

Re: Advance Magazine – Kristi's output

Source: <http://sci.tech–archive.net/Archive/sci.chem/2008–01/msg00099.html>

- *From:* Warrior <warrior@xxxxxxx>
 - *Date:* 15 Jan 2008 19:47:43 –0800
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Sporgery not posted by me. For an explanation of sporgery, see <http://www.websters–online–dictionary.org/sp/sporgery.html>

Warrior – Sunshine disinfects
"Scientology: it's about deception."
<http://warrior.xenu.ca>

Poster of article <822114582.6821e34a.493.1562@xxxxxxxxxxxxxxxxxxx> wrote:

it is one in all
places and is all totality in every place.

Let this effect of nature, which previously seemed to you impossible, make you know that there may be others of which you are still ignorant. Do not draw this conclusion from your experiment, that there remains nothing for you to know; but rather that there remains an infinity for you to know.

232. Infinite movement, the point which fills everything, the moment of rest; infinite without quantity, indivisible and infinite.

233. Infinite—nothing.—Our soul is cast into a body, where it finds number, dimension. Thereupon it reasons, and calls this nature necessity, and can believe nothing else.

Unity joined to infinity adds nothing to it, no more than one foot to an infinite measure. The finite is annihilated in the presence of the infinite, and becomes a pure nothing. So our spirit before God, so our justice before divine justice. There is not so great a disproportion between our justice and that of God as between unity and infinity.

The justice of God must be vast like His compassion. Now justice to the outcast is less vast and ought less to offend our feelings than mercy towards the elect.

We know that there is an infinite, and are ignorant of its nature. As we know it to be false that numbers are finite, it is therefore true that there is an infinity in number. But we do not know what it is. It is false that it is even, it is false that it is odd; for the addition of a unit can make no

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change in its nature. Yet it is a number, and every number is odd or even (this is certainly true of every finite number). So we may well know that there is a God without knowing what He is. Is there not one substantial truth, seeing there are so many things which are not the truth itself?

We know then the existence an