

Essay

## The Nature of God: Part I

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### ABSTRACT

Using dialectic logic, not only the nature of the physical Universe but also the nature of God can be detected. God as “I am” is the highest, richest but simplest form of existence. So it represents the starting point of the whole being and the eternal process of self-consciousness. “I am” contains everything in its total unity. It needs no other explanation as it is evident for everyone and given in his “self-consciousness”. It is the starting point and the goal of the whole evolution in Nature. It is the apex of unity of being and the clearest manifestation of Occam’s razor, by explanation of the true nature of existence.

**Key Words:** GOD, nature, dialectic logic, physical Universe.

### Introduction

Everybody is conscious of his own existence and emerges from his “Ego”. The statement “**I am**” expresses the unity of my being and consciousness. The expression “**I want**” manifests my active will. “I am” means: “I am conscious of my being, my existence”. I know that all my existence is in my consciousness. My whole world is in my consciousness, in my “Ego” and my “Ego” is in my whole world. I am in my world and my world is in me. Everything what I perceive, feel, think, all my perceptions, feelings, impressions, thoughts, images, dreams and inspirations are aspects of my consciousness. My consciousness contains my whole being and I cannot get outside. I am in it and it is in me. Except for my individual “Ego” there is also the objective world. It is outside me but I am connected with it because the whole existence is in its universal unity. This unity means that Being is differentiated (divided) into its parts in such a way that every part is connected with all others, every part is a connection of anti-poles and so every connection is a part of the Universe. This principle of Unity of the Universe is the basic for the whole Being. The existence outside me represents the object being in relation to me as a subject.

Being or existence at the highest level of abstraction represents the immediate relation of itself to itself. It is the absolute, the first beginning. It is a pure undefined existence, a pure “something” which is nothing until we accept that there is “something else”. “Something” and “something else” are not two independent existences but two anti-poles of the same “one”. By analysis of a bipolar nature of matter (space, energy) we have explained, that the mutual attraction and repulsion of anti-poles create the basic building block of the physical Universe, where anti-poles “something” and “something else” represent only the relation “object-object”. There is no subject as a result of self-reflection.

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## Personal God as the nature of being

The relation “something-something else” expresses only a pure negation. Being as a whole not only differentiates itself into its opposites, but it returns to itself by negation of negation and so creates self-reflection. The dialectic law of negation of negation is the manifestation of the dialectic relation “subject-object”. So the Being as a whole, represents the relation of itself (subject-**Ego**) to itself through its opposite – **non Ego**. Subject has its opposite in object - its own mirror, through which it reflects itself to itself.

While “Being” is understood to be only the differentiation of itself to its opposites “something” and “something else”, their real meaning remains unclear. But if we grasp the whole “Being” as a self-reflection, as its return to itself through its own opposite (negation of negation), then the relation “something-something else” becomes the relation “Ego-non Ego”. Undefined “something”, thanks to negation of negation becomes subject, concrete and evident “Ego”. And undefined “something else” becomes the object, “non Ego”, the world, through which “Ego” determines, limits and manifests itself. Ego reflects itself through its own mirror (objective world).

“Being” as a whole is necessarily conscious of itself. It is the consciousness of itself in its whole world as well as the consciousness of its whole world in itself. So it represents the universal Ego containing all existence. It is the absolute and universal self-consciousness. This universal “Ego” contains the whole objective world in itself. As it is a subject, so it is a personal GOD, who is the real truth of the whole existence.

Such a God is not pantheistic, unconscious impersonal intelligence (idea, law) of Nature managing its evolution, but he is a personal God, being not only the source of all intelligence in the Universe, but the real source of everything. Everything is in him and he is in everything. “I am who I am”. I am the cause of myself. If God was an impersonal intelligence as a whole, he could only be a reflection of one in other, without self-reflection, so he could be only “something” in relation to “something else”, but not the self-relation, self-reflection. Such a relation of “something” and “something else” is a basic building block of matter what is shown by analysis of the physical Universe. If God was only an impersonal intelligence without self-reflection, he could not produce an enormous quantity of various living forms of self-reflection in Nature. The physical Universe is not a self-reflection, so it cannot produce self-reflection from itself. The source of self-reflection lies outside the material aspect of the Universe. It must be something disposing of self-reflection and so exceeding the dead matter. Pantheistic God is unconscious, so he is no God, only the physical Universe. Such pantheistic God is absolutely powerless and so, cannot create even the simplest form of self-reflection, which could be developed to the most complicated form of life – self-consciousness. In life, especially by Man, we can notice a certain power of Spirit over the material world. This power comes from the absolute power of God over the whole Being. This power, at the level of material being, is manifested as an absolute powerlessness, as a blind power (energy) without any freedom. Matter is only the relation “object-object”, and so does not contain the source for life being the relation “subject-object”. Matter, supposed by materialists to be a source of life and its evolution, does not contain this source in itself. This source lies over matter. Only the relation “subject-object” represents the impulse for self-reflection coming from subject.

