

The Troll Principle

Part 1: Consciousness and Creation



By Queen Troll

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Introduction

Hi, I'm Queen Troll. When I was 14 years old, I went through a very brief, but very powerful spiritual experience. Since then, I have considered it my life's purpose and grand mission to construct a grand unified theory of everything which takes into account the whole of life; yes, the physical laws, but also the non-physical.

In our world, at our time, science and spirituality generally seem forced to compete, with their controversial proponents in battle, seeing the two lines of thinking as mutually exclusive and wholly incompatible. Yet there are still scientists who hold a faith and religious peoples who do not deny all of science. There are a great many people who have experienced some kind of powerful spiritual phenomenon. And while that is not everybody, we all experience the non-physical to some extent every single day... Our consciousness.

Personally, I have always believed that in truth this opposition between the two is not and should not be the case. I believe we live in a truly magical and astounding world, where the truth is, scientific physical laws and spiritual powers actually exist together in harmony. In fact, far from outlying against the laws of nature, I believe it is actually spiritual factors that decide them.

Now after 13 years of independently trying to figure out and explain what in the heaven is going on here, I present to you 'The Troll Principle – Part 1: Consciousness and Creation'. In this text we will ponder the great question of how all the world began, but in so doing we will also uncover the truth of the link between spirit and matter.

So, take my hand, turn the page and let's go on an adventure in our minds, to discover what really is consciousness? What can it do? And why do we have it?

Our Quest

The question we will be asking, exploring and answering throughout this text is “how did the universe and everything originally come to be?”

The question of how everything began is one that countless people throughout our history have sought to answer in innumerable different ways. It is one of the big existential questions and a question I’m sure every inquisitive person has mulled over at some stage. But here we are not going to be researching the established theories and ideas. Here I am simply going to take you step by step through logic and reason to what I have realised must be the case.

Firstly, let’s be clear, what I mean when I say the beginning is exactly that; the very, very beginning. Here we are not concerning ourselves with the process of progression that got us all the way from that beginning to here; what we are concerning ourselves with is instead simply that very initial starting point. To truly take up the quest of finding how everything began, we must go as far back in our history as possible. So far back that we arrive at the very first thing ever to have been.

What was that very first thing? Was it a God? Was it a single hydrogen atom? Was it all the energy of the universe in a super-condensed form? Perhaps it was a 144hz sound frequency wave? Or an eternal race of higher dimensional beings? Could it have been just one tiny magical troll?

Broadly speaking, there are only two types of possibility considering the nature of this original thing: either this first thing was created or this first thing had always existed. Unfortunately, both options come with a bit of a catch that has been puzzling people for our eternity. You see, if the first thing were created, then it seems we must accept there was completely nothing before it for it to be created from. But if it always was, then it seems we have to accept some things don’t need a cause.

This may be an age-old problem, but the answer we will come to here is a new and surprising one. At the end of this particular quest, we will have found the one answer which will clearly and simply solve this mind-boggling problem.

What Is Creation?

In order to determine whether the very first thing was created or not, we have first got to understand and define what being created really means. If we inspect this, every act of creation can be broken down into three vital and distinguished components: there must be an identity, there must be a process and there must be a cause. Once these three elements are present, then a new creation occurs as the result.

This is not just limited to events where an entirely new thing comes into being, because creation is so much bigger and broader than this. Every single act, every kind of motion, every change is creation occurring. Everywhere you find anything other than total stillness, you are looking at creation in action. And there you will always find these three parts coming together to bring the new creation about.

Perhaps the most obvious element is that there must be a process. Of course, if there is only stillness there is no change present. There must be some kind of activity, some specific motion that occurs for any sort of change and new creation to be enacted. To put a nail in a wall you must go through the process of banging the head of it with something hard. For a tree to fall in the wind, the wind must be blowing where it stands. For your car to move the engine must turn on. And so on and so on... There must always be some creating motion of 'how' a change happened.

Within it, this also implies and leads us to another essential component of creation. Actions do not and cannot exist independently; they are and must be beholden to some kind of entity. There must be someone or something to carry out the action. For a nail to be put in a wall, someone (man or machine) has to conduct that process of banging it. For a tree to fall in the wind, the air must be there for it to be moving and the tree must also be there to do the falling. And for your car to move, the engine must be there to turn on (plus it's on button and someone to press it). This is simple, but vital to understand what we're really talking about. So secondly, there must always be a creator identity of 'who/what' moved and created a change.

This last element is somewhat less obvious and perhaps more debatable, though most of us accept and understand that for any change and creation to occur, there must be a cause. Indeed, there are theories spawning from specific subjects that claim certain things happen without any cause; however, if we were to seriously reject the principle of cause and effect, we would have to confine ourselves to a world of randomness which is completely

contradictory to the way in which we experience life. We experience meaningful lives in which we can learn and grow and enact our wishes relative to our skill. We live in a world with enough constancy that actions have repeatable results, so to suggest causes are unnecessary would go totally against our true experience and all common-sense logic. For this reason, I believe cause to be an essential part of every creation. Though the way in which I view this element of cause may be different to many of you.

