

# Jesus: the only merciful way to the Father

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**Cover.** It is with great joy that I join the Jubilee of Mercy to share this series of presentations FROM MODERN SCIENCE TO GOD'S MERCY. I sincerely hope that you will find these lectures, which relate science and Christian faith in a novel way, edifying.

Today's presentation is entitled **Jesus: the only merciful way to the Father.**

Of course, I do realize that perhaps all people in this audience inherently believe that this assertion is true, as it was affirmed by Jesus himself, but here I shall try to show how modern science brings support to such a declaration, step by step. In the same spirit of *Fides et ratio* by Saint John Paul II, we shall see how Jesus, in a rather geometric fashion, is indeed the only merciful way for all of us.

Before we start, I would like to implore the Holy Spirit to be present here and the Immaculate Virgin Mary to pray for us.

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**Page 2.** The thesis of this work is that we humans, with the gift of a soul, may learn from recent advances regarding the geometry of natural complexity, in order to fully grasp the boundless nature of God's mercy and take on the mission to share the good news in a renewed fashion.

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**Page 3.** As a reminder of things to come, here is a right triangle having legs  $a$  and  $b$  and a hypotenuse  $c$ , satisfying the celebrated **Pythagorean theorem**,  $a$  squared plus  $b$  squared equals  $c$  squared.

As is seen, this triangle has two equal legs, and if they are one unit long each, the hypotenuse would measure the square root of two, which, represents the shortest distance from top to bottom. This is

true despite our inability to know the precise meaning of the dot-dot-dot here, as the number is irrational and has an infinite expansion, without repetition.

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**Page 4.** As you shall note, this talk contains a few simple games that illustrate how fragmentation happens. Here is the first one.

This is a **game for kids**, one easily understood molding modeling clay. Drawn here, on top, is a bar of clay as it comes out of the box.

The game starts cutting the bar by a given factor, say 70% from the left, as shown by the vertical line. Then, the game continues, piling up the largest piece to the left and enlarging the second piece, also to the left, so that they make two contiguous uniform bars with equal horizontal lengths.

Clearly, the first piece is higher than the original bar, and the second piece is lower.

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**Page 5.** The game continues repeating the same process on each piece, using the same proportions.

At the next level, there are four rectangles, whose masses are, from left to right, 70% of 70%, or 49%; 30% of 70%, or 21%; 70% of 30%, or the same 21%; and 30% of 30%, which gives 9%. Clearly,  $49 + 21 + 21 + 9$  gives a 100%, in virtue of the well known principle of “conservation of modeling clay,” something that does not work well if there are little kids at home.

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**Page 6.** The next level contains eight pieces, and the most massive rectangle continues to grow in height. As the base of such a piece is half of a half of a half, or one eighth, and as the area equals 0.7 cubed, the height gives 1.4 cubed, which is 2.74 times higher than the height of the original bar.

**Page 7.** What the game produces may be calculated easily for arbitrary partitions  $p$  and  $q$ .

At the first level of the game, beneath the initial bar, the masses are precisely  $p$  and  $q$ .

At the second level one finds, in order,  $p$  of  $p$  or  $p$  squared,  $q$  of  $p$ ,  $p$  of  $q$  and  $q$  squared, which is no more than the familiar expansion of  $p + q$ , all squared.

At the next level one gets  $p + q$ , all cubed, for the masses from level to level are found just multiplying, by  $p$  to the left and by  $q$  to the right.

As may be noted, all is related to the famous Pascal's triangle shown here and the associated binomial theorem expanding  $p + q$  to a power  $n$ , and the game defines a properly named multiplicative **cascade**.

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**Page 8.** Here is what happens when the game is repeated twelve times when  $p$  equals 0.7. We obtain 2 to the twelve, 4,096, rectangles with very small bases equal to one over 2 to the twelve, and the original bar is broken into many **thorns**, which prick us if we touch them from above.

As the vertical scale increases dramatically due to the successive pile-ups, the diagram, that would have been 1.4 to the twelve or 56.69 units in height, is compressed here so that it may fit on the page.

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**Page 9.** As is seen, the thorns are ordered in layers according to the expansion of  $p + q$  to the twelve and Pascal's triangle. The highest thorn occurs once and contains  $p$  to the twelve of the mass. The smallest rectangle on the right happens also once and is almost invisible as it has only  $q$  to the twelve, that is, 0.3 to the twelve.

