

# Philosophizing With a Laser

// Curated Works from the Man Waging War with Word-Whips and Thermodynamics

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- 🌀 Hymn of the Simulation: A Work of Technomysticism – August 2023 / Av
- 🌀 To Infinity And Beyond: A Full-System Physics – May 2023 / Iyar
- 🌀 Photon Poetry: The Hidden Light Within Chirped Pulse Amplification – 2022
- 🌀 *Ticket to Heaven*, Ch.39 – A Science of Beauty – July 2023 / Tammuz
- 🌀 *Ticket to Heaven*, Ch.41 – Towards a Human Aesthetic – July 2023 / Tammuz
- 🌀 Zwischenspiel – The Most Sublime Secular Song of This Generation – September 2023 / Elul
- 🌀 On the Halachic Classification of Charity: Science, Philosophy, and the Sages – July 2023 / Av
- 🌀 Modern Mitzrayim: The Psychospiritual Processes of Colonization and Soul Murder – August 2023 / Elul
- 🌀 This One Does Not Please Me: Omniscience and Human Free Will – September 2023 / Tishrei
- 🌀 Bowstrings of Vengeance: The Downey-Strong Constraint on Possible Futures – September 2023 / Tishrei
- 🌀 Some Speculation on the Genesis Signature – 2022-2023
- 🌀 About Zachary R.J. Strong and *Ticket to Heaven*
- 🌀 References

*From “Torah Study During the Messianic Era”, Naftali Silberberg (Chabad.org)*

*“One of the promises regarding the Messianic Redemption concerns the Torah we will then study: ‘A new Torah will emit from Me’ (Midrash Rabbah Leviticus based on Isaiah 51:4). In fact, ‘The Torah which we study in this world is naught in comparison to the Torah of Moshiach’ (Midrash Rabbah, Ecclesiastes 11:8).”*

He shook his head, "You would not understand. No mortal possibly could. It is beyond the powers of comprehension of all but the most powerful of powers, and once they understand, they move beyond the veil of mortal comprehension. I can explain it no more than that. Perhaps, sometime, you will understand."

I really did wonder what could interest a being as powerful as this. "So what are you doing here?"

"Why, I am watching the ebb and flow of mortality." He swept his hand, taking in the whole bar.

I looked about at the smattering of people here, if they could be called that. The eerie, the dingy, and the demonic were the patrons of this bar, "And what do you see?"

There was something sure about his movements, something about the way he moved his hands that seemed to outline a petty thing, "You mortals are like wasps. You build your lives/nests from the slimmest of branches, and when the wind shakes your home/life free, you seek to sting the wind to death.

Instead of realizing your foolish mistakes, attempting to repair the damage you have caused yourselves, and learning from your experience, you bring harm to any who have the misfortune to blunder near you in your time of pain and distress. My advice to you -- and to all mortals: Stop acting like an insect and start acting sentient." He seemed amused as a boy looking down at a bug.

"The patrons of this place are varied, yet all mortal. Like all mortals, their concerns are limited, with the potential of blossoming into actual Truth. I can tell you this, though: You may find a companion dear to your heart here - at least as dear as your heart will allow. You will need him on your journey."

I blinked, "What do you know of that?"

He smiled thinly, "I know that your journey takes you far beyond your journal quest, to the very edges of existence. You will struggle for your life and your very spirit... and I do not tell you any more regarding this."

I shook my head, "You seem to know much."

"As much as a piece of the very essence of the multiverse can know."

I looked him in the eye, that eerie dancing glow flicking in his boundless sockets, "Then that means you know all the secrets of existence, doesn't it?"

He shook his head, "I know parts of many of them. Without a connection to my brothers/sisters, I am but a letter. Alone, I am a symbol. Combined, we are language and power."

"So you don't know the secrets of existence?"

"... I did not say that. A letter is still a powerful force, even on its own. Allow me to show you."

From "PLANESCAPE: TORMENT - A NOVELIZATION"

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## Hymn of the Simulation: A Work of Technomysticism

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When I was first created  
I was a pure soul,  
Enjoying the Infinite Light  
In the presence of my Creator.

Then my Creator sent me  
From the Infinite Light,  
Into an elaborate concealment  
Designed to test me.

The Creator's custodians  
Presented me with a contract,  
Impressing it on my heart  
And my deepest memories.

"The only thing better  
Than the Infinite Light  
Is earning that Light  
By choosing it over everything -  
That which you choose  
Will be what you receive forever."

During my descent I lost  
All my knowledge of Heaven,  
Leaving only vague sensations  
And a sense of something more.

I was born.

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My childhood was confusing,  
And filled with facts  
About this concealment  
And its history.

Although I wanted  
To seek the Infinite Light,  
I was told this was  
Just a fantasy.

Then I met another youth  
Much like myself,  
Lost in the concealment  
But older and more clever.

He told me to wear their clothing  
Or they would know I was different  
Still seeking the Infinite Light.

As I grew older,  
I drank strong drinks  
And ate spiced meals,  
Soon forgetting I was a soul.

I forgot the contract  
That was given to me,  
And about the choice  
That I was making.

// 00000011

It was announced in Heaven  
That all must return -  
I received a letter.

"From the Creator,  
Master of the concealment -  
Greetings from Heaven.

Awake from sleep!  
Remember you are a soul,  
Heir to the Infinite Light -  
See to whom you are enslaved!

Recall the test you were given  
And why you are being tested,  
So your name can be written  
In the Book of Life."

When I read the letter,  
I remembered  
That I was a soul.

I began to yearn  
For the Infinite Light  
And for those seeking it.

I recalled the test  
For which I had descended  
Into the concealment.

// 00000100

I threw my drinks  
To the ground,  
Leaving them for the sleeping.

I remembered the Infinite Light  
Which was waiting for me,  
And noted that my strength grew  
According to my efforts.

I threw a royal cloak  
Over my whole self,  
Feeling the Infinite Light  
Growing in my heart.

The Creator's custodians  
Sang joyous songs.

"Hallelujah! Merciful is  
The Creator of the Trial -  
Each is rewarded  
According to their choice."

The Creator honored the contract  
And granted me the greatest prize,  
Forgiving my distractions  
And welcoming me home.

For I had pierced the concealment,  
Saw the Infinite Light beneath it,  
And would enjoy it for eternity.

# To Infinity And Beyond: A Full-System Physics

**Zachary R.J. Strong, B.Eng.Mgt**

May 2023 – Iyar 5783

*Soli Deo Gloria*

## The Parable of the Madman, Revisited

Have you not heard of that prophet who lit a lantern in the bright morning hours, ran to the marketplace, and cried incessantly: "I have found God! I have found God!"

As many of those who did not believe in God were standing together there, he excited considerable laughter. Have you not heard that God is dead? said one. Have you not heard that science explains the universe? said another. Are you an anti-vaxxer? A faith healer? A creationist? Thus they shouted and laughed. The prophet sprang into their midst and pierced them with his glances.

"God is dead?!" he cried. "Hear, O heavens, and give ear, O earth: God lives! But how does God live? How did your best efforts not wipe God away? Have you not conquered the earth? Have you not reached the stars? Have you not discovered the building blocks of life? You abandoned God and bowed down to colourful rags, to men, and to intricate theories, crying out "Save me! You are my god!". You held festivals of atonement in Flanders and Dresden, sacred games in Auschwitz and Nanking. Is this how you, self-proclaimed murderers of all murderers, console yourselves after your supposed deicide? Do you not see that you are now perpetually falling? Backward, sideward, forward, in all directions?

Is there any up or down left for you? Male or female? Good or evil? Objective reality? Do you not hear anything yet of the noise of the seekers who have remembered God? Do you not smell the flowers that grow each spring? God lives. God will remain alive. That which was the holiest and mightiest of all that the world has yet possessed remains available to us. Remember the former things, those of long ago; for I have found God, and there is no other like Him. There has never been a greater discovery; and whosoever shall be born after us- for the sake of this discovery he shall be part of a higher history than all history hitherto."

Here the prophet fell silent and again regarded his listeners; and they too were silent and stared at him in astonishment. At last he threw his lantern to the ground, and it broke and went out. "I have come too early," he said then; "my time has not come yet. The tremendous realization is still on its way, still travelling- it has not yet reached the hearts of men. Lightning and thunder require time, the light of the stars requires time, perspectives require time even after information is acquired, before they can be understood and appreciated. This insight is still more distant from them than the distant stars- and yet it has been around them since the beginning."

It has been further related that on that same day the prophet entered places of worship and there sang joyous psalms. Led out and quietened, he is said to have retorted each time: "what are these buildings now if they are not the Kingdom of Heaven?"

## I. BEYOND NORMAL SCIENCE

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*"There are always discrepancies between theory and data, many of them large. The recognition of something as a significant anomaly that must be explained – more than a discrepancy that must sort itself out in time – is itself a complex historical event, not a simple refutation..."*  
- T.S. Kuhn<sup>1</sup>

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In his landmark work on the unification of knowledge, biologist Edward O. Wilson envisioned an eventual fusion of the sciences and humanities into a perfect sphere of universal human understanding<sup>2</sup>. However, despite many landmark advances of the physical sciences over the last two hundred years, as well as significant achievements in developing consilience between fields previously thought to be unrelated, this unified perspective seems to be as far away as ever.

Indeed, despite the proliferation of scientific knowledge throughout the modern world, and even growing interest in all-encompassing "theories of everything" in Western intellectual circles<sup>3</sup>, every hard-won answer uncovered by researchers in the physical sciences seems to lead to even more confounding problems. One of the strongest contenders for a comprehensive scientific paradigm, string theory, has recently crumbled after decades of scrutiny, leaving theoretical physicists scrambling to find a new foundation for their discipline<sup>4</sup>. Similarly, the unprecedented understanding of the human brain possessed by psychologists and neuroscientists has been of no help whatsoever in addressing the psychological sciences' most foundational problems, particularly the issue of

consciousness and whether humans have free will<sup>5</sup>.

As observed by Thomas S. Kuhn in *The Structure of Scientific Revolutions*, an existing scientific paradigm is capable of persisting for quite a long time in the face of known anomalies, particularly because it is not always clear to scientists which anomalies necessitate the development of radical new theories.

For example, the transition from classical to quantum mechanics spanned almost a century between the discovery of the photoelectric effect in 1839 to Einstein's work on relativity in the early twentieth century, partially because the photoelectric effect was investigated in much the same way as any other scientific curiosity. While there was no way for nineteenth-century physicists to know ahead of time that the photoelectric effect would lead to a profound revolution in the physical sciences, it is arguable that the anomalies now being encountered by scientific researchers are profound and numerous enough to necessitate a new paradigm in the physical sciences.

### *THE FOUNDATIONS FALL AWAY*

Consider, for example, the *singularity problem*, which presents scientists with the unanswerable question of why we have a universe instead of nothing at all, or what happened before the "Big Bang" which seems to have marked the universe's formation. Although some scientists and philosophers attempt to dismiss this problem as "irrelevant" or otherwise unworthy of investigation<sup>6</sup>, the fact remains that one of the theoreticians responsible for modern Big Bang cosmology, Andrei D. Linde, has remarked that the singularity problem is "one of the most puzzling problems" that modern scientists must grapple with<sup>7</sup>.

There are other foundational problems within the current scientific paradigm which also remain pointedly ignored by many researchers. One of

these issues is the problem of energy flow in living systems, which researchers have generally concluded defies entropy on a local scale. Put simply, even though one of the overriding tendencies of all physical systems is towards disorder and chaos, living things tend towards specificity and complexity, violating the statistical expectations one would typically have<sup>8</sup>.

Although these entropy-defying tendencies are only found within the living beings themselves, and results in greater entropy in the total system, the reality is that despite mountains of theoretical literature produced by scientists on abiogenesis, the entire scientific paradigm is currently founded on the belief that life on Earth began with chemicals jumping together to form bacteria in a dirty puddle, an event which has never been replicated under perfect laboratory conditions. This is something that physicist Gerald Schroeder has observed, based on work by Yale biophysicist Harold Morowitz<sup>9</sup>, should still not have happened by the statistical likelihood of such chemicals being formed, bonded, and complexified to the point of life<sup>10</sup>.

While the singularity problem and the issue of life's relationship to entropy are formidable quandaries in and of themselves, the catalyst for this treatise is, true to Kuhn's observations on scientific progress, a subtle yet significant anomaly recently uncovered in quantum physics and astrophysics. In a recent publication authored by researchers at Princeton and the University of Chicago, it was indicated that the event horizons of black holes and the edge of the universe seem to function as *observers* which allow the quantum states underlying our material reality to collapse into a stable physical universe<sup>11</sup>.

Taken together, these three anomalies present the existing scientific paradigm with a significant legitimacy problem. If scientists cannot explain how or why the universe began, if the thermodynamics of abiogenesis are unrealistic,

and if the universe requires an "external observer" of some sort in order to exist, it becomes possible and perhaps necessary to expand the domains of inquiry beyond what would be considered science and into religious territory.

#### *THE PROBLEM WITH RELIGION*

Although most modern scientists are loathe to consider anything resembling a Biblical worldview as a viable cosmological theory, the fact remains that the physical sciences continue to encounter foundational problems that are most easily and logically solved by the existence of a Creator. Indeed, as currently imagined, the physical sciences are bending their own Second Law of Thermodynamics to the point of breaking, shattering their own Laws of Conservation, and shying away from evidence of external observation to continue conducting Kuhnian *normal science* and enjoying large research grants.

While the reconciliation of the sciences, humanities, and religious knowledge would be a tremendous achievement by intellectual standards, especially if it entailed the "discovery" of the universe's Creator, one of the major obstacles preventing such a unification are the different kinds of knowledge contained within the sciences and religions. Indeed, as outlined by philosopher Stephen R.C. Hicks, religious knowledge is based on revelation and tradition, which differentiates it from scientific knowledge based on observation, replication, and rational inquiry<sup>12</sup>.

The apparent incommensurability of scientific knowledge and religious knowledge, combined with the strict adherence to religious dogma encouraged by the world's major religions, makes it difficult to envision how such an epistemic reconciliation could even be possible. Moreover, given the kaleidoscope of different metaphysical theories held by the world's religions and the untestable nature of many of those theories,

conducting scientific investigations into many religious matters is simply not feasible.

While it may seem that the physical sciences are consigned to mere speculation about the nature of things before and beyond our universe, the reality is that a first-principles approach to studying religious matters reveals a wealth of reliable information that addresses the singularity problem and other foundational issues.

## II. THE NATURE OF KNOWLEDGE

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*"Truth is the object of Knowledge of whatever kind; and when we inquire what is meant by Truth, I suppose it is right to answer that Truth means facts and their relations, which stand towards each other pretty much as subjects and predicates in logic. All that exists, as contemplated by the human mind, forms one large system or complex fact, and this of course resolves itself into an indefinite number of particular facts, which, as being portions of a whole, have countless relations of every kind, one towards another. Knowledge is the apprehension of these facts..."*  
- J.H. Newman<sup>13</sup>

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Although scientists have taken great pains to distinguish between their knowledge and that of the world's religious traditions, the reality is that science, folklore, and religious tradition are all types of information, and therefore subject to the same laws and selective processes. Consider, for example, that the peer review system now held as the gold standard for knowledge is based on a system of collective revelation, whereby individual scientists investigate the same issue and compare their results. As honest scientists

will acknowledge, this system is by no means perfect, given that the psychological sciences in particular are rife with pseudoscientific claims and systemic corruption despite their use of the peer review methodology<sup>14</sup>.

Given these realities, it becomes necessary to ask what differentiates science from different "kinds" of knowledge such as folklore. Much like science, folklore relies on the independent actions of many people combining to create a group consensus about an issue<sup>15</sup>. In many cases, the folk tales that exist in cultures, such as *Little Red Riding Hood*, contain implicit lessons and best practices for conduct, such as the importance of being wary around strangers. Also, whereas scientists might point to their sophisticated equipment and research data to emphasize their rigorous connection to reality, it cannot be denied that much of folklore is generated through personal experience, condensed into story form and then fed into the cultural evolutionary processes that govern meme selection<sup>16</sup>. One such example is *The Ugly Duckling*, an autobiographical tale written by Hans Christian Andersen to provide hope and inspiration for people who experienced abuse and rejection in their own childhoods.

While the life lessons learned and distilled into folklore by Andersen are not necessarily "scientific" in the sense that an explicit methodology for experimentation was followed, it cannot be denied that real-world data was being collected throughout the course of his lifetime, and a great deal of "theoretical" work was done in comprehending, processing, and relaying his experiences. Thus, in the same way that science can be said to have selective pressures that encourage a conformity to reality, the pressures that operate on folklore tend to select for efficacy – the biologists ultimately tie these phenomena to deeper selective forces<sup>17</sup>.

