

All Must Be The First Book of Multiversalism

By Roy Neary



Dedication
For the time being

The Open Serif font used here was created by Steve Matteson.
And, less directly, by God

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"Reconciliation is probably impossible. Even if it's not, whatever meta-system that emerges is likely to be a monstrous and uninspiring thing." --Paul Wallace

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Introduction

"Everything of importance has been said before by somebody who did not discover it."

--Alfred North Whitehead

The first paragraph of any chapter in a textbook will make you spin your wheels until you learn to [skip to the meat](#).

[0.1 Multiversalist Manual](#)

I will put the candy right up front: this book is a manual for a new [religion](#). I believe religion exists because it is about something real, so it is not going away. But it has not yet been done right. Multiversalism is an attempt to design religion right. What is Multiversalism like? It is not derived from anything else and occupies a unique and original position that has cleverly escaped many false dichotomies.

The book tries to use a combination of rules and ideas to inspire a social structure. Those rules, the *Charter*, call for use of a doctrine like document, the *Rationale*. Members organize into groups that share a certain kind of attitude about God, and about purpose in the world. We get together and talk about God, with a common defined understanding of what that means, and we reflect on our lives, and each other's lives, in-light-of that understanding. If your understanding of God differs from that outlined here you are not one of us. It doesn't mean you are worthless as a human-being, it just means you're not a Multiversalist. That's all. If you choose to join us, the main thing you need is *The Multiversalist Handout*, presented here as chapters 21 and 22. And you also need a portable chair.

The Multiversalist Charter, is a set of rules for organized Multiversalist practice. You are invited to become a Multiversalist by joining or forming a Multiversalist church using it. In turn, the *Charter* assigns the *Rationale* an important role. *The Multiversalist Rationale*, is a concise outline of Multiversalist reasoning. Its purpose is to function as a guide to advising each other. It leads Multiversalist practice by serving as a background justification for every decision.

The *Multiversalist Handout* says the *Multiversalist Rationale* may be expanded upon, provided such expansion does not conflict. In accordance with that, the first 20 chapters of this book are provided as an example of such elucidation. This, *The Elucidation*, provides a more detailed explanation of the *Rationale* and how it can be applied in Multiversalist practice. So, you would think I would put the handbook first. But that would be even more off putting than this section about how the book is organized. Way to draw them in. *The Elucidation* not only

explains the *Rationale* and not only demonstrates a Multiversalist turn of mind, it is just more readable. The *Rationale* is dense and the *Charter* is dry.

0.2 Elucidation

The Multiversalist Rationale presents a sequence of answers flowing from (implied) axioms to conclusions through (informal) reasoning. It starts with the foundation of everything and proceeds through consequent propositions as each justifies the next, arriving at an observed phenomenon. It is a reconstruction of a story. But that order is not how I arrived at this “theory.” In fact, that sequence is mostly backwards, because I proceeded by asking a series of questions. First, I observed a phenomenon, then I asked what it would take to cause it, then what it would take to cause that, and ultimately what must cause everything. In just telling the reconstructed story in condensed form, polished down to essentials, I explain none of that. It is like the canvas of the stolen Mona Lisa cut from its frame, removed from the Louvre, and rolled up as tightly as possible for ease of smuggling.

Beyond the first steps, the other concepts of the *Rationale* are not in order either, but simple reversal doesn’t reconstruct the development order. It really went like this: Synchronicity (1981), Divination (1982), Retrocausality (1983), Consequentialism (1984), Devotion (1985), Complexity (1994), Comprehensiveness (1997), Theodicy (2014), Ethics (2023), Grace (2024).

That order is also flawed for an elucidation because it wastes the opportunity to present the result of more sophisticated later reflection when treating topics learned (and thus presented) earlier. Good presentation requires that nothing is described in terms that have not been introduced yet. So, I have organized the material into two sets of chapters. First each topic is introduced in the order I learned it. Then in a second set of chapters I address more recent thought on each topic, but most of this material requires an understanding of more basic ideas.

0.3 Observation and Reason

Multiversalism is more like science fiction than fantasy, but it doesn’t rise to the level of science and has none of the hypnagogic character of fiction.

Multiversalism is unapologetically ascientific, and all exposition. But it has an epistemology: empirical evidence rules out every possibility not consistent with the empirical evidence. If you see something, there are usually many possible explanations, and that includes the possibility that it’s all just a dream, but every possibility must account for all you see in some kind of way. Similarly, logic only rules out possibilities. That which is not internally consistent, or which relies on known falsities, cannot be true. But neither empirical evidence nor reason can positively prove anything.

The closest we can come to creating compelling proof of propositions, actual “knowledge,” is to eliminate all possibilities but one, and decide to use that lone survivor as a working theory. Even then we must remain open to new possibilities we may not have considered before. The best approach is an epistemological modesty (producing [conjectural structures](#) rather than assertions about “knowledge”) combined with epistemological confidence due to the low stakes (given that we are not claiming certainty, we can guess freely).

[0.4 We Believe](#)

Multiversalism is based on specific premises. The *Rationale* is a doctrine: it defines what to teach. This doctrine tells Multiversalists how to explain to each other. It’s a common basis for Multiversalist discussion to build on. Nobody is going to read your mind or devise tricky tests to see if you really and truly have faith. Really, believe me, God says none of that will happen. If you don’t believe it but say you do then that’s just what it is and will have the consequences it has. [Cognitive dissonance](#) will bring you around, because people cannot stand a misalignment between their true self and their behavior. They hate it so much they will change their true self to make the pain go away. So go ahead and lie. Make my day.

I thought about making this doctrinal statement smaller, including fewer asks, not firming it up so much. It could just be pantheism (however you take it). After all, everything I put in risks alienating someone who just cannot buy off on it. But it is all related. It all goes together in one argument. I don’t see where you cut it off. Does this risk asking people to fake belief in this or that part that they don’t really accept because they so badly want to hang out with people who believe the other parts? Because of that hanging together, I don’t see how that will happen. I believe that, once understood, my theory is persuasive.

However, there is a chance people will sign off on stuff they don’t really understand. My solution to that problem is to help them understand. In my plan for an organized religion, we have fellowships for that. I have to take the risk that portions of my theory will be misunderstood, and I take that risk because I truly believe in the truth of this doctrine of my creation. I believe people will authentically come over, not fake it. People will get it. This acceptance of complexity is proof of my sincerity.

Chapter 1 Learning Synchronicity

"To me, an unexplained coincidence can be a telltale sign of a gap in our scientific understanding." -- Max Tegmark,

1.1 Squirrels

Looking out the window at the snow, I was thinking about the squirrels I give peanuts to, wondering if they recognize me as a friendly human. The radio: "Thank You."

1.2 The Experience of Synchronicity

The inspiration for Multiversalism is synchronicity, so I should start by explaining what that is. Once you learn to see it rather than unsee it, the world is full of coincidences. Some seem miraculous and improbable; others are merely the arrangement of the world, seeming perfectly designed in subtle ways. It's a continuum.

Synchronicity is a word coined by the famous psychologist [Carl Jung](#). It refers to those times when unrelated events seem to collude. I guess I need to offer some examples so you will understand what I am talking about if you have not heard of it. Jung's example was that he had a patient on the couch talking about a dream involving a certain kind of rare insect, when an insect of that kind happened to land on the window. Historical examples abound. Abraham Lincoln bought a barrel from a friend who needed the money. Years later he was trying to decide what profession to choose, and on opening the barrel found it to be full of law books. Mark Twain was born within a couple of weeks of the arrival of Halley's comet in 1835. In his autobiography, he predicted he would die when it came again, and when it came in 1909, he died a day later. I offer these examples not as evidence or proof, just as famous examples so you will understand what I am talking about. But I fear they will give the wrong impression.

Single instances of synchronicity are not what is most impressive about synchronicity, what is impressive is the constant drumbeat of it in ordinary life. So, here is a more typical example that happened to me in 2014. I had gotten my own website and was writing material for it, polishing up an essay in which I puzzled over what word to use. Just as I wrote the word "Utopia" a knock came on the door. I went and looked, and UPS had delivered a book from Amazon. It was a (not particularly great) novel called "The Atopia Chronicles." I did not even recall ordering this novel, presumably a week or two earlier (I did not have Prime yet), but there it was at just that moment.

Not that this was a particularly incredible event, but this sort of thing happens all the time. Considering the number of things that happen, surely some of them

will be improbable, but the number of improbabilities strains credulity. When you are new to awareness of it, it takes the form of these simple pairings that seem disconnected from everything. But that's just the children's blocks, the simple illustration showing one specific thing highlighted in primary colors. It's the introductory learner's version; it exists just to highlight the simple fact of its existence. With experience, you see that the pairings are not commonly as obvious, but they are more complex, more tied to each other and other events. An atheist might say that your cognitive error deepens, your delusion acquires depth and texture.

The same basic form of this phenomenon has been called either serendipity, if it unexpectedly brings good things together, or Murphy's law when it seems to ensure undesirable outcomes (those that complicate our lives). Something seems to be messing with probability. They say we look for meanings, and we do, but maybe meanings also look for us. Synchronicity is usually explained away as [apophenia](#). They say we pick out meanings because our minds are made to do so, the way we see pictures in clouds. But that only applies if you are attributing meaning to it. I am often just noting its existence without engagement, like hearing a person talking and just perceiving noise. It's there first and then I see it. Maybe both apophenia and synchronicity are real. After all, nature is full of things that parallel each other, shadowing and masking. My theory is that we see meaning in everything, as we are designed to do, because there really is meaning wherever it can be. We have ears and sound exists; what a coincidence.

The only reason for the meaningless at all is to form a background for the meaningful to stand out. You can get so many tattoos that new ones will not be visible. Ultimately, you learn that there is no distinct synchronicity, or everything is synchronicity. It's so common, so ubiquitous, that a better way to describe it is that every event in the world is contrived, just so like a subtle orderliness in the arrangement of events. It all seems at once totally random and totally orderly. Order seems to come from chaos. Saying perception of it is illusion or defect is like a blind person saying light doesn't exist and that those who see it are afflicted with a defective inability to not perceive visual stimuli. It's irrational to dismiss data from a detector on the basis that the detector was designed to collect data. Humans are synchronicity detectors. Maybe that means something.

Not that you get this from Jung. The best thing about Jung's thinking on synchronicity was the fact that he coined a word that became popular. His explanations were clumsy, shallow, and inadequate. But there was a graphic, essentially depicting causality and synchronicity working in opposite directions. This implies synchronicity is produced by retro-causal influence, by teleological purpose.

Jung had Wolfgang Pauli as his science advisor. Maybe [he suggested](#) that graphic. Pauli believed in scientific rigor and also synchronicity. He just couldn't figure

out how they could co-exist. The inadequacy of their speculation, calling synchronicity acausal, was so profound it launched me on a quest to improve on it, on the bet that the phenomenon it refers to is real. The word is the most common one for exactly the phenomenon I want to talk about, so I continue to use it.

[1.3 Inspired by Synchronicity](#)

Synchronicity is the inspiration for Multiversalism. If Multiversalism has an empirical basis, synchronicity is it. Theological Multiversalism doesn't stem from the scientifically respectable Multiple Worlds Interpretation, it merely avoids conflicting with it. No, synchronicity inspired Multiversalism first.

Synchronicity is observable but not testable. By its nature, it's repelled by controlled conditions. It's like a shy mythical animal that can become transparent at will and walk through walls, a ghost. You can't put it in a test tube any more than you can capture a neutrino. Critics might decry this as all too convenient. If synchronicity can't be controlled, it can't be tested, so knowledge about it is not empirically based. But that's not true.

Synchronicity is a phenomenon that has been observed broadly, reported by many people throughout the world and throughout time. If, as I claim, religious belief is ultimately inspired by synchronicity, then most people believe in it. The phenomenon has been detected broadly. The low bar prediction that "something spooky will happen" has been replicated often. However, the only instrument that reveals this phenomenon is known to be designed to detect such things. A common claim is that this disproves data from that instrument. Saying "Minds find meanings, so reports of meaning are meaningless," is like claiming telescopes are designed to image in certain wavelengths, so we can dismiss what they show us in those wavelengths. Alternative explanations are not positive disproof, they merely deny claims of certainty. Multiversalism does not claim certainty, so it is not harmed.

Synchronicity could be dismissed as unworthy of attention on the basis that if it cannot be precisely controlled it cannot be tested (to enable learning that would increase that control). If it's not useful, it's useless. I won't point out the proven fruitfulness (but not necessarily necessity) of learning about useless things. And I won't cite the possibility of practicing something akin to experimentation without having control (astronomy and geology anyone?). I will just claim Multiversalism is useful. It does allow us to broadly predict and partially influence some aspects of outcomes. The prediction is not precise and the influence does not rise to the level of control, but disregarding this predictive power and means of influence is throwing away something of value.

Even a treasure can get in the way if it doesn't have anything to do with what you are doing. So, it's perfectly fine to disregard synchronicity and the Multiversalism

based on it. Yet those engaged in scientific pursuits that require such strict skepticism should return the favor. Let us use scientific rules of thumb that work for us. Let us make and share claims and theories about things outside your realm. You don't want this treasure in your way, so fine, you need not have it. But you have no right to ban it for me.