Then, the object has twelve large thorns with masses  $p$  to the eleven times  $q$ , twelve small thorns (also invisible) with  $p$  times  $q$  to the eleven, sixty-six thorns with  $p$  to the ten times  $q$  squared, and so

on. As may be seen, the layers of thorns are finely intertwined and increase in density as we enter into Pascal's triangle from both sides.

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**Page 10.** When the game is played many more times, the additional fragmentation gives rise to infinitely many layers of thorns of infinite sizes that, by lacking any cohesion due to the presence of noticeable gaps, are supported by a disperse collection of points that have the structure of **dust**.

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**Page 11.** As ultimately there are infinitely many such dusts, one per inside layer, the fractured and thorny object generated by this game is known as a **multifractal**.

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**Page 12.** Certainly, walking on this object is quite a challenge, for to visit someone at the same level of mass requires going up and down many times, as thorns, for all levels, end up separated by holes.

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**Page 13.** To fully appreciate the empty structure on every layer of the game of imbalances, it is pertinent to introduce another game for kids.

This one is also played with modeling clay, but instead of cutting the original bar by its 70%, it is done by the middle, piling up left and right so that there is a hole of size one third by the middle, as shown.

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**Page 14.** As before, this game progresses repeating the same idea: dividing each piece and piling up left and right in the same proportions. For each level, this process creates a collection of equally-sized rectangles that, by construction, never touch, hence defining a rather efficient way to produce perfect spaghetti.

**Page 15.** Clearly, this simple game is another multiplicative **cascade** that eventually generates **thorns** of equal size emanating from a collection of points that, by being separated by gaps, have, once again, the structure of **dust**.

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**Page 16.** It happens that by varying the size of the **hole**, say, from one third to an arbitrary size  $h$ , this construction adjusts the topological sparseness of the layers in the first game. While the denser layers require the propagation of smaller holes, those that are more disperse correspond to larger gaps.

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**Page 17.** The **moral** of the story is that the two games that you may explain to anyone, although seemingly different, are, at the end, intimately **related** to one another. Both are divisive cascades and the second lives inside the first, on each one of its layers.

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**Page 18.** To further appreciate the geometry of the games, and as they give rise to thorny objects, containing nothing individually while growing to an infinity that can not be drawn, it is convenient to consider their **accumulated masses** from the beginning, zero, to a point  $x$  that varies from the beginning to the end, or from zero to one.

As such, the cascades, on the left, yield the accumulated objects shown on the right, where  $C(x)$  is the total amount of modeling clay from zero to  $x$ .

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**Page 19.** The curious profiles on the right are easily found following the dynamics of the games, as follows.

For the first game, we obtain a cloud profile, like the one produced by an explosion or a demolition, that contains a great multitude of horizontal-vertical **notches**. The most notorious happens when  $x$

equals one half and has a height of 0.7, as from the beginning to the middle of the spiky object there is, by construction, 70% of the mass. As seen, there is a notch at  $x$  equals one quarter with height 0.49, which is the aforementioned 70% of 70% of the mass, and so on.

For the second game, we find a host of **plateaus** that correspond to the successive holes on such a cascade. Clearly, the largest one happens from one third to two thirds and has a height of one half, as half of the mass was piled up to the left and half to the right. Then, there are two plateaus with length one ninth –a third of a third– and heights a quarter and three quarters, and so on.

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**Page 20.** As is seen, the accumulated sets are “mathematical monsters” with many points where tangents cannot be defined. While the first profile has no **derivatives** at any point, the second one does not have them at the extremes of the (infinitely many) plateaus.

As there are notches and plateaus everywhere, both accumulated objects turn out to be **locally flat**.

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**Page 21.** As a consequence, their distances, from top –one, one– to bottom –zero, zero– are, at the end, equal to **two** units –one horizontal plus one vertical.

Remarkably, walking such profiles (on the right) requires doing infinitely many horizontals and verticals, which yields a **maximal length** of 2.

It happens that such a property is universal, for when imbalances  $p$  or holes  $h$ , no matter how small, propagate, such define thorns and dust that give rise to accumulated objects containing notches or plateaus everywhere.

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**Page 22.** The same happens when combining the games, yielding cascades with imbalances and holes, and also when chance is used to

define variable imbalances and holes from level to level.