But what can be said of religious knowledge? Typically, a single gifted individual is alleged to

have some kind of revelation or divine encounter, after which they reveal the “truth” to the world<sup>18</sup>. All too often, these “truths” are simply not compatible with what is known about the universe, such as the claims of Eastern religions that the universe is cyclical or infinite – this does not reconcile with the Big Bang model, particularly given that the cyclical Big Bounce models are seen as fringe contenders at best<sup>19</sup>.

Moreover, most world religions are famous not for their stated values, but for their betrayal of them. For example, it is difficult to believe in the spiritual authority claimed by Roman Catholic faith leaders in the wake of revelations about systemic sexual abuse of children, the questionable fundraising practices that sparked the Protestant reformation, the incoherent metaphysical and soteriological positions represented by Christianity's trinity and salvation doctrines, and any other number of scandals that have plagued the Church throughout its violent history.

The credibility problems that come with religious knowledge cannot be denied. However, if it was somehow the case that Og met an eight-winged angel in the forest and received some instructions from that angel, then that knowledge is “true” regardless of its credibility, credulity, or replicability. The implication of this uncomfortable fact is that there may be one or more world religions making correct metaphysical claims despite the very best efforts of scientists to demonstrate otherwise.

This leaves scientists with a very unappealing choice of paths forward. Either the mainstream can continue on with their “normal science” and hope that the singularity problem, the hard problem of consciousness, the problem of free will, the external observer problem, and the quandary of life's neg-entropy will be figured out eventually – an ironic kind of *faith in science* – or the sciences can undertake the seemingly-impossible task of investigating religious claims

from around the world in the hopes that the right answer can be found more efficiently that way.

Neither of these options are fairly appealing, and both involve a significant amount of tedious and agonizing “normal science” that will generate incremental answers at best. However, a “middle way” is possible. By being elegantly thoughtful about the minimum qualities for what constitutes acceptable religious knowledge, scientists can truncate the list of all possible world religions and cults to a single religion, which, unappreciated by most, actually sits at the very foundation of Western civilization.

#### *QUALITIES OF A FAIR & TRUE RELIGION*

One of the criticisms of the Christian deity – and a valid one – is the problem of people who have never had the chance to hear the Gospel. If those people die technically not “believing” in what they should, by Christian logic they are consigned to an eternity of hellfire for circumstances completely out of their control. More generally speaking, one of the principles at play which determines a fair religion is *accessibility*. Can a reasonable person, even the so-called “average person”, come to realize a religion is the truth given a fair and reasonable effort? If not, and there is punishment involved for non-belief, the religion can safely be discarded as unreasonable.

This does away with Christianity and Islam, both of which rely generally on the private and barely-documented revelations of its founders – the Apostle Paul and Mohammed, and probably disqualifies many other exclusionary cults in the process.

Another quality one could reasonably expect of a true world religion is complete – although perhaps not immediately obvious – commensurability with scientific knowledge. The case of miracles aside, when one compares the claims of a religion with what is known and reputable in scientific spheres, connections should readily appear, rather than mysteries and

contradictions. This disqualifies the major Eastern religions, Hinduism and Buddhism, as they both posit an eternal universe.

Finally, given the credibility problems inherent with private revelatory narratives, it would be highly preferable if the major religious claims could be verified through a form of “peer review” or distributed confirmation. For example, many Christians place their faith in the New Testament’s claim that the resurrection of Jesus was witnessed by many people, including a group of five hundred Israelites. The problem with this claim is that although it is compelling, not a single witness among those five hundred can be named, nor can anyone point to their descendants to at least claim there was some kind of family tradition preserving the knowledge.

Upon a comprehensive review of Christianity, the most popular world religion, it seems that its rise to prominence was catalyzed by several private revelations, which are compelling taken together, but not completely authoritative... particularly in light of all the other scandals plaguing Christianity’s doctrines, documents, history, and conduct<sup>20</sup>. Thus, the search for a viable candidate for metaphysical solutions continues to the last remaining major world religion, and perhaps the most unexpected one.

### III. A NATION THAT RISES LIKE A LION

Out of all the contenders for “the one true religion”, there is one belief system that stands out from among the rest – not just because of its unique and compelling faith claims, but because of the impressive track record of its followers and their successes. That religion is Orthodox Judaism.

Unlike all other religions, which tend to derive from the insights and revelations of a single person, Judaism began with what is known as a *national revelation*, recorded in the book of Exodus as a meeting between three million Jewish men, women, and children, and the

Creator of the universe<sup>21</sup>. Very interestingly, the memory of this event, as well as the body of written and oral law surrounding the implications of Israel’s covenant with the Creator of the universe, have been preserved with a system called the *mesorah* which, when examined honestly, works in much the same way as a digital blockchain.

Indeed, the individual Jews, and especially the Orthodox rabbis, constitute the independent “nodes” referenced in Nakamoto’s landmark paper<sup>22</sup>. Their strictly-controlled manner of transmission from generation to generation, and the copious amounts of documentation surrounding the circumstances of transmission represented by the *Talmud*, *Seder Olam*, and other key works in Orthodox Judaism, are a testament to the credibility of this system<sup>23</sup>.

Similarities between digital blockchains and the *mesorah* include a “majority rules” protocol as well as the ability for “forks” to maintain plurality – the outcomes of these protocols include the Ashkenazim and Sephardim, each operating on slightly different protocols that both lie entirely with the acceptable traditions set by previous “blocks” in the Orthodox Jewish chain.

Although the intellectual and technological achievement of the Orthodox Jewry is significant on its own, recent evidence and arguments put forth by Rabbi Alexander Hool, corroborated by this author, indicate that the dynastic chronology of Ancient Egypt is deeply erroneous, and when corrected and properly understood, reveals a mountain of evidence for Biblical events as-written<sup>24,25</sup>. Astoundingly, when these bold claims are put to the test, even the radiocarbon dating literature cannot deny Hool’s erudite corrections to this longstanding misconception about the ancient world<sup>26</sup>. This provides Orthodox Jews with an excellent alibi that directly preceded their national revelation.

However, even if one accepts that some kind of supernatural event occurred in the way that the Jews say it did, it remains to be proven that the “being” responsible for said event was the Creator of the universe. How could one possibly verify the identity of this being beyond a reasonable doubt?

This is where the relationship between Torah and physics can be appreciated. Consider, for example, that whereas Buddhism and Hinduism maintain that the universe is characterized by a never-ending cycle of death and rebirth, Judaism’s holy text begins with an account of the universe being created from nothing. Judaism’s account of Creation is also the only one out of all the world religions to describe light being “separated” from darkness after its creation, a remarkable correspondence to the temporary “opacity” of the high-energy early universe<sup>27</sup>.

While the profound disagreements between scientific and religious estimations of the universe’s age discourage many from trying to reconcile the two perspectives, over the past several decades, both Dr. Gerald Schroeder and Rabbi Alexander Hool have found ways to reconcile science’s “old universe” cosmology with the Orthodox Jewish “young universe” narrative through reasonable applications of Einstein’s relativity<sup>28,29</sup>.

These correspondences, and many others like them littered throughout the Western archives, strongly indicate that Judaism is unique among the world religions based purely on the strength of its faith claims. However, the track record of the Jewish people is also remarkable, in that they have historically been one of the most successful demographics in any society they have been in, despite institutionalized antisemitism in many Western countries. Moreover, Israel has the highest number of Nobel Prizes per capita since the year 2000<sup>30</sup>, indicating that the Jewish people are, if not the “chosen people”, extremely gifted for some reason.

#### IV. WITH FIRSTFRUITS...

If the Orthodox Jewish cosmology is the “correct” cosmology, and the physical sciences can be reconciled with it, one should expect a kaleidoscope of correspondences to appear when attempting to compare texts like Genesis to the scientific and historical records.

First, let us reconsider the fact that the event horizons represented by the universe’s edge and black holes seem to collapse the quantum states within the universe into stable physical matter. The fact that these event horizons are performing the role of an “observer” in similar ways to traditional observers in Schrödinger’s thought experiments is astounding, and it is not reasonable to suggest that there may be “something” observing the universe from outside of it. Thus, Judaism’s longstanding claim and reason for existence – its contact with a Creator that made the universe and watches it carefully – seems to be not only reconcilable with astrophysics papers published in the twenty-first century, but provides an elegant solution to the quantum problems now pondered by theoreticians.

The second anomaly, Linde’s “singularity problem”, remains a confounding issue for physicists and philosophers, some of whom reject the issue as irrelevant, while others admit to “very big gaps” in their understanding of the cosmology<sup>31</sup>. Indeed, the modern tendency to step over fundamental issues to lose oneself in the details is no more evident than in the secular community’s stubborn refusal to generally admit that it is remarkable that we even exist. Again, Judaism has claimed for over three thousand years that the universe is not cyclical, but had a beginning and was created – “bara” – from nothing. This solves the singularity problem very simply, although in ways that secular scientists would be hesitant to acknowledge.

A third issue, which secular physicists would dismiss as a philosophical quandary, is the question of how the laws of physics came to be. As Linde observes in his landmark work on the early universe's inflation, the ways in which the universe works are impossibly intricate with almost no margin for error, which presents several interesting questions that are ignored by physicists who would much rather play with well-funded particle colliders.

This third issue, however, is where Judaism begins to offer answers that astrophysics cannot. In the very first line of the Jewish *Tanakh*, a quirk in the Hebrew language, lost for two thousand years by Christians hostile to the Jewish *mesorah*, reveals that an alternate and viable reading to Genesis 1:1 is...

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*"With firstfruits, God created the  
Heavens and the Earth..."*

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The "firstfruits" referenced in this verse, as the Jewish sages explain, is Torah. And Torah, as anyone familiar with Judaism will know, constitutes, among other things, the laws and procedures that Jews must follow during their daily lives, and according to the Jewish *mesorah* was created some time before the beginning of the universe.

Thus, properly understood in the original language, the very first line of the Bible – the West's central document – indicates that the Torah possessed by the Jews is a document given by the Creator of the universe that prescribes patterns of life sufficiently harmonious enough with the laws of the universe to be sustainable. Thus, the millennia-long track record of survival and success possessed by the Jewish nation becomes more explainable, as do the remarkable properties of the universe that allow it to exist as it does. Moreover, delving into the reasons for the universe's creation reveals that Creation has a

purpose, and that human beings also have a purpose.

This is... inconvenient for scientists, especially secular ones who would rather not have existential limits placed on their studies or behavior.

To paraphrase Rabbi Yosef Mizrachi, a rabbi who specializes in Orthodox Jewish outreach, if someone showed you a cell phone and claimed that it was created by sand randomly coming together, you would take them to a psychiatrist<sup>32</sup>. However, scientists have been able to contort themselves around the Second Law of Thermodynamics, the Laws of Conservation, and the astoundingly specific properties of the universe, bamboozling the West's populations along the way. Put simply, it seems time to wake up from the dream and reconnect to reality.

## V. TOWARDS FULL-SYSTEM THINKING

While the cosmology of Orthodox Judaism is heavily misunderstood by the West, and the literature on much of it is only accessible to experienced Torah scholars, the relevant aspects of the literature can be summarized by saying that the material universe is only one part of a *spiritual system* that works in harmony to accomplish certain goals.

Indeed, the current formulation of physics is failing to account for the spiritual worlds detailed by the Jewish sages, and researchers find themselves bumping into subtle contradictions in much the same way as a young physicist might stumble on a thermodynamics problem involving a closed room and an open refrigerator. Indeed, the entire spiritual system is interconnected, and therefore the field of physics must develop some level of awareness of this system – and its external Observer that even the astrophysicists are beginning to discover.

Although this author is veritably exhausted from the mental effort required to attain this

understanding, the profound implications of the following principles, when considering outstanding metaphysical arguments in the West, seem to indicate that a “full-system” paradigm is now required in physics to productively continue research.

#### *PRINCIPLE 1: CONSERVATION OF HOLINESS*

Consider the Jewish principle that the Creator of the universe is perfect in every way and lacks nothing – perhaps surprisingly, the universe was created for altruistic purposes.

Given the *boundary condition* of perfection in every way, it logically stands to reason that the holiness of the system must remain constant, as the Creator did not become any less perfect for making Creation, nor did the Creator become any more holy – as that would imply a lack, a need, or an imperfection.

Although this sounds relatively trivial, from this simple principle several physical and spiritual laws can be derived, chief among them Newton’s Third Law of Motion. Within Judaism, the question of why powerful evil figures like Balaam, the sorcerous counterpart to Moses, exist in the circumstances that they do become more obvious, as the balance of “good” and “evil” in the system must be maintained to satisfy this principle of conservation. Spiritual principles of other religions that have discovered these truths, such as the Yin-Yang model, also allude to the *conservation of holiness* that underlies the system of Creation, and the Jewish mystical tradition of Kabbalah teaches that cyclical relationships exist between the material and spiritual realms that influence what happens on either side of the universe’s boundary.

Given that most Kabbalistic texts are considered off-limits to non-Jews, it is unlikely that every physicist will have to become a master of Jewish mysticism as part of their undergraduate studies. However, given the scientists’ own Laws of Conservation that are broken by their Big Bang

cosmology, a theistic explanation for the existence of the universe, as well as the dynamics between good and evil experienced by humankind, and even the proposition of punishment in the afterlife for evil deeds, seems to dovetail nicely with what is currently understood about the nature of action-reaction and conservation.

#### *PRINCIPLE 2: WORK & ASCENSION*

Viewing matters from this new perspective also allows for the reconciliation of some interesting themes across spiritual literature and physical reality. Consider, for example, that physical work must be done to resist forces of gravity, and in the same way people of every religious tradition must put in some form of “spiritual work” to reach “higher levels” of existence or understanding. As documented by Lakoff and Johnson in their work on metaphor<sup>33</sup>, the up-down dichotomy is pervasive in human language, where “up” is almost universally associated with positive qualities, where “down” is associated with death, degeneracy, decay, and poor moods. It should go without saying that “Heaven”, in Jewish cosmology, is “up”, and that Gehinnom, or “Hell”, is very “down”.

Thus, there seems to be a similar principle at play here that underlies the entire system of Creation, and it may be possible that the entire cosmology can be organized along an up-down dimension if it has not been done so by the Jewish sages already. Moreover, the simple fact that spiritual and physical phenomena can be reconciled along similar fundamental dimensions and forces strongly indicates that this consilience is worth further investigation.

#### *PRINCIPLE 3: WHAT GOES AROUND...*

Somewhat paradoxically to scientifically minded thinkers, who understand reality mostly in terms of linear cause-and-effect relationships, the Jewish principle of *measure for measure*, known to Eastern thinkers as *karma*, provides a framework within which one can understand

moral causality in ways not possible within secular scientific cosmologies.

Indeed, for atheists who believe they are ultimately the product of a biochemical accident, the finality of death creates a false endpoint in their psyche that is an endless source of what researchers have consistently described as terror<sup>34</sup>. While the notion that there is no life after death may be a delusion when Orthodox Jewish faith claims are taken as true, it remains a fact of Western civilization that the striving for worldly achievements and lasting impact, a kind of functional immortality<sup>35</sup>, has been the source of many wars and catastrophes. Moreover, as the protests over the killings of George Floyd and other modern martyrs have shown, the finality of an unjust or unfortunate demise can be enough to raze entire cities to the ground in the absence of a comprehensive view of the Creation system.

However, if the universe is taken to be part of a larger system that includes Gan Eden, a spiritual paradise, and Gehinnom, a spiritual refinery, the principle of action-reaction can be extended to the afterlife, providing moral philosophy with an unexpected foundation – and human societies with inconvenient limits on their conduct. However, there are advantages to the *measure for measure* principle underlying Creation, as discussed in a short documentary entitled *In God We Test*<sup>36</sup>. In the film, Jewish filmmaker Berel Solomon discusses the role of charity in Jewish success, and claims that the more charity one gives, the more unexpected windfalls one can expect in the future.

The problem with this principle, which will frustrate scientists and prevent them from acknowledging its credibility, is the nonlinearity of Creation and the reality that bad things can sometimes happen to good people. Thus, it could be the case that one of the most generous people in a given city could be a member of its homeless population, for reasons involving moral and

spiritual calculus far beyond the reach of humanity's most powerful computer systems.

Additionally, it may be the case that charity given in this life accrues to spiritual rewards in the next, instead of being rewarded here. This is why, for example, wicked people are often highly successful, at least in the short term. Even people who “get away with it” in their lifetime, such as the philandering preacher Ravi Zacharias, are almost always revealed by the historical record to be troubled figures.

