

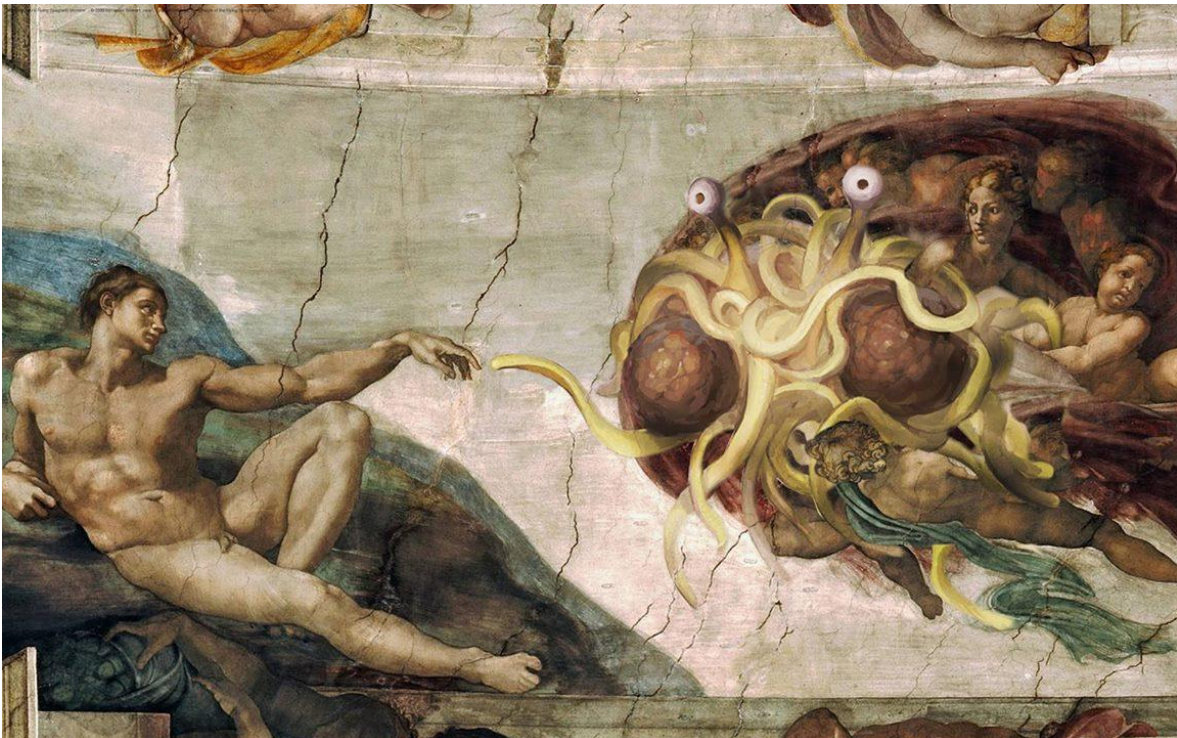
Proof of God

Ontological Arguments

I should start by saying that I don't accept any of the ontological arguments for God's existence from the Western philosophical tradition as they are clumsy and can be disproved by simple substitution:

“The first, and best-known, ontological argument was proposed by St. Anselm of Canterbury in the 11th. century C.E. In his *Proslogion*, St. Anselm claims to derive the existence of God from the concept of a *being than which no greater can be conceived*. St. Anselm reasoned that, if such a being fails to exist, then a greater being—namely, a *being than which no greater can be conceived, and which exists*—can be conceived. But this would be absurd: nothing can be greater than a being than which no greater can be conceived. So a being than which no greater can be conceived—i.e., God—exists.”¹