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**Page 23.** As the jagged profiles given by the cascades are locally flat everywhere, if one were to parachute on them,

**Page 24.** one would believe to have landed on flat ground.

**Page 25.** Because of this clear **deception**, and due to the fragmentation of the games, such profiles are appropriately known in physics and mathematics as **devil's staircases**, a good notation also in theology.

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**Page 26.** It happens that the first game for kids is related to the way **turbulence** happens in nature, the very common process that scares us while riding an airplane.

When the inertia of a fluid –given by the product of its velocity,  $v$ , and a characteristic length,  $L$ ,– subjugates the fluid's cohesion –given by its viscosity,  $\nu$ ,– that is, when the Reynolds number,  $Re$ , shown here on the right, is sufficiently large, the fluid breaks into an irreversible chain of **eddies**, which divide into eddies, that divide into eddies, and so on.

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**Page 27.** Those inwardly rotating elements, traveling from more to less pressure –or from plus to minus– as in hurricanes, carry with them unequal amounts of energy that remarkably correspond to the **layers** of the first cascade, when the imbalance  $p$  equals precisely 70%.

Turbulence turns out not to be predictable, however, for nature's eddies, from step to step, are not always higher to the left, but rather happen left or right as guided by “chance.”

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**Page 28.** Inescapably, when the scale of those eddies becomes sufficiently small, the energies carried by them **dissipate** in the form

of heat. Even though the higher the Reynolds number the longer the process lasts, a natural cascade –as opposed to what may be done mathematically– turns out to be finite.

Notably and as reported by Meneveau and Sreenivasan, observations for several flows, both natural and in the laboratory and including atmospheric turbulence, boundary layer, and wake of a cylinder, yield layers of energy along one dimension that are just permutations of what is produced by the first game for kids.

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**Page 29.** So that you may fully appreciate the goodness of the **universal** fit found by such investigators, here is shown the relationship between the magnitudes of the layers (in the horizontal) and their respective densities (in the vertical). While the squares denote the observations of turbulence, the parabola corresponds to the 70-30 cascade with densities that increase as we enter Pascal’s triangle from both sides.

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**Page 30.** As the increase in entropy in turbulence happens universally via a simple cascade, common sense suggests that we may employ such a process, and also the one defining its layers, to study how we humans create our own **turbulence**.

After all, all of us, from Afghanistan to Zimbabwe, are confronted by “inertial forces” that break our “internal cohesion” and, when such happens, for sufficiently high Reynolds numbers, such produces our turbulent behaviors, ultimately leading to violence. For, even if we want to deny it, many times we make mistakes and break what we should not, while repeating the same error again and again.

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**Page 31.** In this spirit, while the first game may be used to vividly describe the proliferation of inequalities generated by our competitive and preferential instincts and leading to the marked cynicism of



modern life, the second cascade may be employed to represent the appalling effects of discriminations and their related distrust and fear that result while imposing “equality” by force.

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**Page 32.** Note how these simple ideas and their associated diagrams properly reflect not only the political systems that have governed the world, but also, more importantly, our own **selfish** postures and actions –What else could be the cause for us playing silly games?

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**Page 33.** For, as seen vividly in the rotating negative spirals, these simple notions sadly express why the “third world” made of two thirds of the people in the world, that is 0.666... of all, live in **poverty**; why 2,200 kids **die** every day due to lack of **water**; and why we have been living for a really long time in an era of **violence** and **terror**.

Although the drawings here may appear funny to some, notice that they are not. After all, relationships –friendships and marriages– fail by either one of those cascades or their combinations and those games give rise to the desperation experienced by many human beings.

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**Page 34.** As history has proven that the second game does not work due to its conspicuous emptiness and falling walls, it is relevant to ask –even if such a question is inadequate or politically incorrect to some– if the globalization of the first cascade is the solution to the problems we face.

In this sense, it is useful to remember Pascal’s triangle to perform some simple calculations.

If the imbalance  $p$  is set at 70%, as in nature, and if  $n = 20$  levels of the cascade are considered, one may study where the modeling clay is located. As such, the 5, 10, 20 and 40% of the largest thorns contain, in order, 57, 70, 84 and 95% of the mass.