Scientists generally see causes as mere preceding activity causing new activity, but if that were true then what would become of our consciousness? Surely our consciousness would then be entirely meaningless. That's a point that can be argued, but if we're honest with ourselves, we have to admit that isn't what we experience. If all of life was automatically caused physical actions causing more automatic physical reactions, then how could it be we spend our entire lives knowingly acting on intentions and thoughts which are at least qualitatively non-physical phenomenon?

Spiritual people often see questions of causation in a much different light. Instead of looking to what came before the change, they look forward to what is gained after the change is completed. I believe that in this they are right. While identities and processes are physical phenomenon, creation also requires an element of cause, that is rooted in reason and meaning, looking toward a goal and aim. This element of creation must be the sphere of life beholden to consciousness and the spirit; and many more entities than most of us realise may share in this power in some way. If we take a plant growing and photosynthesizing: a completely physicalist view says that the plant detects the sun and moves it's leaves in response, but we actually have to go a big step further to understand that the real point here is the plant is wanting and aiming to grow. And whilst the growing is physical, the impulse itself prior to the act, just like our own impulses is something beyond physicality entirely.

So rather than a prior act, I believe every act of creation to require a cause of intention and purpose; a true sense of 'why'. And as the pages go on, I plan on proving to you just how indispensable this part of creation is.

There's No Nothing Without Something

After defining our quest of figuring out “how did the universe and everything originally begin?” we discovered two possible options for the very first thing. These were that either it was created, or it was not created and instead it always was. Now that we have also done some work to uncover what we really mean by ‘created’, we can begin to decipher whether this could be so for that very first thing.

If we look toward the formula of creation which I have proposed, it is clear that if the very first thing was created and before it was nothing, then this nothing would somehow need to make up every one of the three elements needed to bring on the new creation. If creation requires an identity, a process and a cause, then that nothing would have to fulfil all three of these roles for anything new to be the result.

All common sense will tell you that nothing can come from nothing, and this is exactly what we find when breaking creation down into its constituent parts. Our hypothetical original nothing could not be the process. Generally, nothingness is envisioned as a state rather than an action; but even viewing nothing as a type of activity it is nothing more than a total lack of activity. In the role of process, this nothing is a stillness which can cause no change at all. In terms of identity, this nothing has exactly the same problem. Though it may seem to fit into the category easier, a nothing identity again is really the lack of any identity at all. Thus, in the role of identity, our nothing is totally redundant and cannot be an active participant in any form of creation. Then finally is the element of cause and reason. Again, we incur the exact same problem where in this placement our nothing is but a total lack of any cause, capable only of inspiring continuing nothingness. And even if you don't believe causation in the way I speak of it exists, that doesn't change anything at all, because there is still no category where this nothing can fit.

Though it seems obvious that a nothing cannot create a something, when it comes to the very beginning of existence, a lot of people switch their views in leu of a better option and believe this is exactly what happened. This is largely due to proponents of the big bang theory. Here we are not going to investigate whether the big bang theory on a whole is right or wrong, as on this quest we are only interested in the very, very beginning. What we will do though, is look into this theory's assumptions regarding that most initial point in our history.

Big bang theorists openly admit that it is impossible for them to accurately simulate the very initial point of physicality's emergence, and yet they are often incredibly stern on the fact that it did originate with and was indeed caused by absolutely nothing. What I am setting out to you here is not just that they are wrong to make this assertion due to a lack of evidence, but actually that this assertion totally contradicts their own idea.

I have two points to make toward this end, the first of which concerns itself with the concept of time. Really, this is a simple one. One clever thing big bang theorists have indeed realised and are happy to explain is that time only comes about as the rate of changes. What this means is that time only could have begun once there was in fact something. And before that? Well, there's no such thing as before. That all makes total sense, but that means they have tripped themselves up. Yes, time is the rate of changes and so in total nothingness there is no such thing as time at all. But then you see it must be entirely false that this big bang (or creation by any other method) came from or was caused by nothing. To talk of causation or coming from in this way requires time. To talk of coming from nothingness requires nothingness to be a preliminary and preceding state. Yet if there was no time here, there is no way it came previously. You cannot simultaneously claim there was no such thing as before-ness as well as claiming there was a state of nothingness beforehand. These are far from the same thing and asserting both absolutely cannot be correct. Once again, nothingness fails to be a genuine part of the creation.

My second point along this line may be more complicated to grasp, but as we will come to see, it will turn out to be far more important in this great quest of discovery. It seems to me, this view of nothingness being the natural beginning point is born from us totally misunderstanding the truth of what nothingness really is and how it works. These big bang scientists, while defiantly refusing to even consider there could be anything spiritual or non-physical that is independent of both time and space, have assumed that nothingness fits that very bill. They have made an assumption that nothingness is the true magic of the world, because they have assumed nothingness to be the one and only thing that is totally independent from both space and time.