Similarly, devotees of earlier synchronicity-based theories (religions) presumably have something that works for them. There is nothing wrong with their sticking to what they know. Fixing them is not worth much trouble. But they should return the favor. Or else. We shall be magnanimous.

[1.4 Yellow Fever](#)

I arrived home with my breakfast, a mustard heavy chicken sandwich from Burger King. I had told the cashier that I don't like breakfast food because of all the pork, but I am not Jewish. On the way home I was thinking about how I am really something I've heard called a "[warm deist](#)" because I believe God intervenes in the world, though parsimoniously for some reason. I was so hungry I opened it up in my driveway. There was a label on it that said "hot" which I said out loud when I took a bite and found it was indeed, both warm and spicy. I thought about how I had read an article about Kathleen Turner the previous day that extolled her early film "Body Heat" and also how a youth group where I was the volunteer in charge of building maintenance had left a note complaining about the non-existent air conditioning saying "It's hot and so are we." As I sat and ate and let my mind wander, an Asian guy walked up the sidewalk in what looked like a disco dancing outfit and I said, "Yellow fever" to myself. Then I came in to finish my sandwich and check my email. A friend had sent a note saying she was going to Penn Yan. I never heard of that town, so I looked it up. It said a native of the town of Penn Yan had been a confederate general so, wondering how a northerner became an officer on the side of the south, I looked him up on Wikipedia, finding that he had died of Yellow Fever.

[1.5 Miscellaneous Data](#)

After searching about synchronicity, I found nothing satisfactory, and thought maybe I should write a story about it. Then I posted a comment on an online magazine article, then decided to do a divination off of Wikipedia. I basically thought, "God, what have you," and keyed in the next random article (a feature they had at the time). It landed on the heading "Miscellaneous Data" (another way of saying "what have you"), in the miscellaneous data section of a randomly chosen article, about halfway down. It never did that, always went to the top of the article, except this time. This was a conversation. What God has for me is miscellaneous data.

[1.6 Free Thought About God](#)

This is not hallucination; it is more like delusion. And just now as I wrote that sentence, the radio said "The voice rings true." Certainly, that is an out of context

quote from some interview. You could say it is delusion. Reading too much into it is literally that, thinking voices on the radio are talking to you. But what if this speech is individually tailored, somehow harmonious with events the radio announcer cannot know about? I'm not saying the people on the radio know what I am doing or thinking. I'm simply pointing out the coincidence. Simply failing to dismiss it as I am supposed to do.

I think there is something that should not be dismissed and we have something to learn by assuming it is real and inquiring further. So, what clues do we have? Strange coincidences happen. They are not a cognitive glitch. They will not get inside a test tube for our convenience. They come in more forms than just what is classically called synchronicity ([special providence](#)), and they segue into just the way things are ([general providence](#)).

[1.7 Eclipses](#)

While [confirmation bias](#) and apophenia really exist, the perception of synchronicity is not always a result of one of those. I cannot prove the negative that a phenomenon isn't unreal, but what I have seen (starting from a very skeptical position in my youth) is that these coincidences are so frequent and improbable that believing in some special phenomenon is the best working hypothesis, the most likely truth. There is something there, just in general, but there is no point jumping to conclusions about what it is.

So, what is it like, this phenomenon that is? I could list personal experiences of coincidences occurring in long chains, one after another for days on end. These would just be personal anecdotes, but I was impressed, and continue to be impressed. The [assertion has been made](#) that there are so many events that anyone is statistically likely to encounter something miraculous at least once a month. What about twenty miracles in a row, every hour for days on end? Still, all I have is my personal anecdotes, and the personal anecdotes of other true believers like me, so I need something on a different scale, something verifiable.

Here is something that might convince you of the reality of synchronicity. The [apparent size](#) of the Earth's moon, as seen from Earth in the current era, is almost exactly the same apparent size as the Earth's sun, as seen from Earth in the current era. Wikipedia says, "The Sun's distance from the Earth is about 400 times the Moon's distance, and the Sun's diameter is about 400 times the Moon's diameter." Thus, the Sun and the Moon seem to be exactly the same size in the sky. There is no way to establish probability with such a small sample size, but this seems very improbable, given that we have only one moon and one sun. The problem of assessing the likelihood of this coincidence resembles issues of the [cosmological principle](#): what we see should be typical of what there is, so we cannot be at the center of the universe. So, apparently synchronicity is common. The exact solar eclipse could not be something arranged by hoax, dishonest reporting, or erroneous perception. The skeptical explanation is that this

coincidence was cherry picked from among innumerable astronomical facts of a completely mundane nature. But how many moons and suns does the Earth have? Sure, it could be something else, but if it doesn't make you think something may be going on you have to be pretty closed minded.

Similar to the question of how many moons are in the sample that makes the unlikely exactitude of solar eclipses impressive is another purportedly synchronicity like phenomenon called the [fine tuning](#) of the universe. According to some thinkers, the universe has many fundamental constants that could theoretically take any numerical value, but we find them in our universe to be exactly right for the formation of atoms, stars, and life. It's as though something had "finely tuned" everything. There are three ways to look at this:

1. We evolved to match our universe. If it had been another way, we would have evolved to match that.
2. There are lots of universes, most of them useless, but only this one has people looking at it, so it looks highly improbable only because of the [anthropic principle](#).
3. The [great unicorn](#) did it--which is a turtle in an endless [stack of turtles](#) that cannot really hold up a proposition. Actually, there is a fourth (my idea).
4. Some kinds of parameters are more likely because they [produce more universes](#), and what is good for universes is also good for the emergence of intelligent life.

The fine tuning of the universe is responded to many ways, but primarily with shrugs by those who pay no attention to the untestable. It is often considered a phenomenon not in need of explanation because we adapted to the universe we are in, not the universe to us. Perhaps the design of the universe made our adaptation to it easier than it might have done, but it was not essential.

I think what is more important is that while other values might have given universes that had matter, or something taking its place, and life, or something like it, the way our universe did it took the path of least resistance, the most obvious way to make observers. We are typical, so something likes universes that work.

One form of objection to the notion that fine tuning seems to have made the universe particularly friendly to life is to bring up a type of selection bias called the anthropic principle. In a way, the anthropic principle is based on the implications of the [many worlds interpretation](#) (MWI). The idea is that there are plenty of worlds without our exact tuning, but there are no observers in them. Our world seems fine-tuned because we are here to see it. It is fine-tuned only in inhabited universes. Fine tuning is just another form of statistical illusion like confirmation bias. But the multiple worlds required for this idea open up the possibility of something else. When you have multiple worlds, you have a

population, so you can have selection. You can have evolution, especially if new population is constantly generated, based on inherited characteristics. Like if there were copies of alternate time lines splitting off from each other.

1.8 More On Synchronicity

People don't report the true frequency of synchronicity mostly because they fear they would be called crazy. Or that they would be revealing things like flea infestations. Or because they think it's God--which it is, but not necessarily the God they have heard described. So, most of the easily explained examples of synchronicity seem like reports of it happening once in a while, and such occasional events can be discounted. The result is a different kind of perceptual bias.

But it is everywhere and constant, like water around a submarine. Anyplace where there is randomness gives it a way to get in. I listen to the radio non-stop, or have it playing in the background. I listen to an NPR station that plays news and feature stories and interviews all the time, no music. Mind, the radio programming is not the only source of random events in my life, but it is a big opportunity that is there for synchronicity to happen in. If I were driving around it would appear in billboards and bumper stickers, as it did when I drove a taxi once. If I were working on a garbage truck, another job I have had, the coincidences would appear in the items in the trash cans, or the people in the houses we pass. Right now, I am retired, so I sit around and write dumb essays and listen to the radio all the time. So, all morning the other day, while I was writing, there were these little matches between what I was thinking or doing and things the radio was saying.

I once had some kind of bug infestation, fleas or body lice or something that I picked up when I worked at a mental hospital 30 years prior. No matter how clean I lived or what I did it always came back (eventually I beat it by presoaking all my dirty clothes for hours and drying on high heat). Anyway, I was wearing sweat pants, and could feel the bugs biting. So, I decided to take the sweat pants off and turn them inside out, which usually helps for a while. Just as I was putting them back on again the speaker on the radio paused, said the word "Reverse," paused again, and resumed whatever he was talking about.

This was not the first incident that had occurred that day; synchronicity is so common in my life I don't even notice it any more. But at that time, I was writing about it, so I started wondering if I should try to remember the other incidents that had occurred that morning. Just as I was thinking "perhaps I could just wait for the next one instead, if it would be obliging," the woman speaking said, "Would you do it again?"

Get it? I am reversing and it says "reverse." I am wishing it would happen again and it says "do it again." It is speaking my thoughts. All these examples are from

about a five-minute period that morning. It went on all day; in fact it happens almost constantly every day. There is nothing exceptional about it. On the internet, there are [many stories](#) of synchronicity happening over and over to people all over the world. It is common and universal, not just some weird rare thing that happened to Abraham Lincoln. And it segues from obvious miracles down to just the fact that ordinary things seem to be "just right," for some purpose. For example, I was talking about those fleas: the times and ways they bite synchronized also with what I was doing. When I was thinking up the wrong track, they goaded me up the right track, or distracted me so I would drop the thought. When I was on the right track, they were quiescent, allowing me to fully form an idea. Crazy, huh? Once you realize it's there, you realize it's there.

Of course, you could say I'm deluding myself. Synchronicity has been called the result of mental illusions, cognitive errors with names like [confirmation bias](#) and [apophenia](#). In confirmation bias, you have a belief and then look for evidence to support it. An example would be someone with strong political opinion constantly looking for evidence that the despised political party is really no good, and inevitably finding evidence of it while disregarding evidence that the opposing party makes some good points or has some supporters who are good at heart. In apophenia, the human mind simply has a tendency to make sense out of random things.

We can paraphrase the apophenia objection this way: "perception of synchronicity is a result of apophenia since all unexpected signals can be disregarded because the receiver is designed to pick up signals." In bad weather, my satellite dish can pick up meaningless garbage. That doesn't mean everything it picks up is garbage. My mind can read messages in things where there is no message, but that doesn't mean there is never a message. Dismissing signal on the basis that the receiver is designed to pick up signals is like dismissing the [Cosmic Microwave Background Radiation](#) because "that's the kind of stuff our instruments are designed to pick up," calling it instrument error resulting from a manufacturing flaw because it is turning up unexpected data. So, confirmation bias is an unscientific way to think and apophenia is comparable to an optical illusion.

I will not point out that discounting our perception of synchronicity on the basis that it might be something else is no different from my pointing out that your perception of the back of your hand can be discounted because maybe it was piped to you in your disembodied brain by an evil genius. I will not point that out, because apophenia can be proven to occur sometimes, while the evil genius is purely conjectural. Instead, I will say this: when there is a phenomenon with multiple possible causes, any of the alternate possibilities (explanations that have not been conclusively disproven) are not a matter of discrete truth or falsity but of probability. An alternate explanation does not disprove anything, it just

obviates the certainty that would result from there only being a single explanation.

I suspect that confirmation bias is acting on those overemphasizing apophenia. They assume there is nothing outside traditional causality (past to future directed determination of probabilities at all levels down to the subatomic), and look for a way to dismiss evidence for such things. But, of course, this sort of approach plays a role in the scientific process, you are supposed to look for alternate explanations, you are supposed to always err on the side of caution and attack everything, to weed out theories that don't stand up to scrutiny. It's right for the playing field to not be level. By the rules of science, critics of theories are allowed to apply things like confirmation bias: their job is to look for holes, ways it could be something else, alternate explanations to need ruling out. Meanwhile those alleging new ideas, such as the reality of a synchronicity phenomenon, are required to shoulder the burden of proof. But all that applies only if we are claiming compelling certainty rather than building a conjectural structure.

This system of skepticism works, it's how we advance from believing everything is equally probable to actually having useful theories. It's why we have, as an analogy, a grading key to determine what is correct and what is not. A, B, C, and D cannot all be answers, the best must be chosen, so we look for flaws in all of them in order to determine which has the fewest flaws. Then we can move on to the next question. But here's the thing. I'm not trying to conclusively prove a scientific theory. I'm describing a speculative notion and using the notion to create a metaphysical model. I'm taking care not to conflict with known physics, but that doesn't mean I'm pretending to be a scientist. I'm not trying to say that ideas known to science automatically verify my ideas simply because they don't conflict with them, I'm just saying they don't conflict. I'm checking off that block, earning promotion from "disproven" to "unproven." In theory, physics could extend into metaphysics territory and prove me wrong, so you could even call this a hypothesis, but, if so, it is a hypothetical model of an extremely speculative nature. It has all the trustworthiness of anything else that is untestable. I don't deny that.