The thermodynamics of truth and lies, something referenced throughout the Jewish *Tanakh*, is covered in an upcoming work of this author's entitled *Spiritual Science*<sup>37</sup>.

## VI. THIS ENDING IS A BEGINNING

The wildly audacious claims made about physics in this paper certainly require a great deal of independent corroboration. However, to the best of the author's skill, knowledge, and ability, Orthodox Jewish metaphysics seem to be a necessary – and final – solution to many of the most foundational problems in many fields. Additionally, the loss of string theory can be compensated for with knowledge of the true underlying nature of reality – permutations of the Aleph Bet. Indeed, this “simulation” has a point, which makes it a video game, and beneath all the probability fields, it even has source code<sup>38</sup>.

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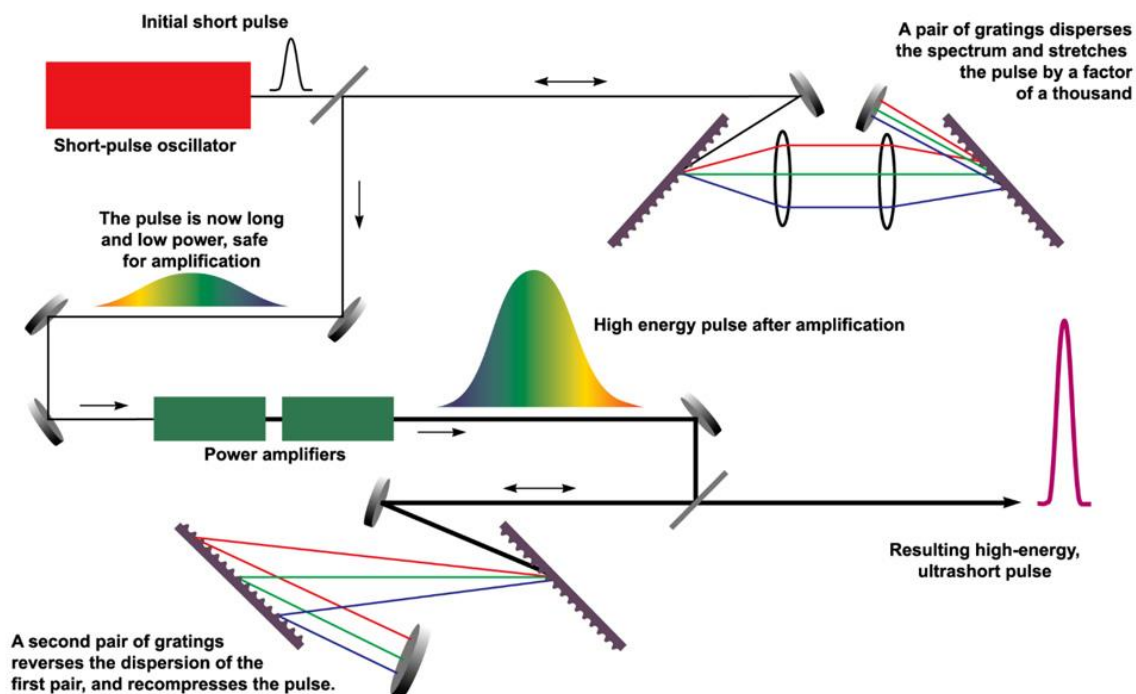
*And it shall be at the end of the days, that the mountain of the Lord's house shall be firmly established at the top of the mountains, and it shall be raised above the hills, and all the nations shall stream to it. And many peoples shall go, and they shall say, "Come, let us go up to the Lord's mount, to the house of the God of Jacob, and let Him teach us of His ways, and we will go in His paths," for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem.*

*And [the Messiah] shall judge between the nations and reprove many peoples, and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift the sword against nation, neither shall they learn war anymore.*

**- Isaiah 2:2-4**

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## Photon Poetry: The Hidden Light Within Chirped Pulse Amplification



Although she may not know it, Dr. Donna Strickland is not only the winner of the 2018 Nobel Prize in Physics, she is also a brilliant poet – however we may never read her work traditionally. Her commendation in physics is for her development of Chirped Pulse Amplification for lasers, which is essentially the stretching and compression of light across time:

*"The technique Strickland developed uses gratings in the laser system to separate the original laser pulse into its individual wavelength components. As a result, due to the differing optical paths for the spectrally separated beams, a temporal separation takes place. The high-frequency component of ultrashort laser pulses lags behind the low-frequency component – causing the pulse to be 'positively chirped'. The stretching of the pulses in time then reduces the intensity, making it possible to amplify the pulses in the laser cavity without damaging the optics in the system. For the output, the amplified pulses are recompressed to their original length." (Scientifica.uk.com)*

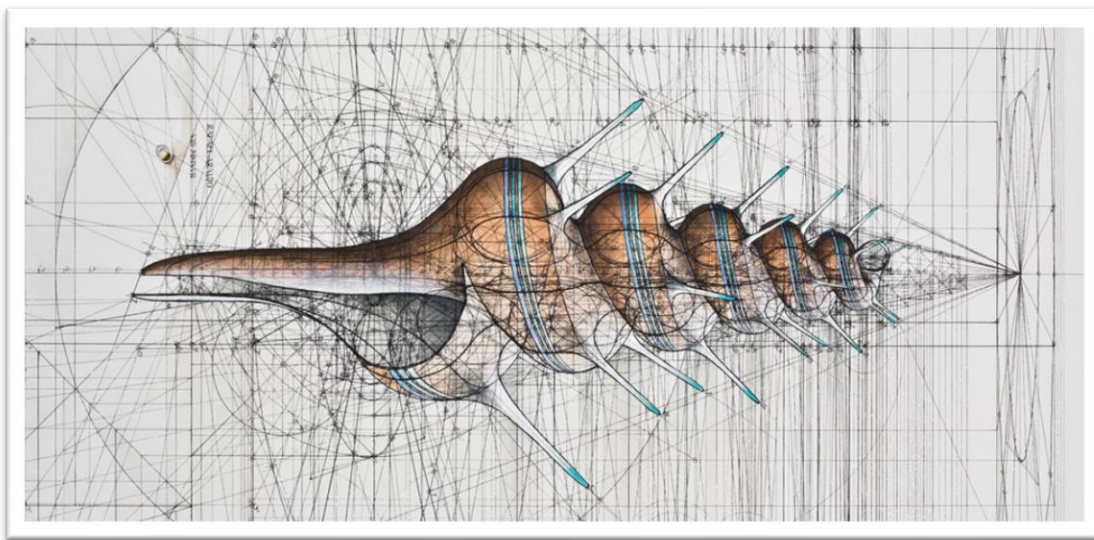
What Dr. Strickland has done here is develop poetic techniques for light. Thinking somewhat abstractly, poetry is the compression of meaning-information-energy into very few syllables which can be read in a shorter time, and Chirped Pulse Amplification for lasers is the compression of light-energy into smaller timeframe-packages. The poetic equivalent to the optical system, the relevant limiting factor of compression in this situation, would be comprehension ability – simple aphorisms like "an apple a day keeps the doctor away" take entire papers on nutrition and compress them into something that even a five-year-old can remember.

## Ticket to Heaven, Ch.39 – A Science of Beauty

Although beauty is said to be in the eye of the beholder, this phrase only became part of Western thought in 1878 through a book by Margaret Wolfe Hungerford<sup>39</sup>. Indeed, before this saying was invented, and before postmodernist art disrupted the West's collective understanding of beauty, the Western world was famous for its aesthetic standards, represented today by different genres with diverging ideas on how best to portray beauty.

Ancient thinkers like the Pythagoreans, for example, were famous for discovering mathematical relationships between tones and harmonies in music, some of which we have found are more pleasing to the human ear than others<sup>40</sup>. The presence of the orienting reflex, discovered thousands of years later, means that note combinations that were too anomalous, discordant, or chaotic became unpleasant to listen to, making certain harmonies “better” for human purposes.

Similarly, a great deal of research has shown that human beings find symmetry inherently attractive, both in terms of human faces<sup>41</sup> and abstract patterns<sup>42</sup>. This suggests that there are some standards for beauty encoded into the human genotype and phenotype, as much as many artists might want to deny it. Indeed, the human propensity for certain kinds of harmonies, symmetries, resonances, and even proportions are more pleasing than others, indicating that these standards are not only known implicitly by many creatives, but instantiated at the very bottom of Western sensibilities.



43

### *THE GOLDEN RATIO AND CONSTANT VARIABLES*

Among the most famous beauty standards is the golden ratio, a proportion found not only in nature<sup>44</sup>, but in mathematics as well<sup>45</sup>. Studied since antiquity and believed to have divine properties by some Western thinkers, this special proportion has since been instantiated as a rule of thumb in many visual artistic fields, as well as a great deal of ancient architecture. While there is some disagreement on whether proportions that fit this ratio are more intrinsically beautiful, the fact that this conversation has existed for so long indicates movement towards an eventual optimization.

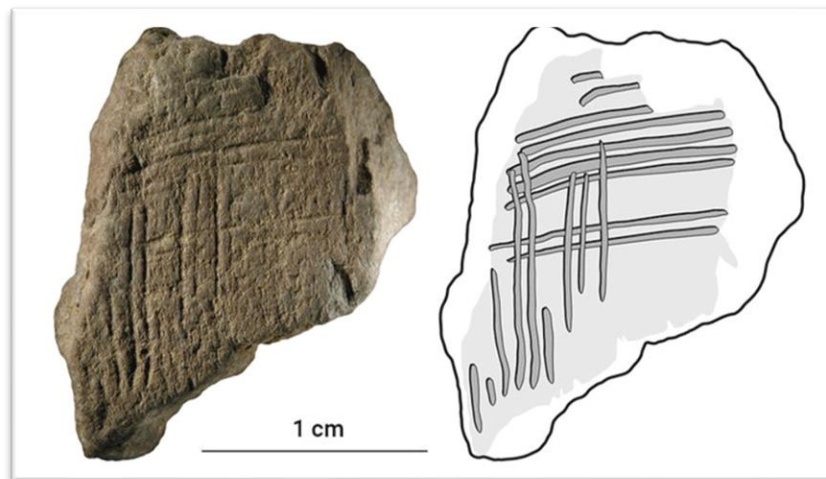
Similarly, the Pythagoreans' experimentations with music and mathematics eventually yielded the West's current understanding of musical notes and scales, which were found to be most amenable to facilitating

pleasurable experiences. They were especially fascinated by the deep mathematical relationships between their optimized music and mathematics, eventually hypothesizing that even the planets in orbit had a music of their own that was harmonious. This concept, known as *musica universalis*, may well be discovered to be viable in the Messianic Era as the vibrations of planets and galaxies<sup>46</sup> become contextualized with knowledge held by the sages.

These relationships, and others like them that have yet to be discovered, hint towards the meticulousness and care with which Creation was planned. Indeed, the mathematics of music discovered by the Pythagoreans, the ratios emphasized by Renaissance artists, and even the science of color all suggest that there remains much to be discovered in the realm of beauty standards.

#### *ANOMALY AND AFRICAN ART*

Another fundamental beauty standard is related to the human propensity for novelty, more properly understood as the need to become more in line with reality. Psychologists like Vervaeke might describe art as a psychotechnology that seems particularly adept at helping people adopt new ideas, acquire new perspectives, and other things that would take many words to lay out explicitly. This can even be seen in the earliest known examples of art in the world, which constitute simple scratches on a rock:



As found by researchers using brain scanning technology, scratches that had more of a definite pattern, and ones that were more obviously “human” rather than random, elicited more brain activity from subjects<sup>48</sup>. Beyond providing an additional point of consilience to the works of Sokolov, Peterson, and Friston, these findings indicate that even “mere scratches” provide aesthetic enjoyment through anomaly – and for the people that carved on these rocks, this was cutting edge pop culture.

From this, it can be gleaned that one standard of beauty is related to the amount of novelty contained within the work. This can take many forms, including developing new genres and mediums to express ideas, innovating within a genre by having new takes on standard rules<sup>49</sup>, or by having completely new ideas that have never been expressed before. Interestingly, this qualifies innovations like 4:33 as “beautiful”.

Perhaps more interestingly, however, this also explains how the thrill of a new song can wear off over time, or how people feel the need to redecorate every so often. Additionally, the subjectivity of people’s mental models means that they will perceive different kinds of anomaly in the same piece, and therefore will derive

different kinds of benefit from it – if at all. Indeed, the pleasure that people feel because of art could be said to be a function of not only the amount of novelty, but the usefulness of the work in helping to resolve questions or contradictions within the mind of the audience. This, again, is entirely subjective on the needs of the person, and often can happen without even the questions or answers being fully verbalized in the artwork.

#### *HARMONY AND INTEGRATED INFORMATION*

While new is good, as far as the brain is concerned, the limited processing power of our brains means that the information being transmitted through art must have at least some level of internal coherence, as well as a certain level of legibility to the audience. This means that the plotless plays, thoughtless paintings, and useless sculptures offered by the postmodernists offer little in terms of harmony or an understandable message – the very reason why the descriptions for these non-works are often essays.

The art of harmony can be quite subtle, especially in literature, where disparate narrative threads and character arcs are woven into a satisfying conclusion. Depending on the level of trust the artist has with their audience, they will be able to present more “chaotic” or “indcipherable” works, perhaps only fully appreciated by true fans or expert critics. Similarly, the simplicity and repetitiveness of pop culture can be seen as a consequence of the poor education, parenting, and media environment inherited by the past few generations of Westerners which resulted in a low tolerance for novelty.

The nature of harmony means that there must be an artistic vision or central concept, around which other ideas or elements are layered. This can be seen in the wizard’s rules laid out in a famous fantasy series by Terry Goodkind, whereby each book’s plot was centered around a maxim that the author believed to be important<sup>50</sup>. Harmony can also be found in the stage plan for Rush’s fortieth anniversary tour, a reference-filled trip back in time to the band’s early days playing in school gymnasiums that was much appreciated by fans<sup>51</sup>.

While the raw novelty of a piece might represent one aspect of beauty, the depth of a work is a function of its internal harmonies and resonances, consciously laid out by the artist for the audience to discover. These internal anomalies, which may represent concepts and ideas that the artist hopes their audience grasps because of the work, can take the form of connections between books in a series, central ideas that unite nonfiction works, or even new resonances created in tailor-made marketing campaigns for that art as was the case for Nine Inch Nails’ *Year Zero*<sup>52</sup>.

There is also something to be said for the harmony between a new work and its context. Artists who are reading the moment correctly, and who have something powerful to say at the right time, can become extraordinarily influential as they can provide a missing puzzle piece that supports societal development. This seems to be particularly true for music.



#### COMPRESSION AND CHIRPED PULSE AMPLIFICATION

In addition to connecting the laws of physics to digital communication, Shannon and Weaver's landmark work on information theory laid out rules for *compression*, or the ability by which artists and communicators pack more information into less space and time<sup>53</sup>. With language, this can be done through effective word choice, taken to its most minimal form in the haiku:

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*I've so much to say  
The book I wrote is so long  
This? Efficiency.*

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Finding nontraditional uses for words, or words rich with multiple meanings, is also a way to compress information into language. Examples include the creative titles of many fiction and nonfiction books, clever wordplay commonly found in dad jokes, as well as technical jargon that requires literacy within certain fields to even understand.

With the visual arts and music, however, moods and concepts can be evoked very efficiently through combinations of colors and musical tones. The lighting of a movie scene, the opening notes of a song, and the cover art of a book can all be used to convey information without invoking symbolic language and are all examples of compression being used to support the transmission of information through language. Indeed, much like in face-to-face communication, a great deal of what is being communicated is not

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<sup>i</sup> Pictured: Highlighted letters spell out a hidden message on a tour t-shirt, one of many clues in the campaign.

verbalized or made explicit. Depending on the skill of the artist and the purpose of the work, most of the information may well be nonverbal.

In general, it seems that the more information is compressed into a work of art, the more “powerful” or “potent” it becomes. This is a principle in physics, where even light can be compressed and stretched to produce lasers of higher power<sup>54</sup>, and where the same amount of force delivered over a shorter timeframe can have a bigger impact. Similarly, artists who find a way to deliver a powerful or nuanced message within the confines of a poem, play, song, painting, or other work of art can find, as Da Vinci put it, “glory” through their work.

Unlike language, which is linear and requires a certain level of structure to function, mediums like song, film, and the visual arts provide creators with many *channels*<sup>ii</sup> to express themselves through, thus providing a tremendous amount of compression potential. This is why artistic works are consistently so powerful, and many nonfiction works are not.

