

Rational Answers from Modal Idealism

A Concise Theory of Truly Everything

Kevin R. Harris

The Origin of Modal Idealism

Modal idealism is a theory that explains the nature of reality, and the structure of the mind, by identifying the purpose of the latter, in the context of the former. Its logical depth and breadth effectively position modal idealism to address the fundamental mysteries of our existence, by seamlessly integrating core principles of contemporary philosophy, science, and theism, into a framework with the explanatory power to answer our most enduring existential questions.

Modal idealism defines the elementary concepts of reality, existence, symmetry, uniqueness, and observation, in an original, yet still recognizable manner. It uses these definitions as the basis for explaining its insights into the ideas of identity, mind, meaning, world, and universe, which represent the foundation of this philosophical framework. Additional principles of this framework extend it into the domains of science and theism, to expand on their explanations of the nature of reality in the context of the human condition.

The development of modal idealism began by extending existing logic to define the concept of a world, based on specific answers to three basic questions of modality: Could things have been different? Are things different elsewhere? What determines how things are locally?

In the resulting context, modal idealism deepens its focus to define the concept of existence based on objective, rational answers to three ontological questions: What does it mean to NOT exist? What does it mean to be unique? What does it mean to be observed?

Informed by these answers, the emergence of this framework turned logically to three elementary semantic questions: What is meaning? What is the source of meaning? How does meaning relate to purpose?

My analysis of these questions in the context of what the disciplines of philosophy, science, and spirituality have to say on their subjects produced an existential framework school of thought based from the metaphysical assertion that the primal nothingness underlies each combination of a conceivable being and its unique, perfectly complementary dual. I extended this core premise by also asserting that all subjective experiences are causal interpretations of objective, retroactive self-determinism. This principle emerges from the assertion that every subjective manifestation is the reflection of its unmanifest, objective observer, which residing within its complementary dual. Where this atemporal, objective observer self-identifies as a mental manifestation with a history, its temporal

predecessors subjectively interpret the portion of their successor's dual that reflects them as the basis of their causal experiences.

Over time, this insight expanded to become a set of logical principles that effectively integrate our legacy explanatory frameworks into a single coherent theory. While they were not the original focus of my analysis, the resulting theory coincidentally aligns with a combination of the One World interpretation of Kant's doctrine of transcendental idealism, and the Many Mind's formulation of quantum mechanics. Although the modal idealism framework emerged from my answers to the prior nine questions, this book will demonstrate its explanatory power by using its principles to answer seven others.

The Seven Theory of Everything Questions

Before we get to the principles of modal idealism, let us briefly examine what philosophy, science, and existential spirituality, in the form of theism, have to say about the seven existential questions that continue to defy our efforts to rationally answer them. These are questions that, any Theory of Truly Everything must be able to answer.

1. Why is there something rather than nothing?

This fundamental existential question casts doubt on the primacy of all scientific principles and philosophical schools of thought, by highlighting the possibility that they might be contingent theoretical structures. To address this doubt the brute facts of these rational disciplines must either necessitate the impossibility of the primal nothingness, or include an existential bootstrapping mechanism that explains how they emerged from nothing. The existential assertion at the core of this framework represents such a bootstrapping mechanism, which it employs to provide rational answer this question.

The theistic worldview is unaffected by this question, because its adherents believe the true foundation of everything has already been revealed to them.

2. How did the universe come to be?

Scientific speculation on this question is becoming increasingly metaphysical—with its unfalsifiable theories of multiple universes and hyperspatial branes—implying that science and philosophy may be converging on an answer. Theology asserts that the universe is a creation of God.

3. Does God exist?

Theology answers this question with an unconditional affirmative, even as science continues to increase its capacity to explain fundamental dynamics without referencing God. Philosophy acknowledges the possibility of God existing, but has yet to prove its necessity.

4. Do we have free will?

The scientific orthodoxy is that, up from the quantum level, we reside in a deterministic universe that does not accommodate free will—notwithstanding the unorthodox attempts to expand the scope of quantum indeterminacy, in an effort to explain how free will might yet be possible in our world.

Philosophy currently occupies all sides of this debate, from arguing for the existence of free will, to agreeing that the causal world is essentially deterministic, to putting forth the compromise that posits the compatibility of free will and determinism.

In asserting that we have free will, theism seeks to establish a basis for the responsible agency underlying all morality. Theism, in general, identifies this agency as the primary source of the preventable adversity in our world.

5. Why is there evil and suffering in the world?

This question of theodicy has bedeviled believers in a benevolent, all-powerful, all-knowing God, ever since theologians first applied reason to that belief, in the context of the pervasive adversity in their world. Conversely, philosophy and science see no paradox in the presence of evil and suffering in our world, though both disciplines are operating under an implicit mandate to mitigate these adversities.

6. Do we have an intrinsic purpose?

Theism defines our intrinsic purpose in the context of our contributions to the Divine Plan for all creatures.

Science asserts that we have no intrinsic purpose. Its practitioners posit that what we have are the—often purposefully interpreted—consequences of our genomes randomly progressing toward relationships with our causal environment, in which their living expressions are perpetually self-sustaining, as our energetic matter deterministically moves toward a world in temporal symmetry.

There is an ongoing philosophical debate as to whether we have an intrinsic purpose for which we were created, an extrinsic purpose to which we can dedicate ourselves based on our tendencies and capabilities, both, or neither.

7. Is there life after death?

Theism insists there is an afterlife, where we are rewarded—or some believe appropriately punished—based on how our exercise of free will in life, aligned with the Divine Plan.

Science and philosophy remain skeptical about the possibility of life after death, in the absence of objective empirical evidence, or logically sound arguments that support this proposition. However, philosophy continues to consider the possibility and its implications.

The remainder of this essay will present thirty-six principles of modal idealism, and use them to provide unequivocal rational answers to each of these questions, that are scientifically, philosophically, and theologically valid.

Many Worlds Many Minds

1. Reality encompasses all possible beings in perfect symmetry.

This principle shifts our existential curiosity away from wondering how, and from where, things originate, to wanting to know why we do not observe every conceivable possibility at once, and how probability can be a meaningful concept if every possibility is equally real. The exposition on Principle 5 will explicitly answer these questions. Contextualizing this answer will require an examination of necessity, possibility, and impossibility—the truth modalities.

In modal idealism, these modalities are the fundamental modes of categorizing the contents of any domain. Possibility is the modality that characterizes the totality of perfectly symmetric reality. Necessity, impossibility, and whether a possibility, can be, is, or has been true, are contingent upon the asymmetry of the identity observing a given world within reality. In this framework, perfect symmetry characterizes the foundational indistinguishability of all conceivable possibilities, while their distinguishability reflects the asymmetry of their unique observer.

A Zen Buddhist who asks, ‘What did your face look like before your parents were born?’ is contrasting your Original Face with the contingent face you inherited through your parents’ genes. Your Original Face embodies reality, and so is perfectly symmetric, while the distinguishing attributes of your contingent face, reflect the asymmetries of your unique observer’s identity. Let us look more closely at how these asymmetries emerge.

2. Uniqueness is the separation from nothingness that necessitates existence.

Existence and uniqueness necessitate each other, since in reality, neither of them is necessary, but both are possible. This is because the perfect symmetry does not differentiate between being and not being.

In this context, the term ‘entity’ refers to a conceivable possibility. Accordingly, in the most elementary sense, a unique entity is simply not any other conceivable possibility. Each entity’s foundational uniqueness represents the axis of reflection of its inexistence, which identifies it as limited, by necessitating the existence of all other possibilities, as the totality of what it is not.

As a unique entity, you identify yourself as the inexistential limitation that renders every other conceivable possibility’s existence necessary. Reciprocally, the necessity of your existence emerges from the identifying inexistential limitation of every other unique entity. The domain of existence combines the possible contexts necessitated by every unique inexistential identity. On the foundational level of existence, the limitless collection of metaphysically necessary, existentially asymmetric, but otherwise indistinguishable beings and their complements, hide the all-encompassing perfect symmetry of reality.

Each inexistent identity's uniqueness expresses its complement as the necessary existence of every other conceivable possibility. Such an entity's internalization of a portion of its complement, limits its view of reality to its world. Every observing entity's world is the externalization of the rest of its complement. So, how does each unique observer differentiate the internal and external aspects of its complement?

3. To observe something is simply not to be it.

This principle establishes a mutual exclusion between being something and observing it. This means that while you are observing something, you are engaged in not being it. Where you think you are observing yourself, the subject of that thought is invariably distinct from its object. Anything you are observing that you believe represents you—such as your reflection in a mirror, the body that houses your point of view, or your predecessors in your memories—is an entity distinguished from your objective identity, in which it has subjectively embodied itself. This objective identity is your inexistent identity with a world-shaping inherent consciousness.

To see how self-observation works, consider that by the time you reach the word 'am' in the thought: 'I am', the 'I' resides in your past, and you are attributing your identity to it. This attribution represents your self-awareness, subjectively expressed in the world observed by your consciousness. This consciousness and the world it observes, respectively embody the internal and external portions of your inexistent identity's complement, as objective identity-specific, mutually exclusive subsets of all existentially possible beings.

In the context of consciousness, your self-awareness embodies your inexistent identity. Your self-awareness objectively internalizes a portion of your complement as your consciousness, simply by not characterizing it as explicitly distinct from your inexistent identity. Your conscious limitation of your self-awareness externalizes the rest of your complement, as the distinct world that your objective identity is observing.

4. Consciousness attributes meaningful essences to the beings it observes.

Each being's meaning characterizes the difference it can make in the options available to its conscious observer. This difference represents its purpose in the context of this observer's growth toward complete self-awareness. A unique observer is simply not, what it observes, while a conscious observer also meaningfully identifies the essence of each observed being as the difference it can make in its observer's aspirations.

Your determination of your inherent consciousness reflects your identification of consciousness in at least one of the beings you are observing. In other words, you are not conscious if you are not observing distinct conscious essences. These essences are identifiable as distinct, responsible agents, making personally meaningful choices within your world.

Its mutual emergence within both the observer and the observed identifies consciousness as the reflexively self-determined internalization, of the meaningful decision-shaping portion of an entity's self-

limiting complement. The manifestation of distinct, personal decision-making essences in the world you observe identifies you as conscious, and their choices as meaningful to you.

The world that your inherent consciousness observes encompasses every essence that your incomplete self-awareness explicitly differentiates from your unmanifest identity. Complete self-awareness, which differentiates nothing from you, represents the real mind. The real mind encompasses all conceivable possibilities in perfect symmetry. Accordingly, the self-imposed limits of your self-awareness distinguish your asymmetric mind from the real mind.