**Page 35.** Sadly, these numbers adjust the skewed wealth distribution of the most powerful nation on earth, the **United States**, by the end of the 20th century, circa 1998, for the richest there had, for the same percentiles, 59, 71, 84 and 95% of the resources.

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**Page 36.** This is an undesired coincidence that provides however a truthful warning and a clear **moral**. If imbalances continue their propagation, as they appear to do in the twenty-first century, the laws of physics and common sense assure us that energies shall **dissipate** and that we all shall “bite the dust.”

This warning certainly applies not just to a single country, but all over our world, as any nation’s wealth distribution may be adjusted via a multiplicative cascade that gives a devil’s staircase, even if it requires variable partitions from level to level.

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**Page 37.** As it is well known, there are more people having less and less people having more, but, as first observed by Italian economist Vilfredo Pareto in the early 1900’s, such numbers conform to a **power law**, which defines approximate lines in doubly-logarithmic scales.

Sadly, our intrinsic quest for power leads to the painful widening of world income distributions as shown from 1960 to 1997, in two “lines” with negative slopes corresponding to the percentiles 30th to 85th.

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**Page 38.** It happens that power laws also summarize other merciless processes that generate violence, such as earthquakes.

Thanks to God, smaller quakes are more likely to be exceeded than larger ones, and the Gutenberg–Richter law expresses the frequency of tremors in terms of their magnitude, via a line with a negative slope. The one shown here corresponds to quakes for the state of California in the United States, where the exponent is very close to negative one.

**Page 39.** As is seen, all quakes land on the “line” and hence there is no “typical” earthquake having a “characteristic” size.

For every tremor of magnitude 8 there are 10 of magnitude 7, 100 of magnitude 6 and so on, but there is no such a thing as an average quake.

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**Page 40.** Power laws are very common and happen in other manifestations of merciless natural violence such as floods, avalanches, volcanic eruptions, and forest fires. For all these instances and again thanks to God, small events are more frequent than larger ones, and, as if by magic, a line on a doubly-logarithmic graph summarizes how frequent such events are.

In all cases, and including the aforementioned wealth inequalities, events land on a graph that decays slowly, as a magnitude raised to a power, a graph that is hence termed **heavy tailed**.

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**Page 41.** Another example of power laws, often propelled by inequalities, pertains to the distribution of human conflicts and wars, a sad statistic that surely is not pleasing to God.

As first noted by Lewis Fry Richardson after World War II, the same scientist and pacifist associated with the notion of the multiplicative cascade in the first game for kids, the distribution of the number of people killed in a conflict, and defining via a logarithm the severity of the event,  $s$ , aligns in an approximate law when considering those who die in interstate wars all the way to the world wars.

Surprisingly, or perhaps not, mankind’s perverse *violence* in wars and inequalities is well fitted by “heavy tails” as in natural violence, and such has relevant implications for us as humans with souls.

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**Page 42.** For we may learn from the mechanisms that produce the fragmentation reflected in heavy tails, that is, *multiplicative cas-*

*caedes* leading to multifractal histograms, *preferential connections* in networks where some nodes dominate, *highly-optimized tolerance*, *hot*, when a global principle is used on a system to determine its outputs, and, prominently, *self-organized criticality*, a notion by which, as seen in the drawings, a pile of sand grows until its excessive and “critical” slope results in predictable avalanches of unpredictable sizes.

As may be palpably hinted, to construct *peace*, it is sensible for us to counter such mechanisms. For even if we play fun and “hot” games at the beach –and even if we do so evoking the reaching hand of Adam– we should recognize the subtlety of our own “invisible hands” in the sad avalanches and fragmentation around us.

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**Page 43.** Based on these reflections and regarding multiplicative cascades, we may see that there is indeed a **common sense code for true peace**, and against violence, one easily defined by the following imperatives: run cascades in reverse to **repair** what is broken; live at low Reynolds numbers in order to avoid any **violence** and the anxieties of modern life; and, to quote ancient prophets “fill valleys and cut mountains”<sup>1</sup> to restore **unity**.