Every dialectic relationship “subject-object” represents a certain level of dialectic relationships such as, “spirit-matter”, “consciousness-unconsciousness”, “freedom-necessity”, “power-powerlessness”, etc. These extreme opposites in God, form the motive power of evolution as an unceasing creation under spiritual control. No blind evolution of matter but the creative evolution of divine consciousness in Nature is true. There are no static products of a single-shot divine creation, but the eternal transformations of God in his various levels, subjects and objects of his existence.

### **The dialectic relation of the whole and its parts**

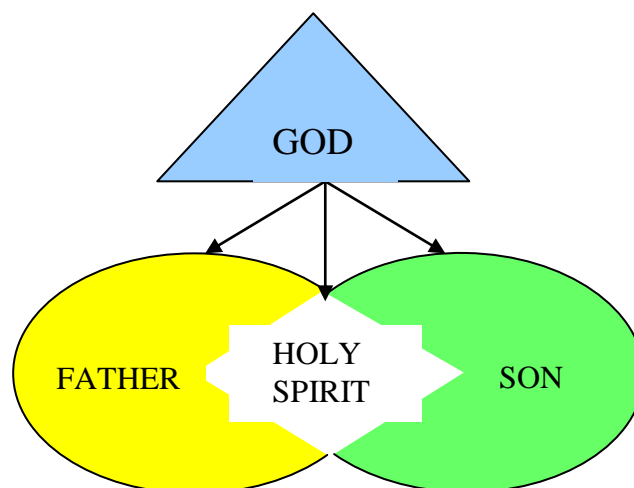
Through the dialectic law of negation of negation manifested by the self-reflection and self-consciousness we have shown that God as a person represents the nature of “Being”. Now we support this statement by analysis of dialectic relation between the whole and its parts.

Thanks to internal contradictions, God as a whole emerges from his unity to his variety. He divides himself into parts in such a way that every part is connected with the whole, what means that every part is connected with all others. Leibnitz’s monads also represent parts reflecting the whole Being. Every part represents the connection of anti-poles and every connection is a part. If a separated part is a subject, it represents the relation “subject-object”, what means that it is a self-reflection and, at the same time, the reflection of all parts of the whole Being in itself. Every subject is connected with all other parts. The object as an outside boundary of subject, through which the subject limits and defines itself, represents an immediate mirror (outside world) for the self-reflections of subject. Subject is immediately connected with all parts of its object. Many of them could be also subjects. Subjects and objects can lie at different levels of the whole hierarchy of divine existence. Every level defines how complicated and rich is a self-reflection. God as a source of everything performs its immediate self-reflection through the whole complicated pyramidal structure of his own world. So his self-reflection and self-consciousness is the richest and the most perfect. The level of self-reflection defines the level of consciousness of every living subject. The living subjects located at lower levels are also connected with all subjects and objects at higher levels, but they only reflect their existence without possibility to include these levels into their own self-reflection. The subjects at higher levels of existence contain all lower levels in their self-reflections. Every part represents the relation of opposites. But not every relation is a self-reflection as a connection “subject-object”. Some parts are without self-reflection representing the relation “object-object”. The whole hierarchy of being of God consists of many hierarchic levels with unbelievable amount of mutual relations. Many of them represent relations of self-reflection (subjects) but most of them are only reflections without self-reflection. But something, which is only a reflection at a lower level of existence, can be a part of self-reflection at a higher level. God as the top of self-reflection, contains all hierarchic levels of reflections and self-reflections, as they are only parts of his total self-reflection and self-consciousness. God as a person is a source of the whole Being and his “Ego” represents the top of his pyramidal world. So the name of God is “I am”. I am God (the Lord) and there is none else.