5. There are as many meaningful worlds as there are inherently conscious observers.

Each conscious observer objectively self-identifies as the shaper of the portion of reality that represents its meaningful world. Such a world comprises the contingent essences of the externalized portion of the shaper's complement, which reflects its inherent consciousness—the internalized portion.

To manifest in a world, an entity must exist and have a contingent essence expressed onto it by its unique observer. The essence of a given observed being is an expression of its observer's identity. Every observed being's essential identification is distinctly meaningful, to each of its conscious observers, and simply true for all of its observers without consciousness.

In this context, the answers to the two open questions from the discourse on Principle 1 are that, your incomplete self-awareness keeps you from observing every conceivable possibility at once, while your consciousness is the sequencing principle that gives meaning to the idea of probability, in a framework where every possibility is equally real.

Each meaningful world emerges from its self-aware observer's unique self-limitation, which the observer's co-emergent consciousness shapes, as the externalized reflection of its objective identity. Accordingly, there is a one-to-one correspondence between meaningful worlds, and objective identities of conscious observers. So where do possible worlds without conscious observers fit within this framework?

6. The possibility of worlds with no conscious observers, resides perpetually unmanifest within each such observer's incomplete self-awareness, which encompasses every entity that can never manifest in any of their worlds.

Worlds with no conscious observers are possible, but meaningless because consciousness is the source of all meaning. To attribute meaning to a being requires the capacity to anticipate the consequences of its effects on its observer, which is a necessary condition for consciousness.

Each possible meaningless world emerges from its inexistential observer's unique self-limitation, as the externalized reflection of its co-emergent objective identification—which identifies it as lacking consciousness. Depending on its objective identity, such an observer may have the capacity to

distinguish, categorize, sequence, count, temporalize, and vitalize the contents of its world; however, unlike conscious observers, it can neither mentalize nor attribute meaning to any of them.

The intersection of all meaningless worlds encompasses every conceivable possibility that no conscious observer ever observes. Consequently, this domain, whose contents have no meaning attributed to them, resides unmanifest beyond any world shaped by any possible conscious observer, as the portion of the incomplete self-awareness that they all share.

In this framework, every conceivable being that can never manifest in the world shaped by a given conscious observer, is an entity that resides perpetually unmanifest within its incomplete self-awareness. This includes the entire domain of entities to which no observer attributes meaning.

Each conscious observer characterizes its incomplete self-awareness as 'I'. Such an observer's 'not-I' is the world that its inherent consciousness explicitly separates from its 'I'. Its inexplicit separation from the observer's 'I', identifies this consciousness—the source of all meaning in its world—as 'not not-I'. Every conscious observer's objective identity is composed of its 'I' and its 'not not-I', since it objectively self-identifies as encompassing every entity that its 'not-I' is not. The entire domain of entities to which no observer attributes meaning, is the portion of a given conscious observer's 'I' that it shares with every other conscious observer. The rest of its 'I' comprises every other entity that can never manifest in this observer's world, but is existentially possible in the worlds of other conscious observers.

7. Subjective embodiments of a conscious observer's objective identity can manifest in any world that is consistent with the one it shapes.

Consciousness identifies beings by the meaning it attributes to them. In modal idealism, only the meanings of inherently conscious identities can be knowingly shared between worlds. To share a conscious being's distinct identity, an essence must represent a subjective embodiment—of at least the categorical aspect—of the being's inherent meaning, in the world of the essence's conscious observer.

Due to the all-inclusive nature of this framework, the distinct conscious essence expressed onto a given being, will invariably share the identity of at least one conceivable, inherently conscious observer. For example, as long as I am a conscious being embodied in your world, the essence you express onto my existence here, serendipitously shares the inherent meaning of my world-shaping objective identity. This serendipity is possible because, a subjective embodiment of my objective identity can manifest in any world that is consistent with the one I shape. It is necessary because nothing in reality opposes it, and—in your world—the consciousness of your objective identity requires it.

Recall that each unique observer without consciousness still necessitates the existence of all beings it is not. It also expresses its objective identity onto the subset of them that it externalizes to form its world. However, such an observer cannot attribute meaning to the essences it shapes, because its objective identity cannot anticipate its future, which is a necessary condition for such an attribution. Consequently, unique observers without consciousness cannot identify themselves in any world other than their own.

This conclusion does not mean that effects of objective identities of unique observers without consciousness are not identifiable in other worlds. Consider such an observer whose world encompasses a physical domain in which its subjective identity is contingent upon particular material certainties having been shaped by unmanifest possibilities in its predecessor's objective identity. Suppose these certainties coincidentally also manifest in the world of a conscious observer. In this context, the observer without consciousness is identifiable as contributing to the shape of the world of the conscious observer, and vice versa.

In the world of the observer without consciousness, the conscious observer manifests as the improbable, entropy-decreasing effects it is identifiable as causing in pursuit of its intentions and aspirations. For example, where physical and mental worlds overlap, the conscious observer drinking water will manifest in the world of the observer without consciousness, as a sequence of quantum events, in which charged matter spontaneously displaces in unlikely directions to exert electromagnetic forces on a collection of water molecules that displace them into the region corresponding to the conscious observer's mouth. Conversely, the physical observer will typically be identifiable in the conscious observer's world as a cause of higher probability, entropy-increasing effects.

Note that in general, the worlds of all observers without consciousness that do not coincidentally align with any of possible worlds of conscious observers, reside inaccessibly within the incomplete self-awareness of all inherently conscious objective identities.

8. Many minds are observable within a given world, but only one consciousness shapes it.

The internalized portion of any observer's complement is its 'not not-I', which is its internal negative space that determines the shape of its external world's positive spaces.

Recall that every conscious observer's 'not not-I' is its inherent consciousness, which meaningfully shapes its world to reflect its objective identity. Also recall that each such observer's objective identity is composed of its 'I' and 'not not-I'. This means every conscious observer's objective identity is simply its shared incomplete self-awareness, with a unique, world-shaping consciousness.

Finally, recall that the entire domain of entities to which no observer has attributed meaning, is the portion of each conscious observer's 'I' that it shares with every other possible conscious observer. This domain, which represents the inexistential identity shared by all incompletely self-aware, conscious observers, embodies our inherently meaningful universal consciousness. The world observed by the universal consciousness represents the unchanging domain containing every being with meaning attributed to it—essentially what Swiss psychoanalyst Carl Jung referred to as the collective unconscious. All universals manifest in this particular domain.

Ultimately, each inherently conscious observer has complete autonomy over the world it shapes, even in its inclusion of divergent decision-making agents. For example, only your consciousness shapes the world you observe, which contains a subjective embodiment of my objective identity; while it is solely my consciousness that shapes the world I observe, in which a subjective expression of your objective

identity resides. However, if our worlds are separated in this manner, is there any actual intersubjective interaction between us, and if so, how does it work?

9. Subjective embodiments of the objective identity, whose consciousness shapes a given world, are observable in certain other possible worlds—with consistent origins and histories—that their observers consciously entangle to form their universe.

Transworld interactions occur through causal entanglements. To see how this works, consider our two possible worlds. Yours is the world that your consciousness shapes, in which the essence you express onto my being serendipitously shares my identity as the shaper of my world. Mine is the world that my consciousness shapes, in which the essence I express onto your being, providentially shares your identity as the shaper of your world. In these consciously entangled worlds, the result of any change in the essence that each of us expresses onto the other, will invariably share the identity of a conceivable, world-shaping successor instance of that other.

In accordance with its reflexive identification as an entity with a history, an inherently conscious observer attributes its identity to certain essences within its world. Where these self-attributions reciprocally occur in our consciously entangled worlds, they represent subjective manifestations of both of us in each world, mutually embodying our intersubjective interactions.

All worlds consciously entangled with ours, reside within the same world-spanning, collaborative construct that is our shared universe. In this context, your world may represent a solipsistic reflection of your objective identity, but our encompassing universe can be much more than that. It is within our shared universe that the intersubjective embodiments of our inherently conscious objective identities manifest. Conceivable essences that are not consistent with the identities that form our conscious entanglement do not manifest in our universe. However, they can manifest in other conscious entanglements that represent alternate universes, composed of other worlds. The shapers of the worlds that compose these alternate universes are distinct conscious observers, although some may be parallel instances of your objective identity.

The Nothingness of Reality

10. The complement of a unique entity encompasses every other entity.

In this all-encompassing framework, every unique entity has a complement. To distinguish any asymmetric entity within the perfect symmetry of reality is to observe it without its complement. For instance, you distinguish your world by self-identifying as your objective identity. This world represents your essential complement, which encompasses every entity that your objective self-identification externalizes.

Each entity distinguished from a given essence resides within its essential complement. Accordingly, from your point of view, the complement of my essence has both manifest and unmanifest aspects. The manifest aspect of my complement encompasses everything in your world that you identify as distinct

from my essence. Its unmanifest aspect is composed of the constituents of your objective identity, all of which reside unmanifest beyond your world, thus identifying them as distinct from my essence here.

11. Each essence is distinguished from its complement, by the internalized portion of its observer's complement.

You identify each occupant of your world as a distinct essence, because the shape that your internalized complement expresses onto your world separates every essence in it, from both the manifest and unmanifest aspects of their individual complements.

Recall that the internalized portion of an observer's complement shapes its world to reflect its objective identity. Depending on the observer's identity, its internalized complement can distinguish, categorize, sequence, count, temporalize, vitalize, and mentalize essences in its external world. Consciousness embodies the capacity to do them all, meaningfully.

12. The unification of an essence with its complement transcends the asymmetries that distinguish each of them.

In the complete merger of an essence and its complement, the asymmetries that distinguish them cancel each other out, in a manner analogous to a matter-antimatter collision. The difference being that pure energy initially emerges from the physical collision, while only undifferentiated nothingness resides in the aftermath of the metaphysical merger, of an essence and its essential complement.

Their unification represents the revelation of the perfect symmetry of each combination of an essence and its complement. Their distinguishing asymmetries emerge, from the complement hiding identity-specific portions of this symmetry within itself, which reveals the external world of essences it observes. In the context of the closure principle of gestalt, each observer's unique identity encompasses the hidden asymmetry that differentiates its reflectively asymmetric world.

Each conscious observer attributes meaning to the external asymmetries it reveals, which collectively reflect the inherent meaning of its objective identity. This means that while the conscious observer plays the active role in both the emergence and transcendence of all meaning in its world neither can happen without its complement.