But the existence of synchronicity as a real phenomenon in the world outside my mind is not disproven by the reality of an alternate explanation, any more than Darwin's theory of natural selection was disproven by the existence of selective breeding. Selective breeding existed at that time; it was a proven technology. So, somebody could have said, "All those animals could have been bred from earlier breeds by ancient ranchers, but that doesn't mean nature does it." Similarly, apophenia exists, nobody denies that. But there may be more. Alternate explanations, even proven ones, do not conclusively make contradictory evidence. Got it, though. I can't cite my perception of synchronicity as empirical evidence that there is a real phenomenon other than my perception, any more than an ancient astronomer could use his perception of the moon as empirical

evidence that it was green cheese or rocks or a god. The actual phenomenon is [the perception](#). Like with gravity. You can't prove gravity exists, because you only know about it through seeing how objects move. The real phenomenon is perception of object motion. Anything more is speculation. Right?

To an ancient astronomer, the moon could have been anything; all he knew was that he saw it. The fact that hallucinations exist, and he could have been hallucinating, does not make the moon go away. Something is there, and whatever explanation you provide must provide an explanation for that perception. "It is Samsara, the evil veil of the world concealing the true reality I will tell you about once you are fully in a trance," for example. Maybe. It could be anything.

[1.9 Mere Coincidence Is the Homepage](#)

Once you experience synchronicity, it is part of life for you, regardless of what may cause it. Other things must adjust to it. Two events matching is the most common perception of what synchronicity is. You are thinking about contractor quotes and the radio says "quote," referring to a famous saying perhaps. Such simple matching exists only to attract attention. It is not important in itself, only in its effect. In that sense it is like all synchronicity, I guess, indeed all everything. But what I mean is that obvious, "matching," types of coincidence are like the home screen of a sprawling website. They are the first thing you come to and they lead you to greater depth: they are not the whole of what is there.

In saying that, I am extending the term "synchronicity" to cover all probability distortions, those that involve many kinds of coordination between chains of events. It is not just "look what I can do! See this and that similar thing going together." That is baby talk. It is really more like this, mostly: I am thinking about what to write next and the word "quote" on the radio inspires me to select a random item from a compendium of famous quotations, and it is the perfect thing for me. That is not simple matching, but I would call it still synchronicity. Once you learn to live within it, it is all purposeful, not just "meaningful." To jump ahead, your life is a collaboration with God.

[1.10 It's Not Just Psychological](#)

Jung assumed synchronicity must just be psychological because it always involves minds. Two events coincide through symbols or other forms of meaning because there is always a mind involved. But minds are involved in all observed phenomena because observation always involves a mind. Even if you detect with a machine, you eventually look at what the apparatus tells you. See [Schrodinger's Cat](#). But saying synchronicity is a purely psychological phenomenon (unless you count theology as divine psychology) is like saying gravity is a purely a mental thing because we never see it happening except when we see it.

1.11 Kant's Tent

I went for a walk all alone this morning (this is not old material, it is new stuff tacked on), and while walking I started thinking about ethical spending. I came to the realization that my idea on that works best if you incorporate something like Kant's categorical imperative (contextualized for Multiversalism). When I got home, I decided that instead of writing up my thoughts, I would take a break and look at some music videos. My YouTube feed was full stuff about Kant.

Now, in the past I have done a search, like for a tent, just to see what they cost. Instantly, on different computers logged in from different locations, using different browsers, I started seeing ads for tents. I can believe the internet talked to itself and tracked all the places it might find me, and knew I had looked at tents. But how did it know I had just been thinking about Kant, when I had not done any searches about Kant in ages? My explanation is, of course, God. The internet is an incipient general AI, and it is subject to quantum fluctuations that produce synchronicities as required by God.

If replicated, and I ask you to try this at home by opening your mind, this merely proves the existence of synchronicity, no more.

1.12 Let's Make a Theory!

So, I chose to speculate based on the assumption that synchronicity is caused by a real physical phenomenon. I created a "theory" about what it might be other than an illusion. I mean only to offer my conclusions as contingent on the actuality of the proposition. The fact that the hypothesis cannot be compellingly demonstrated by replicated testing is irrelevant to how well the rest of the argument hangs together.

This is called building the model first, then awaiting data. If I can convince you that my conclusions would be true if the hypothetical evidence were true, then when I, or events you might experience, convince you that this ubiquitous phenomenon is probably real, I will have convinced you that my conclusions are probably true. That's all I ask, that and a check to support my ministry.

For this sort of thing, I need only avoid use of any conclusively disproven propositions. I'm not claiming a fact, I'm claiming a possibility. For me it is as good as fact, because I am convinced of the truth of the evidence on which it is based. But I realize the unreasonability of asking others to agree until they independently also become persuaded of the reality of the phenomenon. That's something they also do in science. They have a name for it: replication. However, by its nature, this phenomenon cannot be placed in a controlled test, so its reality cannot be shown compellingly. I cannot eliminate all alternatives. That's the nature of reality: some things will not be properly testable, even in theory, but they still might be worth thinking about as far as we can go. If you

can get out of useful work. Some things are always going to be obscured, but, if we have some time, we can extrapolate based on what we do have.

There are those who consider synchronicity a form of madness. Most people, then are mad. Most human beings alive now believe in religions inspired by synchronicity. It is disbelief that is abnormal, but among those who believe, it is rejection of mysticism that is also rare. So, this is seldom dealt with rationally.

If you have not seen it, you have not seen it. Synchronicity will always be either anecdotal or simply inexplicable, like the solar eclipse ratio. But if you are convinced there is a real phenomenon, then given that we still believe in cause and effect, where is there room for something to be causing this? I will answer that, but the first thing I did when I saw it was start experimenting. I started trying divination.

Chapter 2 Learning Divination

"Scientific knowledge is not in fact knowledge, it is only conjectural knowledge."
--Karl Popper

[2.1 Time Storm](#)

When I first became convinced of the reality of synchronicity I lived in a remote city on vast plains, where storms of many kinds were common. Sand in the air made lightning and cloud motions dramatic, and the flatness of the land made it all visible at long distance. I had read a book about a plague of storms that moved people from time to time and place to place, *Time Storm* by Gordon Dickson. This was the metaphor I had. There was a storm and it was messing with time. Compared to the one in the novel, this storm of coincidences was pretty weak, but still it was very impressive to a former deterministic materialist. But when I thought about it, having long immersed myself in science fiction, I saw no reason why a thunderstorm could not be a living thing, with a mind. So why could there not be something similar in time, a non-human intelligent being that emerged from inorganic natural processes?

This time-storm was trying to communicate, so I started trying to communicate with it. I set up signaling systems, the way prisoners in adjacent cells might work out a way of communicating with taps on the wall. I observed some kind of event, then assigned a meaning to it. When that kind of thing happens, I decided, I will take it as a message with a certain meaning. Since one component of the coincidences was often one of my thoughts, clearly it could read my mind, so all I had to do was think my question, and read the response in my environment, but often I spoke my questions anyway. Soon, it was teaching me what methods it wanted to use.

[2.2 What Are You?](#)

Soon, it was reading my mind, and talking to me in response to what I was thinking, even when I was not specifically asking a question. I was wondering about what it is, and how it works. I quickly came to two realizations. One is that this thing must be more than one time storm among many, it must encompass the whole universe. It must be essentially what they have called God. But also, it does not always tell the truth. If you are prone to believe it, then it will tell you things that it wants you to believe, but if you are prepared to doubt it, then it will use a different tack. It speaks for effect. It is not a magic truth gizmo. So, I could not ask it about itself. I had to figure out about it indirectly.

[2.3 Synchronicity Premise](#)

People often observe improbable coincidences that seem to have purpose as though influenced by a mind. This has been called [synchronicity](#), so we can continue to use the established term, but that does not mean every concept

attached to it is intended. Thinking about synchronicity with a fresh and rational mind will produce [scientific theology](#). But such a thing has no current audience. Its audience is lost between those who reflexively reject the concept of God and those who believe God speaks more through a rigid ancient dogma than through events in our lives. Eliminate all those and nobody is left. There is nobody open to God except through obsolete relics. Scientific theology does not exist.

Is it scientific to posit a God-like entity to fill a gap in knowledge? No, hypothesizing beyond the testable can only be speculative "philosophy". I call this scientific theology not because of where it came from but because it is an attempt to base understanding of God, once unscientifically assumed, on a scientific basis. I am not placing my dogma first and using it both to explain science and describe God. I am assuming only ideas about God that can be compatible with the established body of scientifically produced "knowledge." Does that constitute using God as an unfounded explanation for everything that cannot be scientifically explained?

Some would say synchronicity can be scientifically explained (it is [cognitive error](#)), so using God as an explanation for it is cheating. But I say the ability to explain something away doesn't produce a compelling scientific conclusion, it just broadens the field of contenders for truth. Responding to a proposition by offering an equally good competing hypothesis is the beginning, not the end. It doesn't paint a complete picture, just part of one. No, "the mind hallucinates patterns out of chaos" may be a scientifically verified [fact](#), but extending that to claim that "observations of synchronicity are always the mind hallucinating patterns out of chaos" is fallacious reasoning. Water tends to seek its level so fountains are impossible. It's actually less scientific than the merely unsupported "observations of synchronicity are sometimes observations of a real probability distorting phenomenon in the world." There are anecdotal reports of something that cannot be subjected to properly constructed experiments. Giving it a Latin name (apophenia), and ignoring it, is as pseudo-scientific as giving it a different Greek name (synchronicity) and leaping to conclusions about it. Science can produce no authoritative statement on this, so how can I presume to call something scientific theology?

As a foundation, scientific theology only assumes synchronicity is real, that probability is distorted purposefully (or for effect, which becomes "meaning" when it impacts a mind). Scientific theology advances beyond proving that foundation and otherwise seeks to proceed rationally. In other words, it is speculative and I stuck a misleading label on it. But speculating reasonably we can conclude that something is [teleological](#) or at least retro-causal to some degree. The coincidence has effects which in turn influence past events, so as to bring about the coincidence in order to produce the "desired" effects. To cite [the primal anecdote](#), Jung observes an improbable beetle just after discussing one and this causes him to write a book about such coincidences. Something about

the creation of that book influenced past events, causing a quantum leap to lead to a [butterfly flap](#) leading to a freak windstorm blowing an Egyptian bug all the way to Austria with just the right timing, taking into account all the factors in the world that could have made the result different.

What could it be about that book that caused this well coordinated influence on an electron in the past? It would have to be something large enough to at least account for all the factors involved, all the little wind currents across the Mediterranean. It could simply react to all these factors perfectly or it could influence them the same way it influenced the butterfly that started the whole thing, or a combination. Either way, the causal cones explode outward exponentially to quickly encompass all time and space. Without any reference to spookiness, even the strictest determinism admits that everything is united through causality. In the overview, all is connected to all else even though it is not currently touching.

It is more reasonable than not to conclude that for synchronicity to be anything other than apophenia or hoax it must involve fully [cosmic teleology](#). Further, this neatly fits with a vast body of reported observations that caused hugely influential cultural phenomena. There is plenty of data, it is just being discounted or misinterpreted because those reporting it speculated too enthusiastically. Can we dismiss [all this](#) by saying, "It was probably just your mind's habit of creating patterns where they do not exist"? That is the same as dismissing any data from any source as instrument error. Sure, it should be admitted as a possibility, but not the only one. You can use the dismissal approach on gravity too. "Stuff moving down is just a pattern. Your mind perceives patterns so you cannot trust it." Is this science, or gaslighting? Well, the difference is that gravity can be tested and reproduced in controlled circumstances whereas synchronicity cannot. Similarly, Africa is real, most of the Oort Cloud is not. Objects are only there when I can easily see them. No point in leaping to conclusions about what happens when mommy leaves the room. She probably vaporizes.

Let us say synchronicity is observation of a real phenomenon produced by cosmic teleology. This is the launching pad for scientific theology.

[2.4 Theological Method](#)

Traditionally, theology is the study of the divine through study of religious traditions. Typically, theologians may use reason to develop complex theories that resemble philosophy, but their practice uses holy books as axioms and revelation through faith as a source of data. I propose to study God through observation and reason, in something less medieval and a little more like science. I am proposing a theological method. In fact, this already exists. It is called "natural theology" but I'm going to pretend I invented it.

To practice theological method, you have to be a pantheist. Your axiom is that God is an aspect of nature. Theological method treats the divine like science treats earth and sky. A geologist or astronomer observes a pattern in samples of some aspect of nature, creates an informed hypothesis about what that pattern or its presumed cause may predict, and then examines new samples of that aspect of nature to see if the predicted pattern pertains. If a pattern does not bear out, the geologist or astronomer adjusts the theory so that it not only predicts the new data but also all past data. Thus, the theory gets more sophisticated over time, more general and encompassing. A theory created by such sciences builds a model of how the claims of the general theory explain varying specific results. The map gets more and more detailed.

Another presumption of theological method must be that God is broadly observable, not specially revealed. The best candidate for this observable God is synchronicity, so synchronicity is the primary source of our data.

[2.5 Theological Method Leads to Multiversalism](#)

I am proceeding on the idea that synchronicity is evidence for God and evidence about God. But all coincidences are not synchronicity. All coincidences are not trying to do anything. Most of them are really the kind of coincidences that must be common given the size of the world. But it is not two neat categories. There is an [analog](#) continuum.

If synchronicity is caused by what Multiversalism calls God, then we can presumably receive communication from God. Then why does God not talk more directly? Or, why can we not just create random events and interpret them as communication from God? In short, why not do divination? Write up a table of answers, roll dice, and see what He says? Or, a better question is, how can we do divination well. What might a scientific theology have to say?

