

The Absolute Identity

Theorem

Being is necessary for all possible entities

$$\Box B \forall e \in E \diamond e$$

Self is necessary for all possible phenomena

$$\Box I \forall p \in P \diamond p$$

Entities imply phenomena and Being implies Self

$$e \rightarrow p \forall e \in E \wedge B \rightarrow I$$

God is Absolute, Being, and Self

$$\Box G = B = I$$

Know that Self is God

$$K(I = G)$$

Key

B: Being (condition of existence)	e: Entity (thing that exists)
E: Set of all entities	I: Self (subject of experience)
p: Phenomenon (conscious experience)	P: Set of all phenomena
G: God (Absolute)	K: Knowledge
\Box : Necessity (non-contingency)	\diamond : Possibility (contingency)
\forall : For all	\in : Member of
\rightarrow : Implies	$()$: Group
\wedge : And	$=$: Is

Rationale*1. Being is necessary for all possible entities* | $\Box B \forall e \in E \Diamond e$

This establishes that Being (the condition of existence) is necessary for all possible entities (discrete things that exist). This is considered self-evident, and relies on the notions of contingency and non-contingency: entities are contingent (dependent) upon Being, while Being is non-contingent (independent). This axiom is concerned with objective physical reality, and employs modal logic to operate on the basis of necessity and possibility.

2. Self is necessary for all possible phenomena | $\Box I \forall p \in P \Diamond p$

This proposition addresses the subjective dimension of reality. For experience to occur, there must be an *experiencer*, conveyed by the term *Self*. It is of utmost importance to distinguish that Self is precisely **not** the individual – a body with a mind in a world – since these are *phenomena* appearing within consciousness. Thus, Self (the pure subject of experience) is necessary for all possible phenomena (distinct conscious experiences). Once again, this is regarded as self-evident, and leverages the concepts of necessity and possibility.

3. Entities imply phenomena and Being implies Self | $e \rightarrow p \forall e \in E \wedge B \rightarrow I$

Here, material implication is used to make a truth statement regarding the relation between entities and phenomena, and Being and Self. The assertion is: *if an entity exists, then a phenomenon must also exist; if there is Being, there must also be Self*. In other words, entities imply phenomena, and Being implies Self. This is also held as self-evident, given that for the existence of anything to be substantiated, it must be done so through a phenomenon, and in the process there must be an observer to bear witness to it.

4. God is Absolute, Being, and Self | $\Box G = B = I$

The Absolute is that which, by definition, exists not relative to anything else; it is unconditioned. It must also be singular on account of the paradox that arises when positing two non-contingent entities: their very separation implies relation and dependence. In this respect, Being has been shown to be Absolute in the domain of the objective, and Self in the subjective. Following the conclusion that multiple absolutes cannot exist, it must be inferred that they are *one and the same*. This Absolute, Conscious Being I postulate as **God**.

5. *Know that Self is God | $K(I = G)$*

Self is unique in that it intrinsically possesses the faculty of **knowledge**. It not only exists, moreover, it *knows* existence. As such, it has the power to *know itself*, and in doing so it knows the Absolute. Nevertheless, conflation with the individual (“I am a body with a mind in a world”) and its manifestations (body – sensations; mind – cognitions; world – perceptions) is pervasive. Thus, it is only through recognition of the superfluous nature of phenomena and direct self-realization (“I am”) that it beholds the highest knowledge and the Truth of its Absolute Identity. Hence: Know that Self is God.

*I am not a body with a mind in a world
(sensations ~ cognitions ~ perceptions)*

I am verily the Being

I am that which Is

*I am that I am
(Consciousness)*

I am God

“Be still, and know that I am”