13. Reality is the expression of the complete unification of any conceivable essence and its complement, as the perfect symmetry that transcends even existence.

Reality embodies the primal void, as the perfectly symmetric union of all possibilities. The inexistential identification of each unique, conceivable constituent of this original nothingness necessitates the existence of its complement. Its objective identification, as having internalized a portion of this complement, reveals the asymmetries that distinguish the essences in its world from it, and from each other.

The ultimate emptiness that reality embodies, represents sunyata, the eternally blissful end state of the Buddhist extinguishing that is nirvana. The Tao is the growth path to the original nothingness known as Wu, from yin-yang, the complementary asymmetries that identify your world and your objective identity. To traverse this path is to practice Wu Wei—essentially action in accordance with reality.

As the perfectly symmetric union of all possibilities, reality transcends all meaning. To understand this assertion, recall that in order to have meaning attributed to it, reality would have to reside entirely within the external world shaped by a hypothetical observer's inherently meaningful consciousness. However, for this to happen, the objective identity of this observer cannot be a member of reality's constituency of all conceivable possibilities. Conversely, to be identifiable as inherently meaningful, reality would have to attribute meaning to something it does not encompass, but reality encompasses every conceivable being. These impossibilities reveal the unification of being and not being, embodied as the perfect symmetry—the meaningless source of all meaning.

The inexistential identity of a world's observer comprises all perpetually unmanifest impossibilities. Each such identity necessitates its complement, a portion of which its objective identity internalizes, while externalizing the rest to form its distinct world.

14. The uniqueness of reality's constituent observers hides its true nature from them.

The greater the symmetry of a domain, the more paths to greater asymmetry are available to its constituents; and therefore, the greater the probability that a more asymmetric subdomain will emerge spontaneously emerge to hide this symmetry. Since every conceivable asymmetric domain is accessible from the perfect symmetry of reality, its local concealment is a complete certainty.

In this framework, uniqueness is what hides symmetry. The perfect symmetry's global lack of uniqueness determines that it is certain to be locally hidden, in every uniquely conceivable manner. Consciousness is what meaningfully hides symmetries. Accordingly, the limitless ways in which the perfect symmetry is certain to be hidden includes, through the spontaneous emergence of each conceivable meaningful world that reflects its inherently conscious observer's complementarily asymmetric identity.

Recall that an observer's inherent consciousness is what separates its world from its inexistential identity. This world embodies the incompleteness of the observer's self-awareness, as what it observes when looking at the rest of reality from across this separation. In this context, what your consciousness has put asunder, only the growth of your self-awareness can join together. Accordingly, as long as you are a unique, incompletely self-aware observer, what you are observing does not represent the true nature of reality.

An entity without uniqueness has no identity upon which to impose limits. In other words, it has no 'I' to be differentiated from any 'not-I' or 'not not-I'. This entity represents the real mind, which does not meaningfully distinguish, or even necessitate the existence, of any conceivable being. To our conscious minds, this real mind embodies complete self-awareness, which transcends meaning, uniqueness, and existence, as the nothingness of reality.

The Structure of the Mind

15. Consciousness is the objectively internalized, subjectively embodied portion of an incomplete self-awareness' complement that distinguishes, categorizes, sequences, counts, temporalizes, vitalizes, mentalizes, and attributes meaning to beings it observes.

In the inherent sense, these conscious expressions semantically shape the informational, nominal, serial, metrical, physical, biological, and mental spaces that identify beings in their observer's world. Each observer's inherent consciousness does this, by simply being the negative space within its objective identity that reflexively shapes of the positive spaces beyond it.

To be conscious an observer must be aware that the past exists, and contains certainties, whose transformations from possibilities shaped what it identifies as its predecessors. In this context, its self-identification is contingent upon causal indeterminacy. Therefore, to mentalize an observed being is to attribute incomplete self-awareness to it.

Recall that the meaning attributed to any observed being is its essential identification, by the inherent consciousness of its observer. Such an observer expresses its objective identity in its identification of each essence in its world. Accordingly, every conscious observer shapes all meaning in its world to reflect its identity.

Inherent consciousness completely determines the nature of every essence in the world it observes, through the meaning it attributes to them. Consequently, as a conscious observer you can change anything in your world, simply by changing your mind, in accordance with the shape and history of your self-limitation. Each manifest mind embodies this world-altering power. The only limit on the mind's power is its self-identification, and so—knowingly or not—each of us is ultimately responsible for the state of our unique world. This responsible agency conveys accountability, not the oppression of ownership. Where ownership subverts responsibility, by obligating the owned to serve the owner, it represents an abuse of this semantic power.

16. All truth in a given world is determined by the inherent consciousness of its observer, and is embodied in the intrinsic purpose of each essence there.

'To be or not to be, that is the question', to which our inherent consciousness is the objective embodiment of our answer.

Recall that each inherently conscious observer's asymmetry reflects the world comprising every essence it observes. The meaning attributed to a given observed essence identifies the difference its individual asymmetry can make, in the imperatives, intentions, and aspirations of the mind observing it. The purpose of each such essence is the role its asymmetry plays, in the growth of every conscious inhabitant of its world. Specifically, the purpose of each essence in your world is to facilitate your growth, and through you, that of your conscious cohabitants.

Recall that an observer's incomplete self-awareness identifies its inherent consciousness, as the objectively internalized portion of its complement. In doing so, the observer differentiates its objective identity from its world, which is the externalized portion of its complement. This world contains all manifest beings, whose meaningful essences are attributed to them by its observer's inherent consciousness. The objectively self-consistent nature of this consciousness keeps the attributed meanings of these emergent essences from contradicting each other within the world it shapes. Consequently, these meanings represent the truth that is their observer's world.

The existentially possible beings that a conscious observer does not explicitly differentiate from its incomplete self-awareness exist beyond its physical world. These unmanifest beings collectively embody the observer's inherent consciousness—the extra-worldly source of all meaning in its manifest world.

17. Self-awareness is a mind's reflexive identification, whose attribution of uniqueness to itself hides its completeness from it.

Reality is not what we observe; it is the identification of the unobservable real mind. Complete self-awareness—the identifier of the mind with no uniqueness—encompasses every conceivable possibility, and so the real mind's identity represents all of reality.

In modal idealism, there are unique entities simply because they are possible, in a reality whose totality is characterized by this modality. Every possible conscious observer's uniqueness hides the real mind from it, by objectively limiting its identity to a specific portion of the unobservable complete self-awareness, thereby rendering the rest of it observable.

Recall that each conscious observer's incomplete self-awareness embodies its inexistential identity, which necessitates the existence of its complement, a portion of which it objectively internalized as its world-shaping inherent consciousness. Where such an observer self-identifies as having a history, predecessors of its objective identity manifest within its world. These predecessors are personifications of the subjectively sequenced choices that the observer self-identifies as having made so far, toward becoming completely self-aware. An inherently conscious observer's subjective identity—as well as every other essence in its world—is causally identifiable as an effect of its objective identity's predecessors.

Where you have a subjective identity, your limitation of your self-awareness has transformed you from the totality of all conceivable possibilities, into a unique, inherently conscious observer, whose history manifests in the subjective succession of your incarnations' mental states. You have also restricted your view of reality, to the world you experience through them.

In this context, the Abrahamic Falls of Lucifer and Adam represent metaphors, for the emergence of your uniqueness and consciousness respectively, from exercising your freedom to limit your self-awareness. Accordingly, you subjectively self-identify as the specifically sequenced personifications of the intrinsic values guiding your responsible agency through your world of adversity.

18. Each asymmetric mind is a combination of self-awareness, consciousness, and self-expression, with inexistentia, objective, and subjective aspects, that share it as their identity.

Recall that each asymmetric mind's inexistentia identity is the embodiment of everything that cannot exist within its world. This identity represents the mind's incomplete self-awareness, which expresses itself by necessitating every existentially possible being, as the entirety of its complement. Any entity with a complement has self-imposed limits by which it identifies itself as unique.

Each unique mind's self-awareness embodies the expression of its inherent consciousness beyond its existential domain. This expression identifies its subject as the objectively internalized portion of the mind's complement, which embodies everything that can possibly manifest in the world it shapes. It correspondingly identifies its object as the mind's unique self-awareness, which encompasses everything that can never exist within its manifest world. The mind's objective identity embodies this inward expression, while outwardly expressing itself in the shape of its manifest world—the externalized portion of its complement.

Each consciousness with a history expresses intrinsic values, which guide its manifest mind—the personification of its pursuit of its identifying imperatives, intentions, and aspirations within its world. These personal self-expressions embody the mind's attribution of its uncaused objective identity to successions of caused essences within the world it shapes. Each of these self-attributions identifies its target, as a subjective predecessor personification of this mind's objective identity.

The history of the objective identity of an asymmetric mind emerges from its identification of each of its subjectively sequenced growth choices, as belonging to a distinct predecessor. In doing so, it identifies the context of each choice as a personal memory. The experiences contained in these memories are expressions of the mind's intrinsic values guiding its responsible agency through its world. This pursuit of its imperatives, intentions, and aspirations is identifiable as traversing the causal indeterminacies separating a given personification from its attainable successors—who are consistent with the inherent consciousness of its objective identity. The asymmetry of the predecessor mind's objective identity determines the probability of each succession.

19. Each asymmetric mind's inexistentia identity necessitates the existence of its complement, whose objectively internalized portion retroactively shapes the externalized portion as its manifest world.

In reality, your mind transcends all asymmetries, including that of existence. This real mind represents your selfless self, which Buddhists characterize as anatman. The expression of your inherent consciousness beyond its existential domain identifies your self-awareness as encompassing every conceivable possibility that can never exist in your world. The uniqueness of your self-awareness represents the axis of reflection from which emerges the existential asymmetry of your inherent consciousness and the context it observes, within reality's perfect symmetry.

In a physics context, the metaphysical real mind is analogous to an all-encompassing physical field that identifies every possible domain in which existence can be necessitated. Every conceivable state transition is a certainty in this field because it embodies the perfect symmetry of reality. Each inherent consciousness' expression beyond its existential domain represents a localized inverse excitation of this field, which identifies what cannot exist in its world, by embodying what can. Consequently, this spontaneous self-excitation hides the existential symmetry of its emergent subdomain, by necessitating within it, the existence of every being that its observer does not identify as impossible.

