

## **The Multiversalist Handout**

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### **Invitation**

Multiversalism is a new religion defined by this document. You are invited to become a Multiversalist by joining or forming a Multiversalist church using this document. Feel free to print it and distribute it provided it is whole and unaltered.

### **Multiversalist Rationale**

This is a concise outline of Multiversalist doctrine. It is immutable, but vague. Its implications may be expanded upon provided such additions do not conflict with it. Its purpose is to function as a lens for exploration of the meaning of life. It guides all Multiversalist practice by serving as a background justification for every decision.

### **Concept 1 Comprehensiveness**

Reality is fundamentally comprehensive because all alternatives are not just arbitrary, but relatively so tiny they cannot exist. The information of a thing is the same as the thing. If it is possible, it exists. All must be. This is axiomatic.

Infinite dimensions exist, each of infinite extent. Those dimensions contain nothing but orderly, patterned things because only orderly things are truly infinite and only infinite things truly exist.

The whole of existence is never complete. Reality is constantly adding permutations of itself because each new permutation of the whole is a new thing that can be part of a whole set of new permutations that can again be permuted in many new ways. We experience this constant creation as time. Every moment is a newly created extension of all existing moments into many new dimensions.

### **Concept 2 Complexity**

Complexity is the quality of a system that makes it highly sensitive to input. It is a combination of order and disorder. Disorder makes few parts patterned with each other in any way. Order patterns many parts with sensitivity to each other, but in restricted ways. Complexity makes most parts sensitive to many others in many ways. It emerges from many orderly things interacting chaotically, but in actuality it seems to be assisted by teleological influences.

Complexity is promoted and represented by life, intelligence, technology, and social organization. These things are all increasing in the world, and indeed our world is the seed for their eternal increase and intensification throughout the universe.

Here is how the magic works. Since reality is comprehensive, more complex things are more common because they can take more variant forms which must each be represented. This predominance of complex things makes complex futures more probable than simple ones. When uncertainty creates multiple outcomes of single causes, the number of outcomes of each type is proportional to the total complexity of all the futures it leads to. This produces a retrocausal influence biasing every probability in the universe throughout the entire span of time.

### **Concept 3 Retro-causality**

The universal retrocausal effect makes every particle and wave sensitive to every other. Since its operation requires vast and complex calculations involving innumerable considerations, this mutual sensitivity functions much like a nervous system, comprising a mind with a will. The universe is a single intelligent organism devoted to increasing the complexity of the future by promoting the power of any intelligent beings inclined to act productively for its purposes.

The unified retrocausal force has continuity of identity with the comprehensiveness of reality, constant creation, and the totality of all futures. Its influence on probability has been observed and has inspired religions. It is not unreasonable to call it God.

God arranges every random outcome perfectly for the purpose of playing the most productive possible role in all the various futures resulting from that outcome, at the lowest cost in disruptions from necessary past interference. Since all must be, retrocausality must intervene efficiently, with a light hand that is very smart. The required efficiency is optimized by bootstrapping complexity. It promotes life, intelligence, technology, and social organization because those make its job easier by magnifying input.

### **Concept 4 Synchronicity**

Retrocausal influences on probability produce an effect which has been named synchronicity. Synchronicity suffuses the world, appearing in a continuum from the clearly miraculous to mundane happenstance.

Every event is perfectly arranged to produce God's desired effect (given the necessary circumstances stemming from the fact of comprehensiveness requiring the creation of all possible pattern-following things, including inefficient arrangements). I am manipulated to nudge you into optimal actions, and you are

manipulated to nudge me into optimal actions. All the world's a stage and all the people players. And all the other random things.

To the extent you are capable, positioned, and inclined to serve God's ends, chance will tend to empower you to do that work. By changing your mind, you change what you are good for, and thus you change what you will be used for. You can change what you will encounter in life by changing how you are likely to respond to it.

### **Concept 5 Devotion**

If you believe that fundamental comprehensiveness intelligently promotes total future complexity through retrocausal synchronicity, your most logical response is to serve your own interests by resolving to serve God's interests. There is no outsmarting God, and quid pro quo bargains work poorly because those inclined to them are relatively low value. The best way to serve your own interests is to stop prioritizing your own interests and focus on God's interests. Devoting yourself fully to serving God's plans is the best way to optimize your own self service. Commit to thinking primarily of God's interests, and trust that will also serve yours. Your first task is to ensure your ability to function, to do your job.

Devotion to God's plans also best serves humanity. God wants humanity and its superhuman descendants to become more powerful, in the sense of being able to effect results, and with that power we can incidentally seek personal fulfillment.