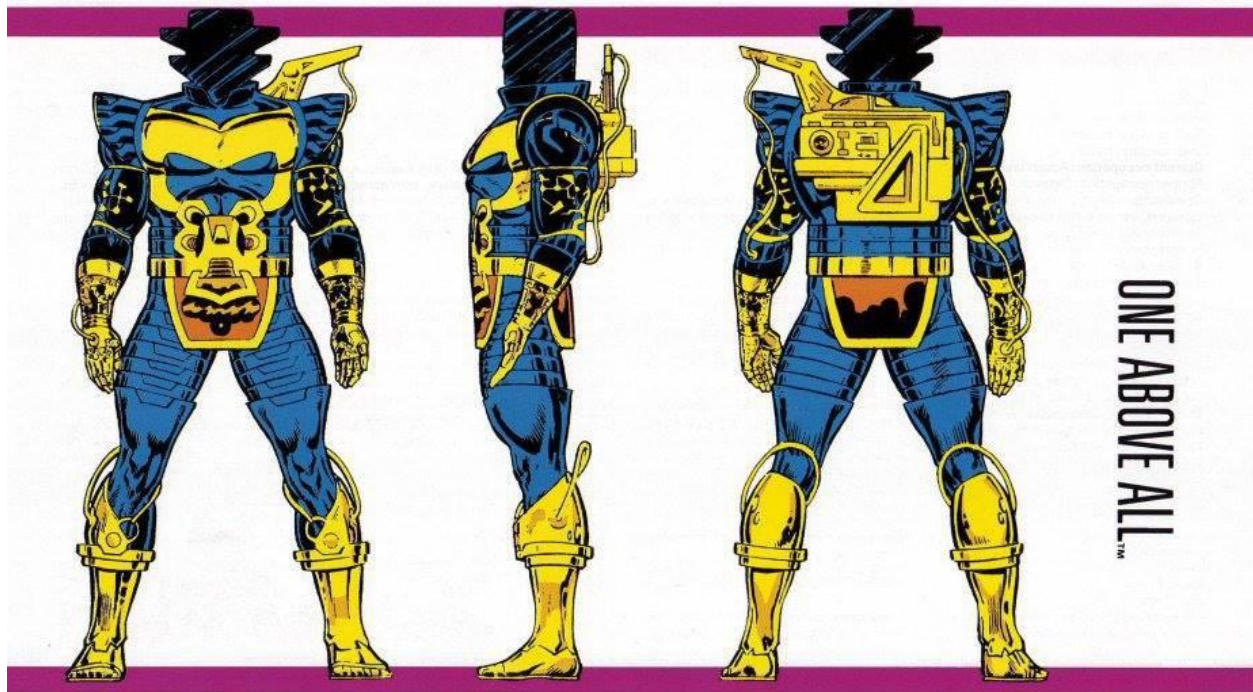
Pastafarians also define the FSM as a being of which no greater can be conceived.



Adam and the Flying Spaghetti Monster

“In the seventeenth century, René Descartes defended a family of similar arguments. For instance, in the *Fifth Meditation*, Descartes claims to provide a proof demonstrating the existence of God from the idea of a supremely perfect being. Descartes argues that there is no less contradiction in conceiving a supremely perfect being who lacks existence than there is in conceiving a triangle whose interior angles do not sum to 180 degrees. Hence, he supposes, since we do conceive a supremely perfect being—we do have the idea of a supremely perfect being—we must conclude that a supremely perfect being exists.”¹

The One Above All from the Marvel Universe franchise is also considered a supremely perfect being and one that I can conceive:



The One Above All - Marvel Universe

Faith-Based Arguments

I reject traditional, circular faith-based arguments which assert that blind faith in a given theology is all that is necessary, that contradicting evidence and logic only serve to enhance that faith by testing one's faith, and that arbitrary faith is self-sufficient justification. Circular faith-based arguments which openly ignore reason and evidence obviously cannot serve as rational arguments or provide any type of proof of God.

Proper Proof of God

Proper proof of God's existence depends on how one defines *God* and *divine*. It also involves either experience with the realm of the Witness or willingness to accept the testimony of those who have experienced that realm. For example, Dr. Eben Alexander is somebody who has had direct experience with that realm via near-death experience. Others have contacted that realm via meditation or psychological martyrdom.

Is it inappropriate to believe the testimony of others regarding transcendental states without direct experience for oneself? This depends on a lot of factors and it is up to each individual to decide for themselves which testimonies they feel are reliable and whether there are a sufficient number of credible cases comprising enough common, defining characteristics to warrant the acceptance of such transcendental states.