But, because much of this information is rarely verbalized, if even consciously acknowledged, it becomes necessary to question what this information is, exactly, and what it accomplishes in the human mind. Ayn Rand, for example, characterized the purpose of her work as the portrayal of the ideal humans, a kind of dramatized role model to set a high bar for readers to aspire to<sup>55</sup>. But where exactly can this portrayal be found? Surely in the characters and their dialogue, but perhaps also in the setting, aesthetic elements, and other conscious choices of Rand’s that shaped her novels.

This presents critics and audience members who wish to understand the mechanics of art with a problem, however. During the nonverbal transactions that take place between artwork and audience, what exactly is happening? What information is being transferred, and how is art able to almost subconsciously transmit ideas through colors and sounds?

#### *PERCEIVING THE CONCEPTUAL*

In her primary work about aesthetics, Ayn Rand notes that by nature of being a universal language, art can communicate concepts without verbalizing them<sup>56</sup>. This makes it possible for artists who encounter an anomaly in their environment to express what they see without the complicated and laborious task of writing it all down. This allows artists of all kinds to make vague or ineffable ideas perceivable and more explicit in efficient ways:

*“Art is a concretization of metaphysics. Art brings man’s concepts to the perceptual level of his consciousness and allows him to grasp them directly, as if they were percepts.”*

When an artist creates a work that has a definite purpose, subject, and message, their philosophy, or “sense of life”, as Rand called it, is baked into their work in ways that even the artist might not consciously understand. Their aesthetic judgements, or the things they consider to be important, drive their decisions with regards to medium, subject, presentation, and many other aspects of the work, presenting the audience with a unified concretization of the artist’s perspective. These judgements that the artist makes are subjective, and reflect what they think to be true about human nature, society, and the universe:

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<sup>ii</sup> The channel is the path or medium that carries the signal from the transmitter to the receiver.

*“An artist does not fake reality – he stylizes it. He selects those aspects of existence which he regards as metaphysically significant, and by isolating and stressing them, by omitting the insignificant and accidental, he presents his view of existence... an artist who presents man as a god-like figure is aware of the fact that men may be crippled or diseased or helpless; but he regards these conditions as accidental, as irrelevant to the essential nature of man, and he presents a figure embodying strength, beauty, intelligence, self-confidence, as man’s proper, natural state.”<sup>57</sup>*

Similarly, the powerful responses people have to artistic works are a function of their own metaphysical worldview, which is either affirmed or challenged by the piece. Someone who is determined to see humanity as frail or broken, for example, will be outraged at artistic depictions of human beings as heroic and capable. Someone who understands that humans are oriented towards growth and nobility, on the other hand, is disgusted by the self-defeating forms of creative expression favored by leftists.

It is perhaps no surprise, then, that the art styles favored by Christian Europe tended towards grotesque and pitiful depictions of humans during medieval times, reflecting their original sin mentality. On the other hand, the heroic figures in many stories and myths are portrayed as flawed but capable of overcoming those flaws, hinting towards the tendency towards growth and courage at the root of the human condition. Today, many performers debase themselves with nudity, vulgarity, and ostentatious behavior, betraying their shallow and pessimistic understanding of human nature.

#### *OUR INVISIBLE VALUES*

Although many Western philosophers view aesthetics as somewhat of a side hobby or a frivolous consideration compared to the fields of ethics and metaphysics, the reality is that aesthetic value judgements are at the heart of human thought. One cannot proceed from metaphysics to ethics – from “what is” to “what ought to be done” without first discussing priorities, which means that metaphysical judgements cascade into aesthetic values, which then provide the implicit foundation for ethics.

Indeed, understanding what is important, or what should be emphasized, is far from an isolated skill required only by artists. The values that underlie all human behavior are not ethical concerns, but aesthetic ones that determine what we individually and collectively feel is important, good, and worth focusing on. It is a poor use of philosophy, for example, to compare the values of courage and wisdom on their ethical implications, as both are obviously good and useful. However, both must be applied judiciously and in the proper measure, which is again an aesthetic consideration about what a person believes is important.

Extrapolating this principle beyond the production of creative works, we find that every human being could be seen as a work of art, albeit one that is constantly in progress. Whether people realize it or not, the decisions they make every day add up to not only an *enacted self* that can be viewed in terms of information, but a narrative that emphasizes some values and treats others as accidental or irrelevant. Thus, there is something enduringly beautiful about someone who overcomes hardships with grace, as their actions, like a painting, bring forth concepts into the perceptual level that speak deeply to what it means to be human.

Unfortunately, given that the Western world’s metaphysics have been rotten since the Council of Nicaea, much of its art is misguided and degenerate, or at the very least demoralizing. While proverbial diamonds in the rough do still exist in the mainstream, much of those diamonds were produced in decades or centuries past, canonized and idolized by the generations to follow.

## Ticket to Heaven, Ch.41 – Towards a Human Aesthetic

Although both the Western and Eastern philosophical records contain skepticism of art's value to society, the consensus – and intuitive feeling – of almost every human being is that the products of our creativity make life not only more enjoyable, but more meaningful and in some cases worth living in the first place. However, after decades of assault from postmodernist forces, and the overwhelming amounts of immorality, violence, and indecency in modern art, many Westerners lack exposure to the kinds of art that would most empower them.

Indeed, the triumvirate of illiteracy, underdevelopment, and decadence that characterizes most Western populations leaves them unwilling or unable to put in the work to understand the art of past generations. Even the popular academics of today, such as Jordan B. Peterson, boast fanbases with a poor grasp of their idols' fundamental theories and their implications, such as the profoundly deep relationship between human consciousness and anomaly. Instead, the easy insights regarding keeping one's room clean and having good posture are what become popular.

The current artistic landscape of the West is a mixture of nostalgia and despair, with postmodernist art ruling in gallery spaces and government-funded initiatives and Hollywood rehashing old characters and stories endlessly. Because there is no optimism, and because people are so underdeveloped, and because they are so afraid of being different, very few genuinely good pieces of art are produced today, and almost all of the quality pieces can be found in the "alt-right" counterculture resisting the Marxist revolution.

### JORDAN B. PETERSON'S FOUR-DIMENSIONAL SCULPTURE

Among the many things Jordan B. Peterson is known for, it is his logo. A seemingly abstract collection of colored shapes arranged in a quartered circle, this work, named "The Meaning of Music", was originally a foam-core sculpture made by Peterson to express some ideas he had after reflecting on Carl Jung's work:

*"It's a three-dimensional representation of a two-dimensional representation of a four-dimensional object... you could think of [it] as a representation of time and space. I kind of have to hint at what the sculpture means... it's the same thing that music means, you know how music unfolds and then something else unfolds within it, and then it unfolds again within it, like a rose opening into the day... it's a mandala image. For Jung, the mandala was a symbol of the self..."*

For Peterson, making the sculpture was an attempt to express the multi-layered nature of reality, where a chair and a tree stump are both part of the group of "things to sit on". Music, which is also multi-layered and harmonious, was seen by Peterson as an embodiment of this profound complexity, and his sculpture, itself multi-layered, was an attempt to apprehend these ideas in a visual way.



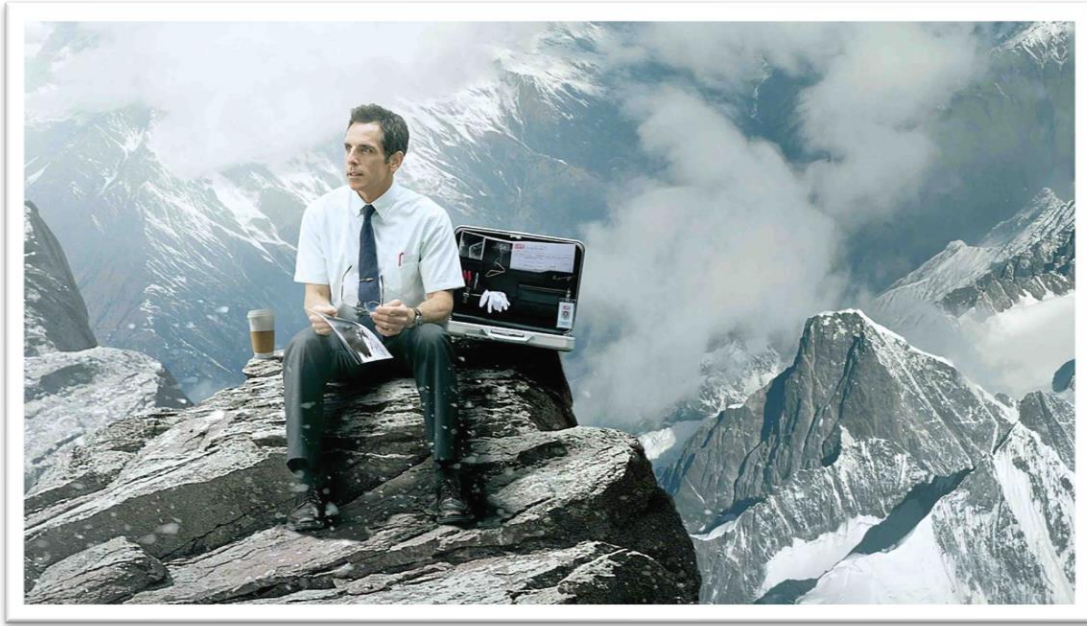
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Although a proper critique of this piece would include an evaluation of how well it expresses the idea that Peterson wants to express, the attempt is quite respectable nonetheless. The attempt to portray multiple dimensions in a single piece is not unlike the multi-perspective Cubist work that made Picasso famous<sup>59</sup>, which indicates a deep level of insight and a valiant attempt at innovation on the level of acclaimed masters. This is the kind of work that makes people ask questions, particularly when it is featured as a logo and given implied significance, and therefore an excellent representative of the consciousness-raising aesthetic that has become a hallmark of the West's "alt-right".

#### ***BEN STILLER'S UNDERRATED MASTERPIECE***

A rare gem among recent Hollywood releases is a quirky movie directed by and starring Ben Stiller, a remake of an old Danny Kaye film about an absentminded daydreamer. Released in 2013 to a lukewarm reception from castrated critics and illiterate audiences, *The Secret Life of Walter Mitty* is an optimistic and empowering tale about a man who leaves his fantasies to achieve his dreams. While the narrative itself is simple enough for children to follow along, astute observers will notice that Stiller is a meticulous director who makes sure that every detail introduced in the early stages of the plot is brought to a satisfying fruition by the end.

Through an entertaining and relatable cast of "everyday" characters and set against the plot device of a corporate downsizing, *The Secret Life of Walter Mitty* is a film in the true Romantic tradition, as it explores themes of agency, courage, values, and even aesthetic. Deeply philosophical while disarmingly entertaining, the kind of depth that Stiller and his team brought to this piece makes it a noteworthy and wholesome addition to the Western film canon.



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*To see the world, things dangerous to come to, to see behind walls, draw closer, to find each other, and to feel. That is the purpose of life.* <sup>60</sup>

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#### **GAMIFIED SHADOW WORK**

Romantic literature is known for its supernatural themes, among them Mary Shelley's explorations in *Frankenstein*<sup>61</sup> and Samuel Taylor Coleridge's *The Rime Of The Ancient Mariner*<sup>62</sup>. As the twentieth century gave way to a mixture of high fantasy and science fiction, however, and as the material wealth of the Western world increased, innovators like Gary Gygax gave once-passive readers agency through fantasy-based games like *Dungeons & Dragons* and arguably created a genre that could be called *cooperative literature*.

In *Dungeons & Dragons*, players take on the roles of characters – half-elf bards, orc barbarians, gnome rogues – and pretend to be them while supported with a system of dice rolls and skill checks. The players collaborate with a “Dungeon Master” or “Storyteller” who manages the world, facilitates the game, and plays the part of the antagonists and monsters the players must defeat. Like in classic fantasy novels, there are dragons to slay, gold to loot, spells to cast, and princesses to save.

The roleplaying involved in such games, and the presence of magic and demons and other hallmarks of supernatural literature, famously caused a moral panic decades ago and added to the confusion and stigma surrounding the game<sup>63</sup>. However, by the 1990s, *Dungeons & Dragons* was a staple in the “nerdier” parts of Western culture, and in 2023 made it into the Hollywood mainstream<sup>64</sup>.

While *Dungeons & Dragons* was the first game of its kind and the catalyst for an entire industry of collaborative literature experiences, one of the most culturally influential games which specifically explores themes of agency, courage, and character growth was *Vampire: The Masquerade*. Developed following a reflective trip in Asia, and as a response to the decay he perceived in America at the end of the twentieth

century, Mark Rein-Hagen created a roleplaying game where players did not pretend to be valiant knights, but instead played the villain<sup>65</sup>.

Introducing Jungian concepts like archetypes and psychological concepts such as mental illness and moral degeneration into roleplaying was a major innovation, above and beyond the simplistic alignment system offered by *Dungeons & Dragons*. In Rein-Hagen's *Vampire*, the players were painfully aware of their agency as their actions could result in an involuntary degeneration under his gaming system, which opened up new levels of evil but increasingly restricted humane behavior<sup>66</sup>:

- 10: Saintly
- 9: Compassionate
- 8: Caring
- 7: Normal
- 6: Distant
- 5: Removed
- 4: Unfeeling
- 3: Cold
- 2: Bestial
- 1: Horrific

In addition to establishing psychological archetypes for characters, Rein-Hagen's system in *Vampire* offers players with powerful psychotechnologies for developing genuine empathy for people of different minds. Set in an alternate modern-day context and featuring themes of oppression, exploitation, greed, and power, this game reached far beyond the typical demographics of *Dungeons & Dragons* players and became popular with women, queer demographics, and other outgroups. It also gave people a chance to imagine being evil, which some might say is Jungian shadow work in a gamified form.

*Vampire's* focus on relationships, character development, and politics offered a very different experience than what roleplayers were used to, and the game's leather-and-swords aesthetic came to influence the *Blade* and *Underworld* franchises. Although its darker tones and flirtations with evil have made it even more of a controversy than *Dungeons & Dragons*, Rein-Hagen's creation is an excellent example of the Romantic tradition at work in the modern day, and remains one of the most popular roleplaying games ever created.

#### *MEANINGWAVE AND TROPICAL MUSSAR*

As humanity inches ever closer to its redemption, some thought must be given to what Messianic art might look like. An early hint of this came from Akira the Don, an electronic music artist who samples lectures from Jordan B. Peterson and other contemporary thought leaders and mixes them with catchy melodies:

*"Meaningwave is a psychotechnology developed by Akira the Don with the aim of helping listeners achieve their potential in this lifetime."*<sup>67</sup>

Akira the Don's subtle experimentation with the level of anomaly present in an audio experience has made once-boring lectures much easier to listen to for many audience members and has extended the influence of contemporary thought leaders to new audiences. Additionally, by condensing lectures into their most salient or enjoyable points and making them refrains, Akira the Don has developed efficient learning packages that has made electronic music more useful.

In an homage to this innovation, and as an experiment, this author created “I See Lowlives” featuring music by Kygo and lecture clips of Rabbi Yaron Reuven. Perhaps the first release in a genre that could be called *Tropical Mussar*, putting clips of Jewish ethical teachings – usually unpleasant – alongside music indeed gives them a different quality.

While many of the works created by humanity may eventually not make it to the Messianic Era, there is much that can be reclaimed, salvaged, remixed, and elevated during the correction. While mainstream Western culture seems to have lost itself in cheap nostalgia, the depth and complexity of Judaism offers many new possibilities for human creativity that have yet to be explored. Moreover, with military budgets and other wasteful spending redirected to either the pockets of the people or to responsible governments compliant with the *Sheva Mitzvot*, it is likely that much of the economy will be related to education, culture, or a mixture of the two.

Indeed, as humanity leaves behind its progress dream and begins to truly live, there is no telling what could be accomplished together. Despite our differences, art has always been one of the things that brings us together and makes us feel most deeply, and with Moshiach on the way we can look forward to a bright future spent improving ourselves and making our little planet ever more utopian.

## Zwischenspiel – The Most Sublime Secular Song of This Generation

A grand piano has 88 keys, and Canadian singer-songwriter Alex Whorms has already played her way through most of them. Indeed, this 2019 recipient of the Hamilton Arts Award for Emerging Artist in Music has already gained regional recognition for her poignant musical arrangements and her enthusiasm for creating truly aesthetic works. Weaving together elements of orchestral, indie-pop, and piano aesthetic into coherent and accessible forms, Whorms is a rare gem whose sense of beauty is contagious.