Admittedly, God's concern is the whole of humanity, not individuals, but your odds are best if you don't worry about that. And anyway, isn't it better to care more about the larger than the smaller? To care more about humanity than self, and even more about God's plans for the universe than about humanity? It happens not to be zero sum, but even if it were, such devotion would be our duty. Each person, and each society, has an ever-shifting role to play in God's plans. We do best to constantly try to discern our best roles and play them to the best of our ability. Sometimes our roles involve increasing our abilities, and sometimes our roles involve using them. There are no set rules that apply universally. Everything is contingent on what circumstances require for the service of God's plans.

We commit to God, trusting that it will earn us good fortune, but everyone must clearly understand that we are here to work for God, not to be the beneficiaries of God's service to us. Praying for boons, even selfless ones, is foolish vanity in the face of God's perfect wisdom. We speak to God through our actions and perceive God through the world we see, the tasks and directions put before us. Respond to

every challenge by asking yourself how your actions can make everything work better on the largest possible scale.

### **Concept 6 Divination**

We discern our roles by knowing ourselves and our circumstances well, by understanding God truly, and by consulting with others who understand God truly. For the most part, things are on track as they are, without divine intervention. But our roles, duties, and missions can change, or require minor adjustments, and may even involve direct collaboration with God, so God nudges us constantly in ways we notice and ways we do not. Sometimes this takes the form of interpretable signs, sometimes it takes the form of inspiring us directly, and sometimes it takes the form of using others to inspire us or using us to inspire others.

As we are prepared to respond, so God is prepared to act on that preparedness. When we interpret events, God manipulates events to produce the meaning we take from them. What God says is always for the purpose of producing a desired effect. It is not necessarily truth. God never tries to do anything; God is just consequences getting made. If truth gets the right results, you get truth. If pretty or scary lies get the right results, you get pretty or scary lies. Many earlier religions were such lies.

Every intervention is costly, so the less signal we require the better. Our purpose, and source of value, is magnification of small input to great output. While we should always be ready to respond to signal from God, it should be initiated by God, though sometimes God inspires us to ask. Signal is carried or manipulated more easily through situations that offer many random opportunities for input, each of which is itself subject to many random opportunities for input.

Synchronicity prefers to operate through larger, more conductive wires than through cramped, restricted spaces. Further, be warned that when you read a meaning, something must get manipulated, and if you are what is easiest to move then the coordination will require you to become a pawn rather than to have agency, so it is best to read from the insignificant and variable, using intuitive interpretation rather than a fixed system.

### **Concept 7 Grace**

You have been shaped by the external, so you don't have free will. If your will is free, then you don't have it, and if you have it then it isn't free. Free will must be a kind of will that is independent of outside influences. Only God has free will in that

sense because only God has nothing outside. God acts entirely from internal causes.

Sometimes people are part of the true creation process, the adjustment of the time line, and channel God's free will, when chosen to do so. They might be chosen for this because of some quality they have, or because of something about the position they are in circumstantially, or just because so many identical people in identical circumstances are needed to have free will for a time and so many are not and they randomly lucked out and fell into the right group.

You never know when God's free will exists in you or when you are just a puppet of destiny, so you should always act as though you have free will operating through you, even though it probably is not. Maybe you choose freely, maybe your choice is fated. When it is free, the choices you make are critically important.

In general, it seems we can learn to be pushed by the past or pulled by the future. We can choose to respond only to causality or to tune in to teleology. Pick between causes and purposes. Choose inertia, or ambition. Respond to impulses, or strive for goals.

### **Concept 8 Theodicy**

The world is imperfect by human standards, so things happen that we don't like, so, if an all-powerful all-knowing God exists that God cannot be benevolent. If God were a loving God, we would be in heaven. But similarly, if God were malicious, we would be in hell. Rather than heaven or hell, we are in a work place.

Rather than benevolence to humans, God's will ultimately functions as the measure of what is good and right. The larger is more important than the smaller. A group of more people exceeds the importance of a group of fewer, and similarly more extensive and complex sentient systems are more important than smaller and simpler ones. But that distinction is irrelevant, because as it happens, what God wants involves the empowerment of humanity (as a whole, not necessarily every individual), so what serves God also serves humanity in the sense that God wants us to have tools to do our jobs and does not mind if we use those tools incidentally to enjoy our lives, if doing so optimizes our functionality.

In fact, the world we see is entirely as arranged and ordered by God's influence. Yet God was compelled to make it this way, because of the necessity of making all possible worlds. This world was made imperfect because there must be one like that, and then God proceeded to fix it. And this repair process must be through a

sequence of time because that is part of how worlds are made. At first glance it seems that if God were omnipotent, perfection would exist and there would be no time. But comprehensiveness can never be complete, so omnipotence implies both time and constant creation of imperfection. Adjustments must constantly be made, and humans exist to help with them.