This is where our understanding has truly failed us, because there is no such thing as nothing if there is no such thing as something. I know this may sound completely contradictory, but it is the paradigm of thought we have been trapped in thus far which truly contradicts itself and that alone which causes our difficulty. I will present this new way of thought as best I can so that you may see how simple it really is. You see, if there were not and had never been

any such thing as things, then how exactly would you identify an absence of those things? If you have no concept of what a thing is, then how exactly do you think you would be able to assert what is not a thing? What I am saying here is that one cannot conceive of an absence of things whilst having no conception of what a thing is. What I am saying is that nothings and somethings go hand in hand and the entire concept of absence becomes meaningless without something which to be absent of.

If you're not convinced at all by this assertion, then answer me these... How can you define the number 0 without the existence of any other numbers? How can you ever say "I've never heard of an orange" until you have indeed actually heard of an orange? How can you honestly know you have never seen a daffodil if you have no idea what a daffodil is? You can't even say the word 'nothing' without saying the word 'thing' which gives a clue. It is a simple principle really. It is one we have forgotten throughout complicated questions like this one, but it remains the absolute truth that we simply cannot identify something as being decidedly not 'x' or 'y' if we cannot also identify what 'x' and 'y' actually are. Thus, whilst it may seem to fit that a realm devoid of stuff is full of nothingness, the truth is we have absolutely no means to identify what nothingness is at all.

The Yin and Yang of Things and Nothings

Clearly our conception of nothing and in particular our idea of the relationship between nothingness and somethingness needs very desperately to be adjusted. If in searching for the beginning of everything we are looking for a point where existence were injected into nothingness (even one void of time and space), then we are on a wild goose chase. It is as if we were searching for a metal that is entirely ceramic. We will never find this because what we are searching for makes no sense. Instead, what we must truly be seeking is a singular point where both phenomenon, that of existence and that of absence came into being.

I admit it sounds strange that if there were no things, nothing is not what you would be left with; but if there had never been any things then any sense of absence would be impossible. For our understanding to be correct, we must learn to see existence and non-existence as the two sides of a single coin, rather than separable abstractions.

Typically, we envision that existence and non-existence, somethingness and nothingness have an oppositional relationship. One whereby you simply take away existence and nothingness is what you're left with, or you start with nothing and existence is the stuff you shove on top. But what if instead the relationship between them is a co-operative one? Looking at the world, to me it seems a lot more like the two are locked into an eternal harmonious balance.

With a coin toss, we say it is either heads or tails, yet we understand the coin always actually has both and it is only because it has both that the two options are available. We cannot separate the heads from the tails, just as we cannot separate existence from non-existence. It is not that there are zones of existence and zones of non-existence; it is a balanced equation more like the Daoist symbol of the yin-yang, where everywhere there lies some combination of both.

Let's take another example: the law. It is not really such that if we took away everything illegal, everything would be legal. And it is not such that if we took away everything legal, everything would become illegal. What it really is, is that to have a law entails there are certain things which are illegal and certain things (everything else) which are legal. If either one of these options are completely taken away, it is not that the other fills it's gap. Instead, it is that you have disbanded with the law all together. The result is that nothing can be either legal or illegal any longer, because these are both just facets of a

legal system which no longer exists. This is exactly how it works for the heads and tails of existence and non-existence.

What this means in terms of the beginning of all creation, is that we now know which of our two options is the right one. We know there is no way the very original thing came from nothingness. We know that first thing cannot have been created. Therefore, we know the very original thing in our history is something with a different nature, something that always was.

The Power of Intention

We have now eliminated the possibility of that first original thing being created and are left with the deduction that the original thing must have always existed. Now our quest is to search for something that needed no cause for creation and needed no creation at all. If we are to find our true origin, we must find a thing which truly does not rely on matter, space or time for it to be.

What we are really looking for here is the very first link in the chain of creation. Returning to our simple creation formula, if we can work out which of the composite elements comes first, we may have a chance at figuring out exactly what type of thing this very original thing was or is. We will inspect each one to see which could have come first and which do and do not inherently rely on anything else.

The element of process must be the very last step in the chain, because as soon as a process has been completed, so too has a reaction, an affect, a change and a new creation. Process also has dependencies. Of course, processes are motions and so they entail that something is already there to carry out that motion – an identity to enact the process.

Identity, therefore, clearly comes before process within this chain of creation, as the entity must already be there for any such process to even begin. If we envision that an identity or entity is and must be a wholly physical thing, then this element obviously depends upon physical matter already existing. However, we may be able to envisage that an identity could be something non-physical such as one's soul. Yet even with this being the case, there is still something which this must depend on, differentiation. In order to establish an identity of any kind some sense of differentiation must already be present. We must be able to say there is both 'x' which is the identity and that there is 'y' which is not the identity. If this were not the case there would be no way a specific entity could be identified, just as our case with the nothingness. Since there is something upon which this element of identity does always depend, it too cannot be our beginning.