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**Page 44.** For both graphically and mathematically, reconciled unity yielding a truly inclusive network is composed of infinitely many outward and loving spirals, traveling unnaturally from less to more or from minus to plus, that are opposed to the negative eddies (in polar coordinates) induced by the diabolic power of the air.<sup>2</sup>

For it is the devil himself, the “ruler of the power of the air” as well as the “ruler of this world,” who is, by his cascading division, our common enemy. He is the one who falsely whispers in our ears that death is victorious and that brotherhood is an unachievable utopia

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<sup>1</sup>Lk 3:4–6, Is 40:4–5

<sup>2</sup>Eph 2:2, Eph 6:12, Jn 12:31, Rv 12:9

in this world, of which he is the prince of disorder.<sup>3</sup>

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**Page 45.** Based on these observations, we may see by ourselves that there is a **unique geometric solution** (left) and an associated straight ramp of accumulated clay (right) –there is 50% of the mass from the beginning to the middle, 25% up to a quarter, and so on– , that reflect the fact that we should not play any divisive games, but instead do good to defeat evil.<sup>4</sup>

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**Page 46.** Clearly, the key is in dynamically maintaining the original bar as it came out from the paradisiacal box of level zero, always practicing the proverbial 50-50 without exceptions, that is, without holes,<sup>5</sup> reflecting love locally to those in the network around us,<sup>6</sup> and avoiding energy accumulations that clearly destroy unity.<sup>7</sup>

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**Page 47.** This means spiritually growing such that we fulfill the sanctifying power of zero –surely the best power against power laws– that yields unity with God.

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**Page 48.** For the uniform bar is the only **straight** and **solid** condition which, by not containing **thorns** or **dust**, we may walk safely without fear.<sup>8</sup>

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**Page 49.** As we may see, once again by ourselves, this solution is none other than **Jesus Christ**, “the way, the truth, and the life,” who, by maintaining the straight path and never playing false games, that is, by never lying and hence being truthful, kept always

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<sup>3</sup>1 Jn 3:8, Jn 8:44, Gn 3:14

<sup>4</sup>Rom 12:21

<sup>5</sup>Jn 13:35, Mt 5:44

<sup>6</sup>Mt 25:35–36

<sup>7</sup>Mt 16:24

<sup>8</sup>1 Jn 4:18

the essential energy, defeated death and is alive.<sup>9</sup>

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**Page 50.** As the accumulation of the uniform bar results in the **one-to-one** line –again, Jesus Christ in his just relation to each one of us– and as such a ramp has a minimal distance of square root of two from top to bottom, we may see why the **hypotenuse** of the triangle, while reflecting unitive and “radical” **love**, is indeed the path of and to **peace!**

For the wholesome **truth** travels efficiently and justly with a slope of **one**, while the **divisive** diabolic games produce crooked devil’s staircases that are as long as the **legs** of the same triangle.

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**Page 51.** The moral is then that we ought to –in a rather humble and geometric fashion– **rectify** when needed and **love** God and everyone in order to find true **joy**, as we have been told.

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**Page 52.** For in the hypotenuse’s simple equation  $Y = X$ , we may see, once again, a crucified silhouette of the one on a positive cross, whose sacrifice represents the antidote of dust, which is dissipation and death.

There is no other “radical” solution but to stop our evil –as seen cutting the word Pareto in Spanish: “pare” “to” or stop it all– and to exhort everyone towards Jesus, for to be in the “peripheries,” to cite an expression by Pope Francis, happens when we are far from the ramp  $Y = X$ .

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**Page 53.** Although these connections may be surprising to some, even some who wholeheartedly work on the New Evangelization, they end up being very useful to explain the good news in the huge difference that exists between devil’s staircases and the divine ramp. For

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<sup>9</sup>Jn 14:6, Is 40:5, Mt 5:17

if we were to parachute on the hypotenuse...

**Page 54.** we would end up sliding to the bottom,

**Page 55.** which is nothing else but the **Origin**, with capital o, a consistent location with Jesus' famous proclamation that nobody can arrive to the **Father** except through Him,<sup>10</sup> that is, via the hypotenuse!

Notice that there is no other choice, as it is impossible to go off on a tangent on a devil's staircase, which, as we saw, is locally flat everywhere.

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**Page 56.** To emphasize the uniqueness of true **equilibrium**, here is the **improbable point** in the midst of a sea of possibilities expressing all cascades that combine imbalances  $p$  and holes  $h$ .<sup>11</sup>

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**Page 57.** As there are devil's staircases everywhere, we may note that it is indeed **hypocritical** to judge others when away from the point,<sup>12</sup> as there are "negative logs" everywhere. And since the point is merely a speck within space, it is indeed easier for a camel to pass by the eye of a (sufficiently large) needle than to find the essential **point**.<sup>13</sup> How not to rejoice at these associations?