One good analogy would be a psychiatrist who has experienced depression versus a psychiatrist who has not. This is comparable to a person who has experienced the realm of the Witness versus a person who has not. A psychiatrist who has experienced depression first-hand needs no further proof that feelings of sadness, meaninglessness, and despair exist. Likewise, those who have experienced contact with the realm of the Witness are naturally familiarized with the concept of self-sustained, intrinsic beauty, compassion, and worth.

Psychiatrists who have not experienced depression first-hand still believe depression exists. How do they know depression exists if they have not experienced it for themselves? Depression entered mainstream medical science because multiple patients consistently reported an affected emotional state with characteristic features of extreme, unremitting feelings of

sadness, worthlessness, and despair. After repeated patient testimony of such characteristic symptoms, those **reported** symptoms were used to create standardized criteria to define and diagnose depression.

The very same methodology can be applied to repeated testimony of transcendental states. These states of higher consciousness come with characteristic features that can be used to qualify and classify each state via a systematic process no different than that used to qualify and catalogue mental disorders such as anxiety disorder and depression.

Skeptics will argue that depression and anxiety disorder can be cured using anti-depressants. However, there is currently no effective treatment for borderline personality disorder, so why is it accepted into medical science? The diagnostic criteria for BPD involves both behavioural as well as mental/emotional criteria such as excessive fear of abandonment and chronic feelings of emptiness. The behavioural criteria can be constructed from observations of patient behaviour (though patient testimony is mainly used), but the emotional criteria comes from patient **testimony** alone.

Only when one has experienced the realm of the Witness or can accept the testimony of those who have can one move on to the next step of defining and establishing the existence of *God*.

1) Why Is There Something Instead of Nothing?

One can ponder this question forever at a lower consciousness and still be left in the dark. However, anybody who has experienced the realm of the Witness understands the concept of the *conscious equivalent of light being sufficient to itself*.

“Light is sufficient to itself”

-Emily Dickinson

Such an idea and understanding is the true foundation for piecing together a proper spiritual framework for the types of fundamental consciousness that underlie reality.

The *conscious equivalent of light being sufficient to itself*—that particular reality or perspective—can be designated as *IL (Infinite Light)*.

2) Is Everything Just "Nothing" Anyway?

Biological organisms comprise complex chemical interactions. If all life is just chemical reactions, how are we fundamentally different from inert rocks, dead soil, or other abiotic components of the environment? If we are fundamentally mechanical automatons analogous to robots comprising cogs and gears, does any of this really matter? Does existence fundamentally matter? Would it be any different if there was no life and only abiotic components of the environment existed? Viewing the world as “nothing” in that we are fundamentally no different from the abiotic environment is a legitimate way to view reality. However, when viewed from the realm of the Witness, the perspective that all is “nothing” is not removed from the *conscious equivalent of light that is sufficient to itself*. From the realm of the Witness, that feeling of intrinsic worth still exists even when viewing reality as nothing but chemical processes.

Since we can always view reality as “nothing” (or not fundamentally different than abiotic processes) we can refer to that fundamental perspective as *N (for Nothing)*. However, since *Nothing (N)* is not removed from the *conscious equivalent of light sufficient to itself (IL)*, one could also designate it as *IL-N*.