Finally, we come to the element of cause. If we take a scientific view of causes being preceding processes, we can go absolutely nowhere. They are then dependent once again upon both identities and then differentiation, leading us to conclude there is nothing at all that fits the bill for the absolute origin of our world. If we were to take this seriously, we would have to conclude that all the universe and all experience is a lie. But fortunately, the fact that we are

having experiences is the one thing we just cannot deny at all. It is “Cogito ergo sum” - I think, therefore I am.

The good news is that if we can but accept cause as a forward-looking intention, we end up in a much different place with a far more conducive understanding. Understanding cause as reason and aim it becomes clear this is the one contender that has a chance at being that first link in the chain of creation. This sense of intention and meaning is the one thing we can find which does not in fact necessarily depend upon anything else.

In the case of the law, it is the law itself which is the meaning, the aim and the reason behind legality and illegality. It is the law itself which must absolutely come first, and it is only once the law has been established that legality and illegality can come about. It is not the law that depends on legality and illegality, it is legality and illegality that depend entirely upon the law. And just in the same manner, while identities depend upon differentiation, the intention does not depend upon, but instead contains this differentiation within it.

This may appear counter-intuitive to those scientific people of you who believe consciousness to be a product of physicality, and who believe there must be an identity present first to hold the meaning before any meaning or aim can exist. But you must recognise that while the dependencies of process and identity are logical necessities, this dependency for meaning is nothing but an assumption. I believe this assumption to be a wholly unjust one, not rooted in logic, but rooted in human arrogance. After all, if I put up a nail in a wall to hang a picture, to me and you the reason in terms of intention is incredibly clear. But what about for the nail? The nail itself has been put up for a reason, but whether the nail knows that reason or not has no bearing on the reasons being there. So then to say that meanings can only exist when and where you're there personally feeling them is not how things operate.

What I am suggesting to you, is that intentions which are a non-physical phenomenon of a non-physically bound consciousness, come first and foremost within every act of creation. I suggest to you that values and meanings of cause are of a higher reality than all else, existing independently for us to grab at and attach to, not being created by us as a personal accessory. It is meaning, values and intents alone that do not depend on anything other and so it is these alone which may require no creation. Therefore, it must be values and intents that come first and spark all else. Our very first thing, our absolute origin must therefore not have been a thing of matter, but a thing of conscious intent.

Mind Over Matter

For those of you scientifically minded folks who need an extra push to accept consciousness as a true driving force in the world rather than a benign product of it, for this part of our adventure we will meander into the realm of the sub-atomic.

The study of quantum mechanics has provided physics with a number of problems, revealing workings at the smallest scale that have baffled our scientists and failed to fit the mould of the physicalist worldview. Most of the originators of quantum theories acknowledged there was a link with consciousness, however as no real framework was provided to understand the nature of this link, that original instinct of many has been pushed further and further aside. Here I aim to provide you with a clear and conducive vision of how this is so; to provide you with a basic framework for understanding the truth of this indispensable connection.

One feature of quantum mechanics is quantum fluctuations. This is a constantly occurring phenomenon where inside of the atoms that make up our world, we have found that sub-atomic particles such as quarks are constantly appearing and disappearing. They are literally popping into and out of existence right before our very eyes. And the most mind-blowing part is that no one has been able to find any physical reasons for their creation, nor their destruction.

It is not for a lack of adequate trying that no physical cause for these fluctuations has been identified, instead it seems most certain there simply isn't one. This has led most of our scientists to conclude that these quantum fluctuations are entirely causeless and entirely random. Yet if we are objectively seeking truth and are not conversely focused on proving a subjective hypothesis that all is entirely physical, there is no way this is a certain conclusion. If we have looked everywhere and cannot identify any physical cause, then all we are rightly able to conclude is that there is no physical cause. It must remain that we are left with two plausible options to consider: A – there is no cause and it is random, or B – their reason is a non-physical one.

Even to a physicalist, randomness is an odd conclusion to make. The idea of this worldview is that everything can be explained by the laws of physics. It seems they have claimed randomness to avoid having to accept a fate where anything non-physical exists. But is that any more contradictory to their physicalist perspective than claiming there is tonnes of physical stuff that has

no cause at all? Surely this is still asserting that physical laws cannot at all explain everything. Maybe it is something to consider, that if a framework for causation can be adequately made and relies on a non-physical existence, it will be far more useful and far more scientific than shirking our responsibility to explain altogether.

In the last section we identified cause of intention as the necessary first step within every creation. If that is truly the case, then there must be a beginning point where consciousness and matter meet and interact. It makes sense that the very beginnings of this process occur on the smallest possible level, and I believe that what we are watching in the sub-atomic world is exactly this. Perhaps the original thought of physicists, that everything can be explained by the laws of nature, were correct. Perhaps nothing is ever random in this world and perhaps the true laws of nature themselves extend beyond physicality. Could it be that instead of “random” quantum fluctuations, we are witnessing the injection of non-physical and non-localised conscious intentions into the material world as they become bound to particular positions in time and space through someone’s adoption of them relevant to a particular circumstance?