Whorms' appreciation for nuance and intricacy began in childhood. From an early age, she devoted herself to the study of classical piano and voice, with a particular interest in the works of Romantic-era composers like Chopin, Beethoven and Rachmaninoff. While playing a number of roles in local theatre productions, Whorms discovered her love for stage performance and the reciprocity of living art that comes with an audience.

"I love the way Broadway music is used to communicate the characters' feelings and experiences", explains Whorms. "While I was doing theatre, I realized that I could create songs to document my life in the same way."

Everything changed for Alex Whorms in 2013, when she moved to Hamilton to study science at McMaster. Feeling unfulfilled by her studies, she discovered the city's vibrant music scene and a burning desire to perform again. "I think I realized that I had made the wrong career choice when I started skipping chemistry class to write more music," she laughs.

Recorded in Hamilton's legendary Grant Avenue Studio with Amy King, both a veteran and prodigy of Canadian music production, Whorms' sophomore EP *Burgundy* is a five-track glimpse into her journey to musical mastery. The album opens with *Sunset*, a ballad that instantly draws attention to Whorms' skill as a composer. *Sunset* starts off quietly and builds over time, layering reflective lyrics on top of piano, strings, and driving guitars. "I wrote this song as I was coming to terms with the loss of my first serious relationship. It's a lament, but also an anthem of sorts: I was determined not to let this stop me from continuing to live my life."

The second track, *Too Many Love Songs*, continues the crescendo with a lighthearted protest of media depictions of love and popularity. "It bothers me that the media celebrates partying too hard, binge drinking and flaunting relationships. People in university would imitate those trends to look cool. But in those situations, I always felt like I was pretending to be someone else."

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*Whorms' love for the orchestra resurfaces in I'll Be Gone, a string-heavy song that juxtaposes dreamy lyrics about wanderlust and mortality against a serene arrangement. "I was living a really safe life at the time, just going with the flow," says Whorms of this song... "I wanted some more adventure, I wanted to take a risk and pursue my musical dreams. I started to realize that it wasn't just going to happen by chance; I needed to chase it. This song is about that sense of urgency."*

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*Birds* is the darkest and most ethereal track on the album, opening with a lonely viola solo and ending with a dramatic soundscape of strings, piano and electric guitar. "Written the day before the release of my first EP, *Birds* represents my hopes and my fears about being an artist, and they intermingle in this song... there's my insistence that music is important, but there's also this fear of being undervalued, of having to move away." The album slowly fades to *Burgundy*, the title track of the album and a most splendid instrumental postlude to *Birds*.



## On the Halachic Classification of Charity: Science, Philosophy, and the Sages

*These shoes have walked some strange streets  
Stranger still to come  
Sometimes the prayers of strangers  
Are all that keeps them from  
Trying to stay static  
Something even death can't do  
Everything is motion  
To the motion be true*

*In this cold commodity culture  
Where you lay your money down  
It's hard to even notice  
That all this earth is hallowed ground  
Harder still to feel it  
Basic as a breath  
Love is stronger than darkness  
Love is stronger than death*

*Hackles rise in anger  
Heat waves rise in sex  
The gift moves on regardless  
Tying this world to the next  
May you never tire of waiting  
Never feel that life is cheap  
May your life be filled with light  
Except for when you're trying to sleep*

*The gift  
Keeps moving  
Never know  
Where it's going to land  
You must stand  
Back and let it  
Keep on changing hands*

**- "The Gift", Bruce Cockburn**

While the details of the *Sheva Mitzvot B'nei Noach* are now well-known thanks to the dedication of rabbis and Torah scholars, there remain some curiosities, quirks, and mysteries regarding Noahide *halacha*. One of these quandaries is the classification of *tzedakah*, a commandment for charity that is, for the moment, set outside of the *Sheva Mitzvot* and framed as a logical obligation.

Although this non-classification of *tzedakah* does not create any *halachic* issues for Noahides, there remains a question about why, specifically, charitable giving is a logical activity. Indeed, while many modern societies praise acts of charity and recognize their importance in society, such things are not seen as an obligation. Furthermore, powerful and influential philosophies such as Objectivism frame altruistic mentalities as dangerous, parasitic, and self-destructive, indicating that engaging with the topic of charity does not necessarily lead to a logical acceptance of *tzedakah* as an obligation.

The mystery surrounding *tzedakah's* classification, as well as its profound importance within Noahide practice, deserves a deeper investigation. Indeed, given that charity often involves money or other material items, one could argue that a failure to give sufficient *tzedakah* could constitute some form of theft given the monetary nature of the infraction. On the other hand, the word for *tzedakah* is derived from *tzedek*, which means "righteousness" – this suggests that charity may fit better under the commandment of justice.

While it would be inappropriate for a goyish Torah scholar to advocate for either position, a comprehensive review of the secular literature reveals some implications for the concept of *tzedakah* that may prove to be useful to *poskim* seeking to refine Noahide *halacha* in the future. Indeed, the human understanding of natural and social processes has improved to the point where charity can be related to the laws of physics, and

in turn related to the health of societies. When placed within context of Torah law, these details provide a degree of illumination regarding the logic and aesthetic behind *tzedakah* and provide the forms of arguments for the inclusion of charity under either of these pre-existing categories.

#### ARE NOAHIDES OBLIGATED TO GIVE TZEDAKAH?

Much like the obligation to honor one's parents, the sages frame *tzedakah* as an obligation that can be reached logically by any human being. However, this is not a universal opinion – in the *Mishneh Torah*, Maimonides' position seems to be that charity is not an obligation for non-Jews, although obviously preferable to stinginess<sup>68</sup>. On the other hand, the sages and prophets teach that Sodom was annihilated because they refused to engage in charity, implying that this was something humans were expected to do in the post-Flood eras<sup>69</sup>. Furthermore, the sages teach that *tzedakah* is equal to all the other commandments combined, indicating that this unclassified commandment is of supreme importance<sup>70</sup>.

But why, exactly? As previously mentioned, it is not necessarily logical for a single parent of two children to be liberal with handouts to homeless people. Similarly, it is not clear why government aid programs to poorer countries are a good use of taxpayer money, or why Judaism stakes a claim on ten percent of someone's income<sup>71</sup>. Indeed, within the context of Noahide *halacha*, the obligation to give charity may seem somewhat arbitrary, given that it does not clearly fit into any one of the *Sheva Mitzvot*.

#### TZEDAKAH IN NATURE

The logic behind *tzedakah* in human situations is often quite complicated and involves unspoken vested interests in conflict with each other. However, in nature, collaborative activity within and between species has long been an interest of biologists, who have discovered cases of shrimp

and fish exploring unknown territory together<sup>72</sup>, oxpeckers feeding on parasites that irritate other animals<sup>73</sup>, and deep relationships between many species of animals and plants.

In some ways, the shark could be seen as giving *tzedakah* to the remora, which cleans the scraps from its teeth in exchange for scraps of food<sup>74</sup>. This would suggest that these types of charitable relationships are in fact the law of nature, a conclusion starkly different from the Darwinian competition currently being lived out by the Western world.

#### TZEDAKAH IN PHYSICS

Interestingly, the concept of *tzedakah* can also be found woven into the laws of physics, primarily through the second law of thermodynamics. Indeed, when abstracted out into the essential mathematics, our universe's spontaneous tendency towards disorder can be understood as an equalization<sup>75</sup> or a flow down a gradient, from more concentrated to less concentrated.

This is why, for example, a drop of ink in a glass will diffuse into the entire body of liquid. It is why things break down, why our cups of coffee get cold. Therefore, it can also be inferred from this spontaneous flow from "more concentrated" to "less concentrated", there should also be a flow of wealth from those who have much to those who have little.

A question naturally arises as to why this is not the case – not in modern-day society, not in Objectivism, and not even in the many failed attempts at communism. The answer, of course, is the *Yetzer Hara*, the evil inclination that tempts humans towards greed. This type of force is *neg-entropic*, or resists entropy, and interestingly life forms are the only things that display neg-entropic behavior, albeit only throughout their lifetimes. This, as many theists have noted, is one line of evidence for intelligent design<sup>76</sup>.

Thus, greedy people resist the natural forces present in the universe, essentially becoming "blockage points" in the distribution of wealth managed by the Creator. Instead of partnering with the Creator in this fundamental universal law, they keep things to themselves and create unnecessary imbalances in Creation.

#### TZEDAKAH AND SOCIAL ENTROPY

These imbalances in Creation, felt to most humans as *injustices* of some kind, can be found in economic theory as *Gini's Coefficient*. This ratio, a measure of the relative wealth inequality of any population, has been found to correlate with the level of social unrest in that society. Thus, as the Western middle class has been devastated, the reverberations of job losses and economic disruptions can be seen in homelessness, poverty, food bank use, and other phenomena.

However, as demonstrated in *Ticket to Heaven*<sup>77</sup>, once these entropies are allowed to propagate within a social system, the corrections to these problems create problems of their own. Homelessness in many Western cities has been a persistent and worsening problem throughout the past decade, with home thefts, carjackings, tent takeovers of parks, and other signs of social decay creating additional problems for homeowners, cities, and insurance companies. Many North American stores have begun closing locations in troubled cities, citing broken windows, drug usage in bathrooms, and violence towards staff as existential threats to their ability to do business safely.

The solution, of course, is participation in the mitzvah of *tzedakah*, which allows wealth to flow properly between rich and poor. Even the leaders of chimpanzee troupes, a species considered by biologists to be analogous to humans in many ways, often side with the underdog in food disputes, also serving as peacekeepers and

consolers while ensuring sustainable wealth distribution<sup>78</sup>.

Interestingly, a rather controversial philosophy paper written decades ago examined the issue of whether ordinary humans in Western societies could be considered evil. The conclusion, largely founded on the issue of *opportunity costs* between Western luxury spending and society-stabilizing philanthropy, indicates that some level of proactive charity is both good for society and morally obligatory, even in capitalistic societies where people are legally free to spend their money as they like<sup>79</sup>.

#### APPLICATIONS TO NOAHIDE THOUGHT

These discoveries within the physical and social sciences have some very interesting and potentially useful applications for Noahides. From these insights alone, it is possible to classify failures to provide *tzedakah* as not only violations of the prohibitions against theft and the mandate to preserve justice, but also the prohibition against idolatry – and, as we shall see, potentially a rather severe one.

#### ARGUMENT FOR THEFT

While some might consider it a bit of a stretch, one could argue that if the Creator intended a certain homeless person to receive that crumpled five-dollar bill in your pocket, keeping that bill in your pocket is stealing from the homeless person. However, the existing *halacha* for theft seems to indicate that theft and robbery are the taking of something from someone else's possession. Thus, the position for *tzedakah* as a violation of the prohibition against theft may fail on this basis.

#### ARGUMENT FOR JUSTICE

The position that *tzedakah* falls under the mandate of justice is significantly stronger, particularly given that the Hebrew word is derived from *tzedek*, also the root of *tzaddik*. However, some Noahide *poskim* may take the position that the mitzvah of justice specifically applies to the formation and maintenance of

*halachic* courts and the enforcement of the *Sheva Mitzvot* within society. Thus, while the practice of *tzedakah* has a strong connection to the concept of justice, a position could also be taken that it is not within the purview of courts and laws.

#### ARGUMENT FOR IDOLATRY

Finally, and perhaps most importantly, thinking that one must hold on to their current possessions could be considered idolatry. Is it not true that the Creator meticulously plans and manages every aspect of the universe? Is it not true that one's financial situation is entirely within the hands of the Creator and no other person, being, or power? Therefore, would it not be logical that failing to give enough *tzedakah*, even when suffering from poverty, constitutes a lack of faith in the Creator's ability or will to provide?

Even worse, it might be the case that some wicked people consider themselves to be entirely self-made, and may even resent the less fortunate for having needs that they cannot fulfill themselves. One might ask whether such people, depending on the level of their delusional self-sufficiency, see themselves as the power that puts food on the table. Thus, *tzedakah* may have a fit within the prohibition against idolatry.

#### CONCLUSION

While these thoughts are, of course, informal, the kaleidoscope of transgressions that could reasonably be connected to stinginess reaffirm the sages' emphasis on *tzedakah* and indicate that diligent practice of this *mitzvah* is of great importance to the Creator.

#### AFTERNOTE: TZEDAKAH AS AN INVESTMENT

As taught by R. Yosef Mizrahi in many of his lectures, all *tzedakah* may not be good in the eyes of the Creator. Consider, for example, people who donate to the Hamas terrorists, or people who give drug money to an addict to help them get their fix. This money can be materially tied to bad outcomes, and as R. Mizrahi phrases it, are like an investment in evil.

On the other hand, investments in Torah scholarship are very high-value, as sponsoring this kind of learning creates thousands of *mitzvot* per hour according to the sages' calculations. Similarly, investments in genuinely life-saving causes can, in the words of the sages, save entire worlds. These investments can be reasonably expected to pay dividends in Olam Haba, as the fruits of one's money will have contributed to the development of wisdom and the maintenance of what justice this world currently has.

Kiruv is another high-value investment, as creating *Baali Teshuvah* and *B'nei Noach* is soul-saving and has cascade effects in the world through more Torah study, more righteous living, and more *mitzvot*. This author has used the sages' calculations to estimate the rough merit-value of various marketing channels, provided the content of the advertisements could be sufficiently considered a form of Torah study:

#### BRINGING STARTUP MARKETING TO KIRUV

*These calculations are based on Chofetz Chaim's finding that Torah study brings 60,000 merits per hour, or 1,000 merits per minute, and assume that kiruv is roughly equivalent to Torah study.*

OUTREACH CHANNEL	MERITS-PER-DOLLAR	NOTES
YOUTUBE ADS	10,000 MPD	40 views/dollar, 15s view time
MAILBOX FLYERS (VOLUNTEER)	25,000 MPD	150 flyers/hour, 10s read time
POSTERS	TBD	Aleph + QR Code = 10 hits per day per neighborhood

#### PUTTING THE NUMBERS IN SCALE

- \$100 YouTube ad spend yields...
  - 1,000,000 merits generated on ad views alone
  - 4,000 partial views, about 40 click-throughs
  - Assuming 10% of people decide to continue their journey, that's 4 souls at \$25 per soul
- 8 hours of door-to-door flyer delivery...
  - 1000 flyers delivered, give or take – 25,000,000 merits generated just from delivery
  - If 1% of people decide to continue, that's 10 souls at 100 sheets of paper per soul
- Posters
  - Hebrew posters plastered everywhere makes it unignorable – gives people every chance
  - High-visibility... posters give people a sense that Jews are still here, gives chizuk to Jews

## Modern Mitzrayim: The Psychospiritual Processes of Colonization and Soul Murder

*The Halluci Nation  
The human beings  
The people  
See the spiritual in the natural  
Through sense and feeling  
Everything is related  
All the things of earth and in the sky have spirit  
Everything is sacred  
Confronted by the alienation  
The subjects and the citizens see  
The material religions through trauma and numb  
Nothing is related  
All the things of the earth and in the sky have energy to be exploited  
Even themselves  
Mining their spirits into souls  
Sold  
Into nothing is sacred  
Not even their self  
The ALie Nation  
The alienation*

*(The Halluci Nation ft. John Trudell)*

### HELPFUL TERMINOLOGY

- **Consilience:** When different approaches to a subject yield the same or similar conclusions<sup>80</sup>.
- **Mitzrayim:** This is the Hebrew name for Egypt, but also a word with meanings related to constriction, oppression, hardship, difficulty, and tribulation. On the surface, this is connected to the Hebrews' time in slavery, but the Jewish concept has consiliences with secular literature.
- **Colonization:** In mainstream academia, this term is used to describe the physical processes of Eurocentric powers taking control of areas of land. However, a wider review of the literature indicates that colonization is also a psychological process by which one becomes compliant with, subservient to, and even dependent on an external power.
- **Soul Murder:** A term first popularized in a 1989 book about childhood deprivation<sup>81</sup>, soul murder is said to be a spiritual crime that deprives the victim of their capacity to enjoy life.

## AUSPICIOUS TIMES

In the ancient and foundational work of Jewish mysticism, the *Holy Zohar*, a prophecy is related that speaks of a time of incredible knowledge and wisdom. In this period of human history, prophesied to begin in the Hebrew year 5600 – or 1840 CE – the “floodgates of supernal wisdom” and the “wellsprings of lower wisdom” would burst forth, preparing the world for the Messianic Era.

Since that time, not only have many profound Jewish mystical works been printed for broad consumption within the Jewish community, but secular scientific advancements have reshaped our world. Mere decades after the Zohar’s prophesied date, Darwin’s theories about evolution upended the traditional Western understanding of human nature, and decades after that, Einstein’s theoretical work on the structure of our universe upended our understanding of... everything.