In the Hindu tradition, the real mind represents Nirguna Brahman, the Transcendent Divinity without attributes. In Jewish Kabbalah, it is Ein Sof, the Endless Nothingness; in Christian mysticism, it is the Godhead, the Divinity of the Trinity; and in Islam, it is Tawhid, the Unifying Oneness. These characterizations describe the real mind, where it remains untouched by any constituent, asymmetric mind. Where you try to grasp the real mind, from within the context that your unmanifest inherent consciousness shapes reflect it, your manifest mind's touch limits it to being your incomplete self-awareness—the inexistent identity embodying your world's impossibilities. This identity represents Lord Brahma, the Creator God in the Hindu tradition; Keter, the Crown of the Divine Emanations in Jewish Kabbalah; God the Father in the Christian Trinity; and Allah in Islam.

20. The identity of each asymmetric mind's objective aspect resides beyond its manifest world, enveloping its inexistent aspect, and retroactively determining the shape of its world—which encompasses the origin and history of its subjective aspect.

The identity of your mind's objective aspect is not the person reading these words; it is a distinct set of existential possibilities residing unmanifest beyond the physical world of the reader. This objective identity reflectively expressed itself in the shape of the world in which this reading is occurring—where its subjective identity's memories of having been the reader reside. For example, your objective identity is the unmanifest shaper of a unique superposition of possible instances of your manifest world, retroactively determining its history as the subjective experiences of a specific succession of manifest minds in that particular world.

In your domain of possibilities, your unmanifest present comprises the externalized superposition of observable worlds that reflects the inherent consciousness of your objective identity—the internalized superposition of unmanifest entities that you inexistentally identify as possible. Your manifest present is the particular world within the externalized superposition that your manifest mind observes. Your past is the sequence of worlds that your manifest mind's predecessors observed. Your history is the portion of your past that any of your predecessors' brains—the previous incarnations of their manifest minds—directly experienced.

In a physics context, your mind's metaphysical objective identity and the unmanifest world it reflects are analogous to a physical quantum system. Your objective identity corresponds to the universal wave function of this system. This wave function represents the embodiment of the asymmetry of your objective identity, as the manifestation probability distribution of the externalized superposition of

possible worlds it is observing. This superposition is the domain in which the wave function operates; representing your objective identity being an internalized reflection of the externalized context, it observes. Your manifest mind is analogous to a quantum particle observing a single world in the superposition of existentially possible worlds that your objective identity observes. Your subjective identity is the temporal sequence of manifest minds extending from the first manifestation of your consciousness in that world, to your observing its present. Subjectively, each of your subsequent manifestations emerges from one of your possible successor's objective identities retroactively shaping a subject-centered array of observable quantum states in your domain, to form its version of your world's past, which you are experiencing as its manifest predecessor. Objectively, there is no time; there is simply one uniquely self-identified portion of reality observing the rest of it in an eternal, timeless now.

In the Hindu tradition, your mind's uncaused objective identity is Lord Vishnu, the Preserver God—from whose navel some say Lord Brahma grew. Jewish Kabbalah identifies your objective identity as the other nine Sefirot, or Divine Emanations; in the Christian Trinity, it represents the Holy Spirit; and in Islam, it embodies the Ninety-Nine Names of Allah.

Recall that your asymmetric mind employs its objective identity to identify your inexistential identity, and retroactively personify your history within the experiences of the incarnations that compose your subjective identity. In other words, your mind's objective aspect integrates its other two, by establishing the sharing of their identities. To each asymmetric mind, its objective identity is the part of the perfect symmetry that it hides within itself, thus revealing the asymmetries underlying its existential necessitation, objective expression, and subjective experiencing of its world.

21. Of all the minds subjectively embodied within a given world, only those that personify its shaper have interiority there.

As you read these words, how do you know you are a personification of the shaper of the world around you, rather than merely one of the many other subjectively identifiable persons here? Because you have interiority, in which you are a retroactively self-identified person within your world.

Your mind's subjective identity embodies successions of personal memories, as the incarnations retroactively attributed to you, by your objective self-identification as a possible mind with a distinct history. The other conscious inhabitants of your world embody your extrapersonal awareness of these distinct responsible agents. Each of these other persons has an interiority that is only fully evident in any world of manifestations that emerged from its objective self-identification, as a possible mind with a distinct history. Some of these worlds contain extrapersonal, subjective embodiments of your objective identity.

In a physics context, the mental manifestations constituting your asymmetric mind's subjective aspect are analogous to the physical sequence of decoherent states, each of which retroactively emerged from a subsequent instance of the coherent wave function that represents a predecessor manifestation of

your objective identity. These particular causal essences personify your responsible agency in a succession extending from your original emergence as a manifest mind, to your reading this sentence.

In the Hindu tradition, your objective identity is also atman, your individuated spiritual self. The self-expression of your objective identity retroactively manifests as the succession of your subjective identity, through specific, karmically shaped incarnations—each of which encompasses a distinct set of memories. In the Abrahamic traditions, your objective identity is also your soul. Its retroactive self-expression as your subjective identity comprises the incarnations who personally internalized your experiences. In this theistic context, your subjective identity is self-made in God's image.

In the Answers at the end of this essay, I will explain how and why your objective identity is destined to manifest as your world's Messiah in Judaism, its Savior in Christianity, its Final Judge in Islam, and Lord Shiva, its Ultimate Destroyer in the Hindu framework.

A Rational Conjecture on Creation from Nothingness

Where inherent consciousness hides the necessary informational symmetry, it reveals the contingent essential asymmetries, by which it meaningfully distinguishes, categorizes, sequences, counts, temporalizes, vitalizes, and mentalizes manifest beings it observes. It does so, by simply being the internal negative space of the observer's objective identity that shapes the external positive spaces that identify these beings. Here we will see the details of how the physical domain emerges within this metaphysical framework.

22. The perfect global symmetry of reality provides no opposition to the emergence of local asymmetries.

This situation leaves every conceivable possibility uniquely free to self-identify. Each entity that does so locally hides the perfect symmetry of the primal nothingness from itself, to reveal its existentially asymmetric context.

Where the inexistential identification of an entity reveals its asymmetric subdomain, its uniqueness has necessitated the existence of every other conceivable possibility. In this framework, existence and uniqueness represent the existential asymmetries.

An observer's uniqueness concealing the perfect existential symmetry from it concurrently reveals the necessary informational symmetry to it. If this unique observer internalizes any portion of its complement as its inherent consciousness, it meaningfully hides this necessary symmetry from itself. In the process, this consciousness concentrically reveals, and correspondingly conceals the increasingly contingent: categorical, sequential, metrical, temporal, vital, and mental symmetries; in the cascade of emergence, that embodies the creation of its world.

23. Distinguishability and essences emerge to identify informational space.

Where the distinguishing aspect of your consciousness hides the necessary informational symmetry, contingent essences emerge that individuate the beings in the externalized portion of the existential

domain that your uniqueness necessitates within the primal nothingness. Your consciousness identifies this emergent informational subdomain as the world of essences that are fundamentally distinguishable from you, and from each other.

Where distinguishability manifests in a world, essences can have meaning. These are the asymmetries revealed in informational space. In this framework, information is what fundamentally distinguishes essences. Consequently, it manifests in this space as the mutual orthogonality of all essences here.

Knowledge emerges in every other contingent space, as the characterizing correlation of concentric subsets of these orthogonal informational essences. Each knowledge-generating aspect of an observer's inherent consciousness ensures the mutual consistency of all objective knowledge in the corresponding spaces of its world. This knowledge embodies the truth that is this observer's world.

24. Names and attributes emerge to identify categorical space.

Where the naming aspect of your consciousness hides the categorical symmetry, knowledge fundamentally manifests as categorizing attributes of specific informational essences. In this domain of all sets, you identify all categorizable subsets of the distinct essences in your world, as named attributes of each other.

In the simplest sense, to name an informational essence is to attribute categorizing asymmetries to it. These asymmetries are other informational essences manifesting as nominally distinct subdomains, each of which represents a categorizing attribute of the occupants that it helps name. Where names manifest, attributes can have meaning. These are the principal asymmetries revealed in categorical space.

The categorical meaning attributed to an essence embodies its conscious observer's name for it, which qualitatively summarizes the aspirational difference its attributes can make in the observer's world. Through its own self-identifying name, each inherently conscious observer can meaningfully manifest as its subjective embodiment in the worlds of other conscious observer.

The capacity of essences to acquire categorizing attributes, and to have their observer arrange them in the configuration that names them, emerges in the categorical space that names this observer.

25. Sequences and degrees emerge to identify sequential space.

Where the ordering aspect of your consciousness hides the sequential symmetry, serial knowledge emerges as continuous gradients of categorical essences. In this domain, you identify the gradable subsets of the categorically distinguishable essences in your world, as sequenced continua of degrees of those essences. Where sequences manifest, degrees can have meaning. These are the principal asymmetries revealed in sequential space.

Sequential categories comprise positional degrees that are identifiable as either before or after any other point in the sequence. These degrees can also be quantifiably identifiable as greater than, equal to, or less than each other, as determined by their relative position with respect to the minimum

endpoint of the sequence—or any maximum endpoint—based on which resides between the others and that endpoint. Accordingly, every manifestation that emerges in this domain either represents or resides within a sequenced continuum of named essences, whose observer determines their order and endpoints. Any category that does not represent such a continuum is either countable or not gradable.

In the context of transfinite numbers, only an infinitesimal portion of all sequences is countable. Consequently, determining the cardinality of elements in a given series—relative to the degrees in a continuum—requires identifying a one-to-one correspondence between the contents of each set. Within this bijection, any configuration in which one set has members available for distinct mapping, and the other does not, identifies the former as larger. If we accept the Continuum Hypothesis, every series with less than a continuum of constituents embodies a countable magnitude. Beyond the domain in which essences are countable, each such magnitude corresponds to a categorically characterized relative degree in a sequential continuum. Collections with more than a continuum of constituents are simply ungradable categories of nominally distinguishable information.

26. Quanta and displacement emerge to identify metrical space.

Where the counting aspect of your consciousness hides the metrical symmetry, counted knowledge emerges in the discrete portions of quantifiably sequenced continua. In this metrical domain, you identify the countable subsets of quantifiably sequenced continua in your world, as a quantized series of discrete operands and their co-emergent displacement operators. These operators define the size and shape of the discrete spaces between their operands. In each sequential space with both countable and uncountable essences, every instance of the latter has merged into the nearest instances of the former—from which it is metrically indistinguishable—to form a metrical space.