At the highest level, God's metabolism is the constant creation of new permutations of the totality of reality. At that level, God's mind cannot predict what will be made yet because the next moment of creation is larger than God's mind. A mind cannot predict itself. God fully knows the entire past and future of our world, and all the other worlds associated with it in the multiverse, even though each continuum endures infinitely. But the ratios between different types of futures constantly change because of the permutation process. God cannot control that in detail, so God must produce complexity to make things adaptable.

### **Concept 9 Consequentialism**

Judging anything truly requires judging all of it, not just part of it. In a causal world we can fully judge an action only by considering all its results. But only God knows the full consequences of anything, so we cannot make responsible choices without involving God. Fortunately, God is already involved in influencing our actions based on knowledge of the future.

We are insignificant compared to the future because we are finite and it is infinite. For example, it is wrong to focus on the needs of the current human race of only a few billion people over a few centuries, when compared to the benefit of untold octillions of sapient beings over trillions of years in the galaxy and beyond. Seeking utopia is misguided: we should instead seek productivity.

Everything we do is critical, all our effects magnified by chain reactions of events, but we ourselves do not matter as ends. Our only importance comes from our consequences, our impact on the future. In general, we are already placed in our needed roles in the sequence of events, but constant adjustments must be made as the future changes. Efficient responsiveness to those adjustments increases our value. So, production of efficient responsiveness in the foreseeable future is a general guideline to setting our goals.

Increase of total human power is generally what is good. Social organization, technology, and economic growth all promote human power. Improved intelligence and development of knowledge also promote human power. All these goals and

processes involve dangers and possible side effects that must be compensated for, so progress should be constant and cautious. God is not in a hurry, as demonstrated by the fact that evolution was used to create us and the natural world around us, only lightly nudged over vast spans of time. These slow baked marvels are treasures not to be squandered lightly. But sometimes human competition creates local and temporary situations requiring haste. Properly improved social organization could probably mitigate the effects and drawbacks of competition while harnessing its advantages.

### **Concept 10 Ethics**

We cannot judge the results of our actions without God's help. For that, we each find ourselves involved in social contracts, either by virtue of location or by virtue of voluntary commitment. These social contracts were developed by people over time as inspired by God, and we are each placed where we are so that we will have the appropriate rules as guides for what behavior will probably get good results. However, contracts sometimes need to change and individuals can have special roles. Accordingly, conscience can grant an ethical exception. God can inspire an individual to refuse a mandate of the social contract, which is defined as a rule that can be broken by simple inaction. Individually responding to true conscience by refusing mandates is ethical.

Further, collective inspiration can sometimes grant an ethical exception, so a collective may authorize rebellion against a prohibition of the greater social contract, which is defined as a rule that can be broken only by positive action, by more than simple inaction. Collective rebellion against prohibitions is ethical if the participating collective is properly devoted to God.

Finally, individuals can have personal obligations and responsibilities above the minimum required by the social contract. We can be individually and collectively inspired to take unusual actions, or develop in unique ways if we believe such will serve God. Callings and missions can add to the social contract rather than conflict with it.

The purpose of Multiversalist fellowships is to assist Multiversalists in discerning their ethical obligations. The purpose of Multiversalist churches is to direct the guidance of Multiversalist fellowships and to coordinate cooperation between them. Churches also judge each other in a sort of peer review process.

## **Multiversalist Charter**

### **Invitation**

Multiversalism is organized under this document. Feel free to print and distribute this provided it is whole and unaltered.

### **Rule 1 This Charter**

A Multiversalist is a member of a fellowship. Organized Multiversalism is practiced using this charter and council resolutions stemming from it. This charter has greater authority than any resolution of any Multiversalist council and it cannot be changed.

### **Rule 2 Covenant**

Upon first confessing to a fellowship after induction, and on other occasions established by each council, every Multiversalist will recite this covenant: "As a Multiversalist I vow to join with others in a Multiversalist fellowship, abiding the Multiversalist Charter, counseling as guided by the Multiversalist Rationale, and heeding the counsel of my fellowship."

### **Rule 3 Hierarchical Organization**

Multiversalists are organized hierarchically. A synod is made up of leagues. A league is made up of orders. An order is made up of parishes. A parish is made up of fellowships. A fellowship is made up of individual Multiversalist members. Synods, leagues, orders, parishes, and fellowships are called sectors. A church is a sector that is not a part of any larger sector. Every Multiversalist will join a fellowship if practical. Every fellowship will join a parish if practical. Every parish will join an order if practical. Every order will join a league if practical. Every league will join a synod if practical. Within a church all the synods are on one level, all the leagues are on one level, all the orders are on one level, all the parishes are on one level, and all the fellowships are on one level.