At the highest level of the divine pyramid of differentiations and divisions, God exists as the Father = source of everything, which in a form of his Son defines, manifests, limits and

personates himself in his highest opposite, through which they (Father and Son) are separated and connected by their mutual connection and content = Holy Spirit. The Holy Spirit is a necessary condition for differentiation of God in his world and for his return to the Unity through negation of negation. **God is what he is (Father) and at the same time he is what he is not (Son - negation), what means that he is neither what he is nor what he is not (Holy Spirit – negation of negation).** The Father and the Son return to themselves through their opposites, so both they are negation of negation. It is an absolute self-reflection, absolute self-consciousness and divine blessedness. The Christ as the Son of God is a top manifestation of divine “Ego”. Such a manifestation of God is his appearance at the highest level of his pyramid of Creation. At this level, the relation “Father-Son” is not only the relation “subject-object”, but at the same time the relation “subject-subject”, while matter (space, time, energy) at the lowest level of the divine pyramid represents only the relation “object-object”. The Father and the Son as subjects of self-reflection are in mutual dialogue of Love and commend themselves to one another by the Holy Spirit, being the necessary condition for their differentiation and mutual connection as well as creation of the whole divine pyramid of the world. God is a manifestation of the highest form of his embracing Love.

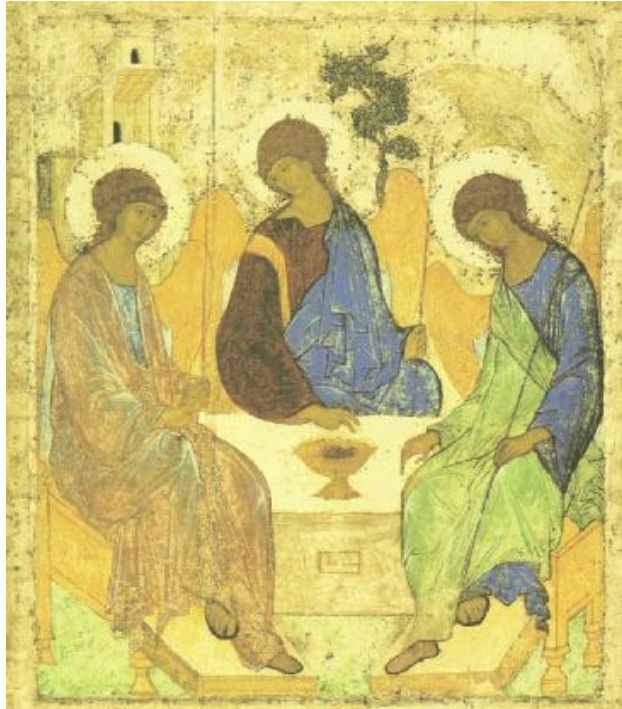
Devine Trinity can be imagined by the following diagram:



Following symbols of the Holy Trinity are very indicative:

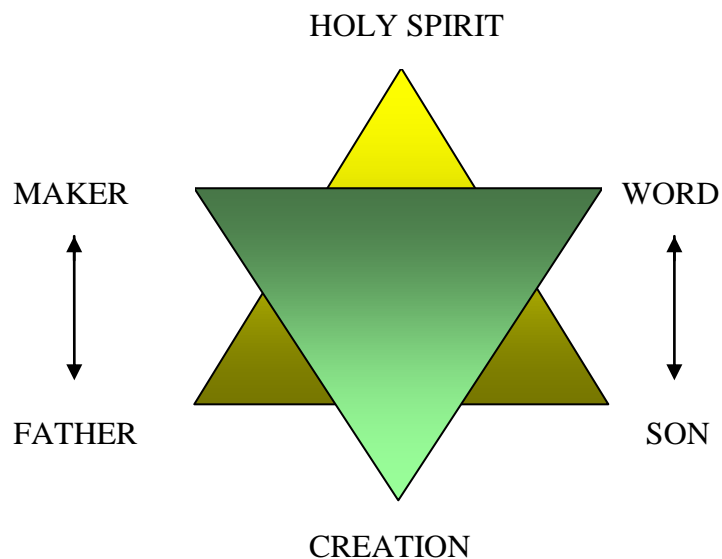


The famous artificial imagination of the Holy Trinity by the icon of Andrej Rublev:



God is not only a Trinity “Father-Son-Holy Spirit” but also Trinity “Maker-Creation-Word”. He is the relation “subject-object”, where the object is represented by the whole pyramid of **Devine Creation**, through which God limits and manifests himself in his unceasing creation by the Divine Word (mind, creative intelligence - Idea).