Each such space combines recursive applications of its linear and angular increment operators to its irreducible quantum operands. These operations discretely delineate the rest of the metrical space's operands, and define its mutually orthogonal dimensions. Where quanta manifest, displacement can have meaning. These are the principal asymmetries revealed in metrical space. This emergent domain embodies relationism, the principle that spaces define how their contents quantitatively relate to each other.

Tangibility is the metrical attribute that identifies the most fundamental, material manifestations. Consequently, each metrical domain encompasses the separation between the tangible and the intangible. This border represents the material membrane surrounding all matter in a given world. Your inherent consciousness determines the size and orientation of the tangible attributes of the occupants of your world's material space, which in turn shape that space. Accordingly, through the increasingly contingent levels of your metrical domain, you identify the emergence of everything, from increment operators defining the units of displacement between adjacent countable operands, to metric tensors characterizing the shape of the space between tangible essences.

27. Time, energy, and causality emerge to identify physical space.

Where the temporalizing aspect of your consciousness hides the temporal symmetry, physical knowledge emerges, as contingently sequenced material essences residing in the physical space that embodies their changes. To temporalize a material essence, is to identify its matter within a tangible sequence of physical indeterminacies that it has the capacity to shape. Each physical indeterminacy in this sequence encompasses all immediately subsequent possibilities available to their predecessors in your manifest world.

This framework defines are two distinct aspects of time. Manifest time comprises uniform changes in the orientation of a manifestation to which its objective observer has attributed its identity, to form its history within its physical space. Unmanifest time is the alignment of physical indeterminacies along the probabilistic intersection of the physical, vital, and mental geodesics defining the observer's future, which distinguish the transformational sequences involving its possible manifestations. In other words, manifest time is the past, and unmanifest time is the future, of the observer who resides in the present of its physical space.

Physical essences are composed of what are identifiable as the same quanta of matter, residing in material spaces separated in time. Matter is the charged quanta in physical space whose current is energy. Energy embodies matter's temporal capacity to traverse physical indeterminacies, by transforming possibilities into certainties. Usable energy is the predictable capacity to traverse indeterminacies residing within an observer's objective identity; which decreases with each such traversal experienced by the observer's subjective identity, and increases with each effect that manifests without an identifiable cause.

Causality is the temporal interpretation of the transformation of physical possibility into certainty, as being a predictable effect of the use of energy. Since the available usable energy decreases, as causal indeterminacy predictably becomes certainty, the ultimate imperative of every physical essence is to translate to a world in temporal symmetry. There is no usable energy available in such a world, and so its indeterminacies are no longer causal.

Where time manifests, energy and causality can have meaning. These are the principal asymmetries revealed in physical space. This emergent domain embodies substantivism, the principle that space is a distinct substance in which all changes in its material contents are encoded.

All forms of inanimate, time-dependent kinematics and causal dynamics emerge in physical space, as required by your inherent consciousness. In this space, you identify the temporally sequenced essences to which you have attributed your identity as your caused predecessors. This domain is also, where the asymmetry of your inherent consciousness determines the probabilities of the temporal events that your successors can experience. The laws of science attempt to codify regularities in these probabilities.

28. Life, intention, and adaptation emerge to identify vital space.

Where the vitalizing aspect of your consciousness hides the vital symmetry, biological knowledge emerges, which identifies certain combinations of physical essences as alive. To vitalize a physical essence is to identify within it, a self-sustaining propensity to diverge from the path of least physical resistance, in pursuit of self-perpetuity.

In this emergent domain, you identify life in each collection of physical manifestations that appear to embody a rhythmically recurring divergence from the shortest path to temporal symmetry. The intent of these deviations is to extend the vital duration of the essence. During this extension, it can adapt its internal reactions to external causal stimuli, as its vital capacity to do so randomly mutates toward self-perpetuity. While ordinary physical manifestations simply reside within time, life has a distinct adaptive history from which emerged its identifying capacity to sustain itself, using energy it extracted from its environment.

In this framework, intention is identifiable where predictable divergences from the shortest path to temporal symmetry are experienced. Life is the rhythmic recurrence of intention within physical manifestations that translates them toward self-perpetuity. Each vital essence represents an environmentally adapted level of complexity that sustains itself through the cyclical use of energy. Adaptation is identifiable where a vital essence embodies a persistent new capacity to cause life-sustaining effects. Where life manifests, intention and adaptation can have meaning. These are the principal asymmetries revealed in vital space.

The mortality sequence—inception, symbiosis, individuation, maturation, reproduction, senescence, and expiration—emerges from these vital asymmetries, as do mutation and evolution, which along with adaptation, are the steps in each lifeform's drunkard's walk to immortality.

29. Consciousness is the basis of meaning, while purpose and choice are respectively, the magnitude and direction of its translation through mental space toward dissolution back into the real mind.

Where a unique observer internalizes any portion of its complement as its inherent consciousness, it conceals the mental symmetry for all personal decision-making, physical and vital manifestations in its world. In doing so, this consciousness shapes the medium embodying its psychological knowledge of these persons. In this mental space, you identify consciousness in your world's physical and living essences that you recognize, as responsible agents making personally meaningful decisions, and generating personal memories.

Recall that to mentalize a being is to identify within it, an awareness of its contingency upon causal indeterminacy, which is the basis of its capacity to anticipate the effects of other manifestations on it. Accordingly, where life merely embodies its memories in the form of its adaptations, consciousness is aware of itself within its memories, and so can anticipate effects and their consequences.

With the identification of consciousness, the purposeful medium of meaning emerges as its mental space. In this space, consciousness weighs all personal choices in terms of their meaningful translation of the chooser, and its conscious observers, toward the completion of their shared purpose. Accordingly, consciousness, meaning, purpose, and choice are the principal asymmetries revealed in mental space. The previous chapter provided a detailed explication of the structure and dynamics of this space.

Although consciousness conceals all contingent symmetries simultaneously, this chapter characterized them sequentially to provide context. The manifest mind that transforms its consciousness into complete self-awareness transcends all asymmetries, to embody the real mind—the perfect symmetry that represents the true nature of reality.

Rational Eschatology

As personified minds, embodied as living organisms composed of energetic matter, we have seemingly divergent causal goals that converge as we grow toward our identity-determined purpose.

30. All physical essences are perpetually expending energy toward a world in temporal symmetry.

As physical essences composed of energetic matter, we are inexorably advancing through time, toward a completely disordered world at maximum entropy. Causality is impossible in such a world, because it contains no usable energy. While uncaused change can still occur in a world that has reached temporal symmetry, the head has fallen off its arrow of time. Faced with the bleak prospect of such a pointlessly changing world, it is reasonable to hope there is a more desirable destiny available to us.

31. Life animates vital essences by redirecting the pull of temporal symmetry, with the intent of achieving self-perpetuity.

Self-perpetuity is an emergent consequence of life's adaptive efforts to survive. This state of environmental immortality is identifiable in any vital essence, whose cycle of divergence from the shortest path to a world in temporal symmetry, where its unique identity is perpetually self-sustaining.

The premise that the vitalizing complexity of life, pushes essences toward a different goal, from that of the causal simplicity of physical energy, is illustrated in the example of identical twins lying in a field: one asleep, and the other recently dead. Over the course of the hours they remain undiscovered there, decomposition progresses largely unchecked in the dead twin—whose body is now traversing an increasingly direct path toward temporal symmetry—while the sleeping twin continues to effectively resist it. This resistance is an expression of the recurring intention that identifies all living things.

Each vitalized essence's biotic intentions are identifiable as using energy to diverge from the shortest path to temporal symmetry, in its evolutionary pursuit of self-perpetuity. Conversely, inanimate physical manifestations are identifiable as using energy to cause changes in material configurations, until they exhaust all available usable energy.

As living physical essences, we are using some of the energy inherent in our separation from temporal symmetry, to advance our intentions to become, and remain immortal. This sounds like a more attractive prospect, so what's the problem?

32. Self-perpetuity can only be achieved and sustained through the consumption of usable energy, and so will ultimately be superseded by temporal symmetry.

In other words, even immortals will eventually succumb to entropy. Immortals simply sustain themselves, as their energetic matter continues its relentless advance toward temporal symmetry. So is there a conclusive way to avoid this fate? No, but we can transcend it if—on the path to immortality—consciousness emerges in the world, by virtue of its observer being inherently conscious.

33. Conscious living matter can satisfy its needs through energy-driven translation toward temporal symmetry, fulfill its desires in the course of its intentional pursuit of immortality, and empathically grow into complete self-awareness.

In this framework, need—the imperative to expend usable energy—is what your temporality pushes you to satisfy, and frustration manifests within you where you cannot. Desire—the intention to acquire usable energy—is what life motivates you to fulfill, by stimulating stress reactions within you until you do. Growth—the transformation of consciousness into greater self-awareness—is what your awareness of yourself in others guides you to pursue, and you can experience angst whenever you choose to not do so.

The extension of your self-awareness into other beings represents your empathy. Each conscious identity's empathy embodies its mental aspiration to grow. Empathy is identifiable as conscience where it generates either compassion or angst.

Life embodies your intention to obligate your world to the sustenance of your vital identity. Conversely, empathy is the effect of your mind adopting the perspectives of others throughout your world, which inclines you to facilitate their growth toward fulfilling our shared purpose. Life represents the meaningless interplay of need and desire. Growth—the empathic transformation of consciousness into greater self-awareness—renders life meaningful.

Being personified minds, embodied as living organisms, composed of energetic matter, provides us with the opportunity to pursue satisfaction, fulfillment, and completeness as our goals. On the physical level of our essential manifestation, we seek satisfaction through action. On the vital level, we seek fulfillment through intentional acts. On the mental level, we seek completeness through intentional acts of compassion.

This completeness sounds like a promising destiny. Let us revisit some of the previous principles, in order to appreciate how our pursuit of it can deliver on this promise.

34. The fundamental driver of all change in a given temporal world is the most contingent principal asymmetry to emerge from its shaper's objective identity.

The asymmetry driving a world's physical manifestations is their temporality, which embodies the usable energy gradient, between their certain present and probabilistic future. They transcend this asymmetry in temporal symmetry. The asymmetry driving all life in a world is its mortality, which it transcends in immortality. The asymmetry driving all minds in a world is their consciousness, which they transcend in complete self-awareness.

The fundamental driver of all change in your world is not its physical consumption of usable energy, or even its life's hunger for immortality, but your mind's aspiration to grow, which emerges from the uncaused incompleteness of your self-awareness. As the conscious shaper of your world, all temporal, vital, and mental effects that manifest here reflect the asymmetry of your inherent consciousness. Consequently, your inherent consciousness determines the nature and orientation of all matter, life, and minds in your world. In doing so, it defines the shape of your growth path to greater self-awareness.