Let’s look more specifically at a quantum phenomenon called superposition. In the quantum world there are sub-atomic particles such as the electron, which can exist in an infinite number of different states. There are many different variants of these states which are named modes. One of the modes which is often referred to when speaking of the electron is called ‘spin’. Every electron has some value of spin, but some are easy to understand whereas some are quite a lot trickier. The easy to grasp are the base states which are simply up or down. These can be envisioned as the electron either spinning in an upward direction or the opposite, spinning in a downward direction. The perplexing part is that there are also superposition states. Bizarrely, if an electron is in a superposition, it means there is some combination of both up and down present. This gets represented mathematically by a value somewhere between -1 and 1; the values of -1 and 1 being the base states of up or down, with everything in between being a form of superposition.

The whole concept of a superposition is an incredibly puzzling one. How can something be going in one direction and also the complete opposite direction, all at the same time? These measurements are often thought of as being like a measure of probability; the probability of whether the electron is spinning up or down. Yet it is not so simple as that, because these superpositions are a genuinely occurring phenomenon; unlike the probability of getting 6 on a dice which is purely theoretical. So, what is the reason for this dumbfounding

phenomenon of superpositions? Is it randomness again? Or could this also possibly be born of a spiritual cause?

If when looking at quantum activity we are indeed looking at the place where conscious intent initially meets with the material, then perhaps superpositions make complete sense. If it is indeed conscious intent that begins and sparks creation, and existence and non-existence are bound together in balance not just cancelling each other out, then there is no need for everything to be completely existing or completely not existing. In fact, it makes natural sense that while this would be the final product of creation, the beginning of it would be something other, where the development of that final state is not yet completed.

Our attachments to different causes, cares, desires, wants, aims and all versions of intents is not a sudden one that arrives in us always fully complete in one direction. We are often unsure, debating within our own minds, going to and fro between options and even feeling contradictory impulses. When considering our conscious lives, our thoughts, feelings, beliefs and emotions, we all understand that confusions are possible and even natural. Surely it can only be that our consciousness is truly important, that it does really have an effect and the contradiction of these superpositions is natural because it is the most immediate effect in the physical of whatever states our consciousnesses are in. The only other place where we observe these kinds of contradictions is within the non-physical sides of our lives, so the likelihood must be, it is from these that the sub-atomic physical ones are born. Most specifically what I am suggesting here is that these probabilistic-like superposition states are emerging and dispersing temporary preferences of matter due to changes in one's (everyone's) state of consciousness. They conflict, because we conflict.

The final point I will make regarding the quantum world is in reference to the observer affect. These superpositions are truly present in the world, however if we actually try to observe and measure the state of a single quantum particle, that measurement itself forces the particle to adopt one of the two base states: no more superposition. This is the observer affect.

For example, there is the famous double slit experiment which can be performed with light. Performing this experiment with a beam of light showed that light behaves like a wave and not just like a particle. But repeating this experiment firing single photons at a time revealed something even stranger. Even one single photon was able to pass through the two slits at the same time. Even more startling, if they set up a device to measure which of the slits the photon went through, the results became completely

different. Suddenly the photon had behaved like a normal particle and decidedly travelled directly through only one of the slits. Where previously there was superposition, suddenly there was a decided and most regular position.

All I will leave you with to this end, is the idea that the reason the observer affect occurs, may not be so much about the observation, but may be more about the conscious intention taking this measurement entails. When deciding to measure a certain thing, what one is doing is assigning a meaning to that particularity. Light and other sub-atomic particles may only be able to superimpose because they in themselves have no concern for particular direction and are only concerned with expansive motion. It may be, they take a particular position as a response to us ourselves attaching to them a care for that said position. Our own intention and expectation of spotting them go through one slit or the other actually causing them to do just that.

Mind over matter, law of attraction, the power of prayer, manifestation, affirmations, magic, the placebo effect and the nocebo effect are all things many people have talked out, believed in and used claiming to have experienced beneficial results. The quantum realm responding to consciousness in the manner I'm talking about could be the mechanism of all of this. It may be qualitatively different to test the physical results of conscious intent, but it is far from impossible. More and more people are beginning to conduct their own tests, such as projecting or speaking different emotions into water or rice or plants and attaining startling observable results. Science at large must remain willing to seriously study this possibility, as it may well be our salvation from many ills. And spiritual people must remain open to the fact spiritual powers are indeed something to be measured, studied and logically considered, not simply something to accept based on scripture.

Divine Infinite Mind

I hope it is now becoming clear to you that consciousness really is an active part of creation and we in fact live in a world which cannot function without it. The acts of consciousness, which are grasping and assigning meanings and values, precede physical actions and provide them their blueprint. Let us now switch our focus from creation and consciousness in general, back to that very original thing. The origin of consciousness which began all of creation and all that we know.