The symbol of the dual Trinity of God can be expressed by two inter-penetrating equilateral triangles creating the hexagram:



The divine creative activity is immense. His Creation is the result of unceasing activity in which God manifests himself as a Maker. He is in his Creation and his Creation is in him. He is the One in many and many in the One. He is the source of universal unity of everything.

Divine everlasting creation is a permanently repeating statement: “Be light”. This eternal creative act is a process of being of God, which as the One differentiates himself in many ones in accordance with his creative intelligence - Word. All subjects as parts of God participate in divine creative activity, especially subjects with a spiritual nature, free creative will and intelligence.

God as the Father, in his top dialog of Love, gives himself to his Son – Christ through the Holy Spirit, which, by the Word, manifests himself as a Maker and donor of Love for us in order to live in a mutual Love through which all we are joint as spiritual beings. GOD as “I am” lives in us and we as “I am” live in God.

Matter at the lowest and the most distant level of the divine pyramid of Creation represents an absolute unconscious aspect of divine self-consciousness. God, through his pyramid, transfers from his absolute “self-consciousness” to his absolute unconsciousness - matter. GOD is the consciousness in unconsciousness and the freedom in necessity. Every form of life represents the certain level of self-reflection. So every form of life is a subject. Matter is only the reflection of one in others without self-reflection – it is only the object. Nor the most primitive form of life as a self-reflection can originate from matter which is a pure reflection and necessity. Life can originate only because there is the highest level of self-reflection – GOD. The evolution is the gradual transition from lower to higher levels of self-reflection and freedom. Self-conscious “I am” represents the highest level of evolution as the total reaching of God. The top divine existence, in contrast with the motion of the physical Universe, is above space and time. Space of God is “here” and his time is an eternal “now”. Everything in God is here and now. From the divine viewpoint, everything happens in eternal presence. So, everything whatever happened or will happen in the Universe is in God’s now. In the divine presence, everything is here and now. Space and time are the necessary aspects of God, through which God plays the eternal game of himself with himself and we, being his individual manifestations, are eternal players, too. Eternal existence is the basic characteristic of the Spirit “I am”. Wherever I am – I am always here, whenever I am – I am always now. For the Spirit - to be there, before and after, is only an illusion created by space and time. The space-time existence means that one is after the other and side by side. The answer to the question, where is the heaven and hell, is very simple. They both are in our spirits. They are the opposite states of our spirits. Only we create the heaven and hell in our spirits.

John’s Gospel begins with the words: *“At the beginning God expressed himself. That personal expression, that word, was with God, and was God, and he existed with God from the beginning. All creation took place through him, and none took place without him”*. But it is not time progression, where the Word (God, Son) was before and the Creation arose after. The Word (divine intelligence) is always the logical starting point for the eternal divine creativity through which “I am” always manifests himself in his world by its creation. “Ego” always creates itself in its unceasing activity. Space and time are the basic characteristics of the physical Universe. They represent the unconscious aspect of “I am” through which the universal “I am” can perceive himself by many individual “I am” in different places and times. In John 10:34-36 Jesus repeated the words of God in Psalm 82:6: *“You are Gods”*. The

perceiving of separateness, space and time limitation is only an illusion created by space and time. But the Spirit "I am" is eternal and unlimited. You cannot say, where and when it starts and finishes. Ego never and nowhere starts and finishes. So it is infinite, eternal and unlimited.

The personal truth is very simple and beautiful. It is the Christ-shine in our Spirit. It is the highest level of our self-consciousness, the top level of divine unity. It is the highest goal for our travel to our universal unity. So, the Christ as the highest level of our "I am" is the truth, way and life.