Each sector of a church is governed by a group of members called a council. The council of a fellowship consists of all the members of the fellowship. Councils at all levels above fellowship consist of one representative elected from each directly subordinate council, one leader of the council normally appointed by the leader of the directly superior council, and one leader from each directly subordinate council. The highest-level council of a church is called the high council, and it elects its leader.



**Rule 4 Regular Governance Meetings**

Fellowship councils must have exactly one regular meeting every week. Parish councils must have exactly one regular meeting every month. All other councils must have exactly one regular meeting every year. Councils can set the time, place and date of their regular meetings. If not changed by resolution, each regular meeting will be at the same time and place as the most recent one, on the same day of the period (same day of the week, month, or year). A regular meeting starts at the prescribed time and place, regardless of who is present, and can only be ended by an adjournment resolution or the absence of any members. Any fellowship member, other than the leader, who attends no part of two successive regular meetings is no longer a member.

**Rule 5 Impromptu Governance Meetings**

All councils can also hold impromptu meetings. Whenever a majority of voting members of a council are within five meters of one member, that member may convene an impromptu meeting by saying "I convene a meeting." An impromptu meeting continues until a majority of voting members are no longer within five meters of the convener.

**Rule 6 Resolutions**

Only resolutions are decisions of the council adopting them. Resolutions may only be proposed by voting members at regular and impromptu governance meetings. If adopted by vote of a majority of voting members present, a resolution takes effect at the end of the meeting. Resolutions adopted later take precedence over resolutions adopted earlier, superseding them where they conflict. Resolutions adopted by impromptu meetings expire at the end of the next regular meeting. Councils can delegate executive authority, but not decision-making authority.

**Rule 7 Member List**

The members of a council are those persons on the list of members of the council. The first on the list is the leader, and the second is the representative. In meetings, members take turns to speak in the order they appear on the list. By resolution, a fellowship council can induct members, expel or change the positions of members other than the leader, and control voting privileges. Councils above fellowship level similarly control voting rights but all members are ex officio.

**Rule 8 Representatives**

Each council has a representative, who is the member appearing second on the list of members. The representative of a council is ex officio a member of the immediately superior council. A council's representative serves in office until no

longer listed as a council member, or until replaced by selection of some other member to that position. Other than that the leader of any council is always a voting member of that council, only representatives of immediately subordinate councils can be voting members of councils above fellowship level.

### **Rule 9 Leaders**

Each church has a leader, who is the first person on the member list of the high council. Every council subordinate to the high council has a leader appointed by the leader of the immediately superior council. The leader of any council always has the rights of a voting member, ex officio. Only by being a leader may a person be a member of more than one council on the same level. A council's leader serves in office and membership until replaced by appointment of some other person to that position. Leaders of immediately subordinate councils are non-voting members of immediately superior councils. The leader of a council may designate up to half the members as probationary. A probationary member may not be selected as the representative of a council.

### **Rule 10 Understrength Effects**

The representative of a council with too few voting members cannot have a vote on its next higher council. The minimum number for a fellowship is 10, and for every higher level that increases by 10. If a council other than a high council has fewer than half the voting members required for it to have a voting representative, its sector is automatically disbanded, each of its component elements temporarily becoming an independent church, unless it was a fellowship council in which case its former members are no longer Multiversalists until they join another fellowship. If a high council has fewer than 3 voting members it is automatically disbanded.

### **Rule 11 Reorganization**

With or without specific authorization, representatives can put certain reorganization actions into effect. The representatives of three or more churches with the same number of levels may hold an impromptu meeting and form the high council of a new church. A representative can cause a sector to secede by announcing it at a governance meeting of the higher council. At the end of the meeting the seceding sector becomes a new church. Similarly, a representative may inform the higher council of a sector fission, adding the leader and representative of the new sector to the bottom of the member list of the higher council as of the end of the meeting. The two new sectors are on the same level, under the same immediately superior council, and the statement must say which immediately subordinate sector (or member in the case of fellowships) goes to which new sector and must detail the initial member lists of the councils governing

both sectors. During the meeting of a high council, the church representative may use a speaking turn to announce the annexation of a smaller church with fewer levels and its assignment to an appropriate place in the church's hierarchical structure, which goes into effect at the end of the meeting if not void.

### **Rule 12 Disownment**

A high council may disown another church, irrevocably declaring it apostate. A church may not annex a church that considers it apostate.