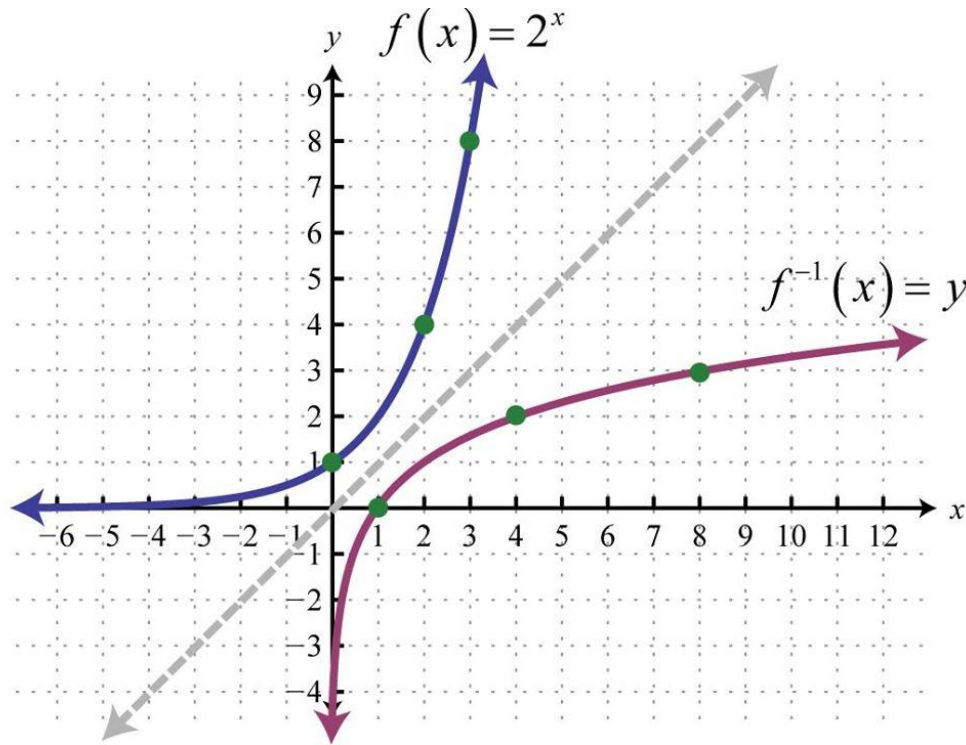
3) On Good and Evil

When people see the evils committed by people like Ariel Castro or Benjamin Netanyahu, rarely do people respond to such heinous crimes by saying that everything is reducible to chemical reactions anyway, and so nothing needs to be done to confront such evil. Thus, another realm of perspective must be introduced representing the interplay between good and evil consciousness (manifested through material existence).

Evil pathology definitely exists and takes on very characteristic attributes. Goodness also exists and takes on characteristic attributes.

Evil is associated with “the Devil” while genuine altruism is associated with “God”.

True goodness and justice materializing in the world is considered an extension of what humans perceive and define as divine. Fundamental goodness can be designated *Source* (S). Evil consciousness is like the inverse of altruistic consciousness and can be designated *inverse Source* (S^{-1}).