## God and Man

The human spirit is an essential divine aspect through which GOD can perceive himself in his sphere of the physical Universe. It is the way through which God can perceive what would be only his pure idea. So the human spirit can never be separated from God as it is an inseparable part of God and his unity in variety. Man is the holder of divine spark of Spirit. If we would be aware of this universal unity, we could totally change our behaviour and come to the higher level of our social existence. This way is in front of us. Understanding that "I am" is the same as "You are" we cannot do anything wrong consciously. If I fully realize that you are a part of the same "I am", I always will want to do everything best for you, because I know that doing something for you I do it for myself, for God at the same time.

Christians find their relation to God through Jesus Christ and their mutual connection – Holy Spirit through which they accept the Christ into their spirits. The way to the deepest essence of our spirit – the Christ – is beautiful and joyful. The birth of Christ in our spirit should be the main desire for Christians.

Marvellous and very emotive is the following prayer of Jesus to his Father in John's Gospel:

*"I am not praying only for these men but for all those who will believe in me through their message, that they may all be one. Just as you, Father, live in me and I live in you, I am asking that they may live in us, that the world may believe that you did send me. I have given them the honour that you gave me, that they may be one, as we are one - I in them and you in me, that they may grow complete into one, so that the world may realise that you sent me and have loved them as you loved me. Father, I want those whom you have given me to be with me where I am; I want them to see that glory which you have made mine - for you loved me before the world began. Father of goodness and truth, the world has not known you, but I have known you and these men now know that you have sent me. I have made your self known to them and I will continue to do so that the love which you have had for me may be in their hearts - and that I may be there also."*

How much love, wisdom and beautiful dialectics of Spirit are in this fascinating prayer! The knowledge of the nature (name) of God is still not accepted till now although he revealed his name as "I am" in his famous declaration "I am Who I am" to the question of Moses what is the name of God who sends him to Israelites in Egypt. "I am" is the starting point and the final goal of divine existence as well as the centre of God's unity in his variety. I am alpha and omega. "I am" is not only the statement, but also the eternal process of self-

consciousness. The way to God leads through the feeling and mind. The feeling is oriented previously inside our existence and the mind – outside, to the objective world. However, the mind not only increases our power above Nature, but at the same time, it can form the screen of material objective world in front of us leading to our illusory isolation and separation from our real source and essence – God. The mind and its instrument – brain – were set over the Spirit thanks to scientific positivism and materialism. So the Spirit was pressed to the wall and accepted only as a product of brain activity. This negation of Spirit means the negation of God.

A long way is in front of us to remove all negative results and damages caused by the positivistic approach, which leads to disillusion and despair. Positivism puts science into irreconcilable opposition to religious faith. But there is no antagonism between true religion and science. The mind enlightened by the Spirit leads to understanding the true essence of God and his manifestation - the Universe.

Enlightened mind can bring unbelievably sweet fruits of knowledge leading to real happiness. The true faith and science walk hand in hand. Positivistic science refuses to deal with essential questions of existence, seeing them as useless and unreachable, so it can never lead to the successful construction of a unified physical “Theory of everything”.

The following words of Jesus in John’s Gospel are fascinating and disclose his nature as God’s Son – Christ:

*“I am the light of the world.” “The Father is in me and I am in the Father.” “I and the Father are the One.” “Who sees me is seeing the one who sent me.” „All that I say I speak only in accordance with what the Father has told me.”*

*“I shall ask the Father to give you someone else to stand by you, to be with you always. I mean the Spirit of truth.” “When that day comes, you will realise that I am in my Father, that you are in me, and I am in you.”*

*“Whoever drinks the water I will give him will never be thirsty again”*

Let us meditate on the declaration: *“I myself am the road, the truth and the life”.*

**“I am“** = road, truth and life.

It means also our **“I am“**, not whatever, but the most virgin, true, shining, which exceeds me – the Christ inside and outside me. Only the Christ is the road to the kingdom of God, to the unlimited world of Spirit – source of boundless Love, inspiration and creative power of human genius.

**“I am“** is the **road** through which my individual **“Ego”** unites with the universal Christ – divine **“Ego”**. It is the road leading me to my deepest nature and source.

**“I am“** is the truth, as it expresses not only the real nature of God but also Man as a Spirit = self-consciousness.



“**I am**” is the life, as it is the self-reflection at its highest level. The self-reflection is the nature of life. But “I am” is not a pure life, but the life of Spirit.

Jesus as Man fully disclosed his relation to the Father. The Christ was incarnated and shone in himself. One he manifested this by unusual physical phenomenon – Transfiguration.