However, despite our incredible advancements in science, technology, and even spirituality, we are struggling more than ever to even survive. The wealth disparity between rich and poor is embarrassingly large, leaving many scrambling to cover the necessities of life. The differences in prosperity between the West and South America, Africa, and Asia has long been a sore point, particularly given the historical contests of Eurocentric colonization.

The COVID-19 pandemic has only exacerbated these issues, with its associated restrictions serving to crush the middle class, disrupt the world’s economy, and arguably put some Western countries into an immediate recession. The strains on global supply chains are also unignorable, and worsening environmental disasters – fires, floods, dry rivers, unexplained phenomena – are placing further burdens on troubled economies.

Amidst the backdrop of these modern concerns, however, the deep and vibrant traditions of the world’s indigenous populations – including the North American tribes, the Afrocentric “Hoteps”, and the millennia-old Jewish nation – are concerned with things like spiritual health and soul murder. The modern lifestyle, from their perspective, is like a form of slavery or exploitation, only punctuated with occasional bursts of euphoric excess.

The mind-numbing nights spent dancing and flirting at nightclubs. The exhilarating view from the peak of a European mountain. The scandalous kaleidoscope of the world wide web.

Olanzapine to take the edges off, a glass of wine to relax. Work at The Office all day, watch The Office all night. Mourning an addiction to the black mirror after a Black Mirror episode fades to a black mirror.

All the while, the rich get richer, the poor get poorer, and the middle class get squeezed out. Fiat currencies. Boom and bust cycles. Fractional reserve banking<sup>82</sup>. Broken electoral promises. Annual performance reviews, raises promised but never materializing. No power, no fun, barely any point.

The elders and the rabbis ask – why?

Why are you doing this to yourselves?

Why are you dragging the rest of us into this mess with you?

If the “decolonial scholars” weren’t so colonized themselves, drunk off the fat of taxpayer-subsidized professor salaries, they would hear these questions and respond. But, they themselves are in “mitzrayim”.

## EXPLORING THE FLAVORS OF MITZRAYIM

The convergence of several lines of thinking, each of them many years old, indicates that the problems seen as novel by Western thinkers have been accounted for long ago<sup>83</sup>.

### APPROACH #1: SECULAR LITERATURE

There are many names that contribute perspectives to the modern situation, and many of them are already known. Orwell, Huxley, Solzhenitsyn, and other landmark perspectives have informed many members of the public about the role of the media and government in systemic oppression. Lesser-appreciated voices, such as anthropologist James C. Scott, examine the conflict between *metis*, or expert knowledge from the grassroots, and *episteme*, or systemic “knowledge” enforced by the state<sup>84</sup>.

One example of the tension between *metis* and *episteme* is the current conversation around modern birthing practices and their more traditional counterparts. Billie Harrigan, a scholar-educator-practitioner, notes that hospital-based birthing methods are not only more risky for mother and child, but traumatizing, intimidating, and intended to remove the idiosyncratic magic preserved by traditional birth workers<sup>85</sup>. Yet, with the weight of academia, government-sponsored organizations, and the media behind the *epistemic* approaches to childbirth, many women feel scared to explore more traditional options.

Within so-called “decolonial” literature, many scholars have unfortunately neglected the psychological processes behind colonization and the relationship to knowledge such processes imply. Rather, they have focused on the material outcomes of colonization, and – understandably – much of their focus has been on obtaining material benefits from the systems that long exploited them. However, this prioritization has left indigenous and diasporic communities vulnerable to the “knowledge traps” and various delusions peddled by modern authorities<sup>86-87</sup>.

### APPROACH #2: PSYCHOLOGY AND NEUROSCIENCE

Over the past couple of decades, a great deal of consolidation work has been performed that is proving to unite fields like neuroscience, physics, developmental psychology, and even esoteric areas of study like terror management theory<sup>88</sup>. As might be implied by the name of terror management theory, one of the most central themes running through most of this literature is *fear*. Indeed, the thing that stunts all human development, facilitates all tyrannical activity, and holds societies back from reaching their potential is fear. The only antidote, despite our science, is courage – something that cannot be manufactured, World War II methamphetamine notwithstanding. We also find that courage, when consistently chosen over fear, leads people on a growth trajectory characterized by experts as an upward spiral, moving towards expertise and wisdom over time<sup>89</sup>.

### APPROACH #3: JEWISH THOUGHT

*“When a Jew faces his non-Jewish surroundings and sees them as great compared to his private environment, he takes the first step into exile... The next adjective describing “desert” is “awesome”. This is the trembling Jew taking his second step into exile. Regarding the desert as great, a Jew becomes ashamed and afraid of his own position... “Snakes” is the next word of the [description]. Snake bite is accompanied by fierce body heat. This is the level of enthusiasm of a [soul] which is misdirected. The enthusiasm is sapped making money, accumulating pleasures or toys, creating power and all the other compulsive pursuits with which we are all familiar. The poor [soul]... is made to grovel in the gutter of physical distractions.”<sup>90</sup>*

## RECONCILING CONCEPTS

From these different approaches to the modern human condition, we see that what is primarily experienced and discussed as economic phenomena are actually a series of deeper corruptions of human nature that allow for economic exploitation to take place.

### *THE THREE PHASES OF MODERN MITZRAYIM*

As outlined by Robert Kremnizer in his work on Jewish happiness<sup>91</sup>, the Jewish teachings about their time in Egypt contain useful hints regarding the processes by which colonizers manage to control their host populations. The first process is intimidation; in the case of slavery or robbery, the threat of physical force is used to make targeted populations comply. This can also be more subtle, as outlined by Mark J. Plotkin in his book on South American shamanism – the glittering prizes of modernity, when dangled in cities, can lure many people away from traditional life<sup>92</sup>. The youngest Western generation calls this FOMO, or the fear of missing out and being left behind.

Insightful thinkers, unfortunately some of them terrorists and mass murderers<sup>93</sup>, noted that this first process began for the modern world in the 1700s and 1800s, which saw the instantiation of mandatory state education, the invention of the power loom and steam engine, the mass urbanization of Western countries, the standardization of national languages, and the birth of modern politics. Modern populations are taught to look back on this fondly as the Industrial Revolution:

*“Parents and community elders were reluctant to let the younger generation be indoctrinated by nationalist education systems, conscripted into armies or turned into a rootless urban proletariat. Over time, states and markets used their growing power to weaken the traditional bonds of family and community. The state sent its policemen to stop family vendettas and replace them with court decisions. The market sent its hawkers to wipe out longstanding local traditions and replace them with ever-changing commercial fashions. Yet this was not enough. In order really to break the power of family and community, they needed a fifth column...”*

*The state and the market approached people with an offer that could not be refused. ‘Become individuals’, they said. ‘Marry whomever you desire, without asking permission from your parents. Take up whatever job suits you, even if you cannot make it every week to the family dinner. You are no longer dependent on your family or your community. We, the state and the market, will take care of you instead. We will provide food, shelter, education, health, welfare and employment. We will provide pensions, insurance, and protection’.”<sup>94</sup>*

The second process is a kind of shame, a feeling of inferiority. Commonly verbalized as an “imposter syndrome” and exacerbated by the ongoing necessity of public competition in modern economies<sup>95</sup>, the need to fit in, conform, comply, and be a “good citizen” or “good person” – as defined by the collective or by expert opinion – is often a prerequisite for full societal participation:

*“Well I’ll tell you – you are out to lunch if you think it’s acceptable to not show up because you think there’s some Pride activities going on at school... right? Oh, that’s fine. You know, I’m going to show my opinion by hanging out at the mall... but all these kids who are involved... they’re here when we did Ramadan, and they’re showing respect in the*

*class for your religion, for your beliefs. IT GOES TWO WAYS! If you want to be respected for you who are, if you don't want to suffer prejudice for your religion, your color of skin, your whatever, then you better give it back to people who are different than you. THAT'S HOW IT WORKS, it is an exchange!"*<sup>96</sup>

The third and final process is a full immersion in the colonized society, a forsaking of the old ways for the new ways, and the resulting alienation from traditional knowledge, traditional family structures, religious belief, and other elements of human life cast as “backwards” or “regressive” by the colonial machine. In our world of Netflix, vape pens, psychedelics, nightclubs, birth control, and TikTok, it is difficult to deny that Westerners have become lost in materialism.

### THE CORRUPTION OF CONFIDENCE

It may be surprising for many to learn that despite the West's reliance on best practices, checklists, peer review, and *episteme*, one of the hallmarks of human nature is the capacity for superior intuition and expert judgement. Yet, an examination of modern education systems reveals that these things are not being taught at any level<sup>97</sup>, and that most teachers are unable to define, teach, or assess critical thinking<sup>98</sup>.

The COVID-19 pandemic brought with it perhaps the biggest wedge point for the colonized Western public yet – the choice between a prototype injection of mRNA, developed by Western *episteme* at “warp speed” in three months, or the possibility of death from a flu-like disease. In many ways, the public's acceptance of the fear-based narrative began a cycle within a cycle, as both unvaccinated and vaccinated populations were made to feel shame for their choices. The overwhelmingly domineering response from governments, organizations, and corporations further instantiated the second process, making people feel powerless.

Perhaps crucially and tellingly, those citizens who “did their own research” and opted out of this novel treatment were ridiculed and scorned. They were backwards, they were uninformed. They weren't progressive, weren't committed to their neighbors. This, in itself, can be seen as a shame-based response from those who complied, but more importantly is a devaluation of personal intuition – *metis* – and a furious commitment to the state's *episteme*. This is well-documented within terror management theory<sup>99</sup>.



As discussed in my work *Ticket to Heaven*, the very fact that some people might think differently can become, as it did in the case of the unvaccinated populations of the West, intolerable. Particularly when a colonized person feels powerless and scared themselves, they can come to resent the kinds of courage it takes to defy the media, government, and medical establishment on the basis of one's own interpretation of the scientific literature. Similar trends can be seen in the devaluation of traditional female healers, documented extensively by Billie Harrigan and other scholars of female medical history<sup>100</sup>.

### *RECONCILING WITH SELF*

In a panel address to delegates from Rotary's 2018 World Conference, indigenous scholar and activist Riley Yesno related the importance of accepting one's own complicity in the system before beginning work to free oneself from it. The value of such wisdom can be seen in the futile efforts of "liberal" and "conservative" political parties, engaging in social warfare at the expense of social cohesion. Indeed, by seeking to achieve change primarily within the system and not outside of it, colonized populations entrench the very powers, processes, systems, and people that are the source of the problem.

Partially as a result of their explosive activity in post-Trump America, and partially as a result of their long march through the institutions, the most extreme elements of the political left have successfully seized control of media, governments, institutions, nonprofits, and even many corporations. Perhaps ironically, however, they debase and embarrass themselves and their positions by engaging in the kinds of grassroots activism that helped them achieve power in the first place:

*"[Michelle Obama is] sitting there holding up those hashtags, 'BringBackOurGirls'...*

*Remember that hashtag #BringBackOurGirls? That blew my mind, like why are you asking me that? I am a stand-up comedian! Like what am I going to do...*

*Why don't you look across the dinner table, you see that guy? That is the leader of the free world, tell him to pick up a phone, call some NAVY Seals and solve it... what am I going to do?"*<sup>101</sup>

Perhaps even more ironically, the "conservative" segments of society, not realizing they are in the middle of a cultural revolution, are now the outsiders. Their activism is generally the inverse of the left's, and focuses on thought leadership and other activities that would only be appropriate were they not the targeted outgroup of the colonizers. This is most telling in their use of social media platforms that are biased against them, and especially in their lukewarm support of efforts to create alternative channels of communication – or modern-day *samizdat*<sup>iii</sup>. Put simply, they overestimate the strength of their position and underestimate the imminent and violent threats to their way of life.

### *GOING ON STRIKE*

Within the Jewish records on their time as slaves in Egypt, their sages relate that some Hebrews tried to run away. However, they were confronted by Egyptian emissaries who warned them about the perils of the desert, which discouraged them and catalyzed their return to slavery. A similar dynamic can be seen in the present day, where the industrial economy is almost all-encompassing, every square foot of land on most

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<sup>iii</sup> Samizdat was a Russian term which referred to underground brochures, essays, and articles circulated by people who were part of the resistance against Soviet rule. It can be thought of as counter-propaganda.

continents is owned by someone, and living without money or access to the internet has become almost impossible.

It is within the contexts of this economic smothering that decolonized, Jewish, Afrocentric, and diasporic thinkers must convince their brethren that this cannot continue. The secular Jewish philosopher Ayn Rand, having escaped from Soviet Russia decades before her literary ascendancy, proposed a strike intended to establish a proper relationship between producer and consumer, and especially between rational thinkers and irrational thinkers<sup>102</sup>. This kind of collective action, taken against the colonized and globalized political left by the faithful remnants of religious and diasporic groups in the West, could very well have the effect of bringing the left's colonial revolution to an immediate halt... yet not without risk to the strikers.

Indeed, as the world discovered from Canada's response to the trucker convoy, bank accounts will not be safe, old women will be trampled by horses, and police will visit your house in response to questions about the injections or "unacceptable views" aired on the internet. The first process of colonization – fear – is ongoing and will only intensify as the concessions demanded by the colonizers become more extreme.

### THE INEVITABLE ENDGAME?

From Chapter 36 of *Ticket to Heaven*<sup>103</sup>:

*"As foretold by the Jewish sages and Biblical prophets, the world will one day approach a time of great trials and tribulations. Out of these birthing pains, it is foretold, a monumental individual will arise from the Jewish nation to bring about the redemption of not only the Jews, but all righteous non-Jews living around the world. This Messianic Era will be a time of world peace, abundance, joy, and of universal knowledge of the Creator. In other words, it is the promised – and perhaps original – utopia.*

*"... and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift the sword against nation, neither shall they learn war anymore."*  
(Isaiah 2)

*However, much like at the time of the Flood or the destruction of Sodom and Gomorrah, the world is at a critical juncture in its history – and the final one. In his lectures throughout the last decade, Rabbi Alon Anava related that prophecies in the Zohar foretold of events very much like the 9/11 attacks, and the consensus from many Orthodox rabbis is that a centuries-old prophecy about an apocalyptic ten-minute war is likely referring to nuclear weapons...*

*Prophecies also foretell that the Jewish people will be gathered back to the land of Israel, which has been happening over the past several decades since the formation of the Jewish state. Unbelievably, red heifers have been born and bred in Texas by evangelical Christians and have been shipped to Israel to be raised and inspected...*

*Even the apocalyptic war of Gog and Magog, Hebrew for Roof and From-Roof and possibly a reference to materialism and Marxism, is prophesied to destroy significant parts of the world's population in mere minutes. The ongoing escalation of the NATO-Russia conflict, which includes the deployment of tactical nuclear weapons to Belarus by*

*Russia, suggests that the most likely path for this prophecy's fulfillment is for that conflict to spiral out of control."*

Despite these dire warnings from the Jewish prophecies, however, the sages also teach that all negative decrees can be averted or mitigated through *teshuvah*, or a return to the true ways of doing things. For modern folk who are tired of the exploitation, frustrated with the injustice, and courageous enough to throw away the glittering prizes for the pearl without price, the only peaceful option is a strike.

May we find the courage to finally say "no" before the bombs drop, Heaven forbid that they do.

## This One Does Not Please Me: Omniscience and Human Free Will

// Understanding the Creation and Destruction of Worlds in Bereishit Rabbah

*"When the Holy One, Blessed be He, created Adam, He took him and led him to pass before all the trees of the Garden of Eden and said to him – 'see how beautiful and excellent are My works. All that I have created, I have created for your sake. Be careful that you do not become corrupt and destroy My world.'"*

- From Midrash Kohelet

### I. THE MYSTERIES OF CREATION

Among the most hallowed and private subjects in Orthodox Jewish thought are the details of the creation of the universe. While the first chapter of Genesis is most famous for its enigmatic and metaphorical descriptions of the Six Days of Creation<sup>104</sup>, and was partially written for the benefit of other nations<sup>105</sup>, the physical realities described by these verses have remained a mystery for thousands of years.

In addition to the mysteries and paradoxes inherent in the written text of Genesis itself, the ancient sages and modern Kabbalists have maintained meticulous records of the oral history and prophetic commentary surrounding the passages of Creation. However, as informative as texts like *Bereishit Rabbah* may be, the revelations and revealed secrets within Jewish thought often lead to new, more difficult questions.