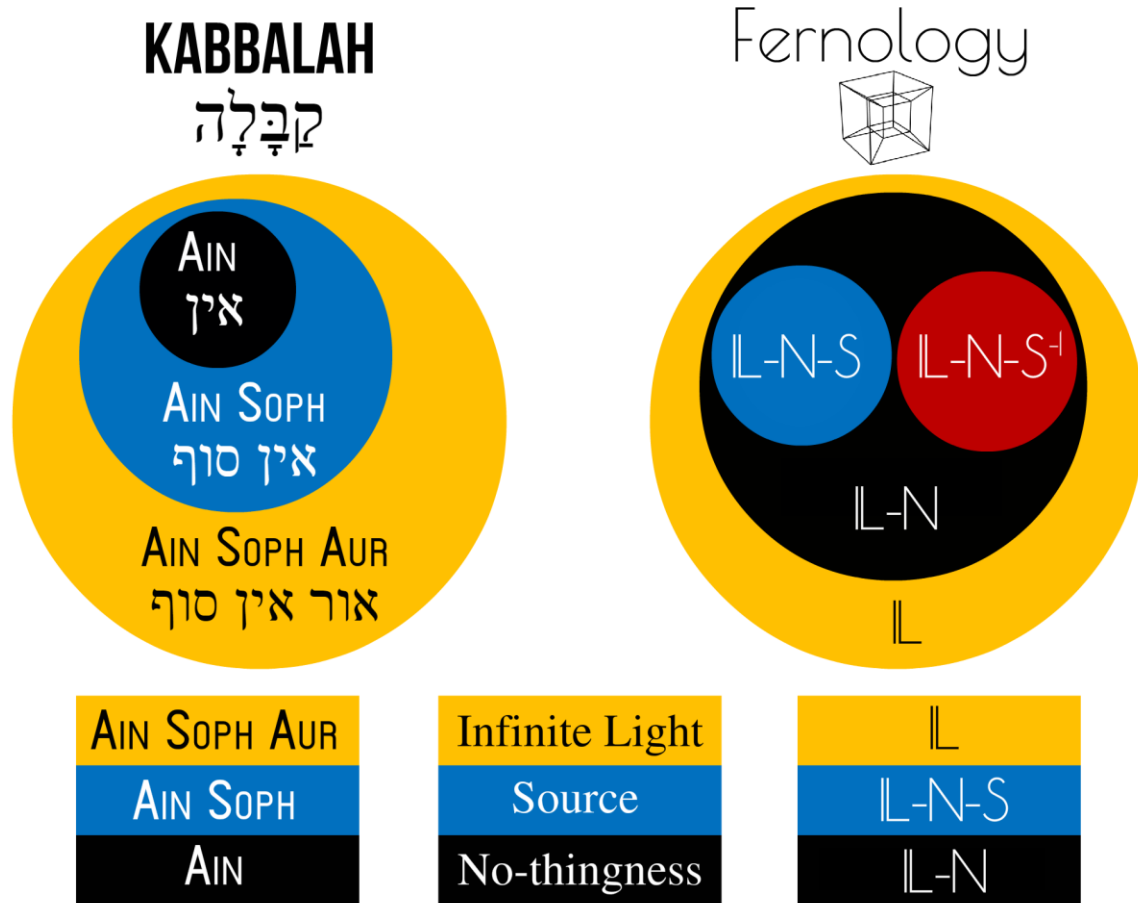


Evil is inverse altruism.

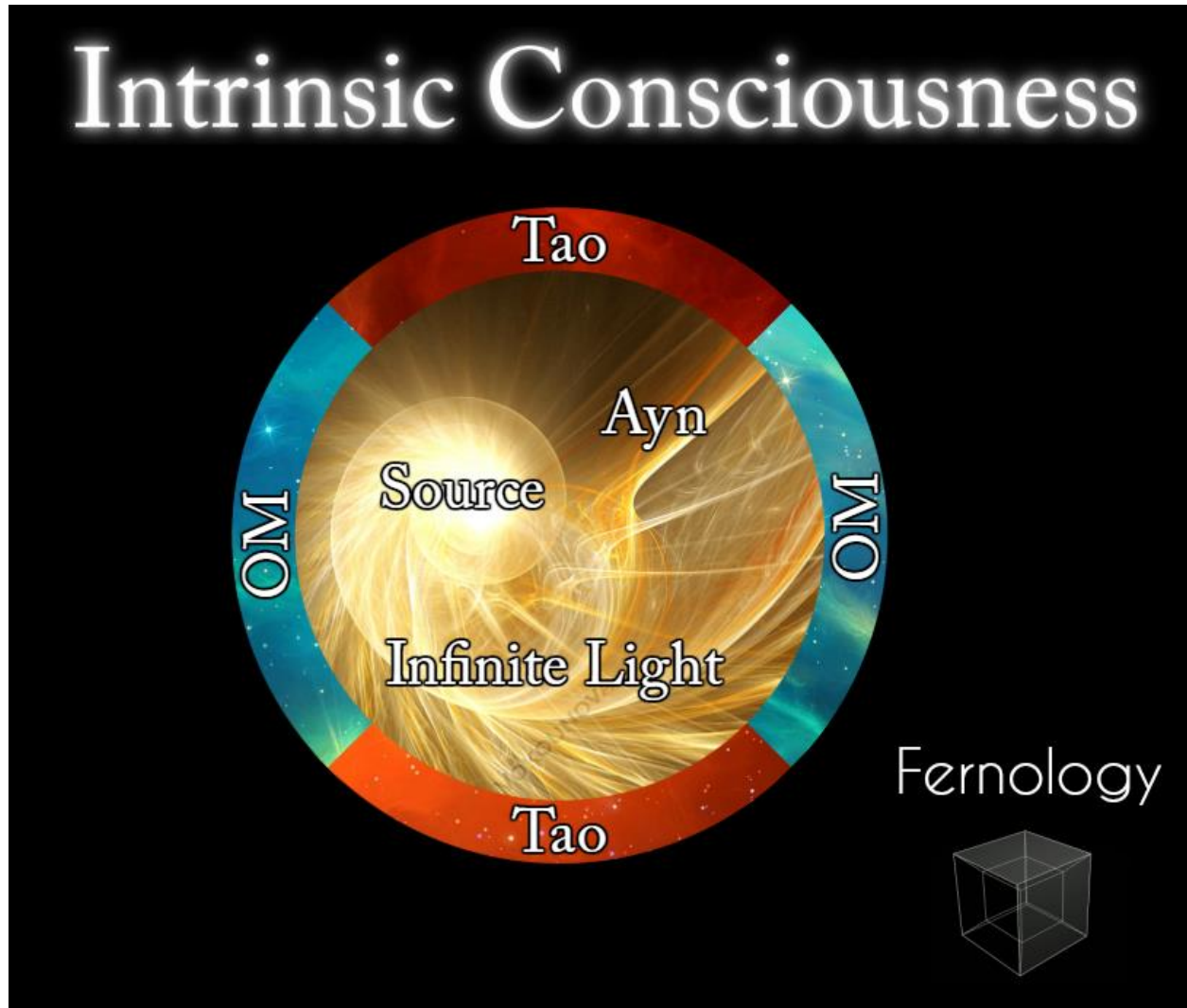
The interplay between good, *Source*, and evil, $Source^{-1}$, is still technically reducible to the interplay between chemicals. Thus, our conception of good and evil is not fundamentally removed from the perspective that all is “nothing”, *IL-N* (though people don’t regularly view good and evil in this manner). Additionally, the perspective that all is the interplay of chemicals, *IL-N*, is not removed from the perspective that *the conscious equivalent of light is sufficient to itself, IL*.