I am happy to be a Christian and hear the charming tones of divine symphony full of unity and dialectics:

*“I AM” = GOD. I am you, all you are me. I am you and you and you, .... I am Who I am. I am the cause of myself. I am eternal and unlimited, I never and nowhere start and finish. As I am you, you are also eternal and unlimited, but you are still not conscious of it, as I am the consciousness in unconsciousness and reciprocally. I am the One in many and many in the One. I open the gate to my kingdom for you as you always find me. I am here in you and outside you, as you are also „I am“. You and I – we are the same One, although we are two. You are Gods as I am GOD. Drink the water I give you to never be thirsty again. Accept me by accepting yourself. Permanently come back to the source from which you are coming. Always come back to me – to your true essence. Here you have the keys to the gate leading to me. My knowledge and Love will become your possession. Celebrate me by the gifts I give you. Do not keep my gifts but divide for others. Let my Love and Knowledge is spread between all people. I am a Love (relation to everyone and everything). All you create my Unity in variety and my Love joins you.*

Talking with God I am talking with the deepest level of my Spirit. Jesus achieved his total Unity with God and so revealed and manifested his unbelievable abilities and forces. Achieving the Christ means the penetration into the brightest eternal and infinite Ego. Then I become the centre of the Universe. My cosmic consciousness embraces the whole of existence and I am conscious of it. This level of self-consciousness is accessible for everyone, as God is individualized in us and we create the universal unity with him. God looks on himself through many his aspects (us) in his eternal game. Heaven and hell are only states of our Spirit and its imagination. All we are the eternal and unceasingly changing manifestations of God.

Jesus Christ is the holder of the Truth and Love leading to the divine Unity. His words about the unity of his Father, him and people are fascinating revelation of our mutual relation – our Love – which is the eternal law manifested by our universal unity, where everything is in relation to everything else. We are all sons of God. It is hair-raising to realize.

Jesus fully revealed and opened his relation to his Father – to his starting point. So he is the full human incarnation of Christ – divine “I am”. Why do we refuse and deny the Christ in our soul, in our “I am”? Why do we accept his existence only outside – somewhere in the heaven - although he is inside us - in our spirit “I am”. The heaven can exist only in our spirit and our imagination. God is in us and outside us. If we fill our soul with the brightest light of Christ, we can fully recognize, realize and perceive that no matter (body) but Spirit is our real substance. Man is a portrait of God in a sense of our common spiritual nature manifested through all levels of reflection and self-reflection. These levels of Creation are: spirit, soul (mind and emotions), senses, vegetative level and matter. Animals have senses and vegetative level of self-reflection creating their animal souls. All levels of divine creation (reflection and

self-reflection) form the freely branched tree (pyramid) of Life with God (I am) in the top (centre) as the starting point of the whole of existence, from which all fibres of creation go out. People are fibres directly going out of this starting point and penetrating into all levels of divine creation. The movement to this starting point is the road to the deepest essence – the brightness Sun, Spirit, Christ of all people. If Man puts Christ in the centre of his Life, he can feel happy, anchored and joined to the inexhaustible shining light of Spirit.

We can imagine the divine Creation by the pyramid representing the hierarchy of being. Every block of stone has its own pyramid below. Only blocks at bottom level have no pyramids of their own. They represent matter, being only a pure energy – objects without self-reflection – total necessity without freedom.



The pyramid cannot illustrate the relation of any block with all others in their mutual activity, so it is only a static picture of divine creation. But it perfectly represents the way of evolution from the bottom to the highest level of self-reflection, consciousness, freedom and power of Spirit. It also symbolised the purpose of human effort to achieve the apex of existence – the Christ in our soul. This pyramid is eternal and unbelievably dynamic. So the conception of God living firstly in his eternal beatitude and later creating the world is rather naïve. The creation of matter from nothing in a Big Bang, when space and time began their existence, is impossible. Big Bang is only a transfer of the physical Universe from its contraction to expansion. The top of the pyramid represents the highest level of self-consciousness, freedom and power, as a logical (ontological) starting point of divine creation. This top represents the Unity of the Holy Trinity of God – Father, Son and Holy Spirit. The Christ as Son is the highest manifestation of the divine “I am”. The Holy Spirit represents the relation of every spiritual subject to all others and to their common centre - God. So it is the Love as spiritual connection of everyone with everyone. The Christ as the Word (divine intelligence) is before

the Creation not in a chronological sense but in his hierarchical position on the top of the dynamic pyramid of his Creation. The Christ is the incarnated Word of the Father as a Maker. The Creation represents the implementation and manifestation of the Word (Idea – divine intelligence).