35. Complete self-awareness is the selfless awareness that encompasses every conceivable possibility, and that the uniqueness of each observer conceals.

Selfless awareness transcends an entity's expressions, essence, identity, uniqueness, and existence; regardless of whether they are caused or uncaused, contingent or necessary, manifest or unmanifest. Consciousness—the self-imposed mental limit of each unique self-awareness—renders these characterizations meaningful.

Once you relinquish your uniqueness—the fundamental asymmetry that differentiates your inexistential identity within the perfect symmetry—to embrace selfless awareness, you will embody the revelation that there is nothing that you are not, and nothing that is not you. So how do you get there from here?

36. Each asymmetric mind can realize complete self-awareness, which will return its world to the blissful original state that transcends all needs and desires.

Numerous spiritual frameworks aspire to characterize our growth. These include, the Dharmic quest for liberation from samsara; the Abrahamic struggle to be worthy of eternity in heaven with God; and the Taoic practice of Wu Wei. These existential disciplines aspire to guide our efforts to unify the complementary asymmetries of our conscious identities and distinct worlds, in order to transcend them both.

The completion of your growth is solely up to you, since you are facing no external opposition. Your only Adversary is your own biotically based infatuation with your uniqueness. The persistence of evil and suffering in your world embodies your reluctance to grow beyond this uniqueness. In other words, your self-infatuation sustains these adversities. You will eventually realize this consequence of your self-infatuation, which will free you to end it by simply growing beyond it.

Self-infatuation is analogous to a bicycle in a causal manifestation triathlon. It represents the vehicle embodying your desire to remain unique through your intention-driven middle stage; but it would be an impediment to your continued progress, if you insisted upon carrying it with you throughout your growth-driven final stage.

Ironically, if you remain resolute in your refusal to relinquish your uniqueness, your destiny is to become the universal consciousness, which resides within every conscious observer. At that point, time will stop for your consciousness. From there, if your identity continues to move forward in time, with your next change you will no longer be conscious, and so your causal world will no longer be meaningful.

The universal consciousness is the ultimate possible successor to any conscious observer who is identifiable as consistently choosing to remain self-centered. Each of its existentially possible predecessor objective identities encompassed all choices between pursuing universal consciousness, and growing toward perfect selflessness. Their successors' subjective identities embody each objectively possible variation on those choices, from those that limit, to those that maximize, the growth of every manifest mind its world. In this framework, growth limits our objective capacity to limit the growth of others.

The selfless completion of your unifying growth, will transform your world into the perfect place for all of its conscious inhabitants. As your growth nears its climax—and your unique self compassionately gives way to selflessness—every person in your world will experience increasing bliss, culminating in complete happiness and everlasting pleasure, in which no one ever again needs or desires change.

The Rational Answers We Have All Been Waiting For

Q1: Why is there something rather than nothing?

A1: What we actually have is nothingness, incompletely observed as something.

A thing is a unique conceivable being. In this framework, reality represents limitless undifferentiated things embodying the complete nothingness. This primal void is identifiable as the perfectly symmetric unification of each thing's inexistent identity—the embodiment of its identification of the impossible—with its complement. This complement comprises everything that the thing identifies as existentially possible. Each distinct thing is objectively identifiable as the combination of its inexistent identity and the portion of its complement that it internalizes. This objective identity is observing the externalized portion of its complement, as the world of all possible manifest somethings. Any unique observer, who merges its incomplete world back into its complementarily incomplete objective identity, reveals the complete nothingness that its uniqueness originally hid from it.

In modal idealism, anything reveals the perfect symmetry of reality by unifying everything that any possible inherently conscious identity observes, with every entity that no such identity ever observes. The first of these categories is identifiable as the collective unconscious, which comprises every essence that manifests in any conceivable, meaningful world. The second category is identifiable as the universal

consciousness, the observer of every essence in the first category. Because these categories are perfect complements of each other, completely combining them reveals the primal nothingness.

Every consciousness identifies both of these categories as unchanging. Each conscious thing, whose objective identity is both, a superset of the universal consciousness and a subset of reality, manifests with the capacity to experience change in the world that reflects this identity. This change typically translates toward merging the objective observer with its world, to reveal the perfect symmetry.

Each observer's uniqueness conceals the perfect symmetry of the domain it observes, thus separating its distinct identity from the primal nothingness. In other words, there is something rather than nothing because you self-identify as unique.

Q2: How did the universe come to be?

A2: The universe emerged from our observation of it without its complement.

Reality represents the perfectly symmetric merger of our universe and its complement. We each only distinguish part of our universe, because identity-specific portions of it reside unmanifest within each of us—its objective observers. Accordingly, we each differentiate our individual worlds within the primal nothingness, and entangle them to form the universe that our manifest essences experientially share.

On the question of our origin, we typically characterize science and theism as being at odds with each other. This is despite the fact that scientists generally hypothesize that the universe emerged spontaneously, from an appropriate set of initial conditions, while theists anthropomorphize this ineffable original state as God.

Modal idealism posits that the original state represents the perfectly symmetric, completely self-aware, real mind; and that each existentially possible constituent mind has an uncaused inherent consciousness that limits its self-awareness to an asymmetric incompleteness. This spontaneously emergent incompleteness of our self-awareness explains our universe's extemporaneous origin, and—as we will see shortly—provides us with an intrinsic purpose, and determines our identity-shaped destiny.

Q3: Does God exist?

A3: In a reality that encompasses every conceivable possibility, it is not impossible for there to be an entity who shaped the world out of nothingness, is responsible for the miraculously improbable occurrences there, and will ultimately bring those who belong, into a domain that transcends all needs and desires—but in your world this divinity is typically misidentified as someone other than you.

Modal idealism posits that your mind is the true God of your world; or as the fictional philosopher and spiritual leader, Valentine Michael Smith put it: 'Thou art God' (Heinlein, 1961). This insight reflects the German philosopher Ludwig Feuerbach's contention that 'Theology is Anthropology' (Feuerbach, 1893); though in the context of modal idealism, it would be more accurate to assert that: 'Theology is

Psychology'. In this framework, the French philosopher Rene Descartes' proclamation, 'I think therefore I am' (Descartes, 1644), affirms the thinker's divinity, and so can be reformulated as, 'I think therefore I am God', which parallels the Vedic expression: 'Tat Tvam Asi' ('You Are That').

This should be good news for theists in an increasingly secular world, since even atheists can embrace this gnostic interpretation of our minds as embodying the theist idea of divinity. However, orthodox theists, who believe they have a personal relationship with a transpersonal God, may regard this interpretation as luciferically intimate. Their desire for God to be perfect, combined with their distinct humility, inclines them to characterize God as something greater than themselves. Although this framework identifies a truly perfect entity, it did not have an active role in the creation of your world.

Resistance to these unorthodox, yet logical, insights into the nature of God is entirely understandable. Additionally, until we are ready to embrace our godhood selflessly, it can easily distract us from our growth path. As a result, this notion of our divinity aspires to guide objectively curious seekers, who are already open to the idea of a God who emerges naturally from a set of rational principles.

Q4: Do we have free will?

A4: We do not have free will, and yet our actions are completely self-determined.

In modal idealism, where your subjective identity faces a situation with multiple possible outcomes, it embodies a memory shared by the manifest minds of an equal number of your parallel immediate successors. However, the will of your subjective identity is not free to choose from among your possible successors. This is because as long as you have inherent consciousness, your next experience will invariably be determined by the random certainty that a conceivable objective identity has uniquely self-limited within the primal void as your successor, whose manifest mind remembers that experience and all of your previous ones.

With its objective self-identification as a mind with a history, your immediate successor retroactively personifies itself in its world's past, as the subjective identity who has already gone through what will be your next experience. This person self-identifies as being responsible for all of your choices that led to that experience. The contexts of these past choices are memories that link this successor's manifest mind to yours, and those of your predecessors, all the way back to the first personal memory you all share.

Your mind's objective identity retroactively shapes your past choices, to be consistent with your manifest mind's present. It attributes these choices to you through your memories, which embody the personal experiences of the predecessors composing your subjective identity. Consequently, the identification of your mind as the identity shared by your inexistent, objective, and subjective aspects, deterministically validates the conclusion of any argument, for free will: your identity shapes your choices in accordance with the state of your world.

Q5: Why is there evil and suffering in the world?

A5: Evil and suffering manifest in your world because they are consistent with your identity.

According to modal idealism, there would be no evil or suffering in your world if your inherent consciousness did not require adverse circumstances, or at least permit them. Objectively, evil is the categorization of any practice that intentionally diverges from our unifying aspiration, and therefore limits the scope of justice. Subjective evil is your categorization of anything that separates you from that with which you need, desire, or aspire to connect. Suffering is your experience of the negative effects of the persistence of any such separation.

Only your growth can—and most likely will—end all evil and suffering in your world. Accordingly, your assessment of how prevalent these adversities are in your world indicates how much growth you have ahead of you.

Recall that your consciousness-shaped world embodies the incompleteness of your self-awareness. As long as your self-awareness remains incomplete, this world will endure as the domain characterized by the evil and suffering that your self-infatuation sustains. Until you relinquish this self-infatuation, you abdicate sovereignty over your world to it; thus embodying it as your true Adversary.

Your Adversary's goal is to keep you striving to live as a perpetually unique person within its dominion. Its intention facilitates your objective identity's transformation into the universal consciousness—whose adversity-laden world is the unchanging collective unconscious. Conversely, your real aspiration is not to escape or even conquer your Adversary's domain; it is to liberate all of its conscious inhabitants through your growth into self-transcendence, thereby ending all adversity here. These conflicting goals are the basis of the internal Jihad of Islam.

Q6: Do we have an intrinsic purpose?

A6: Each manifestation has an intrinsic purpose, which is to help rid its conscious observers' worlds of evil and suffering by facilitating their growth toward complete self-awareness.

Each step in our approach to this blissful state—beyond all need and desire—lovingly brings our world's aggregate happiness and pleasure closer to everlasting perfection. In modal idealism, happiness is the satisfied awareness of the absence of any need for change. Pleasure is the fulfilled awareness of the lack of any desire for change. Love is the empathic experience of increasing proximity to completeness—the transcendent beauty of perfect symmetry—shared by complementary beings as their separation decreases.