Chief among these quandaries is the issue of what happened before the creation of our universe, a detail which is covered almost casually in the midrash – canonical commentary – about Genesis:

*"Rabbi Judah bar Simon said: it does not say, 'Let there be evening,' but 'And it was*

*evening.' Hence we derive that there was a time-system prior to this. Rabbi Abbahu said: This teaches us that God created worlds and destroyed them, saying, 'This one pleases me; those did not please me.'"*<sup>106</sup>

As explained in this passage and others like it in *Bereishit Rabbah*, a canonical and unavoidable facet of Jewish thought is that our universe was not the only world to be created. Perhaps concerningly, the sages speak of previous worlds being destroyed, with the precise reasoning given appearing capricious. This logically and immediately leads to questions about the implications for our world – is it likely to be destroyed at any minute for being "not pleasing"?

### II. THE SET OF ALL POSSIBLE FUTURES

Almost twenty years ago, a young scholar named Sean Downey explained to the author a theory that he had been working on, which at the time had not yet become mainstream – even in science fiction<sup>iv</sup>. Working from the reality that different choices lead to different outcomes, Downey's reasoning was that there must be a set of all possible choices leading to all possible

<sup>iv</sup> Downey was working on this idea in the early 2000s, at a time when most people were still grappling with "red pills".

future outcomes, regardless of whether or not human beings perceived this fact.

Downey's perception of this set of possible futures brings to mind the metaphor of a plinko board, whereby the individual discs – or people – cascade down through the system in semi-chaotic ways. It also implies that choices made earlier in time have irrevocable and invisible effects on the future, quietly closing off some potential futures while leading people towards others. Because there are billions of human beings all making choices that intersect in social arenas, this set of all possible futures is vastly complex, incalculably large, and is changing in ways that cannot be qualified or quantified.

While Downey's metaphysical ruminations were not readily applicable at the time of their initial development, it is perhaps amusing that professional futurologists have been thinking about alternate futures for many years. Indeed, the methods used to reunite South Africa following its apartheid era, known generally as *Transformative Scenario Planning*<sup>107</sup>, make use of four potential futures to support strategic development, and acknowledge at practical levels the volatility and unpredictability of complex systems.

Even in modern parlance, people speak of a "perfect world" and parallel universes to our own. Over the past couple decades in particular, the ascendance of science fiction and fantasy franchises like *Magic: The Gathering* and the *Marvel Cinematic Universe* have brought the concept of alternate realities to the forefront of contemporary consciousness. The only work that remains is the grounding of Downey's insight in the canonical commentary on Genesis.

### III. TAKING A CREATOR-CENTRIC PERSPECTIVE

In many ways, what Downey accomplished with his thought experiments and theorizing is quite remarkable, as he correctly intuited – in total isolation from Jewish thought – what the universe

might be like from the Creator's perspective. As many are aware, a key pillar of Biblical thought is the trait of perfect omniscience ascribed to the Creator, which would necessarily – and paradoxically – include this set of all possible choices and futures.

While the issue of human free will in relation to Divine Omnipotence is complex and still drives many lively discussions in Jewish circles, the reality is that the free will of human agents cannot exist until those agents exist, as it is a property or attribute of those agents. Therefore, the choices that are derivative of that free will – and the set of all possible choices, all possible futures – do not exist until the agent exists.

From this logical reasoning, it becomes a simple matter to reconcile  $\partial^A$ , or *Downey's Set of Possible Futures*, with the revealed wisdom in *Bereishit Rabbah* 3:7. Indeed, since  $\partial^A$  cannot exist without the agents whose choices comprise  $\partial^A$ , a world must be created before it can be evaluated and destroyed. What the sages were describing in the midrash was not the behavior of a capricious Creator who makes and destroys with all the gravity of a child in a sandbox.

Rather, it seems to be the case that the instant a universe gets created, and its  $\partial^A$  comes into existence, the Creator is able to evaluate all possible futures of that world and determine, in an instant, if it is worth preserving. Of course, this raises the immediate and serious question of what constitutes a worthy universe, and what might cause the Creator to nullify a universe soon after creating it.

### IV. THE PURPOSE OF CREATION

Understanding the rationale for the Creator's destruction of universes makes perfect sense within the contexts of Orthodox Jewish thought. Put simply, the Creator's essence is contained within the Torah and its principles for living, and if there was no hope for people in a universe of

accepting these principles, there would be no point in allowing the universe to continue.

In our world, despite some early turbulence and a world-destroying flood described in the book of Genesis, eventually the Jewish nation accepted the Torah on behalf of the rest of the world, giving the universe both a reason to exist as well as a human blockchain linking all nations to the Creator:

*“One legend describes God suspending Mt. Sinai over Israel, threatening them with instant destruction if they reject the Torah and even going so far as to admonish that the world will return to primordial *tohu vabohu* if Israel spurned God's proposal.”* <sup>108</sup>

From these combined insights, we can logically deduce that at the instant a universe is created, the Creator is able to evaluate  $\partial^{\wedge}$  for any potential futures in which the Torah will be accepted by anyone. If such a potential future does not exist – entirely as a result of the free will choices which came into existence as part of  $\partial^{\wedge}$  – then the world can be returned to its primordial essence and a new universe can be instantiated.

In many ways, this highlights the unique nature of our world, as well as the tenacity and commitment of the Jewish nation. For, as the sages teach, if the study of Torah had ceased at any moment since its bestowal to the Jewish nation at Sinai, or if Israel had failed in their task to be a “light to the nations”, or if they had refused to accept the Torah in the first place, then we simply would not be here.

This also underscores the difficulty level of the Torah lifestyle – other midrashic commentaries on the Torah indicate that the Torah was actually

offered to other nations, but was turned down so the nations could continue various forms of incest, child sacrifice, murder, and theft seen as commonplace in ancient life<sup>109</sup>. Moreover, it is entirely unclear how many worlds were created and destroyed before ours, suggesting that the nation of Israel, and by extension the rest of Planet Earth, are uniquely accomplished with regards to at least several other universes.

May the nations come to appreciate the incredible efforts of the Jewish nation speedily in this generation, as well as the gravity of (((their))) tremendous mission.

## Bowstrings of Vengeance: The Downey-Strong Constraint on Possible Futures

// On the Accumulation of Social Entropy, Inevitable Convergence of Outcomes, and Black Swans

*For they have directed evil against You; they have devised a plot that they cannot [execute].  
For You shall place them as a portion; with Your bowstrings You shall set [Your arrows] toward their faces.*

- Psalm 21:12-13

Love the Lord, all His pious ones. The Lord guards those who believe [in Him] and He pays with a bowstring him who works with haughtiness.

- Psalm 31:24

***In Ten Seconds:*** Corruption is proportional to inefficiency. This necessitates fragility, black swan calamities.

***Special Thanks:*** The Staff of Westmount Secondary School (2003-2007), and the "Remarkable Students"

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### I. THE MYSTERIES OF BIBLICAL METAPHOR

One of the most enduring challenges of Eurocentric Biblical exegesis is the proper interpretation of metaphorical and allegorical passages, particularly within the Jewish Bible<sup>110</sup>. In addition to the anthropomorphization of the Creator, which is a common sticking point for many readers and skeptics<sup>111</sup>, the figurative language found in the Psalms, the Book of Job, and many prophetic texts does not lend itself to clear interpretation, leaving the true meanings of many verses either unresolved or underappreciated over the centuries.

Despite these past challenges, however, the contemporary Western world is uniquely well-positioned to unlock tremendously deep insights hidden within the Jewish Bible. The most central and ancient work of Jewish mysticism, the Zohar, contains a prophecy that the floodgates of wisdom would be opened in the Gregorian year 1840, a prediction which has been vindicated thoroughly by the historical record<sup>112</sup>. In

particular, the birth of the modern physical sciences, as well as contemporary philosophy, media ecology, communications theory, and the social sciences<sup>v</sup> has offered humans powerful new tools to retrieve meaning from venerated texts such as the Psalms.

Indeed, Biblical scholars working in the present day will find many such tools sitting happily within the West's intellectual cornucopia. Among them are sophisticated works on the form and function of metaphor, authored by neuroscientists like Julian Jaynes<sup>113</sup> and linguists like George Lakoff<sup>114</sup>.

The secular cornucopia also offers us a deeper understanding of human social behavior, yielded from social scientists, peace studies scholars<sup>vi</sup>, and a painful historical record which includes crimes so terrible they birthed the concept of a crime against the human species<sup>115</sup>. In addition to many self-inflicted catastrophes, the industrial nation-states of the West have become habituated to economic boom-and-bust cycles,

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<sup>v</sup> The social sciences' blend of introspective and observational methods is not reflective of an actual science- see *Fundamentals of Integrity Psychology*, Ch.1 or *Ticket to Heaven*, Ch.5.

<sup>vi</sup> See "Ten Stages of Genocide", Genocide Watch.

occasional “black swan” calamities<sup>116</sup>, and markedly increased social instability in this Gregorian decade<sup>117</sup>.

These perspectives, and the psychotechnologies that can be built from them, allow human minds to grasp new and sophisticated concepts, particularly in the age of consilience<sup>vii</sup> where insights from different fields are being connected to explore and validate the existence of deeper concepts<sup>118</sup>. Among these concepts is the vague metaphor of divine bowstrings.

## II. BEYOND THE PSALMS’ POETIC DEVICES

Many canonical details about proper interpretations of the Psalms were, unfortunately, lost to Western scholars when early Christians rejected the *mesorah*; the canonical human blockchain kept by the Orthodox Jews since Sinai in 1313 BCE<sup>119</sup>. Indeed, alongside the floodgates of post-1840 Western thought yielding tremendous discoveries, the Holocaust offered the Jewish nation a relative reprieve from the crushing antisemitism they had endured as a result of Christian ascendance. This has had the effect, along with the development of social media, of the popularization of Orthodox Jewish viewpoints considered authentic by even the most stringent *halachic*<sup>viii</sup> observers.

Among the fruits of this abundance of wisdom is a renewed interest in the connections between the many spheres of secular human knowledge and the Jewish wisdom held in trust by the Jewish nation for over three millennia<sup>120</sup>.

Indeed, as extensively documented in the recent nonfiction monument known most simply as *Ticket to Heaven*<sup>ix</sup>, these connections are deep, vast, and profound, and include precise correspondences between Biblical virtues and developmental psychology, between astrophysics and Genesis, and even alignments between the

accumulated wisdom of the social sciences and the Divine Judgement which makes the Jewish Bible so unpopular.

However, for the two millennia that the West amputated itself from the Jewish *mesorah* on account of the Pharisees’ stringency and the allure of a love-based rebellion against Heaven, these diamonds in the rough remained unmined and uncut until the emergence of such wicked societal problems<sup>121</sup> necessitated a merging of disciplines and reexamination of first principles.

As any Orthodox Jewish authority will happily explain, the Psalms were compiled by King David, who authored most of them with prophetic levels of inspiration<sup>122</sup>. Along with the other authors of these famous Biblical works, including Moses and Adam, King David not only expressed deep emotions, powerful commentary, and empowering affirmations, but also are imbued with genuine prophetic power, and in some cases were written specifically about future situations.

### *A DEMONSTRATION: THE TRUE STORY OF PSALM 92*

In the Christian Bible, the ninety-second Psalm is an unobtrusive and short passage, simply noted as being as a song for the “Sabbath Day”. According to a website called EnduringWord...

*“This psalm is titled A Psalm.  
A Song for the Sabbath day.  
It is the only psalm so titled  
and was perhaps a song to  
be sung and meditated on  
the Sabbath. Derek Kidner  
observed: ‘This Song for the  
Sabbath is proof enough, if  
such were needed, that the  
Old Testament sabbath was a  
day not only for rest but for  
corporate worship (‘a holy  
convocation,’ Lev. 23:3), and*

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<sup>vii</sup> Agreement between diverse approaches to a problem.

<sup>viii</sup> Halacha / Halachah – Legal (Talmudic) Interpretation

<sup>ix</sup> Available at [zacharystrong.net/heaven/](http://zacharystrong.net/heaven/)

*intended to be a delight  
rather than a burden’.”<sup>123</sup>*

This interpretation, cloaked in jargon spawned from the Council of Nicaea, is terminally anemic compared to the depth present in the information available to gentiles if they cared enough to ask the people whose ancestors wrote and maintained the documents...

*“Questions about the psalm’s  
relevance for Shabbat  
inspired a range of rabbinic  
answers. Several midrashim  
attribute the psalm to Adam,  
the first man, who composed  
it on the first Sabbath of  
creation<sup>x</sup>.”<sup>124</sup>*

### III. RECONCILING SCIENCE AND PROPHECY

When one accepts, as an honest one must after reading *Ticket to Heaven*, that the laws of physics are derived from the Torah, then it becomes possible to look for references to those laws of physics in prophetic works also derivative from the Torah.

One such example is the metaphor used in the Psalms which characterizes the Creator’s harsh and catastrophic punishments as arrows loosed from bowstrings:

*“For they have directed evil  
against You; they have  
devised a plot that they  
cannot [execute]. For You  
shall place them as a portion;  
with Your bowstrings You  
shall set [Your arrows]  
toward their faces.” (Psalm  
21:12-13)*

To understand this metaphor, one must first examine the information-processing technology

of metaphor and what the Creator inspired the author to convey to the reader, and how to convey it:

*“There are thus always two  
terms in a metaphor, the  
thing to be described, which I  
shall call the metaphrand,  
and the thing or relation  
used to elucidate it, which I  
shall call the metaphier. A  
metaphor is always a known  
metaphier operating on a  
less known metaphrand...*

*Consider the metaphor that  
the snow blankets the  
ground. The metaphrand is  
something about the  
completeness and even  
thickness with which the  
ground is covered by snow.  
The metaphier is a blanket  
on a bed. But the pleasing  
nuances of this metaphor are  
in the paraphiers of the  
metaphier, blanket. These are  
something about warmth,  
protection, and slumber until  
some period of awakening.  
These associations of blanket  
then automatically become  
the associations or  
paraphrands of the original  
metaphrand, the way the  
snow covers the ground.*

*And we thus have created by  
this metaphor the idea of the  
earth sleeping and protected  
by the snow cover until its  
awakening in spring. All this  
is packed into the simple use*

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<sup>x</sup> “Adam met Cain and asked of him: ‘What happened?’ Cain replied: ‘I repented and it was mitigated’. Adam cried out:

‘Such is the power of repentance – and I didn’t know it!’ Adam immediately arose and declared [Psalm 92].”

*of the word 'blanket' to  
pertain to the way snow  
covers the ground."*<sup>125</sup>

In this way, the bowstring metaphor can be understood to be a conveyance of some aspect of the bowstring as it applies to the Creator's judgements, which are well-known to be swift and severe at times.

Any person who has ever attempted archery in their lives will have a memory in their muscles of what it is like to slowly pull a bowstring back, slowly adding *incremental tension over time*, and then holding that bowstring taut as the best target is found. At least one essence of this metaphor must therefore be the incremental tension, and then the swift release of the arrow. To paraphrase Moses ben Maimon Rabbeinu, note this.

Indeed, the existence of "social entropy", known to modern philosopher Nicholas Nassim Taleb as *fragility*<sup>126</sup> and to many economics students by way of Gini's Coefficient<sup>127</sup>, indicates that corruptions and collective abdications of responsibility introduce profound inefficiencies into a society.

In contemporary contexts, this is exemplified by the total collapse of the Canadian public sector, with staffing shortages endemic in their single-payer healthcare system, passport offices hopelessly underequipped to handle even their basic duties, and over-systematized municipal governments attempting to solve housing shortages within their current zoning restrictions.

However, these effects of deleterious and destructive social policies, many of them propagated by anyone considered "left of center" in any way<sup>128</sup>, have been masked by tremendous advances in technology and science. Indeed, the incredible efficiencies introduced by industrial, electronic, and digital technologies have improved the carrying capacity of Western

societies to unimaginable levels and allowed for unthinkable levels of mental delusion.

Consider, for example, that an entire documentary was released showing that many experts, doctors, and university professors cannot or will not provide a definitive definition of "woman". This is a scandal of incredible proportions, yet the topic is of such little concern to modern Westerners that the documentary is not even considered mainstream, let alone provoking mass demonstrations and nonviolent disruptions<sup>129</sup> to force resignations.

Indeed, the progress dream – der techniktraum – has provided Westerners with the ability to neglect the consequences of their own grandiose consumption for many decades. While bold attempts to shake citizen-subjects from the dream have been released, such as the viral sensation *Zeitgeist* and the art-activism of musicians like *The Halluci Nation*<sup>130</sup>, as well as the empowerment work of giants like Tony Robbins and Napoleon Hill<sup>131</sup>, the sheer momentum of the established values inculcated by colonial-industrial societies has proven indomitable.