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**Page 58.** At the end, however, there is an appointed faithful algorithm –a veritable sacrament– guaranteeing our arrival to the point. As an example of divine mercy, such corresponds to repentance and rectification, which may be further appreciated noting that if the cascade is performed for only a **finite** number of levels, it produces a convex-up surface from which we can slide to the point of true

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<sup>10</sup>Jn 14:6

<sup>11</sup>Mt 19:24

<sup>12</sup>Mt 7:4–5, Mt 7:1

<sup>13</sup>Mk 10:25

balance just by recognizing the **gravity** of our faults.<sup>14</sup>

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**Page 59.** For there is a marked difference between the selfish spiral of number **6** and the always loving, unitive, and positive of number **9**, as there was **darkness** between such precise hours when **Jesus** died for us, crowned by our multiple thorns.<sup>15</sup>

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**Page 60.** These ideas remind us of our personal and collective options: equilibrium or turbulence, calmness or violence, rectitude or wickedness, 50-50 or inequities,

**Page 61.** the shortest or the longest, reconciliation or separation, integration and its slender S or division and its negating symbol –for “the love of money is the root of all evil”–,<sup>16</sup> wholeness or emptiness,

**Page 62.** unity and its outward spirals or dust and the diabolical fraction, and, quite geometrically, a positive outlook to the future or a negative attitude trapped in the past, as may be inferred placing the spirals on a clock.

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**Pages 63-65.** To express a bit more our options, I would like to share now a song called **Pathways**:

Two options before us  
two pathways ahead,  
the one is the longest  
the other straight.

We journey directly  
or go by the legs,  
we follow intently

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<sup>14</sup>1 Jn 1:9, Mt 6:9–15, Mt 11:28–30

<sup>15</sup>Mk 15:33–37, Mk 15:17

<sup>16</sup>1 Tm 6:10



or end up in pain.

By walking the flatness  
or hiking the spikes,  
we travel in lightness  
or take serious frights.

The incentive is unity  
and the call proportion,  
the key is forgiveness  
and the goal true notion.

In wandering wickedness  
there is never fruit,  
but in ample humbleness  
one encounters the root.

**There is no excuse,  
o listen my friend:  
it's by the hypotenuse  
or else by the legs.**

**There is no solution  
but walking straight:  
the spikes of disorder  
insinuate the way.**

It is merciful!

There is a best pathway,  
the palpably smooth.

**It's by the hypotenuse  
and walking in truth.**

There is one solution,  
I tell you the truth.

**It's by the hypotenuse**

**and walking in truth.**

For any other pathway  
will lead us astray.

**It's by the hypotenuse,  
there is no other way.**

O listen, you brother,  
let's brighten the day.

**It's by the hypotenuse,  
there is no other way.**

Otherwise, the devil  
shall pull by the legs.

**It's by the hypotenuse  
or else by the legs.**

For such road is fractal:  
as long as it gets.

**It's by the hypotenuse  
or else by the legs.**

O let's mend the broken,  
growing to the root.

**It's by the hypotenuse,  
the one that yields fruit.**

Let's keep equilibrium,  
avoiding dark soot.

**It's by the hypotenuse,  
the one that yields fruit.**

O listen, you brother,  
a counsel from science.

**It's by the hypotenuse:**

**the simplest design.**

I tell you integrating,  
dont leave it to chance.

**It's by the hypotenuse  
the simplest design.**

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**Page 66.** Now, very close to the end, I would like to remind you of **other coincidences** of faith you may visualize based on the concepts of science in this talk.