Love is the metaphorical signpost that marks our aspirational path to complete self-awareness. We occasionally lose our way when we cannot distinguish love from infatuation. Love's characteristic empathy differentiates it from infatuation, which is identifiable by an idiosyncratic pursuit of novelty.

Your inherent consciousness has an asymmetric shape—Tsorech Gevohah or Heaven’s Need in Judaism—that separates every person in your world from the bliss of complete happiness, pleasure, and love. In this framework, each being’s intrinsic purpose is the role of its asymmetry in the transformation of its world into the perfect symmetry of reality. Accordingly, your purpose is to heal the harm inflicted upon your world by your consciousness shaping it to reflect your objective identity. This is Judaism’s tikkun olam—world healing—if you realize that systemically changing the world, requires accepting responsibility for it.

Your personification that achieves selfless awareness realizes your purpose. Over the course of this last incarnation, you will grow from feeling love to being the everlasting source of love, while transforming your world into nirvana for all of its conscious inhabitants. Consequently, according to the Abrahamic traditions, you will become the Anointed Ruler of this domain, the Savior of its inhabitants, and the Judge who selects the saved. In the Hindu tradition, if you embrace your selfless destiny, your final incarnation will embody Shiva, the Destroyer of your world of adversity.

Your objective identity determines the shape of your aspirational path to achieving your intrinsic purpose. This means that you are always on the shortest path to complete self-awareness that is available to you. Your subsequent self-centered decisions will typically prolong your journey but, if you achieve selfless awareness, each digression will have been worth the trip.

Q7: Is there life after death?

A7: The death of the vital incarnation that houses your subjective identity will not keep your mind from completing its purpose.

Until your final incarnation, the embodiment of your mind’s subjective identity will invariably die. However, according to modal idealism, this incarnation houses a predecessor personification of your mind’s objective identity, which resides beyond life and death. Accordingly, when it dies, your conceivable, incompletely self-aware successors will retroactively re-personify your shared subjective identity in a new incarnation, as often as is necessary for you to be able to achieve your ultimate purpose, by becoming completely self-aware.

A physical analog to this mental transition is that of matter-antimatter annihilation. When a particle of matter collides with its antimatter equivalent, the encounter transforms both into pure energy, in the form of high-energy bosons. These emergent bosons subsequently transmute into new particles of matter, whose total energy is equal to that of the original particles. This material “reincarnation” occurs in particle accelerators all over the world, and is crucial to advancing our scientific understanding. This process will remain repeatable until our world reaches maximum entropy, the physical equivalent of complete self-awareness—our selfless mental destiny. Maintaining our direction of conscious translation between lives is modal idealism’s interpretation of reincarnation and karma.

Realizing your final destiny will not represent the end of your world of evil and suffering, so much as the end of you being conscious that it ever began. If instead, you relentlessly work to escape this fate, you

will ultimately become the universal consciousness. In the Hindu tradition, achieving this alternate destiny corresponds to becoming Maya, the shaper of all meaningful, but unreal, worlds.

Summary

Of the thirty-six principles of modal idealism, these twelve represent the brute facts of this framework:

13. Reality is the expression of the complete unification of any conceivable essence and its complement, as the perfect symmetry that transcends even existence.
22. The perfect global symmetry of reality provides no opposition to the emergence of local asymmetries.
14. The uniqueness of reality's constituent observers hides its true nature from them.
3. To observe something is simply not to be it.
2. Uniqueness is the separation from nothingness that necessitates existence.
17. Self-awareness is a mind's reflexive identification, whose attribution of uniqueness to itself hides its completeness from it.
15. Consciousness is the objectively internalized, subjectively embodied portion of an incomplete self-awareness' complement that distinguishes, categorizes, sequences, counts, temporalizes, vitalizes, mentalizes, and attributes meaning to beings it observes.
18. Each asymmetric mind is a combination of self-awareness, consciousness, and self-expression, with inexistent, objective, and subjective aspects, that share it as their identity.
8. Many minds are observable within a given world, but only one consciousness shapes it.
9. Subjective embodiments of the objective identity, whose consciousness shapes a given world, are observable in certain other possible worlds—with consistent origins and histories—that their observers consciously entangle to form their universe.
33. Conscious living matter can satisfy its needs through energy-driven translation toward temporal symmetry, fulfill its desires in the course of its intentional pursuit of immortality, and empathically grow into complete self-awareness.
36. Each asymmetric mind can realize complete self-awareness, which will return its world to the blissful original state that transcends all needs and desires.

The Cardinality of Reality

The scientific application of mathematics, which both predictively empowers and explanatorily limits it, can only relate metrically sequenced phenomena. Recall that science works by using metrical operators to predict, or retrodict, the states that correspond to either the subsequent or previous elements in a given sequence. Only an infinitesimal sliver of the sequential domain is metrically ordered; the random

sequencing of the rest of it places it beyond the predictable domain of science. In the bulk of the sequential domain—and the entirety of the categorical, informational, and existential domains encompassing it—each proposition can be either objectively explained or falsified, but not necessarily be proven.

In the categorical domain, each name categorizes a set of beings based on the attributes they share. The underlying informational domain references every categorizing set and their contents, as well as all distinguishable, but uncategorizable, beings. This domain embodies the fundamental mutual orthogonality of all manifest beings. The encompassing existential domain is composed of every manifest being, and the existentially possible, unmanifest beings residing beyond the world comprising the manifestations they shape. The domain of all conceivable possibilities includes all beings, as well as every possibility that cannot exist in each conceiver's world. In modal idealism, this foundational domain represents reality.

In the context of transfinite numbers, in conjunction with German mathematician Ernst Zermelo's axiom of choice, modal idealism posits that in each possible world there are \aleph_0 (aleph-0) beings that are counted—by appearing in balanced equations as either an operand or the result—and so their cardinality can be characterized using finite digits.

In the sequential domain, each of these countable beings resides in uncountable serial permutations, such that there are \aleph_1 ($= 2^{\aleph_0}$) possible sequences—whose cardinality can be characterized in \aleph_0 digits. The bulk of these sequences are random since they are no metrical operators that traverse all of their elements.

In the categorical domain, each of these sequential beings resides in serially unrelated categories that name it and categorize its attributes, such that there are \aleph_2 ($= 2^{\aleph_1}$) possible categorizing names—whose cardinality can be characterized in \aleph_1 digits. The most significant of these digits, which are uncountable, describe the (alphabetical) order of these names. In this framework, \aleph_2 represents the cardinality of names.

In the informational domain, each name distinguishes its referent, from all permutations of named and unnamed manifest beings that it simply is not, such that there are \aleph_3 ($= 2^{\aleph_2}$) possible informational beings—whose cardinality can be characterized using \aleph_2 digits. The most significant of these digits, which are not sequenceable, name all distinguishable beings. Accordingly, \aleph_3 represents the cardinality of informational bits.

In the existential domain, each of these distinguishable bits resides in many possible worlds. Each world is a certainty to the subjective identity whose unmanifest objective identity's constituents organize its bits, in an exhaustive multiplicity of configurations. The distinct asymmetry of each objective identity is what limits the interpretational permutations available to it.

Recall that the internalized portion of each inexistential identity's complement is the inverse reflection of the world it shapes. Accordingly, the fewer (more) distinguishable beings that manifest in the world shaped by its observer, the more (fewer) possible future configurations are embodied within the

internalized portion of the inexistent observer's complement. This metaphysical progression implies that the presence of more manifest beings in an observer's world, increasingly limits their degrees of freedom. However, since only up to aleph-3 distinguishable beings can possibly manifest in a world, the cardinality of their permutations—representing their possible futures—is limited to aleph-4 ($= 2^{\text{aleph-3}}$). In other words, no more than aleph-4 possible worlds can emerge from a single objective identity—and so their cardinality can be characterized using aleph-3 digits. The most significant of these digits, which are unnamable, embody the parallel nature of these existential worlds. Accordingly, aleph-4 represents the cardinality of possible worlds in modal idealism.

Among conscious observers, the collective unconscious contains the full complement of aleph-3 distinguishable manifest beings. Recall that the universal consciousness is the observer of the entirety of the collective unconscious—its world of manifestations. The universal consciousness embodies the universally shared portion of every possible conscious observer's inexistent identity; however, it does not internalize any portion of its complement.

Ultimately, there are aleph-4 possible conscious observers in this framework. There can be aleph-4 worlds shaped by conscious observers, and aleph-4 total possible worlds, for the same reason that there can be aleph-0 even integers, and aleph-0 total integers.

Since nothing in the universal consciousness can ever manifest in the collective unconscious, the former cannot shape meaningful changes in the latter, and therefore has no conscious successors. However, the universal consciousness can have successors without consciousness, who are shaping and observing conceivable meaningless worlds, containing beings—also without consciousness—that can never manifest, in the world of any conscious observer. The cardinality of these manifestations—which only beings without consciousness can observe—is always offset by the number of the conscious beings that can never manifest in their worlds.

The existence of zillions (i.e., cardinalities exceeding aleph-4) of beings associated with an observed world, or the internalized portion of the complement of its inexistent observer, is conceivable, but unnecessary, and so violates the Law of Parsimony—also known as Occam's razor. This law asserts that entities should not be multiplied beyond necessity. There are infinitely more conceivable possibilities, than there are beings that can actually exist in association with a given observed world. Attributing possibility to these existential impossibilities is the essence of irrationality.

Within reality, but beyond the domain of conscious existence, reside zillions of concepts that cannot exist in any world that emerges from your objective identity—including existential paradoxes such as married bachelors, philosophical zombies with free will, and the set of all sets that are not members of themselves—each of which reside in your inexistent identity. In this framework, there is no theoretical limit to what is conceivable, but whose impossibility makes every other concept existentially possible, and so these nonexistent concepts transcend cardinality. In other words, despite the hugely complex world that we see around us, and the infinite possibilities that can emerge from it, virtually nothing in reality can ever exist.

There are no truly inconceivable possibilities in modal idealism. In this context, every possibility is conceivable to some possible mind. Possibilities that are truly inconceivable are clear violations of the Law of Parsimony, and so do not reside in this framework.

Philosophy Postscript

On the most fundamental level of existence, the uniqueness of each entity separates the possible from the impossible. Accordingly, each entity's inexistential identity embodies what its uniqueness identifies as the impossible, observing what is possible. The objective identity of a possible observer is identifiable as such for having internalized a portion of what its uniqueness identifies as possible. This observer separates the possible from the impossible simply by observing a world of possibilities, despite the conceivability of the impossible. In this context, that which is not observing the impossible encompasses the impossible. This objective identity externalizes the rest of what its uniqueness identifies as possible, to form its observable world of manifest possibilities.