[2.6 Proper Divination](#)

God does not communicate, God manipulates. God produces results. If God sends you signal through synchronicity, it is always whatever signal will get the most efficient productivity out of your response to it. It is not true or false or cruel or kind. It is just efficient. It leverages to increase leverage. It does not try to convince you in a vain attempt to produce results. It is just results causing themselves. In the immortal words of master Yoda, "[Do or do not. There is no try.](#)"

I will give you an additional maxim to think about the behavior of synchronicity as applicable to divination, then I will explain it: Synchronicity is like a gas in that it distributes as broadly as possible and tends to minimum density.

When God uses synchronicity to leverage your behavior, the method will be exposed to the broadest possible range of influences. Manipulating one

probability precludes another manipulation if there are conflicts in the [causal cones](#) of the two. There is a cost to each probability distortion in that it interferes with other probability distortions. And, since time is infinite, all causal cones impact each other at some point. Sure, it's mushy and it's possible to absorb the cost by compensating in places where it can be afforded, but there's overhead, and it adds up. Efficiency can be optimized by choosing the manipulation that costs the least in terms of other possible manipulations. This is like a liquid seeking its level. It spreads out everywhere. Everything is probability "distortion". All probabilities got the way they are because [God](#) distorted them from the [primal neutrality](#). And everything is made of probabilities. And the most probable worlds are efficiently bootstrapping ones. Synchronicity flows to the cheapest way to get effects.

But yes, you can read "random events" as signal from God. Said another way, you can [set yourself up](#) to respond in certain ways to certain stimuli. Because, whatever your different mental picture, that is how God reads it. If pushed this way you go that way.

Suppose you approach a crossroads and vow to go left if a flipped coin comes up heads, or right if it comes up tails. You are assigning a "meaning" to the coin outcome. Meaning is just effect on a mind, a subset of effect generally. You are giving God an avenue to easily guide your behavior by manipulating the causal antecedents of the coin flip outcome.

Coin flipping is like a thin wire with little capacity to carry electric current because it is subject to only a narrow range of inputs at some points in its causal sequence. All the different ways the coin could be influenced over the past few days of its travel from person to person are irrelevant when it is sitting on your cocked thumb. All that matters is the tiny differences in the force your thumb will apply to flipping it up. That is a bottleneck. The electric current of synchronicity will not like going through that thin wire. It would prefer a large cable with lower resistance.

A large capacity conductive cable would be a good analogy for the sum of the influences that have formed your mind throughout your life. That complex totality can be significantly changed by altering one event that might be selected from the huge low-density collection of all the events of your life. Like a switch flipping, changing a critical stimulus at the right location somewhere in your past can produce a hunch much later. Resolution level acts as the threshold of consciousness (which results from self modeling in the brain) so divine nudging of one event somewhere in your life experience can have very cost effective influence, if calculation power is unlimited. And God has unlimited ability to calculate causality chains perfectly. Your brain accumulates stimulation with every experience, every possible concept getting a little closer to bubbling to the surface depending on the unique sensitivity details of any particular [schema](#).

So, back to the crossroads metaphor, that road surface variation can be the means of kicking God's chosen concept over the threshold, like a piano key being pressed, making a sudden (possibly unrecognized) inspiration to arise. So, when resolving how to respond to a future intersection, you get a hunch, indirectly because of the exact shape of a tiny variation in the road surface (which you may not even be aware of). Or you could consciously base your crossroads decision on the travel direction of the next bird you see. Birds in nature are relatively low density and easy to manipulate at low cost each. That is probably even more efficient than going through the relatively dense hothouse of your brain, which is in turn more efficient than manipulating tiny influences on a coin flip. Or, you could base it on the oddness or evenness of the date on a randomly chosen coin out of your pocket. The path of a coin through the economy is exposed to a broad array of low-density influences.

Of course, interference can come from more than physical design of your divination medium. It can come from the design of the meaning system. If you ask the same question twice you are causing the answers to interfere with each other. Divination is an art, and be careful and smart or it will become an [important outcome to persuade you to stop](#).

To optimize value to God, be influenced by cheap stuff more than by expensive stuff. This best takes the form of being open to signs rather than making up tables and rolling dice, if anything consequential is on the line. God does not like being forced to work in confined spaces. You will probably be ignored or given confusing nonsense if you insist on doing things that way. If you are important enough, because you control something about the future that God wants to adjust, then you will be referred to other media. Figuratively, you will get a text that says "call me." At best. If you are a huge problem, you will be made less of a problem.

However, cheapness is relative. For leveraged effect, a complex and chaotic environment full of interfering causality cones can be similar in value to a broad low-density source of probability distortion opportunities. A busy street intersection can be as cheap a place to produce efficient results as a tract of nature, such as a pond full of geese beside a trail through a buggy swamp. The question is always whether the cost is worth the expense. Relative value is what matters, not simple low cost. The busy street has more inputs from many directions, so that is good, but higher chance of involving interference, which is bad.

I speak of God "distorting probability," but didn't God create the probabilities to begin with? Yes, God made it to start with, and now wants to change it. Reality is not a perfect set piece, it's a trajectory. There's an eternal progression going on. The world is improving. Each "current" world is the product of [temporally lateral](#)

transformation, time itself experiencing time. This greater truth is itself but a local manifestation of the constant larger scale replication of the whole of [reality](#) in every possible [variation](#). That constantly produces [qualitative](#) change, not just increased quantity, because some kinds of things replicate more prolifically. This world is a first draft, and synchronicity is God spiffing it up. We don't need to know the details. We know that [making tools](#) will help, and recruiting people to wield those tools, and teaching those people to take instructions.

How do we take instructions? We understand how God actuality is, so that we can interpret the signs with which our environments abound, so that we can distinguish between the first draft of the world and the proofreading marks we are to implement. That is a main job of Multiversalism. Improving God's staff.

Yes, the first draft was full of horrors. They will be fixed ultimately. Our role here and now is not fixing the past, it is fixing the future (though being cheap may make some of those horrors unnecessary). Our role is correcting the horrors that have not happened yet. The future causality cone is our assigned job. We are to upgrade it efficiently, meaning with maximum foresight. By changing our future in this time line we make it possible for people in other pasts to work on their futures, making them better starting from even farther back. By needing less from the past, we actually can make it better. That sounds like pure gibberish. I didn't say it was going to be easy. The multiverse is complex. It is a mystery my child.

[2.7 Conjectural Structures](#)

We are compelled to believe something when all possible alternatives have been disproven, either by inconsistency with empirical evidence or by logical self-inconsistency. "Knowledge" is made up of theories building up such ["compulsory ideas"](#) into a structure in which one compulsory idea stacks on another. Contradicting any part of such a structure of compulsory ideas can be just as much a fatal flaw, for a proposition, as being inconsistent with empirical evidence or logic. Compulsory ideas are known for sure, based on reason and evidence, so we don't need to go over the reasons and evidence again each time we refer to those ideas. Such "facts" are as good as reason and evidence. So, structures of compulsory ideas (aka [knowledge](#)) are treasured as foundations of other propositions. But this does not mean conjecture is worthless, just that it is not useful for serving as an unconditional [premise](#).

Mostly we operate on [conjecture](#) in life. We know that we are not proceeding with perfect knowledge. Rather than building one perfect fact on top of another perfect fact, what we actually do is we build up conditional propositions on top of other conditional propositions in something more resembling a [flow chart](#) with moving parts and flexing joints than resembling a rigid structure of welded metal. When one of the conditional options in a conjectural structure is ruled out, that leaves a compulsory fact (if the elimination leaves only one remaining

possibility). Such a loss of an element necessitates changing any conjectural structure some, but it can adapt. Does this lack of vulnerability to instant falsifiability make such structures worthless? Is adaptation “explaining away”?

The fact that sufficiently complex conjectural structures can easily adapt to the falsification of one element doesn't even eliminate them from usefulness as foundations for other propositions; even more so, adaptability doesn't eliminate one idea from consideration in mere isolation. You can use a conjectural structure as a foundation the same way you use a structure of compulsory facts. The only qualifier is that this taints everything depending on it, like multiplication by zero. Anything using a [conjectural structure](#) can be no more than part of a larger conjectural structure, it can never be a [knowledge structure](#). Further, even a knowledge structure can be contradicted, provided it can be shown that it is true within part of a larger system of which it is a [special case](#). Or to summarize, I'm guessing. Multiversalism takes this generalization process to its logical conclusion, positing the largest possible system, of which all others must be special cases. I mean, why not go for broke?

Entropy is a real statistical process. But I propose it is opposed by another force that will prevail because, in each world, this force is strategic rather than blindly statistical. It nudges processes with foresight rather than manhandling everything by sheer short range force. It prevails because, on a trans-cosmic level, it is engaged in constant creation. Worlds decay, but not as fast as they are created.

All this is because all must be, and the connection between this comprehensiveness of reality and the counter-entropic force is retrocausality. This I have divined by guessing.

Chapter 3 Learning Retro-causality

"Why should we go out of our way to do anything for posterity? For what has posterity ever done for us?"
--Boyle Roche

3.1 Why Ask Why

The word "Why" has two meanings. First, it can ask about causation. The question might be, "Why is it raining?"

The answer might be, "Because a front is moving through."

The question might be, "Why is your car red?"

The answer might be, "Because the paint on it absorbs all other visible wavelengths."

Alternatively, it can ask about purpose.

The question might be, "Why did you come into the store?"

The answer might be, "Because I am looking for a plunger."

The question might be, "Why is your car red?"

The answer might be, "Because I thought it might impress dates."

We ask and answer "why" questions of a petty nature all the time, but sometimes people go on to ask "why" more generally. Why is everything? Why is it as it is?

Why me? The nature of "why," in itself, draws us to these questions because causes and purposes require causes and purposes of their own, potentially receding into infinity. I ask, "Why do you need a plunger?"

You answer, "Because my toilet is broken."

I ask, "Why do you care?"

You answer, "Because I need a toilet."

I ask, "Why do you need a toilet?"

You answer, "Because I eat food and it passes through."

I ask, "Why do you eat food?"

You answer, "To live."

I ask, "Why live?" The bouncing ball finally comes to rest: what is the meaning of life? These lines of questioning always go to places that are deeply philosophical, or theological, and we each come to them by our own paths.

3.2 Causality is Pattern

Time is just change, and change is just difference. Drop a pencil or something. The object changed location from your hand to the floor, going through a series of small changes on the way. Its location at moment A was different from its location at moment B. Time is just change, and change is just difference. When you hold an object out in front of you and release it, the object falls to the ground. When a billiard ball strikes another, the second ball is set in motion. Cause and effect are real. A table sits there and continues to be a table until caused otherwise. It never turns into a giraffe, or goes invisible for no reason.

Reality is solid. It follows patterns called laws of physics. There are mathematical equations for exactly how fast each billiard ball will be going before and after a collision, and in which direction, and other equations for exactly how fast a dropped object will fall on a given planet at a given time of day.

So, given this, you could see the world as a big wind-up clock. There are mechanistic laws of physics, and they describe how material behaves. Everything that ever happens was determined at the moment of creation, when the prime mover set everything in motion. When the cue struck the cue ball, the final locations of every ball in the break became written in stone.

This world view tells us that given enough information, and enough time, it would be [possible to calculate](#) even mysterious things like the emergence of life. Certain chemical atoms interacted mechanically and the first organic sludge organized itself into a primitive living cell. From there, evolution took over.

The first cell made copies of itself, but each copy was slightly different. Cells that were better in some way made more copies. Maybe they replicated faster. Maybe they were better at feeding from organic molecules, so they grew faster. Maybe they were less fragile, so they did not fall apart when the lightning struck again or the tide went out. So, the cells got better and better. The ones that organized into colonies did really well. Soon organizing into colonies was popular and there were lots of life forms doing that.

Colonies based on certain kinds of organization did better than others, so they made more copies of themselves, or they survived longer. Thus, they became the predominant types of multi-cellular life form. Eventually, these life forms got so smart they developed brains. The thoughts in those brains, though, were based on what the life forms sensed around them, which the mechanistic world view said was just physical molecules bouncing around like billiard balls.

What each brain did with this sensory input ran on the same principles as did the objects outside the brain. The brains were mechanistic, because they were made of molecules bouncing around following the tracks set for them by the rules of physics, so even thoughts are just a result of cause and effect.

According to these ideas, there is only one world, with three dimensions. Look in the corner of any room, where the ceiling meets two walls, and you see them outlined there for you. There are up, down, left, right, forward, and backward. The objects in those dimensions experience time, which is to say that things move, and change. As we established above, change is just difference. A second before, compared to a second after, is no different from an inch to the left, compared to an inch to the right. Time is just another dimension, with the exception that objects are arranged in patterns, and we are “traveling through

this dimension.” That’s meaningful only if you have [another dimension of time](#) for the traveling to be “taking place in”) so that we see these differences in sequence. If you are floating east down a river, the east-west dimension can’t be the time dimension, there has to be another.