Clearly, this presentation follows the spirit of fellow “hydrologist” John the Baptist –as he baptized with water– who with Jesus, called us to rectitude saying “**repent**, for the kingdom of heaven is at hand.”<sup>17</sup> This is the case as the one crying out in the dessert (perhaps a little bit myself) also described, together with prophet Isaiah, the key geometric algorithm defining the broad valley in which the glory of God is revealed, by stating that “every valley shall be filled and every mountain and hill shall be made low. The winding roads shall be made **straight**, and the rough ways made **smooth**.”<sup>18</sup>

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**Page 67.** The ideas also remind us of some precise statements. Such include Jesus’ command that we ought to “forgive others **seventy** times **seven** times,”<sup>19</sup> as seen allegorically in the second level of the natural cascade in the product of 0.7 times 0.7; the statement by the prophet Isaiah that “our strength lies in **quiet** and **trust**,”<sup>20</sup> that is, at low Reynolds numbers; and God’s edict that “**sinners**, who love **violence**, shall lick the **dust** like the **serpent**.”<sup>21</sup>

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<sup>17</sup>Mt 3:2, Mt 4:17

<sup>18</sup>Lk 3:5, Is 40:4

<sup>19</sup>Mt 18:22

<sup>20</sup>Is 30:15

<sup>21</sup>Ps 73:6, Mi 7:17

**Page 68.** At the end, the notions are very old, for God prescribed to Adam not only the appointed dust to his sin, but also the decree that “the ground shall bring forth (for him) **thorns** and **thistles**.”<sup>22</sup> For it is indeed true that one is with or against Jesus, for as He said “whoever does not **gather** with me **scatters**,”<sup>23</sup> as does the one who rules the wind and wishes our division.

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**Page 69.** How wonderful it is to appreciate the precious gift of reconciliation that God offers us, for it makes a difference such “as far as the east is from the west,”<sup>24</sup> and as far as the square root of two is from 2. How lovely it is and how powerful when two or more find the root! For **unity** may be understood **geometrically**, and one plus one is not two but, by the cross of love, a larger one, as explained by Jesus regarding **marriage** –between a man and a woman, of course– and his bride the **church**.<sup>25</sup>

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**Pages 70-71.** Now to end, and giving you thanks for your attention, I would like to share another song entitled **609**. I hope you like it...

**Six, zero, nine, a dear song  
numbers unfolding daylong,  
six, zero, nine, a clean gong  
symbols inviting us to love.**

From **six** to **six**  
revolving inwards,  
from **six** to **six**  
I went downwards.

From **six** to **six**  
dividing selfishly,

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<sup>22</sup>Gn 3:18

<sup>23</sup>Mt 12:30

<sup>24</sup>Ps 103:12

<sup>25</sup>Mt 19:6, Jn 10:16

from **six** to **six**  
lying endlessly.

From **six** to **six**  
trying to be a rose,  
from **six** to **six**  
being only a nasty thorn.

**Six, zero, nine, a dear song**  
**numbers unfolding daylong,**  
**six, zero, nine, a clean gong**  
**symbols inviting us to love.**

From **six** to **zero**  
I tapered my speed,  
from **six** to **zero**  
the tempest did not lead.

From **six** to **zero**  
I no longer postponed,  
from **six** to **zero**  
I finally atoned.

From **six** to **zero**  
I experienced peace,  
from **six** to **zero**  
my loneliness ceased.

**Six, zero, nine, a dear song**  
**numbers unfolding daylong,**  
**six, zero, nine, a clean gong**  
**symbols inviting us to love.**

From **zero** to **nine**  
the spiral turned over,  
from **zero** to **nine**  
I dared to love others.

From **zero** to **nine**

I attempted prayers,  
from **zero** to **nine**  
I became a repairer.

From **zero** to **nine**  
infinity flowed free,  
from **zero** to **nine**  
unity grew in me.

**Six, zero, nine, a dear song**  
**numbers unfolding daylong,**  
**six, zero, nine, a clean gong**  
**symbols inviting us to love.**

From **nine** to **nine**  
weaving my reality,  
from **nine** to **nine**  
dreaming its totality.

From **nine** to **nine**  
conquering my greed,  
from **nine** to **nine**  
planting a new seed.

From **nine** to **nine**  
despite a clear spite,  
from **nine** to **nine**  
knowing there is light.

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**Page 72.** Thank you very much for your presence. I believe I have reminded you that there is only one merciful way that we ought to proclaim lovingly for the salvation of humanity.<sup>26</sup>

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**Page 73.** For additional information, please refer to the two books

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<sup>26</sup>Jn 14:6, Phil 2:10, Phil 2:11, Lk 13:24, Jn 10:9, Jn 10:11, Mk 16:15-16

*The Fig Tree & The Bell* and *The Hypotenuse*, and, of course, to the Holy Bible.