### **Rule 13 Independence**

No church or sector may seek official state recognition in any form. No church or sector may own property or financial assets. No church or sector may retain paid employees.

### **Rule 14 Focus Upon Purpose**

Members of the same fellowship may not have intimate relationships with each other or materially assist each other in any personal way except as authorized by the fellowship.

### **Rule 15 Justification**

All actions of any Multiversalist, council, or church must be justified in terms of the Rationale and this Charter. This includes resolutions, comments, and reports but it also includes our personal lives.

### **Rule 16 Special Offices**

A council or church may establish offices such as recorder (who creates and promulgates a compilation of adopted resolutions) and officiant (who ensures meetings follow proper procedures) but by default such roles are performed by all the council members unofficially. Everyone takes and shares notes and everyone uses unofficial speech to chide procedure violations and declare their fruits void. Churches may also establish special titles for representatives and leaders.

### **Rule 17 Procedures of Governance Meetings**

Governance meetings proceed in any number of rounds of turns. A turn is a period of time when one member has the role of speaker. A round is a series of turns in which each member, in order of appearance on the list of members, gets a turn to be speaker. A turn begins when a majority of voting members present is seated and the previous turn has ended, except the first turn of the meeting, which commences at the time the meeting starts. A turn ends one of three ways: the

speaker says, "remarks complete," a minute passes after the speaker says, "vote now" or a majority of voting members present is standing at one time. To propose a resolution, a speaker says, "resolution proposal" then the text of the resolution being proposed, then "vote now." A resolution is adopted if, within a minute of the words "vote now" a majority of voting members present have hands raised at one time. Every member on the list gets a turn to speak, though only voting members may propose resolutions, stand up to end another member's turn, or vote on proposed resolutions. Rounds continue until the meeting ends.

### **Rule 18 Confession Meetings**

A confession meeting proceeds in turns like a governance meeting, but speakers are called confessors. After each confessor's turn there is a round of questions from all members present, after each of which the confessor gets a turn to answer. Instead of proposing resolutions each confessor shares a report about the confessor's life. The confessor says, "My name is" followed by the confessor's name, then "And I am an inefficient servant of God." Then the confessor relates what the confessor has been doing lately, explaining the confessor's current life purpose and contributing goals, ongoing progress and challenges, reasoning for responsive actions taken or decisions made, and lessons learned or questions still hanging. After each confession, there is one round in which each other member present can ask a question, and after each question the confessor gets a turn to answer. A confession meeting consists of just one main round, each member getting one turn as confessor. In fellowships, a confession meeting commences immediately following the first and third regular meeting of each month.

### **Rule 19 Drafting Meetings**

A drafting meeting is like a governance meeting, with each speaker proposing a resolution to be "recommended" rather than adopted. Instead of saying "vote now" the speaker ends an initial proposal presentation by saying "how say you?" which is followed by a round of questions and answers like in a confession meeting. After the round of questions and answers the speaker may then propose a revised or unrevised version of the proposed resolution and say "vote now." Voting is the same as in a governance meeting, but if the vote passes then instead of the resolution text being adopted it is merely "recommended" to the next governance meeting for adoption. A drafting meeting commences immediately following the second regular meeting of each month in fellowship councils, after every regular meeting in councils above parish level, and after February, April, June, August, October, and December regular meetings of parish councils. In the absence of any other method of termination, all council meetings end when no member remains in the meeting place.

**Rule 20 Revelation Meetings**

A revelation meeting is just like a confession meeting except that instead of confessor the current speaker is called the revealer, and instead of revealing personal life progress the focus is on sharing impressive miraculous events the revealer has witnessed and guesses at their meaning and purpose. As with confessions, each revealer's turn is followed by a round of questions and answers. In fellowships, a revelation meeting commences immediately following the fourth regular meeting of each month.

**Rule 21 Service and Recruiting Meetings**

A service or recruiting meeting is an informal meeting each fellowship must plan following any fifth regular meeting of the month. These should be open to the public.

**Rule 22 Festivals**

A festival is a meeting of all members of all fellowships in a parish. It immediately follows the parish council's meeting in January, March, May, July, September, and November. A festival is whatever the parish council chooses to make it.

**Rule 23 Custom Rule**

An order sized church may adopt a resolution adding an additional rule beyond this one. Once adopted, this special rule cannot be changed and it has the same status as the rest of this Charter for the duration of the church. It is superior to all resolutions, no matter how recent, though it is subordinate to the first 23 rules of the Charter where there is conflict. Rule 24 can also allow compatible extension of the Rationale.

**Rule 24 Rule of Order**

The text of this rule may be replaced in accordance with Rule 23.