So, they said, what happens (and what is going to happen) depends on the initial conditions. At some point, if you rewind the movie, the world started. Whatever established that initial arrangement dictated everything that has ever happened or ever will happen. But the initial arranger would need an arranger of its own, which would need a further arranger. Prime movers are like the turtles once postulated to be holding up the flat earth. You need an infinite pile of them. Or you could just postulate that the world has always been, and always will be, using and reusing the same molecules, sometimes being brought, by the (themselves unjustified) laws of classical physics, into colliding to form stars and planets and people. Except that theory has been disproven.

That theory is neat and tidy, safe to believe. Applying it well can keep you from being struck by cars. And it is mostly a grossly incorrect approximation, a quick and dirty rule of thumb. But I believed in it, so I decided God does not exist, and that my only concerns should be the desires I randomly have. I should use the situation I am randomly in to please those desires. I was being driven by causality. But then I met teleology. I began to see a phenomenon most commonly called "synchronicity."

[3.3 Bidirectional Causation](#)

I reasoned my way to retro-causality long before I invented an explanation for it. If you are impatient for that explanation, skip to the section on [How the Magic Works](#) in Chapter 6. But I did without it for a long time. I just knew that for two separated events to coordinate to create a later event there must either be someone very smart modeling and simulating entire complex sequences of cause and effect, or else the future must affect the past. The synchronicity must cause the events that brought it about. Looking at the graphic in Jung’s “Synchronicity” was another hint.

Causal <-----event -----> Acausal

There are many ways things can be opposites. Multi-dimensionality, [what a concept](#). I guess “acausal” is the opposite of “causal” in one way, but a different way to be the opposite of “causal” is “retro-causal.” If you see the horizontal line as representing time, it becomes clear that what Jung called “acausal” influence is just “retro-causal” influence. It is not necessarily free of determinism, or patterning. It just comes from an opposite direction. This leads us to a revised graphic.

Causal influences-----> event<-----Retro-causal (teleological) influences

If neither of these directions of influence is grounded in some justification you could call them both "acausal." If you cannot explain the ultimate source or purpose of something then that thing is ultimately acausal. But I did not figure that stuff out until much later. I just deduced that if synchronicity is real then there is retrocausal influence on particles and waves over very broad parts of the world and over very long spans of time. It is not a large leap to extrapolate this and suspect it may be the manifestation of a universal pattern. Maybe retro-causality exists everywhere, and is part of everything. If so every particle and wave is potentially sensitive to every other.

3.4 Retro-causality

Red. Meaning boils down to effect on a mind. When I say "red" some **image of redness** may emerge in your imagination, or maybe you are disposed to think of a symbolic interpretation ("communist" or "Republican") or even to misunderstand ("I read that earlier"). The meaning of the specific sound of the word is that effect in your mind. So, when Jung uses the word "meaning" it is a red herring, diverting the inquiry into questions about psychology and thence [anthropology](#). If you are going to say synchronicity is meaningful, it is more accurate to say that synchronicity occurs for its effect than it is to say it occurs because of its meaning. Meaning is simply a subset of effect.

Effect is just what happens as a result of a cause. As most commonly understood, this means the effect happens afterward in time: cause, then effect. But, in the case of synchronicity, the cause is what would usually be called the effect. That is to just to say that the cause (purpose) of the meaningful coincidence happens after the effect (the coincidence being noticed). Synchronicity could be explained by something as simple as the future affecting the past. Perhaps causality also works backwards in time.

Now, the original idea of cause and effect runs into a problem. Somewhere there must be an original cause. "Z was caused by Y which was caused by X" (and so forth) implies that there must be an "A." The [Deists](#) called this the prime mover. Supposedly, they said, a powerful and brilliant being created the universe, like winding a giant clock, then let it go to watch it run. The prime mover, in that description, is why things happen.

If forward causality has to resort to postulating a prime mover, doesn't backward causality suffer the same problem? Given that A is caused by being necessary for B, which is necessary for C, then can't we project that somewhere there must be a Z that everything is leading up to? This is closely related to something called [teleology](#), the study of purposes. Presumably, there is an [ultimate goal](#) somewhere, and that is why things happen. If there is retro-causality, that

ultimate goal actually is making itself happen, not just sitting there as a theoretical ideal or target. We would know it is where things are going because we would see it making things go there. Retro-causality is teleology with muscles.

But let's backtrack. How could consequences influence causes? Regular physics already describes everything that's happening, right? The universe is [a big clock](#), with all objects following predictable courses that can be calculated if you know the material details and "the laws of physics." So where is there room for the future to also get in there and have an influence? Well, only in this "quantum" stuff that is definitely real. It makes the electronic age possible. And stuff.

[3.5 Quantum](#)

Apparently, depending on interpretation, "regular" physics actually does not predict everything we see based on visible cause and effect. Atoms and smaller particles do random stuff (or have "random" qualities) that nobody could possibly predict. In a way, the whole world is made out of zillions of tiny little dice. They are different kinds of dice, giving different ranges of numbers, so you have various ranges of probabilities. And there are so many dice being rolled that the result, what we see on large scales, is always pretty much just the average. So everyday life seems to be controlled by cause and effect (including the individual components of synchronicities; this event and that event, which should be independent).

[Quantum mechanics](#), with its [uncertainty principle](#), is not really open to dispute. If anything could be said to be scientifically proven, it is quantum mechanics. It has not been controversial since the 1920s. Not only has it been proven by innumerable experiments, but it has a huge number of applied technologies based on it. The world is not a 19th century style clock. But what it means for deeper explanations is still a bone of contention, boiling down to these two options: either coins flip, or worlds split.

[Schrodinger's wave equation](#) is [deterministic](#), but also includes a [complex number](#) describing [vectors](#) existing in "[abstract](#)" infinite dimensional [Hilbert space](#). As a result, taken as it is, this deterministic equation implies [multiple worlds](#). Which world we are in is uncertain, and probabilities don't go away, but if you see it this way, you don't need to add any other assumptions to the wave equation. However, the term "amplitude squared" describes these probabilities, but it doesn't explain where they come from. [Randomness](#) has not ceased to exist; it has merely been moved. Unknowable factors remain, and retro-causality acts there if anywhere.

Quantum physics is real. The details of how and why it works, on the other hand, are still very much in dispute. There are many "[models](#)" and "[interpretations](#)." And, of course, it's so strange that anybody who wants to talk about strange

things is attracted to using quantum mechanics to justify them. But it's not fair to look askance at any reference to it, because it's so fundamental that if you want to explain fundamental questions, there it is insisting on being dealt with. So, I will use it to say this: [uncertainty](#) must be where retro-causality gets in. That is another way of saying probabilities are influenced by both the future (a little, but smartly) and the past (a lot, but dumbly).

Suppose I dream about a horrible plane accident in another country, then tune into the news the next evening and learn about a horrible plane accident just like my dream. For want of a better word I would call that synchronicity. A mystic would have some jargon laced explanation about how my psionic sensitivity to the astral plane caught the vibe of the chi. A Christian would probably say the devil did it, or an angel did it, but either way my soul would definitely be in danger due to insufficient submission to his spiritual authority. An atheist would say it was a coincidence, and that the spookiness of my observation of it was a result of the cherry picking of one coincidence from among many that are inevitable considering the number of events in life. "It is like an optical illusion is all, you silly boy. It's just the wind." Nothing like motivated reasoning to dismiss broadly reported evidence as unworthy of attention.

But I would proceed on the working assumption of these two facts:

1. Something unusual happened; these two events somehow affected each other.
2. The normal "[rules of physics](#)" are still in effect; causality has not been violated.

Given those two seemingly irreconcilable ideas, I would want to know how one chain of causal events affected the other. One way, logically possible but impractical, would be if someone were so utterly brilliant as to be able to manage the butterfly effect to perfection. If somebody could treat the entire world like a big billiard table, and took just the right actions, say fifty years ago, he could set events in motion so that fifty years later there was a plane crash and also fifty years later the psychological events of my life somehow made me dream about the plane crash in advance. Nobody is that smart, but maybe invisible space aliens can do it with advanced computers.

A more plausible way for this to work would be if the events leading to my dream, say all the little mental influences in my life that added up to that particular somnolent hallucination, were ultimately dependent on the butterfly effect resulting from one tiny event that was influenced backward in time from my perception of the coincidence. If there is just "deterministic cause and effect", where is there room for counter-temporal causation? Well, first off, there is no deterministic cause and effect. Or so we are often told. Opinions differ, depending on interpretation.

There is quantum indeterminacy, or uncertainty, many tiny probabilities that add up to the illusion of inexorable mechanistic cause and effect the way screen

pixels or dots of paint add up to the illusion of a picture or the way the behavior of molecules adds up to the illusion of pressure. The underlying phenomenon is the particle motion. Pressure is an emergent phenomenon, an illusion. This way of looking at things is a kind of what is called "[reductionism](#)." What we see is illusion, what we do not see is real. Some say even uncertainty is just about what we know, not about anything real. And then they talk about different sized sets of outcomes, that are described but not really explained causally. Spoiler: the set sizes are probabilities.

My thinking evolved based on just the understanding that uncertainty exists. If we have chains of cause and effect, and if we have coincidences, then how could they go together? Perhaps somebody is setting up really good billiard shots. If so, somebody has a really good computer, or else is really smart. In fact, their computer or brain would have to be larger than the world, and even then, it would only work if there were not quantum uncertainty to throw off the whole delicate sequence of events. It's like stacking up a tower of greased bearings.

For the calculations to work, uncertain stuff must be cooperative, but if you can have uncertainty being cooperative, what do you need with the calculator? All we need to provide in order for retro-causality to set up coincidences is for probabilities to be sensitive to the future. The "outcomes" of uncertainty (be they singular and resolved by chance, or multiple and resolved by random factors) do not have to be entirely determined by retro-causality, just influenced in some way. Maybe they are some sort of "x" that gets combined with a "y" every time we turn a corner—or every time two waves interact.

At this point, the tentatively proposed explanation for synchronicity is that the coincidence itself sends information backwards in time down both chains of cause and effect, initiating each sequence in distant past quantum probabilities. So, we arrive at the unsupported notion that probabilities are somehow, at least sometimes, sensitive to the future. This chain of reasoning has established that if synchronicity is a real phenomenon of biased probabilities, rather than a mere psychological error like apophenia or confirmation bias, then some form of retro-causality seems to be indicated.

[3.6 Feedback](#)

If you could somehow manipulate something even smaller than a butterfly wing, such as an electron, and use your control over quantum probabilities to make it jump and radiate out of an atom in just the right most calculated way (and also make all the other electrons work with it at the right places so your effects are not damped out) then maybe you could do miracles. But it would be too hard to calculate. You would need a computer larger than the system you were trying to simulate.

So, even if the [butterfly effect](#) worked, to use manipulation of quantum probabilities to make synchronicity real without impossibly difficult advance calculations, you would need to make the world you were messing with also function as the calculator. Imagine balancing a stack of objects. Do you calculate how every object in the stack must be adjusted to adjust the next one above, or do you just look at the top object and correct the way you hold the bottom object based on a direct feedback mechanism? Calculating upward (forward in time) is really complicated, while calculating downward (backward in time) is simple since it allows you to deal only with ultimate results. Especially if you can attach all the plates together.

Similarly, the simplest way to arrange coincidences would be to home in on the results using an automatic feedback system. Such a thing could result from some kind of influence flowing backwards in time. There would not need to be a calculator detailing a series of linkages, but the series of linkages would essentially emerge as the calculator.

The easiest way to calculate the air turbulence over a wing is to build a model and put it in a wind tunnel, not to calculate the movement of all the air molecules individually. The thinking I have come to is that everything in the world is like that. There is not a computer somewhere calculating the universe so that these cute parlor tricks can be perpetrated on insignificant people. It is [analog](#). There is some ubiquitous principle or simple mechanism generating the effects. While the turbulence over a wing is very complex, the wing generating it is a simple shape. If there is a ubiquitous principle causing this stuff, that is analogous to what the whole universe is made out of. In that case, the butterfly calculations might be made using the entire universe as a "computer". That each element is simple does not mean the whole is simple. You could point to a single diode and protest that it is not a computer, or you could indicate a single neuron and protest that it is not a brain, or a single tree and protest that it is not a forest. Or you could point to a single air molecule and say it is not a turbulent flow. None of these components are wholes, but the wholes are nothing more than the consequences of what the components are.

Here are some other metaphors for this idea of order, and super-order (complexity), being an [emergent](#) property in the universe. In a pre-electronic motor vehicle, there is not a computer regulating the mix of injection into the cylinders, there is a carburetor shaped so that the flow of air and fuel practically mixes itself just by going through. There is not an electrical signal being sent from the truck driver to the rear brakes to set off an actuator, there is an air hose extending all the way from the control to the brakes. The source of signal and the effector of signal are one system. There is a direct linkage between an effect and the causes that it needs, not a bunch of unnecessary moving parts.

The universe does not just say to do it, it does it directly. It holds the chains of effects stiff and [applies the lever at exactly the right location](#), need directly implementing cause. It does not command. It just is. It just does.