We have established this original thing was a thing of consciousness, but what is the difference between the consciousness we ourselves have and this one? Well, as we discovered earlier, to be the very first thing it must have been before any sort of materialism as well as before any sense of separation, division and differentiation. So, while our own acts of consciousness are most often wills of specific intent, this original consciousness must hold an intent that is all-encompassing. While our own conscious intents are most likely wanting certain things and not others, because this original thing was able to be present before any divisions it could not have been limited in that same sense. It must have been a divine and infinite consciousness. A consciousness composed of the pure will for creation itself, creation as a totality and it's every possible variant. With that being so, we must surely accept... this original thing is God.

I am not saying that 'God' is the only applicable name for this highest high and epitome of consciousness. What I am saying though, is we cannot escape that anything we are defining by this character is exactly what those who believe in a God are referring to.

In terms of wording, it is only because of Christianity being the most prevalent religion around me that I most generally use the word 'God'. Surely the names of Allah, Akal Murat, Yahweh, Jehovah, Hashem, Chuku, Chineke and all other religious names alluding to a monotheistic originator God must be just as applicable. However, what I must also assert, is the fact this most definitely does not make all or any other claims about God derived from religious texts or traditions also true by association. And I most certainly am not talking about any incarnated form of God; I am talking purely of the un-incarnate, all prevailing spirit of infinite consciousness.

There are nicknames used by religious people such as 'Lord' or 'Father' which are just as fitting and may be more easily taken up by those who want to believe in a God but not associate themselves with a particular religion.

Similarly, there are many words and phrases commonly used by spiritual yet non-religious people; though I must assert I find only a few truly applicable. Any labels such as 'higher power' that allude to a spiritual force of nature but do not also imply it to be a most highly advanced conscious one, are quite missing the point. Labels such as 'collective consciousness' are also failing to properly grasp the concept. This consciousness extends far beyond just being the sum of ours. If each beings' individual consciousness is a single leaf on a tree, then God is the entire tree including all the leaves, but also including the branches, trunk and roots which we have nothing to do with. To be truly applicable here, any name we call this great originator consciousness must express its genuine level of intelligent power. Some of those that succeed in doing this are 'the great creator', 'source consciousness' and 'divine infinite mind'.

We do not need to ascribe to believing in stories where we cannot tell truth from myth in order to believe in this great consciousness of God, the divine infinite mind. We do not need to deny science or experiment or logic. We do not need to blindly agree to anything at all. We need only to agree to include all parts of our experience in our calculations. All we need to believe is that the greatest power lies within consciousness.

The Beauty of Balance

There is a classic comment that “if there is a God, why isn’t everything good?” Some may claim the bad is not God’s doing and is the work of the devil; but the God I am speaking of is clearly creator of all and everything, bad and good included. God has indeed brought us both and rightly so. It is not because of cruelty that he has allowed us pains, it is because of the need for balance.

Now we know what kind of original thing we are talking about, let’s take a thought experiment and put ourselves in that thing’s shoes. For a moment, let’s try to imagine we are this very God consciousness in a state where there is none else. Of course, this won’t be perfect as there is no way we can genuinely imagine what this is like, but in trying we may at least get some glimpse.

So, you are an unlimited, infinite consciousness with the power to create anything you want. All you really need to do is figure out and decide what that is. First off, just imagine you are you, in the world and place you really are in. Seriously take a few moments now and have a real think of all the things you would personally want to create if you suddenly had infinite power and ability to do so. You can even make a list if you want to.

I don’t know what you thought of, but I do know that you now have to factor in that if you were in God’s position, you would have no sense of pain or discomfort or hunger either physically or psychologically to motivate your wants. If you were thinking to create yourself a Palace, a billion pounds, a garden, a games room or even a never-ending ice cream cone, I’m afraid it’s a no. You’re going to have to cross these off your list along with every other wish you hoped would bring you greater comfort. God doesn’t need it.

It’s fairly likely your list still has a few items and if so, go you for having a few less gluttonous wishes in the mix! But unfortunately, we may still need to cross out a few more. Sadly, if you had some beautifully altruistic ideas of ways to help those you love or those with misfortunes, I’m afraid they have to go too. In this position as God there is no one else, only you. As you don’t have any misfortunes to help with, no one does.

That list of yours may well be completely gone now, but maybe not. Maybe, just maybe you had wanted to gain skills; to become better at your chosen profession or skilled in an area you previously lacked talent. That wouldn’t necessarily be for anyone else, and it also wouldn’t necessarily be about your

comfort as such. But if you're God and the epitome of consciousness, then already, you are not lacking anything in the way of ability at all. Once again, in God's place these become useless wishes.

As you can see, actually being in this position deprives one of a lot of their motivations. It's quite hard to see what justifiable reason one would really be able to find for creating anything at all.

