confidence in your actions, which means an evolutionary advantage. Every 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 rolls from Aachen to Cologne, I have the feeling of rolling 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 forefinger past each other, I have the feeling of being in the gap between them, which is obviously outside my body and therefore not possible. And when I see the top

of a church spire in the distance, I have the feeling that my eyes are there and I don't feel anything from an image on my retina. This is amazing because the image is created on the retina. In time I experience myself

continuously with identical consciousness. That's funny.

Because sleep or unconsciousness breaks the continuity. When I wake up in the morning and my consciousness boots

up, I feel connected to yesterday's consciousness, which I remember feeling connected to my consciousness today, even though I have nothing to give back to it. And I feel connected to my tomorrow's consciousness, which will be ramped up tomorrow when I wake up from the sleep at the start of which I will ramp down my today's consciousness, even though my tomorrow's consciousness cannot give back to my today's consciousness. So consciousness is a collection of evolutionarily useful illusions. If I wanted to recreate such a consciousness, I would have to design a memory storage and planning authority that has a map of the environment and a position determination

in the environment map. That would not be enough for awareness. To do this, the point for determining the position would have to be on the map

again an image of the map and an image of the point

of the map and that recursively nested to infinity. After an infinitely long time,

something like consciousness would arise. This is nonsensical, 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 any moment. However, the parallel processes would have to be invisible to each other and superimposed, except for the moment of becoming aware. That explanation alone is reasonable.

My belief:

I believe that I will see and see again all those who have 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 omnipotent beginning point, the omniscient end point, and the indelibility 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 is form 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, the starting point of all that is, the starting point of all possible and visible to itself and to each other invisible and superimposed

Worlds, in form in form of the same form and 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 omnipotent beginning point, therefore as we begotten, born, lived, loved, suffered died, erected, omniscient end point, omniscient the form and substance, omnipotent the form and substance, therefore consubstantial with the omnipotent beginning point and the omniscient end point, therefore eternal life and resurrection of all that lives and dies.