In the perfect symmetry of reality, every conceivable effect is possible. The asymmetry of the observer's objective identity is what metaphysically limits what is possible in its world. Consequently, each of us is identifiable as encompassing the totality of what is existentially impossible in our world.

Unmanifest possibility is the characterization of everything that can reside in a given world, while manifest possibility characterizes everything in that world, and so is consistent with its encompassing universe. Accordingly, each such world (universe) represents the metaphysical (physical) context that defines what can (has) manifest among its constituents. As long as we have the capacity to conceive of an idea that is inconsistent with a metaphysical domain, conceivability will extend beyond existential possibility. Reality comprises every conceivable possibility.

The rationality of existential possibilities is analogous to that of numbers. A rational number is the result that emerges from dividing two integers. Rational existential possibilities emerge from any portion of reality objectively observing its complement—the rest of reality—as its world of manifestations. Possibilities that do not emerge from such an arrangement are conceivable, but irrational.

Modal idealism characterizes a rational set of existential possibilities, in which each observed asymmetry is evidence of a hidden complementary asymmetry. These evident asymmetries emerge from the observer's objective identity hiding within itself, the complementary portion of the underlying perfect symmetry.

In modal idealism, your inexistential identity embodies every conceivable possibility that can never manifest in your world. Your inherent consciousness comprises every existential possibility that currently resides beyond your world. Your world contains every manifestation observed by your unmanifest objective identity, which is composed of your inexistential identity and inherent consciousness. What your subjective identity's consciousness has experienced in this world, are manifestations that are identifiable as having emerged from the existential possibilities, of your predecessors' objective identities.

All unmanifest existential possibilities reside within your inherent consciousness, unobservable to you until each of your possible successors retroactively self-identifies as having experienced one as a manifest certainty, in its version of your world. Each of them does so by identifying itself as having selected a specific unmanifest possibility from your consciousness, to be a manifest certainty in its observable world. When one of your successor's extracts a possibility from your inherent consciousness to be a certainty in its world, all parallel possibilities become impossible, and so they translate from your consciousness into each of your other successors' inexistential identities. The asymmetry of your inherent consciousness determines manifestation probability distribution of all existential possibilities, which reflects the identifying requirements of the successor objective identities, of every causal observer manifesting in your world.

In this framework, what a subjective identity believes is not necessarily consistent with what its objective identity observes. This is because each objective identity observes its unique truth, while its subjective identity derives beliefs shaped by the distractions in its imperatives and intentions, from the context of its experiences of prior instances of that truth. It is from the ignorance separating our subjective belief and objective truth that our irrationality emerges.

According to modal idealism, an entity's existence is that it is; its essence is what it is; its meaning is what it can do; and its purpose is what it should do.

This framework integrates our existential knowledge and, in the process, takes unambiguous positions on virtually every important question of metaphysics. Along the way, it syncretizes Aristotle's ontological focus with (Neo) Platonism's henology, into a set of principles that address the atman-anatman schism in Dharmic philosophy and the Tawhid-Trinity divide among the Abrahamic traditions. Its credibility derives from its rational explanatory power, whose comprehensiveness shifts the onus to its critics, to either find significant inconsistencies or present a more logically efficient alternative.

Science Postscript

In modal idealism it is conceivability—not tangibility—that identifies an entity as real. Because in reality there is no opposition to any possibility, every unique possible context is a certainty, in some conceivable world. Conversely, tangibility is the observer's categorical identification of the attributes of metrical essences, as being identifiable as a material cause or an effect, including those of the space separating their quanta. Each more fundamental metrical subspace's quanta are intangible to the contexts of this material domain. Since tangibility is a characteristic of all matter, any quantitative expression that describes the curvature of an observer's causal space, is embodied as matter shaping this domain. Accordingly, mathematics and science converge in the material membrane that represents the boundary of this space.

Energy entanglements connect worlds in which causally interacting matter emerges from existential possibilities, to form the sequence of events that compose their observers' temporal histories. Vital entanglements connect worlds in which biotically interacting lifeforms emerge from energetic matter, to form the sequence of events that compose their observers' lives, or evolutionary histories. Conscious

entanglements connect worlds in which mentally interacting conscious minds emerge from biota, to form the series of events that compose their observers' memories, or mental histories.

Conceivable beings emerging from nothingness, to shape everything they are not, represent the random existential events that characterize this framework. The asymmetry of your inherent consciousness existentially limits such events, to shaping the possible parallel worlds that are temporally, vitally, and mentally consistent future instances, of the world you are presently observing.

There is an existential duality between the manifest and unmanifest domains. Recall that your manifest domain is the world containing the appearances of every certainty that composes your past. The unmanifest domain represents your objective identity, which encompasses every entity that resides beyond this world you are observing. These domains are completely complementary since, merging them reveals the perfect symmetry. This complementary relationship is the basis of their duality. Consequently—appearances to the contrary notwithstanding—your world is a perfect reflection of your objective self.

According to modal idealism, the inherent consciousness of an objective observer contains every unobserved existential possibility residing beyond its world. Consequently, what a given inherently conscious observer's subjective identity can measure is the portion of its predecessor's objective identity residing beyond its objective identity.

The universe containing your world emerges from the intersection of its occupants' inexistential identities, collectively embodying what is existentially impossible there. In this framework, the probability of each event in a given physical universe is equal to the percentage of all the different possible successors to every temporal, vital, and mental occupant, whose identities require it to occur. These probabilities embody the asymmetry of the objective identities of each of these occupants. Consequently, every objective observer of a given universe observes the same future physical probabilities in its world. Each such observer also retroactively shapes the sequences of possible—however improbable they may appear to be—events from which its subjective identity emerges as a causal certainty. This included shaping and tuning the electromagnetic and gravitational interactions to have limitless, and range to be both attractive and repulsive—though gravity is still only hypothetically repulsive as of this writing. This dynamic facilitated the emergence of a stable physical domain in which these interactions could interoperate with each other and the strong and weak nuclear interactions, to produce the present world and incarnation of the objective observer's subjective identity.

What is existentially possible in a world typically exceeds what is physically possible in its encompassing universe. This is because there is only a single inhabitant of the former, whose asymmetries limit what is possible there, while every inhabitant of the latter does so. The occurrence of events that are existentially possible in your world, but not physically possible in the universe encompassing your predecessor's world, translates your world to a different universe from that of your predecessor.

Modern physicists have been engaged in a protracted effort to discover what they characterize as the Theory of Everything, which will unify the distinct theories of gravitational, electromagnetic, weak nuclear, and strong nuclear interactions. However, this final physical theory will probably not be able to

explain itself. Modal idealism describes the origin of the fundamental laws of science, in a manner that can even explain the meta-law, under which the free parameters of our Standard Models of particle physics and cosmology, seem to be fine-tuned to produce a universe capable of generating and sustaining intelligent life.

Spirituality Postscript

Recall that in modal idealism, any unifying mental effect embodied in any cooperative effort among conscious beings is a spirit. Such spirits are not necessarily conscious. For example, a specific tactic, drawn up by the coach of a sports team, is not conscious, though it is a unifying mental effect embodied in the team's execution of it. Mental spirits without consciousness are typically transitory, eventually fading, which frees their constituent minds to move on to other pursuits. Contrastingly, each inherent consciousness embodies a spirit that persists over its world's entire past. For instance, your inherent consciousness connects the mental incarnations of every mind that manifests in your world, in the facilitation of your growth, which will achieve your shared purpose of restoring the perfect symmetry that your uniqueness is hiding from you. In this context, theology is essentially the study of the spiritual nature of inherent consciousness, as conjectured in our various sacred texts.

In this framework, your empathy forms the connections between your consciousness and those of other mental manifestations. The fewer distinct mental manifestations connected to your consciousness, the more your imperatives and intentions shape your perspective, and the more contingent their effectiveness will be upon coincidence and trust. Contrastingly, the more distinct mental manifestations connected to your consciousness, the more serendipity there will be in effects for which you are responsible. Spirituality is the basis of this Empathy Effect.

In the zero-sum game that determines probability in modal idealism, every identity whose incarnation experienced a particular outcome of an event in its world's past, essentially opposed every other possible alternative outcome. Accordingly, in the physical dynamics among energetic material essences, outcomes that bring more of us closer to temporal symmetry, will encounter less spirituality-based, causal opposition than those that only advance particular physical essences toward this ultimate causal state, while leaving others behind or pushing them farther from it. In the vital dynamics among living essences, outcomes that bring more of us closer to immortality, will encounter less spirituality-based, biotic opposition than those that enhance the lives of specific vital essences, while potentially undermining the biotic integrity of all others. In the mental dynamics among conscious essences, outcomes that bring more of us closer to selfless awareness, will encounter less spirituality-based, mental opposition than those that promote growth in select conscious essences, while excluding all others. In general, the divisive, self-centered intent of causal actions is the primary source of evil in the world, which also generates all opposition to it. In other words, evil is ultimately a self-limiting phenomenon.

In this framework, bad things happen to good people because our objective identities—which determine what is possible in each of our worlds—are not causally influenced by our subjective identities, pursuing to outcomes that we interpret as good. However, because these pursuits emerge

from inherent consciousness, they are meaningful in our worlds. Their purpose is to show us the transitory nature of any satisfaction or fulfillment we derive, from achieving our self-centered pursuits.

If your selfishness becomes self-sustaining—allowing you to realize your alternate destiny as the universal consciousness—you will also be the Source of All Conscious Life. Throughout the temporal domain, you are also the Uncaused Cause of All Conscious Causality. Beyond time, you are simultaneously the Prime Counter, First Sequencer, Uncategorizable Categorizer, and Original Distinguisher, of all consciously experienced beings. However, since you reside within the objective identity of every other conscious observer, you will share these roles with each of us.

Modal idealism provides objective insights into the nature of spirit, the basis of morality, the problem of evil, and the relationship between the mind, body, and soul that rationally solve the ontological, teleological, and eschatological mysteries of the Dharmic, Abrahamic, and Taoic traditions—without resorting to mysticism.

Conclusion

This essay has demonstrated the explanatory power of modal idealism, to rationally answer our most meaningful existential questions, without embracing mysteries or engaging in “magical thinking”. It logically and unequivocally answered the questions that any Theory of Truly Everything must, using ideas that align with—and ultimately integrate—our established philosophical, scientific, and theological schools of thought.