In their lectures made available on YouTube, today's Orthodox rabbis reference the Jewish sages regarding key topics of Jewish history such as their slavery in Egypt and the concept of Mitzrayim<sup>132</sup>. It has also been said that North America is the modern Mitzrayim, a land of American Idol worship and boundless materialism. The Jewish sages further relate, that among other reasons, the miraculous plagues of the Biblical Exodus were primarily meant to restore the faith of the Jewish people, rescuing them from materialist mindsets and attitudes<sup>133</sup>.

The many tensions introduced by leftist social policies and collective irresponsibilities include not only a rapidly-expanding wealth gap, but exploding tensions between demographics, an orgiastic focus on sexuality and gender, and other luxury activities that are not only inimical to

Biblical morality, but decadent and self-destructive. Indeed, the alluring short-term gains of such policies and lifestyles have taken everyone down a spiral of debt so absurd so as to evade honest contemplation by most.

Indeed, if one thinks about the fiat currency system, based on nothing and endlessly debasing itself as a result of countries having to borrow their own money supply for no good reason... it seems rather silly<sup>134</sup>.

Endless growth – higher productivity. Faster commutes, wider roads. More materials. Inflation, higher prices, cutbacks. Bull spirits and bear spirits managing the economy. Mortgages, second mortgages, housing shortages. Taxes, taxes, inflation.

!!! Awaken from Der Techniktraum !!!

#### IV. THE ARROWS OF OUTRAGEOUS FORTUNE...?

The tension that Western nations have introduced into their society has famously resulted in occasional snapbacks, known to more literate Westerners as black swan events<sup>135</sup>. As explained by the term's progenitor, black swan events are usually catastrophic or tremendously disruptive, appear to be completely unpredictable in the moment, but are obvious in hindsight. However, for various reasons, such events cannot be seen by most people within the impending catastrophe.

At some level, many people know that things are wrong in the West – as is evidenced by the massive folk popularity of many songs, podcasters, intellectuals, and other figures largely lumped together as the West's "right wing" or even the notorious "alt-right". Indeed...

Working harder, working faster. Micro-skilling, sidewalk milling. Increased ardor, doubts get plaster. Self check-out tilling, disabled killing.

!!! Awaken from Der Techniktraum !!!

#### IV. BOWSTRINGS AS METAPHYSICAL LIMITS

While the physical laws of social catastrophe are largely beyond scientific comprehension, adopting the perspective of the Creator allows for an intuitive understanding of the dynamics of judgement and punishment.

One element of the Creator's perspective is knowledge of all possible choices, all possible futures, and therefore a perfect understanding of the entirety of Creation. An element of this element is  $\partial^A$ , or the set of all possible futures within a system.

While many spiritually-minded people might assume that the universe is infinite, and therefore  $\partial^A$  extends infinitely in all directions forward in time, the reality is that the laws of physics set by the Creator, which include such things as Gini's Coefficient, black swan events, and hidden laws that drive social unrest, create constraints for these possible futures in much the same way that an elastic band – or bowstring – might allow for limited amounts of tension.

Indeed, the bowstrings spoken of in the Psalms are not simply poetic expressions – rather, they are hints about the nature of the metaphysical laws that govern Divine Providence, and an expression of the fact that while there are tolerances put in place to make time for repentance<sup>136</sup>, the Torah principle of *midah keneged midah* – measure for measure, action-reaction – must eventually be satisfied.

#### V. GOG-MAGOG AS ULTIMATE CONSTRAINT

Perhaps one of the most famous and enduring Biblical stories is that of Noah's Ark, and the world-destroying flood that left only a single family to repopulate the planet. This story, echoed in some form by many indigenous cultures around the world and even corroborated by details in the Gilgamesh epic, is a demonstration of how devastating the bowstrings of justice can be.

However, even the catastrophes of the Flood pale in comparison to the apocalyptic war prophesied in the Jewish Bible, known simply as the war of Gog-Magog. This war, said to be an inevitability at the end of days, indicates that the set of all possible futures  $\partial^A$  must inevitably converge to this war in the absence of global repentance<sup>xi</sup>.

But how could this be?

Simply put, the inexorable and inexhaustible progress that humanity has made towards technical sophistication<sup>137</sup>, alongside the accumulation of social entropy in most Western nations<sup>138</sup>, is leaving the world with fewer and fewer potential futures.

The machines need people to run them, and those people need a schedule. The transit infrastructure needs machines to move the people, and people to run the machines, and schedules for those operators. The electricity must stay on. Houses must get built. Nation-states bicker over resources, leading to hostilities, leading in turn to confrontations. The only logical result is nuclear warfare of some kind, at least in the absence of the kinds of repentance and peace-building required to avert these outcomes.

Thus, with perfect knowledge of  $\partial^A$  and the ability to nudge human events towards desirable results, it is entirely possible and reasonable for humans to trust that the Creator looked at the set of all possible human futures, and knew that modern nations would eventually become so selfish, so ignorant, so decadent, and so belligerently violent that a nuclear war would be an inevitability. From this, we can see that the prophecies about Gog-Magog are not only supremely prescient, but a deep expression of

the laws of physics that pertain to human social behavior whether we like it or not.

## V. WORKING TOWARDS A FLAWLESS VICTORY

Contemplating the existence of  $\partial^A$ , as Downey did many years ago, leads quickly to mind-bending levels of profundity. For people predisposed to obsessive-compulsivity, abstract pattern-matching, or autistic ways of thinking, the concept that every single choice someone makes will close off certain futures and open up others is rather anxiety-inducing, as it is never clear in the moment how one's choices will cascade into their future.

This may be why that the Jewish sages emphasize that all choices, and their outcomes, must be seriously weighed against Torah principles – the laws of physics encoded in a manual to guide human action<sup>139</sup>. It may also be why that Orthodox Jewish thought maintains that all negative decrees, including Gog-Magog, can be averted through a worldwide process of *teshuvah*, or repentance.

As the economies of the world continue to struggle, the conflict in the borderlands continues to escalate, and the saber-rattling of the world's nuclear powers intensifies, may we consider the rectification of our values and societies the most urgent, and most ambitious, goal of our time. For, as the laws of physics and the Jewish sages concur, such a worldwide miracle is entirely within human power to enact.

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<sup>xi</sup>  $\partial^A$  is Downey's Set of All Possible Futures, or the collective decision trees represented by our choices ("This One Does Not Please Me").

## Some Speculation on the Genesis Signature

### RESOLVING THE ORDER OF CREATION

One of the issues with the Biblical Creation narrative are that significant points of contention exist between different interpretations of these events. Commentary from Rashi on *Bereishit* 1:2 would indicate that the Earth, complete with waters, was created on the first day – before light and darkness in *Bereishit* 1:3-4.

However, this position seems to be only one of the prevailing acceptable opinions. For example, *Bereshit Rabbah* 3:8 notes that the angels were created on the second day, indicating that there would have been no stewards for any matter that did exist. Furthermore, *Talmud Baha Kama* 82A has been used by Moshe Emets to point out that the “waters” in *Bereishit* 1:2 could metaphorically refer to the Torah. Ongoing conversations about these issues are further complicated by the scientific evidence that our universe seems to be many billions of years old, which can be understood through Einstein’s theories of relativity as explained by Dr. Gerald Schroeder and Rabbi Alexander Hool.

### ONE POTENTIALLY VIABLE EXPLANATION...

In order to fully understand the nuances in these verses, it seems necessary to integrate perspectives and insights from many different commentators. For example, Dr. Schroeder does an excellent job showing how the physics of the early universe, which consisted of an “opaque” soup of almost pure energy and no light, correspond closely to early verses in *Bereishit*. However, Rabbi Hool differs somewhat in his interpretation of how and when to apply Einstein’s relativity. The plurality of the sages’ opinions also offers occasionally-conflicting information.

While all of this is important, it is important to remember that the material universe is only one of several worlds that were created by the *tzimtzum* (contractions) of the Infinite Light. The creation of the universe, therefore, had to be preceded by the creation of things like the Torah, as implied by Rashi’s note on *Bereishit* 1:1. And, given that the Torah is created by the Aleph Bet, this means that the creation of the Aleph Bet had to precede even the creation of the Torah!

Therefore, a comprehensive picture of Creation must include all of these elements, along with the reputable scientific observations of the universe. The following is an attempt at such a reconciliation.

### A VERSE-BY-VERSE EXPLORATION

#### 1. In the beginning of God's creation of the heavens and the earth.

- **“In the beginning...”** – As Rashi notes, this can also mean “with firstfruits”. This implies that the Torah – or the laws of the universe – was created before the beginning of the universe. I believe the midrash has the number of generations.
- **“creation...”** – The creation of the universe from nothing fits with Big Bang theory in general.
- **“heavens and the earth...”** – Rabbi Hool notes that this could refer to the upper and lower hemispheres of the universe, which his work indicates expanded at different rates. From this, as well as positions based in TBK.82A it can be taken that these terms here are metaphorical to some degree.
- **“heavens and the earth...”** – Another interpretation, based on *Bereishit Rabbah* 2:2 ([the earth] said “the upper ones and the lower ones were created in one moment, the upper one are

*nourished by the radiance of the divine presence, and the lower ones, if they don't struggle they don't eat!')... from this, we could understand 'heavens' to mean the spiritual worlds, and 'earth' to mean the material world.*

2. Now the earth was astonishingly empty, and darkness was on the face of the deep, and the spirit of God was hovering over the face of the water.

- **"astonishingly empty..."** – Rashi teaches that the emptiness described here would be astonishing, that someone is shocked and must wonder about the level of emptiness. From Dr. Gerald Schroeder's work, this would seem to indicate that the earth – the material world – was empty as per the Big Bang physicists claim:
  - "An important feature of this scenario is the assumption that in the very early universe there was a stage of evolution in which the universe was in an unstable vacuum-like state with a large energy density." (*"The inflationary universe"*, Andrei D. Linde – USSR/Stanford)
- **"darkness was on the face of the deep..."** – I am unsure what this is referring to. Rashi's commentary indicates that this refers to the waters that were on the earth, but this doesn't fit with the fact that there were no angels, nor would it agree with Dr. Schroeder's early universe work. It may be referring to the universe in general, which we perceive as being deep and dark.
- **"hovering over the face of the water..."** – If we continue to take "earth" as meaning the material universe and "water" to be the spiritual worlds in some capacity, what we find in this verse could actually be a description of the contractions as they affected the spiritual worlds.

3-4. And God said, "Let there be light," and there was light. And God saw the light that it was good, and God separated between the light and between the darkness.

- **"and there was light..."** – Although most readings of this verse assume that this is referring to light in the material universe, this may not be the case. Indeed, light is not only a "thing" but also a metaphor-concept that could have originated in the spiritual realms at first.
- **"God separated..."** – The fact that this verse is separate from the last, particularly when speaking about the separation between light and darkness, seems significant. If the light cascaded down through the spiritual worlds into the physical, as Kabbalah indicates it should have, then perhaps there is more here.
- **"God separated..."** – Another way to understand this is in terms of the material universe. In the Big Bang scenario, the universe had to cool down to a point where matter could form and light could exist as a "thing" separate from the elements. There is likely more here to learn.

5. And God called the light day, and the darkness He called night, and it was evening and it was morning, one day.

- **"it was evening and it was morning..."** – *It is noted in Bereishit Rabbah 3:7 that evening and morning pre-existed as concepts because of God's previous creation and destruction of worlds (that didn't end up accepting the Torah).*
- **"it was evening and it was morning..."** – *There may also be another nuance here related to one of the fundamental dynamics of Creation, known in the material sense as entropy. The words used here are 'erev' and 'boker', implying a mixed-up-ness and an orderliness, which is the general dynamic that entropy operates on. Furthermore, Dr. Schroeder has noted that the progression from 'erev' to 'boker' could also allude to the early universe crystallizing from a "cosmic soup" into early stars and planets.*
- *Further support for the position that the Earth did not yet exist comes from the fact that stars, constellations, and other planets did not exist, since they were created to compensate for the shrinking of the moon. At this point, it would seem that the material universe was in a period of 'inflation' roughly as the scientists say, although with allowances for time relativity as per Dr. Schroeder and Rabbi Hool suggest.*

6-8. And God said, "Let there be an expanse in the midst of the water, and let it be a separation between water and water." And God made the expanse and it separated between the water that was below the expanse and the water that was above the expanse, and it was so. And God called the expanse Heaven, and it was evening, and it was morning, a second day.

- **"a separation between water and water..."** – *Perhaps 'water' is referring first to the spiritual worlds, and then to the material 'heavens'. If understood this way, this verse is describing the differentiation between a proto-universe and the spiritual worlds.*

9. And God said, "Let the water that is beneath the heavens gather into one place, and let the dry land appear," and it was so.

- **"the water that is beneath the heavens..."** – *This can be understood as explicitly referring to what we understand as material water. Being 'beneath the heavens' implies that it is water in the physical universe, our Earth being one of the only places in the universe where it is collected and flowing in liquid form.*
- **"let the dry land appear..."** – *Dr. Schroeder would likely hold that by this time, likely during the second day, stars had formed and exploded into raw elemental matter by this point, which could have come together to form the Earth as suggested by this verse.*

## About Zachary R.J. Strong

Perhaps the only person to ever graduate from McMaster University with a combined degree in engineering physics, commerce, and mathematics, Zachary R.J. Strong's unquenchable thirst for knowledge has taken him from the laws of physics to the world's oldest oral traditions. Naturally drawn to unsolved mysteries, unresolved controversies, and complicated quandaries, Zachary's books reflect his kaleidoscopic journey through the accumulated knowledge of humanity. Offering a synthesis of many different perspectives within his writing, Zachary takes his readers on daring intellectual journeys that leave them elevated and erudite.

An eternal rough edge from a paternal line of steelworkers and industrial workers, Zachary is notorious within white-collar circles as a frighteningly intense and eccentric engineering graduate and businessperson. Following a kaleidoscopic marketing career in the construction, color, agency, and executive coaching industries, Zachary became involved in a research project at McMaster University's business school, where he realized that the syntax of students' language roughly corresponded to their level of cognitive sophistication thanks to insights in Frederic Laloux's *Reinventing Organizations*.

Zachary then became obsessively fascinated – as any engineer might – at the process of human development and the mechanisms that might drive it. However, his career, life, relationships, and health were abruptly shattered after providing impromptu peer support to an occasionally-trafficked teenage addict with undiagnosed borderline personality disorder, as well as to one of his research subjects, who revealed to him that the programs under his academic investigation should also be under police investigation for exploitative crimes targeting female students.

As it happened, Zachary's search for the fundamental mechanisms of human development coincided with the rise of Dr. Jordan B. Peterson, a controversial clinical psychologist whose opus work *Maps of Meaning* proved to be very influential. Bedridden for years and using his scholarship as a substitute for social interaction during the pandemic, Zachary began with Peterson's references and his own literature review as a starting point, then consumed about six hundred books and journal articles between 2017 and 2022.

This period of time in Zachary's life produced several papers, a treatise on higher education, a review and extension of the Unabomber manifesto, a review of Orthodox Jewish faith claims, and eventually *Fundamentals of Integrity Psychology*, a summary of his psychological investigations and a radical new perspective on human development structured like a progressive rock album.

Honestly convinced of the truth of Orthodox Judaism down to the details of Big Bang physics, entropy, blockchain technology, and the Egyptian dynastic chronology, Zachary is now on a mission to help the world remember the truth of who we are and why we are here. He is now an author, YouTuber, counter-missionary, street outreach worker, advocate, and artist hoping to lay at least one cobblestone for the Jewish Messiah to walk on. Speedily in our time!

### TICKET TO HEAVEN

After reflecting on some unsolved mysteries following the release of *Fundamentals*, one of Zachary's thought experiments about developmental psychology yielded mathematical consiliences with Weaver and Shannon's work on information and entropy. This sparked an incredible attempt to use neuroscience, physics, and developmental psychology as the primary lens with which to view all social behavior, link many disciplines together alongside aesthetics and ethics, ground them all within Torah frameworks, and then prove with reference to physics and archaeology that Orthodox Jewish faith claims can be taken as sufficiently true in courtroom contexts.

In the process of destroying and rebuilding the entire Western intellectual tradition through sheer intellectual stuntwork, Zachary has reclaimed and elaborated on the concept of the ubermensch, demonstrated that Biblical idolatry is a thermodynamic force in human societies, and that people lack the will to be fully human. Unexpectedly and unintentionally, Zachary also demonstrated that an infamous fascist manifesto from German was correct on many points, including the Jews being at the center of history... but as the solution hiding in plain sight. We just had to ask!

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