Acknowledging fundamental relativity in perspective is important to reconciling these simultaneously co-existing realities.

Source can also be designated *IL-N-S* as a way of indicating that it is neither removed from the *Nothing* perspective, *IL-N*, or the *Infinite Light* perspective, *IL*. *Inverse Source* can also be designated as *IL-N-S⁻¹*. My designations are different than those used by the Kabbalists.² This is because, by definition, it is the *Infinite Light* perspective that is ubiquitous. The Kabbalists define the *Infinite Light* perspective as ubiquitous, yet their designations can create confusion by making the *Nothing* perspective, which they designate as *Ayn*, look ubiquitous by having the term appear in all designations. Making sure that the term *IL* (*Infinite Light*) appears in all designations helps dispel this confusion.



These perspectives are considered fundamentally related and inseparable. The Kabbalists were not the first spiritualists to identify the intrinsic relationship between the *Infinite Light* (Fernology: *IL*, Kabbalah: *Ohr Ein Sof*) and the *Source* (Fernology: *IL-N-S*, Kabbalah: *Ein Sof*). The Hindus established the relationship long before:



Brahma is Source consciousness.

Vishnu is Infinite Light consciousness.

Shiva is OM consciousness.³

Footnotes:

1. Oppy, Graham. "Ontological Arguments" *Stanford Encyclopedia of Philosophy*, Feb. 8, 1996, <http://plato.stanford.edu/entries/ontological-arguments/> Accessed: Dec. 9, 2015.
2. 3. "Kabbala, (Hebrew: "Tradition")...esoteric Jewish mysticism as it appeared in the 12th and following centuries."

"Kabbala" *Encyclopedia Britannica*, Last Updated: Apr. 30, 2009,
<https://www.britannica.com/topic/trimurti-Hinduism> Accessed: Dec. 3, 2016.

3. "Trimurti, (Sanskrit: "three forms") in Hinduism, triad of the three gods Brahma, Vishnu, and Shiva. The concept was known at least by the time of Kalidasa's poem *Kumarasambhava* ("Birth of the War God"; c. 4th–5th century CE)."

"Trimurti" *Encyclopedia Britannica*, Last Updated: Mar. 5, 2015,
<https://www.britannica.com/topic/trimurti-Hinduism> Accessed: Dec. 3, 2016.