Thinking about this for a long time, there is only one thing I can see God as having just motive to desire. That is motion. In a place of all-contentedness there is no discomfort or possible gain to motivate one to move at all. There is no motive for change. The place of God is the stillness of simply being. Funnily enough, the only thing to be in any way desiring, is not to be so great at all. To put yourself into something limited so that there may be motions of all kinds and all kinds of reasons for them. The choice is not about good or bad. It is about unity or separation, being or living, perfection or motivation, peace or thrill.

Now there is both; a world of peace where God resides and a world of thrill where we do. And our world simply wouldn't be any of these things without both ends of every polarity. Just as with existence and non-existence, all opposites require their partner to be and to flourish. There is no good if there is no bad. If everything was the same amount of good, then what in heaven would good really mean? Would you really be able to feel overwhelming joy or a flutter of excitement? No. You wouldn't succeed in making everything better if you took away badness altogether. All you would succeed in doing is taking the variation away from our world; taking away the very reason our world was created in the first place. This hypothetical wholly good world would not be the beautiful destination we're thinking it would, but the removal of the true blessings God has given us. The design just as it is, is flawless.

The Divine Trinity

God is a consciousness concerned with all of creation and the three distinct elements of creation are also the three parts which make up the holy trinity. These three parts of the holy trinity also being the three parts of us and the fundamental trinity of everything.

In the Abrahamic religions the holy trinity is described as the father, the son and the holy spirit. I believe the aspect of the father represents God's great consciousness as well as our own; that it represents the element of cause and intention within the world and each creation. The father comes before the child and his parental role is to provide the child guidance on how to conduct the process of their life; just as it is God and our own consciousness that guide us in how to act and are literally guiding matter in how to behave. The son then refers to all entities and identities; all the who's and all the what's as well; all of which are connected to and responsive to consciousness to some degree. The son is young and imperfect, limited in capacity but with the freedom of being able to learn and grow. This is what we are as people, we are a specific body occupying a limited amount of space, and whilst we are not infinite in power or wisdom like our father, it is precisely that which allows us the most exiting fate of being in motion on a journey. It is also what every object is simply by its ability to experience change. Contrary to what its name may immediately imply, I believe the holy spirit does not actually represent the spirit, but rather represents the element of process. Much like a ghost, a process or an action is physically there and fully observable, but it is not actually a solid thing. The holy ghost is the flowing motions of our actions and all the affects springing from them which we are always partially and never completely able to see.

If the world were one great tapestry, the identities would be the hairs of the threads, the process would be the weave and all its different knots hidden on the backside and the conscious intention guiding it all would be the pattern which finally emerges. In terms of our small selves, this trinity is also simply our mind, heart and body. Our mind a metaphysical consciousness. Our body a vessel through which we may interact with the world. Our heart at the centre of who we are, what it is we feel; perhaps also the bridge where consciousness and material meet within ourselves.

This same trinity is also reflected in a great many other systems from vastly different cultures and regions. In the Hindu tradition, even though this is a pantheistic system, we can still find a reflection of the same trinity, even in multiple places. One such place is in the Trimurti; the three primary gods of

the Hindu tradition. These three gods are Brahma, Vishnu and Shiva. Brahma is the one described as the creator god and in this we can recognise our father God, the great creator consciousness. There is also the comparison of Brahman and Atman which emphasises the connection and difference between that source consciousness of God and that smaller one of our own. In Vishnu who is described as the preserver we can recognise our aspect of God the son. While everything is in motion and our motions are constantly changing, the identity of things is what is being preserved through a great many changes. Shiva, described as presiding over life cycles while creating, sustaining and destroying all at once, can be likened to our ghostly element of process. This idea of cycles suggests a state of motion and it is the motions of things which are so constantly coming, being and then disappearing.

Additionally, in the Hindu faith we find three distinct routes of enlightenment which each seem to concern themselves with a different one of these three primordial elements. The route concerned with true knowledge is called Jnana and it is blocked by false perceptions, seeming to be all about one's consciousness and attaining an aligned state of it. Concerned with identities and the aspect of God the son is the path of Bhakti. This path is about loving devotion to all things, centring itself around accepting and adoring everything for what it is. And lastly there is the route of Dharma. Being about right action and right living this path is clearly all about process; the process of rightfully conducting one's life. Everything has a most optimal state. These are the paths leading to one reaching that heightened state within each different part of their being.

A famous Druidic symbol is the triskelion, but what that meeting of three spirals represents is a Druidic version of this same trio. The main difference in this case may be the tendency to view things in terms of communities as opposed to individuals. Here we have three different focuses of life and ritual. There is the Gwyddoniaeth/Hudoliath practice of science and magic, concerning itself with understanding how to heighten and direct one's consciousness. There is the Hanes/Traddoliad practice of history and tradition which in terms of a community and culture are what provide identity. And there is the Ymarfer/Cymuned practice of ritual and community about our actions and our interactions with others.