If probabilities without past-ward causal connections are affecting each other, or are affected by the same third party, then where else but the future is the mutually shared outside influence coming from? A chain of events caused me to write "utopia." A different chain of events caused the delivery driver to bring me a book titled "Atopia." These chains of events were not connected: I did not call UPS and say, "bring me the book at 2:06" and wonder at the coincidence of my predicting its arrival at 2:06. Something caused both chains of events to affect each other so that they would end at the same time and place. Or else, some genius with super powers was watching everything and making sure it happened that way, tripping the UPS man on his way out the door so that later he would not arrive before I wrote "utopia."

What third party is acting on both chains of events? The most reasonable conclusion I could come to, given that preposterous set of possibilities, is that events in the future affect the past. The results of the coincidence, my wondering at it, somehow reached back in time and changed random events in both chains of cause and effect. The consequences caused the events that led to them coming about. The word to use for that is "retro-causality," though "teleology" applies when purpose is involved.

So, how would that work? Why does one coincidence happen and not another? Picture some principle of the universe allowing a coincidence to reach back in time and manipulate just the right random outcomes to make itself happen. This same principle would also allow the further consequences of the coincidence itself to reach back in time and demand the coincidence, which subsequently obliges its own consequences by reaching further back and making itself happen. For instance, my wonder at the coincidence was important to something in the future, so it had to happen. Since my wonder had to happen, it had to make the UPS man arrive on time and it had to make me type the right word exactly at the right time.

[3.7 Unity](#)

Given this presumed model, there is an additional implication: unity. In all cases, the chains of cause and effect are precarious [Rube Goldberg](#) devices, so delicate they would be easily disrupted at any weak link. If the driver had taken a slightly different route, or if I had had to go to the bathroom just then the whole thing would have never come about. Or any of many other things could have happened, because something as complicated as a chain of events has many points of potential failure. Everything had to be just right or the end result would not come about.

What is more, synchronicity is ubiquitous, not rare. My experience is that synchronicity is so common you can't tell where miraculous ends and mundane begins. There are extreme miracles and slight miracles, and who is to say everything is not a miracle when you get right down to it. In sum, and more precisely, [everything everywhere](#) is affected by these forces.

The point is, the synchronicity causing principle seems to generate complex and delicate causal structures everywhere, not as a blind result of temporal causation alone but toward shared ends. Let us call this common factor "[psionic](#) spirit energy" at this point, the way we might call a variable in an equation "X". For all these causal chains to work together, the [psionic](#) spirit energy must be in harmony, universe wide.

If there were two or more [evil geniuses](#) trying to arrange coincidences, tripping delivery drivers and such, they would be like two engineers building Rube Goldberg devices to do different things in the same place, using the same components. They would never get anything to work. But [psionic](#) spirit energy manifestly works very well and very often, arranging coincidences that would be easy to prevent if there were any [turmoil](#) in the psionic spirit energy. So, I decided that the whole world must form [one big machine](#), a machine that performs horrendously complex calculations, manipulating events to some purpose.

Is "calculation" an exaggeration? Is attributing thought to the psionic spirit energy like attributing it to the calculations made by pebbles in an avalanche? I think there is a difference. The arrangement of synchronicity requires taking sequences of requirements into account. Further, assembling these chains involves selecting needed components from many available components. The contribution of each selection and each link in each chain has a different, dare I say, "meaning" depending on all the others. This is not a mere series of blind, local collisions; it takes long range consideration and coordination. To reduce the calculation out of it you would have to also reduce calculation out of people and computers, and we know that those calculate. Calculation is happening. Is purpose?

[3.8 Solipsism](#)

What is it all being done for? One misconception, if I only saw coincidences in my own life, and not also in the cosmos, might be that I am the center of the universe, and everything revolves around me. Events in the UPS driver's day were arranged just right to speed and slow the progress of my package, so that it would arrive at exactly the right time to coincide with my writing the word "utopia." He would have been a little earlier, but a kid crossed the street in front of him and he had to brake. The kid would have crossed the street later, but he was being sent home from school early because he was sick. He might not have

been sick, except that his mother went to register 8 instead of register 7, and the cashier at register 8 had a cold. The cashier might not have had a cold, but...

On the other hand, something else could have made the UPS driver late. Another truck driver could have abruptly changed lanes in front of the UPS driver, but the rude driver was bringing my Christmas gift to Wal-Mart, and it must be on time. The UPS driver's wife could have kept him on the phone longer, but she needed to initiate a long chain of coincidences that goes to Australia and back and eventually made a radio announcer say the word "Reverse" just as I turned my pants inside out.

But it is not that simple. I am not the only one that things are being arranged for. In accordance with the [mediocrity principle](#), I'm probably not that special. The world doesn't revolve around me. Events in my own life are being contrived to arrange things for the truck driver and the sick kid and the cashier, just as their lives are diverted slightly to act on mine. All the world's a stage, and all the people players.

Not only that, but once you start saying that something in the future demanded an event in its own past then you have to wonder where it all leads. If a future result is causing chains of events in the past of the event to bring the event about then what is that future turtle standing on? It is standing on another turtle, farther in the future? What is in the distant future that is so compelling? Maybe it is something infinite.

When I first encountered this, I started asking questions. Where did it all come from? What is it trying to do? What do I do about it? Above all, how does it work and can I use it for something? If there were answers to these questions, I needed to answer them first or I might make life decisions on the wrong basis, take the wrong path, and need to backtrack. So, I decided to create a "theory" involving retro-causality. Embarking on that, I immediately encountered new questions. Given that synchronicity is acting retro-causally, arranging local coincidences that serve more distant ones, all this is happening to what distant ultimate end? How do I even think about that? The simplest way to start figuring out where something is going is to just extrapolate. Look at its current direction, assuming no future course changes.

[3.9 Meaning Is Purpose](#)

Synchronicity mainly seems to manipulate people. So, whatever is causing it must somehow select for something about people. But in order to be a force of nature, the potential for this type of factor must be present everywhere. The question is, "What singles out people?" It must be something that other things have some of, but with a different value: it should not be people per se, but some characteristic people have that makes them interesting, such as being warmer than the environment or being larger than a breadbox. But that line of thought

just opens up the possibilities more, it does not narrow things down enough. What else is there? Whatever results these statistical interventions are trying to produce, those kinds of results have already started.

So, it should be possible to find a clue to it just by looking at what has been going on. What have people been doing? We have been evolving. Lots of things evolve biologically, but we evolved biologically and then started evolving mentally, and then culturally. We have been becoming more people like. We started developing civilization with all it brings. Economies grow, governments are established, and technologies are discovered. These trends build on themselves exponentially, so we were hunter gatherers for millions of years, farmers for thousands, industrialists for centuries, and have been harnessing computers for just decades. There must be some name for this property that has been increasing.

3.10 Nervous System

Supposing random events in the past are influenced by something in the future (spoiler, it is the increased complexity) how could that produce calculation like from a nervous system? An avalanche of gravel would require calculation to predict, but that just means its precise end state is a natural outcome of all that went into it (it is low grade emergent), not that the calculation is really required. In (complexity-promoting) retro-causality, distant objects are “taken into account” but how is that not like the gravel? You could say this piece of gravel and that piece of gravel “took each other into account” at long distance to come to collide much later, but there was nothing [teleological](#); it was just a sum result of (emergence from) many short-range causal collisions. But I am saying *precisely* that; yes, there is something teleological.

Chains of regular causal events act like long poles, nudging distant events. Understanding this in the causal direction is common sense. Imagine a chain of [tipping dominoes](#). I am claiming probabilistic events in the past are influenced by aspects of the future, possible types of end states that they are biased towards. If you conditionally accept that rather large assumption, the calculation becomes clear. When the outcomes of such sensitive past events push those long poles into the future--that the past events are in turn sensitive to--then feedback results. Distant things affect other distant things that affect them back.

When influence starts going in both directions the system starts doing more than just react. Impacts influence other impacts at long range interactively. If two spatially separated events in the past interact with the same event in the future, then through that future event they interact with each other. We can call that “consideration.” This effect does function much like signals in a nervous system. I am proposing that calculation does occur on small scale, and that on the larger scale something even beyond mere consciousness emerges. It’s not just smarter than an avalanche, it’s smarter than you and I. By a lot. But, right here, I am not

proposing to prove this; by conceiving of it, I am just pointing out how it may be conceivable.

But if the sequence of events is deterministic, a fixed series, how can it be changed? Perhaps the sequence of events evolves--time has an extra dimension. Maybe the wave function of the time space continuum evolves (evolved, will have evolved; tenses make no sense here...is patterned directionally) in at least one additional dimension of "time."

[3.11 Cosmic Consciousness](#)

Being affected is sensing, sensing is being affected. Everything is sentient, sensing, but that doesn't make it [conscious](#). Consciousness is produced by a kind of system that has feedback, that models itself in real time. In human brains this is produced by the [thalamocortical radiations](#) and [hippocampus](#) feeding the experiencing center, the [thalamus](#), a synopsis of the state of the [cerebrum](#) (the [unconscious](#)--memories, attitudes, automatic widgets, etc...) and then by the thalamus in turn sending requests for more information via [attention](#).

Spoiler: reality as a whole evolves, theoretically deterministically, because it constantly produces all possible variants of itself (producing time). But this is the largest possible scale and calculating it is impossible without being it, so its determinism is purely theoretical. The growth of existence by manifestation of all variants of itself might as well be truly random. More on our own level, every particle in every world is influenced strategically to optimize future complexity, to create ever more prolific infinite futures that spin off more variants than ever before. This influence seems like intelligently nudged retrocausality and its effects look like synchronicity.

[Is the universe conscious?](#) Does it have a small-scale real time lower resolution model of itself that influences the full resolution source self? Are you thinking about what the universe is like? Does that affect the universe? There is probably too large a difference of scale and your concept of the universe has too low a [resolution level](#). What about the future? Do we mean the entire time space multiverse throughout eternity? Does that someday produce reflective structures? Yeah, probably. I hope for us to build that.

If retrocausality is the explanation for synchronicity and it involves an intelligent universe experiencing time in an additional dimension, how come the retrocausality? If it is promoting "complexity" what is that? And why is it favored? Later chapters define this properly and explain how the magic happens. This is as far as I got initially and you could [skip the rest of this chapter](#).

[3.12 Complexity Requires Worlds](#)

The comprehensiveness of reality means more complex futures are more likely because they require more past worlds to lead to them. The resulting mutual

sensitivity between past and future produces a strategically acting cosmic intellect.

Every possible thing must exist so things that have more variants are more numerous. To illustrate how comprehensiveness biases toward complexity let us use an analogy for the universe. Imagine you wrote a book that contained a move-by-move description of [every possible game of tic tac toe](#). It would be a book. Now imagine you wrote a series of books that contained a move-by-move description of every possible game of chess. It would be a huge library. So, any randomly chosen page from a collection of all the tic tac toe games plus all the chess games is almost certain to be a page describing part of a chess game. Now, you may say this is unfair because tic tac toe is a smaller game, on a 3 by 3 grid rather than 8 by 8. The same principle would apply to a hypothetical variant of chess in which all the pieces move like kings. Would the collection of all possible games be smaller? Games would last a long time and have a lot of moves because each move is only one square, and captures would initially be fewer. But the chess game collection would be larger because the long moves would make it more possible for pieces to avoid capture also, especially given the special imitations of many pieces, which variety creates complex strategic considerations. Even when you include all possible moves including stupid ones, the dynamics imposed by the complexity of the rules makes the regular chess collection larger. If all the pieces moved like queens, the game would be a bloodbath. Real chess is more complex than kingmove chess, queenmove chess, or tic tac toe. Its library of all possible games [is larger](#). So, God is more likely to like it. Same number of pieces and squares. Greater complexity because of less [homogeneity](#).

Instead of board games, imagine varying the [time line](#) of a universe. Every possible particle position and interaction and vector of motion is played out over all time and the films of all possible time lines are collected. The universes where events lead to greater complexity are much more common in this collection because they lead to more variants that must be represented. It's really that simple.

[3.13 Transcendent Mutual Sensitivity](#)

Complex futures sense the past that made them, and past events sense their consequences. Is "sense" too strong a word? Or too weak?

A block universe (or continuum or time line or world) is an imaginary structure in four-dimensional space time, deterministically ordered from top to bottom in the time dimension. Somehow, we don't see it as unchanging because we are inside it, they say. From an eternal block universe point of view, future and past events are simply structured together in an orderly manner because the whole thing is patterned that way. A block multiverse would be the same thing, except

made of so many block universes that all different possible turns of events are represented.

Here, I will provide an explanation for an observed phenomenon, the experience of time. We don't live in just a block multiverse because, on an even greater scale than the structured block multiverse, creation is ongoing. There are numerous identical copies of each block universe, in different ratios. The whole is continuing to change by adding more of some worlds and fewer of others. The rate of creation is so great that at any instant all the old static worlds are as insignificant, compared to newly created ones, as a finite particle to an infinite wave. At every increment of creation, when new worlds are created diverging from every point in each continuum, the changes in change reverberate up and down the causal chains in the ancient continua as they are energized by replication. Or something like that is simulated.

Future and past do sense each other dynamically in the actual progress of time (as opposed to the mere animal tracks it leaves behind in any one block universe, tracks we confuse for the animal itself). Probabilities throughout "the" continuum are constantly changing. The futures and pasts that stretch ahead and behind from now are like spectra reflected by a [prism](#), and that rainbow constantly changes not only because "now" changes, but because what actually exists changes. We cannot directly distinguish the sources of change. We just see probabilities and the outcomes of dice rolls, but those outcomes are determined by both past and future influences. From here it appears there is not only the array of copies of the old universe but also the much greater spectrum of varied new universes.