## **Analysis and synthesis as forms of the dialectic method of cognition**

The need of analytic and synthetic methods in the dialectic process of cognition follows from the dialectic relationship between the whole to its parts. As every whole consists of systems of connections, it is not enough to slice the whole analytically and then study only separate parts, but always, at the same time, it is necessary to study their mutual connections, as they are equally important as they form the quality of the whole. So every analytical division must be accompanied by synthetic unification. The internal structure and processes define the quality and function of the whole as much as the whole defines qualities and functions of separate parts and their connections. The composed systems like the simplest living forms cannot be understood through their functional parts if we do not accept that the functions and qualities of parts are defined by the purpose and qualities of the whole system. The whole always represents the higher quality, not contained in separate parts. Its quality cannot be a simple sum of the qualities of parts. The sense of parts and their connections can be understood only through the sense of the whole.

The analytical approach is characteristic of the western way of thinking. The eastern way is contrary and known as holistic. The analytical approach is characteristic of contemporary theoretical physics, which tries to divide matter to small particles using more and more powerful and expensive accelerators without understanding the principle of cosmic unity. Theoretical physics cannot find the elementary building block of the physical Universe as it does not know its nature as a whole. For its detection we need no accelerators and other instruments but the deep dialectic thinking. Positivistic science tries to find the partial knowledge about objective reality through axioms as starting points of its theories. It cannot deduce the nature of the Universe and God by its formal and analytical approach, so it must state that God and the nature of the whole existence are only useless unachievable constructions and so they cannot be objects of scientific research. So the absurd and speculative theories which have no philosophical basis are highly disseminated now and only confirm the deep crisis in contemporary theoretical physics and the insufficiency of its cognitive instruments.

## **Dialectics of finitude and infinity**

The pyramid as a symbolic static picture of hierarchical structure is unable to represent its internal dynamics and universal connection of everything with everything as well as the self-closing motion by negation of negation. This self-reflection manifests the dialectic unity of finitude and infinity. God has his own mirror and boundary in his created world. His Creation represents the unbelievably rich and differentiated mirror through which God reflects to himself and so manifests his absolute and infinite self-conscious “I am”, which never and nowhere starts and finishes. So God as the quality “I am” represents the nature of existence, which is infinite and eternal. But as a quantity, as the One differentiated in many parts, he is

finite. So the dialectical relation of finitude and infinity is manifested by dialectical unity of quality and quantity.

The Spirit “I am” is always here and now. Its existence is the simplest and richest one among all other forms. The spirit is a subject – person, which has its whole world in itself. The Spirit as a subject has no limits although the object represents his unlimited boundary – mirror through which the Spirit performs his self-consciousness. The material aspect of the Universe is only the object which as a quality is unlimited, closed to itself with its limited quantity (volume of space). The material aspect of the Universe, as the object, exists in a form of space and time. The subject has its “other” in object, but the material Universe is only the object. Its motion is not self-reflection but only a pure reflection of one in the other, one in all other ones. It exists in its spatial and time determinations, meaning that its parts exist side by side (space) and its motion as gradual changes of its states creates its own universal time (serial existence). The physical Universe differentiates to more and more parts during its expansion and then unites its parts to the One during its phase of cosmic contraction. The physical Universe is a simple relation of two opposites – “something” and “something else” differentiated to the mutually interconnected network of elementary relations, named quantum dipoles. Its motion is not a self-reflection, but only attraction and repulsion of anti-poles forming its space and time in unceasing cycles of its pulsation – oscillation (spatial expansion and contraction).

## **Conclusion**

God as “I am” is the highest, richest but simplest form of existence. So it represents the starting point of the whole being and the eternal process of self-consciousness. “I am” contains everything in its total unity. It needs no other explanation as it is evident for everyone and given in his “self-consciousness”. It is the starting point and the goal of the whole evolution in Nature. It is the apex of unity of being and the clearest manifestation of Occam’s razor, by explanation of the true nature of existence.