Although it is not a religion as such, Chinese medicine also recognises and rests upon this same identical trinity. Here we encounter the San Bao, loosely translated as the three treasures. These so-called treasures are said to be the three primary fluid-like substances of a person's make-up. In Chinese medicine they are named Shen, Jing and Qi, however Buddhism and Daoism also have their own versions of these three treasures too. There is a beautiful

analogy taught by this system where the self is likened to a candle. In this sense Shen is the light itself, Jing is the wax of the candle and Qi is the actual flame and the burning of the wick. Clearly Shen is referring to both the final goal of the candle and a glorious radiance; it is talked about as the substance of our metaphysical spirit. The wax is the truly material thing suggesting Jing as the essence of identity. Jing is spoken of as providing someone's life force, at least partially including one's character. Qi which is the burning action going on relates to process. Qi is said to be the animating force behind all physical movement.

Whether we want to ascribe to a certain religion/tradition or not, we should still see every one of them as a great help to our search for truth. Every one of them can provide us with a new way to look upon the same subject matter. And if we find a place like this where so many seem so aligned, then surely, we must be looking at something that is of great importance.

You're a Troll!

One of the reasons I call myself Queen Troll and this The Troll Principle, is because of a personal affinity with this magical creature. Another reason is that just like the idea of a God, its definition is an elusive one. I found that in asking a number of different people to describe “what is a Troll?” the answers were unbelievably varied. Some see them as tiny cute and colourful magical buddies, some see them as giant ferocious protectors of the Earth, some see them as ugly little tricksters that live under bridges and won't let you cross, while taken from Nordic traditions Trolls are highly advanced witches and now being a Troll can also mean being a believer in The Troll Principle. In the same way every different religion may see God differently and every individual within each tradition too. But when it comes to Trolls, everyone agrees they are a most magical creature. And when it comes to God, everyone agrees this is a divine infinite mind, the original and ultimate consciousness.

The reason I have selected the symbol of the Troll to represent this way of understanding things goes even deeper still. It is not only about the creature but is also about the composition of the word itself. The word itself acts as an illustration of our divine trinity.

Taking away the ‘T’ from Troll leaves us with the word ‘roll’. This roll represents the element of process and the constant movement that is ever-present both around and within us. The idea of a rolling motion expresses wavelengths, which is how we view the activity of things, seeing a thing as it changes through time rather than its solid identity.

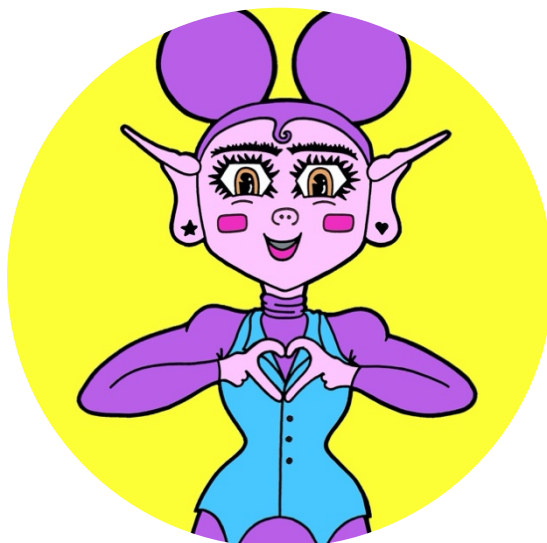
Also contained within the word ‘roll’ and at the very centre of the word ‘Troll’, lies the single letter ‘o’. This ‘o’ represents that at the centre of our individual worlds is the identity of our individual self. Where the ‘roll’ represents the dynamic changes of the body, the ‘o’ represents the stillness of the breath which sustains and maintains us. Where the ‘roll’ represents wavelengths, the ‘o’ represents the single solid particle and all that remains stable through time.

Finally, lying completely outside of both the ‘roll’ and the ‘o’ within, is the letter ‘T’. This ‘T’ represents the holy cross. In this context it is not here to symbolize Christianity as such, but is here purely to symbolize consciousness – both that of God and that of our own. This letter ‘T’ begins the word of Troll, exactly as it is God who begun our world and exactly as it is conscious intent which begins all creation. Just as the ‘T’ presides over the rest of the word Troll, consciousness presides over the entire physical universe.

The word Troll not only emphasizes the three fundamental elements of everything, but also expresses the relations between them. Contained within the single word Troll, is every principle I have taken you through during this great adventure.

Did this way of understanding the world and our place in it make sense to you? Did it help you put more together in your personal journey of truth seeking? Did it hit you with an 'ahh yes' moment? If that's a yes, then you can become a troll too! If you have now decided to ascribe to The Troll Principle...

Welcome to being a Troll!



End notes from Queen Troll:

Whatever your thoughts on The Troll Principle I would adore to hear them!

Please head to www.queentroll.com/submit-feedback-the-troll-principle

To submit your feedback and receive a discount from my shop as a thank you.

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