Each block multiverse exists in mind bogglingly many identical copies. The proportional number of copies of each type of block multiverse is changing gradually, different kinds of event sequences becoming more common. This is because some types lend themselves more to replication on the grand scale (the scale of the totality of reality) than others: namely the more complex ones. "The" continuum is growing larger, more like a tree than a pole, and we are at a point on its surface so we seem to be moving, like an ant on an inflating balloon. Or seen another way, each moment is [a right angle turn into a new dimension](#) through which any given serial of moments can be seen to snake. Each of those new dimensions is necessary for one of the outcomes of something random somewhere. Of which there are always several.

[3.14 Strategically Acting Cosmic Intellect](#)

A random event in the present time is the the result of waves colliding. The consequences of that event are chains of cause and effect. Each subsequent event is a product of serials of such "random events." These chains of cause and effect interact very complexly with each other, but produce purposeful results. These are teleological, retro-causally impacted results. Things that might be

done in the future can either make the whole universe more complex or simpler, depending on how all the causes and effects work out. In all cases, what is served the most often is the purpose of greater complexity (mostly in the future because of its greater scale), and that takes (or produces) something resembling calculation and planning. The multiverse has a mind. It forms a mind. It is a mind.

[3.15 Deification](#)

The intelligent multiverse is a single and unique entity which we can equate to the concept of God. There is a continuity of identity between observable retro-causal influences and the fundamental comprehensiveness of reality. God is the tendency to existence, the will to creation. What else would you call this universal mind? This is pantheism, but it is a personifying pantheism. And its God must be unique. If there were competing Gods the long delicate chains of cause and effect would be easily disrupted by competing purposes. What people have perceived as other gods and spirits and such are all just manifestations, wholly controlled puppets of the one true God. If this God is made of all that exists, then where is there room for any other God?

[3.16 God is Comprehensiveness and Retrocausality](#)

Retro-causal probability interventions in our own world and time are aspects of one single entity which has identity with the fundamental necessity of comprehensiveness. The fundamental basis of existence causes coincidences that nudge our actions through the agency of an intelligence that is a part of itself.

The will to creation is not a separate thing from the intellect that emerges from the process of creation, and that intellect is not a separate thing from the small interventions in the world that it uses to promote its growth. They are no more separate things than your brain and your mind and your metabolism are separate things.

[3.17 The Creator's Will is Creation](#)

Some theologies are hodge-podges of ideas that don't actually go together. An example is the idea that the creator's will is about something other than creation, like gratitude or family life or combining different kinds of fabrics. The creator creates and all else about the creator stems from that compulsion, the nature of [wanting to create](#), of [being creativity](#). Religions claiming otherwise can be disregarded because they don't know what they are talking about, due to motivated reasoning, believing in what you prefer rather than what you see.

You will not find that here. That's not how it works. You can't believe things into manifestation. You prepare yourself into where you will contribute productively. It is true that belief and preparation are related ideas, and sometimes believing

something seems to make it true in this or that instance because it prepares you so well, but my version is the more comprehensive theory.

As with the power of belief, sacrifice doesn't get results. Results sometimes have costs, but paying costs doesn't necessarily produce results. Belief can be catered to for effect, but it is not directly the source of importance. [Venn diagrams](#), people and "necessary but not sufficient" propositions explain this. You don't necessarily get what you pay for, sometimes you get bargains and other times you get ripped off.

Chapter 4 Learning Consequentialism

"Has creation a final goal? And if so, why was it not reached at once? Why was the consummation not realized from the beginning? To these questions there is but one answer: Because God is Life, and not merely Being."

--Friedrich Wilhelm Joseph Schelling

4.1 Omniscience Justifies Consequentialism

Consequentialism is the strain of moral philosophy that says what matters is consequences rather than strict rules or good intentions. The most common way of describing it is with the trolley problem. A runaway train is moving uncontrollably toward 5 people on the track, people who will be killed if something is not done. You do not have the power to stop the train, but you do have the power to pull a lever and divert the trolley to another track where there is only one person. Consequentialism says the consequence of the fewer deaths makes pulling the lever the right choice. But from the perspective of rules-based morality, that makes you a killer, a violator of the rule of not killing. You did not cause the five to die, but by pulling the lever you caused the one to die. You are treating the one person as merely instrumental to the end of saving the other 5. By leaving the lever alone you keep yourself morally pure so, presumably, you can blame the consequences on factors beyond your control. Even though a factor is under your control: 4 lives. Consequentialism rejects that thinking and calls for you to always pull the lever.

In theory, consequentialism is a superior ethical approach because it alone judges the whole action, based on its full effects in the world, rather than focusing just on intent or immediate behavior. Other systems can be compared to distinguishing people from each other by just looking at their shoes. But consequentialism has issues. How do we know the full consequences of our actions? How can we justify our actions based on our predictions when our predictions might be wrong, or might have unintended side effects? Maybe the doomed five on the currently routed track are a gang of criminals on a murder spree and the one on the other track is a brilliant doctor who will save many, many lives. So mere humans who try to be consequentialists are taking a huge moral gamble that their guesses will be right: if they act alone.

For our purposes, God is omniscient. On the grandest possible scale of the vastness of all reality, there are things God cannot predict because they flow organically from the totality of God's essence. Every moment sees the creation of every possible permutation, of every variation upon the totality of the reality of the last moment. The only way to see what comes of that is to do it. This unpredictability of the process of cosmic growth (true time) is the reason for imperfections in our world, and the interdependence of different worlds with

different problems is the reason the defect correction process is a delicate and time-consuming operation requiring our cooperation.

Flawed worlds are being created faster than they can be repaired, so efficiency is being sought. But considered in terms of just our petty little world, God knows all the consequences of everything, feeling them internally like a bad meal being digested. Unlike we human beings, God knows those people on those trolley tracks and all they will ever do and all the impacts of all their actions as they echo through history. God has the actual capability to decide correctly whether to pull the lever. God knows with certainty whether a particular decision is best for fixing the flawed world God's past lack of trans-cosmic foresight saddled us with. God has read the whole book, but had not read it at the time of purchasing it. So here we are with this book we don't fully like. So, given God knows the absolute full consequences of every decision, God can justifiably practice consequentialism.

[4.2 Rules are the Best We Can Do](#)

If you are not omniscient, you cannot use consequentialism as a justification. You can try to take consequences into account, but you cannot claim your actions are justified based on their consequences because you do not know all of them. Maybe the best intended short-term consequences will have unforeseen long term and larger scale consequences beyond what we can see. The best we can do is statistical guesses. So how do we make those guesses? We must be guided by God. But that is not as simple as "opening your heart to Jesus." The pride of certainty that you are God guided can lead you to great evil. It is essentially the same as thinking your guesses tell you the total consequences of your actions.

We can know something of God's intent for us by looking at the kinds of [social contracts](#) that have been developed over time by many people. God has a hand in that process, as in the evolution of lifeforms. Both have manifested in great variety for diverse purposes. Just as we can learn from study of natural life, similarly from developed human wisdom we can learn rules for what usually works and apply those rules. How do we figure out how to determine [which](#) social contract applies to us? Look at where you are and where you came from. As a rule of thumb, where we are is where we are supposed to be, but conditions change. We need to be open to God's guidance for revising things. We might be inspired to change our society's rules, our locations, or our relationships with our societies. Sticking blindly to the guidance of received circumstances is equivalent to assuming we know full consequences. The default is to abide by norms because they tell us how to get best results, but we must be ready to collectively listen to God about exceptions, because that tells us how to best get results. Regarding important matters, divine guidance must be collective because God prefers to speak through broad circumstances rather than bottlenecks.

We should not be rudderless, but on the other hand we should not be stubborn and resistant to being steered. Just as you were made a human, rather than a salamander, because that is your role, so you were placed in the society you are in, rather than some other, because this indicates your role. But that doesn't mean we cannot try to transcend, to exceed and improve our human and social minimums. Your role in your society might be to improve it. For many of us this is our role because we can understand the larger context and are committed to right purposes. But we cannot have a social contract allowing people to exempt themselves from norms just by claiming special understanding. Every criminal will claim divine inspiration. So, the general rule I am putting forward for Multiversalists is to get along while looking for ways to excel within our range of freedom, or our boundaries and limitations. Excelling may involve attempting mass persuasion, or relocation. That approach should be good enough for us, and good enough for God. You do not have a license to be out of step for your own sake.

Does starting from acceptance of our current lot mean that we may not use our beliefs to guide our ethical decisions? Can't we make use of our stable understanding of God's general intent and purpose for the future? Must we be [at the mercy of society](#)? No, we use our understanding of God's purposes in deciding what society to belong to and in deciding what role to play in that society and in deciding what we can use our freedom for--what we can electively put our efforts into. We just cannot truthfully take part in a society and then break its rules on the excuse that we believe our transgressions will serve God's purposes. God does not need to work that way and you are deceiving when you claim such a thing. God makes the best of even what is wrong, but that does not excuse freely falling into error and relying on God for salvation. We are the workers. We should never call on God to do anything. We are to listen readily, but never to pester with unnecessary requests.

[4.3 God Handles Exceptions](#)

As invariably influenced by God over a long span of time, [we develop rules](#) that we believe to produce good consequences. Yet we are ever striving to improve those rules as well. We respect that others throughout history, over long experience subject to divine meddling, have developed such rules as appropriate to particular times and places. But things happen that we find horrible. God seems to do counterintuitive things, even if you accept that God's value of increasing cosmic complexity (largely through increasing human power, which we can also use for joy) is not exactly the human value of increasing human joy (which we can somewhat attain by assisting with God's aims).

Exceptions to common sense are not something we humans can engage in (shockingly, it appears we can, but I mean we cannot do so safely), we must rely on God to take any actions that require such exceptions. We should let God do the rule breaking, but when that happens we should accept the greater necessity

of God's actions. Rather than asking for favors that would violate God's greater plans for our petty desires, or vainly attempting to inform the omniscient of our observations, our only valid prayer is very simple. "Your will be done." Or "all must be." The creator creates. We accept God's will and actions and do our best. Focus on what may be within your capabilities.

Should we take God's apparent actions as signs that we should take [consequentialist action](#)? I think we should never do so willfully. That is, God can use us without our will, by tricking and manipulating and nudging. We don't need to receive some imagined special mission that breaks all the rules. God doesn't work that way. Nevertheless, we may find, after the fact, that we have been used to do necessary evils that God understands, and when that happens, we should not feel too bad about it. Just keep an eye on the future. Recognize your role as a consequentialist tool of God only in retrospect, never on credit. We may not use God as an excuse to choose transgressive courses of future action. Nevertheless, awareness that we can always excuse actions retroactively will make Multiversalists more prepared to accept moral risk, to expose themselves to divine utilization.

[4.4 Unique Roles](#)

Each person, and each society, at any time, has a role to play in God's plans. Societies have built up wisdom regarding their roles. We all live in some society, and would always do well to respect the local ways as a foundation on which to build our personal rule consequentialism. Everybody should develop and maintain an individual code of behavior that adds to general standards expected of everyone. This is how we seek both excellence and agency. But ultimately the service of God's purposes is paramount, above both our societies and ourselves.

We live in places and times where rules have been developed, created by the influence of God's nudges, whether recognized or not. Harmony with the purpose of our environment is important, but we also have individual roles and assignments and purposes. The social world is best seen as a complex mass of overlapping [Venn diagrams](#), it is not a simple [binary](#) of communality or individualism. One question is which direction to emphasize, though. Do we care most about what is [nearest and smallest](#) or do we care most about what is farther away and larger? It depends on your individual role.

[4.5 Shared Roles and Rules](#)

We are individuals, but not just individuals. We are parts of small social sets that overlap, such as professions and specific businesses, and families and political and affinity groups. Each of these collective identities has a purpose and a role, and we each have individual roles in each of them. Each of our social sets has its own special sets of rules. And over all is God.

Roles and rules are in constant change, and God is involved in this process, often counterintuitively. Evils gain power in some times and places. We cannot simply accept the power of such evils as somehow part of God's will, but we should accept it as God's will that this problem should exist before us. It is part of our assigned task. A good understanding of God's nature and long-term goals can help us better make the relevant decisions. Ask yourself, "Am I part of a temporary, necessary evil or am I part of the long-term purpose of the universe?" Incorrect pictures of God do not answer this as well as correct ones. Wrong ideas are especially counterproductive when they advise us to let God do our work or when they misrepresent our general purpose and God's main concern.

While misunderstanding may sometimes be the right role for some people, unfortunately, admiring it is like admiring bandages and, by extension, the wounds that make them necessary. Our ambition should be that people who understand wrongly should someday be unnecessary.

[4.6 Coming to Terms](#)

Most of the time we should focus on our own individual roles, but sometimes we should concern ourselves with the greater matters around us. And sometimes we must respond to God's guidance about when to switch. But to properly respond to the presence of God in our lives we must understand God. Even though God uses the ignorant, correct theology is of value.

God works directly with consequences, without resort to standards at all. Unlike humans, God does not need [heuristics](#), because God knows perfect truth. So, a moral system built on service to God would seem to be able to justify so much it would be meaningless. In trying to take in more possibilities it takes in nothing. Such a system would need some indicator of structure, of what is more Multiversalist and what is less Multiversalist.

As a rule, go by this: "When in Rome don't do as the Roman's don't do. That doesn't mean you have to do as the Romans do". There's a difference between "Don't drink alcohol in Saudi Arabia" and "Don't fail to pray 5 times a day in Saudi Arabia." Any positive mandate can be phrased in a negative form, as a pseudo-prohibition, but that doesn't change its nature, just its mode of expression. If a request can be responded to acceptably with inaction, it is a negative requirement, a requirement to avoid something. If inaction cannot be an acceptable response to a request, the request is a positive mandate, a command to do something (rather than to not do it). In general, Multiversalist individuals should respect the *prohibitions* that pertain where they are, but don't necessarily have a duty to respect *mandates*. Your individual conscience can tell you to dodge the draft but it can't give you permission to shoplift.

It might be a good idea to relocate away from places where mandates conflict with Multiversalism. But first consider that when God confronts us with

challenges, they are often exceptional opportunities. Sometimes it is productive to make a show of compliance while reserving awareness of the right to transgress. Truly knowing yourself is important to knowing truth generally, so honesty is generally the best policy. But if you truly know yourself you sometimes can be ready to deceive, as justified by [consequentialism](#). I certainly hope this is not overly clear.

So, what moral character of its own does Multiversalism have, other than advising us to get along with the society we live in? Above mere harmony with society, we should find ambitious roles for ourselves. Working with other Multiversalists, we discern our personal roles. This is not to say we have permanent life roles that we figure out once and stick to. They may involve more and less stable elements.

Knowing your current role requires constant monitoring. These roles will be discerned based on the overarching value of wanting consequences to make humanity more powerful collectively, but roles will also be informed by understanding individual characteristics. Each individual person's character and talents matter, as well as each individual person's (or particle's) shifting positional potentials (challenges and opportunities), including those aspects of positional potential possibly humanly knowable only to the extent they are hinted at by God. The more unconventional an aspect of individual role, the broader should be the consensus of fellow Multiversalists required to approve it.

[4.7 When the End Justifies the Means](#)

The end justifies the means [when God does it](#). "It must be for some purpose," sounds like some lame thing you say when a friend's house is struck by lightning. But it must be for some purpose. It makes sense to say that, then to focus on what we are for focusing on. What needs to happen now? Based on our natures, our understandings of God's intent for our personal roles in collective endeavors, we should next do what we usually do because God's actions are predicated on that. As Multiversalists we ask what builds a stronger civilization. One thing is helping our neighbors pick up the pieces. Another is mandating the installation of lightning rods. That seems right to our imperfect view. If God wants to burn down more houses some other method must be used or lightning needs to get smarter.

When God burns down a house, or does anything else that we consider cruel or counterproductive, that is usually not so much a choice made freely, as you might expect of an omnipotent being. As I have explained, God, being all powerful, is compelled to do and make everything. The power and the compulsion are of a piece. Necessary creation includes a lot of things that are not nice, or even productive (whichever is your priority). The mind of God emerges from this comprehensiveness, and at the same time It is using us to repair the

manufacturing defects by becoming part of making more of the better things. Gradually.

God uses available resources as much as possible, for efficiency. There are so many lightning bolts hitting houses. They must get placed somewhere, and it is easier to place them where they will be as useful as possible, or have mitigating beneficial side effects. It is easier than what? It is easier than just making sure lightning never strikes houses. Ultimately, it is most efficient to make people who install lightning rods. God is cultivating order. But until then, given that for maximum efficiency some house must be struck, the house that gets picked for striking is the one whose being struck has some kind of use.

I'm suggesting that probability is both things. Locally, it is precisely distorted (for very non-local purposes) while it is also cumulatively almost exactly average. Particles of a given type have the same kind of wave equation, but there is all this uncertainty. The world remains solid around us, but coincidences baffle. That sounds dodgy, since it matches the evidence, but it's dodgy as opposed to what? Postulating realities that aren't apparent? What am I saying other than that things are as they are? What function is God playing in this creative process? God must be efficient in order to coordinate infinities, but also God doesn't have to justify anything. God is not concerned with justice; God is purely concerned with productivity and I assure you God is [moving mountains](#).

Many cannot accept the idea that God exists but they are not in Heaven. They choose to believe otherwise because it matches what they want. Power and ignorance seldom coexist for long. Intelligence and deceptiveness are similarly incompatible, long term. Truth wins eventually, and did I tell you the future affects the past? Think that through. Maybe we should match our ideas to what is real rather than praying for what is real to match our ideas. It is not holy to lay about begging God to do your job for you--unless you are so inept that any effort you make would be counterproductive. Nobody is that inept, though, because if you would try you can learn and be of use.

God takes purely consequentialist actions based on actual total consequences, but God's actions don't justify our own actions. Multiversalists don't claim personal consequentialist justifications. We don't say, "God wants me to burn down my neighbor's house," because that is what crazy people do. There are still plenty of crazy people for God to use for that sort of thing, while such things continue to be necessary (which they will not always be). Self-justified transgression is not our role. Our role is to stop those practicing it, or make them feel pain. With everybody playing a part, all is well and good. For God.

[4.8 Ambition](#)

Just as every new technology is not necessarily important, similarly God does not need us all to be great innovators or leaders, or heroes of any kind. Be your own

hero in your own way. Look up only to God, who is no human. Copy good ideas from each other, but make your own mix and maybe create some of your own. We all have different roles. For the most part your duty is to be in harmony with both your environment and your personal potential. Rarely, God will call on you for something special. We should seek to know our own roles (or, the roles we are assigned to think we are playing) and to play them as well as we can. We should not be seeking to play someone else's role just because it is an important one. Yet we should not be so lazy as to abandon ambition.

In choosing our general direction, we must balance the demands of the present and the future. While God may always get involved, we can usually do this on our own. There is the role we are playing now and there are the roles we have potential for. Honestly evaluate how you can contribute as you are now and do your best toward it. Playing your current role well should be your priority, but you should always be using any spare opportunity (on a [win-win](#) basis with your society) to improve your potential and take on more valuable roles. We all have different strategies for self-development and service to God, and it's good that we are exploring a variety of paths. You should do what you are good at. But what you are good at is not fixed. Part of "what you are good at" can be getting better at something. To make a blanket statement that a great pianist should never hope to become a physicist would be wrong. Perhaps the individual has even greater potential as a physicist, even though it is not currently developed.

When we interact with other Multiversalists, our focus should be on helping each other think these things through. Avoid dictating specific strategies, encourage each other to develop them thoughtfully. Is this person's strategy thought through to how it serves God? Intent matters, and thinking about God is what distinguishes the Multiversalist approach from an atheistic approach (and I think from most other theistic approaches, seeing as how they do not have a good concept of God and thus cannot really think about how to serve God even if they think they are trying to do so). Very few of us have roles that primarily involve self-indulgence or navel gazing or mindless greed and power grabbing for its own sake. Our roles involve acting in the world, but acting for a good purpose. Rationed self-indulgence and navel gazing can play a small role in helping us work better, at best, while ambition is good when it is for the right reason and it is really your proper role.

The need to do everything for God doesn't mean you have to plan everything out in detail. Working by faithful intuition, in collaboration with God, can often be a better way for those who know how to do it. If you ask people working that way to become algorithms you kill some magic—or maybe you just challenge it and make it stronger. The key is how they are likely to respond: by analyzing and learning from your challenge or by being discouraged. Consequences are what matters. You can't just let everybody wing it entirely, and it's not always easy to

tell whether someone is working by faithful intuition or just messing around. So, what is faithful intuition?

4.9 Faithful Intuition

My belief in this description of reality resembles faith. This is a guess that I figure I can get away with. Why have faith, why not wait for conclusive evidence?

Faith is assuming a dotted line represents a real road. You know a road leaves Eastville going west and you know a road leaves Westville going east. You haven't travelled every inch of this road, but you know what it connects and if you are in Eastville and you want to go to Westville it is reasonable to proceed on that road, assuming it will somehow get there. At least that is the best place to start. Maybe the road will come to a dead end. You might be wrong, but it is not irrational to act on the basis that the road connects the two cities in some way. Maybe you must take the road that goes east from Eastville, and it loops around, if you take the correct turns at intersections yet unmapped, before arriving at Westville. Maybe the cities are unconnected and you must fly or beat through the wilderness. But it is not unreasonable to proceed on the assumption that the road that goes west from Eastville goes to Westville.

I don't want to stay in Eastville, so I'm going to head to Westville along a road that I am guessing will get me there. I am going to act based on incomplete information by treating it (tentatively) as complete. I'm acting based on estimated probabilities. I estimate based on a method that is a similar estimate. They recede to infinity, but if I wait for certainty I will never act. Once I set out on the road I need to maintain confidence in my plan, applying a skilled heuristic. I can't stop and reconsider with every step. That is faith. That's not changed by the fact that people often ask for faith as a means to something else, such as blind acceptance of hearsay.

Intuition is divination from how God is directly affecting your thoughts. God affects our thoughts through immediate quantum interference in the ionic recharging of neurons, but mostly it is through carefully building up who you are over time so that you are primed, at any moment, to get hunches and impulses on cue. Combining those internal effects with external conditions, the mind does unpredictable things. We don't normally notice this. We just think of it as ourselves freely willing. But we are not robots and we usually can't explain ourselves any more than we can see the backs of our heads directly.

We all use intuition. We all have faith. Sometimes they synergize to such an extent that the process of interaction between the two feeds back on itself. You have a hunch about how to have a hunch about how to have a hunch. It goes exponential and you can't control where it goes, you can just choose to stop it or go with it. That is faithful intuition. Until you develop skill at stimulating and

collaborating with it, just hang on and take notes. And never have total confidence in it. Like all synchronicity, it is for effect. It isn't necessarily the truth.

4.10 Working for God

To contradict the religions of Abraham, God totally lacks vengefulness or gratitude. It only concerns Itself with the future. You could give your entire life to Its service, accomplishing many great things, and It would have absolutely no gratitude. It would throw you under the bus in a heartbeat if that paid off. On the other hand, It is completely unconcerned with revenge. You could be a complete pain in neck for It, and It would not have any attitude of resentment beyond the present moment. If benefiting you benefited It, then It would benefit you without a second thought. The past is completely erased, for It, every moment. God cares only about the future.

However, the *appearance* of reward and punishment can be quite productive, because people think that way. Lacking perfect foreknowledge, we humans deal with the minds of others as [black boxes](#), pushing the buttons based on probable results. We punish others, exacting revenge, and reward others, expressing gratitude. We find this approach an effective one to motivate others to comply with our wishes. There's a whole science to reputation management. God understands that we think this way, and our handling characteristics can be optimized when we expect certain kinds of behaviors from God, therefore God will simulate vengefulness and gratitude.

Does this mean God is an amoral alien? Yes! God is not human. Humans are not made in the image of God, except in that we are also intelligent. Furthermore, our human norms of morality do not apply to God. God knows the actual results. Regarding Its own actions, God can truly make the claim (most often seen in hubristic villains) that the end justifies the means. God is what moral philosophers call a "consequentialist." It does exactly what is truly most productive of "good" results in all cases, nothing else.

So, God seems to be an amoral alien intelligence that we can nevertheless deal with and work for provided we are careful and never forget that the relationship is purely transactional, at best, rather than resembling the kinds of relationships humans have with each other. You know something else that fits that description? A large corporation. God is exactly like a large corporation run by a computer that just figures out the cost benefit ratio all the time. It will be happy to let you believe it feels fatherly, but don't buy it. Work with it as with a person, accept that it is very productive of beneficial results, but don't fall into the habit of seeing it as human. There is no shame in being a go getter, trying to get points with the corporation for quarterly productivity. But never forget that it will not feel gratitude. If you want a guaranteed pat on the back, you had better get flexible shoulders and learn to do it for yourself. Or you could elicit it as part of your pay package, but It will take your costs into account in the hiring decision.

Chapter 5 Learning Devotion

"I cannot think that we are useless or God would not have created us. There is one God looking down on us all. We are all the children of one God. The sun, the darkness, the winds are all listening to what we have to say."

Geronimo

5.1 So What?

So, what do we get for knowing about the God I have described? We get to know what that pesky synchronicity is. We get a goal, individually and collectively, that has some kind of objective basis. And we get something to take the place of the older religions, without all the antique baggage. This is the religion of what we are commencing to do anyway.

For practical purposes you could sum it all up like this: random events are controlled by God, but God is parsimonious with the interventions, so It is cultivating our power so we can put Its will into effect more efficiently. Increasing the power of mankind is our mission, and nothing else matters. But additional background material is necessary for having depth of understanding. You need depth so that you can hang onto this system better, if that is what you choose to do. But maybe you would rather just go for the prettiest wish.

5.2 The Magic of World Qualifying

One way to see it is imprecise but adequate: future possibilities, if they are good and likely in the right ratio, reach back and try to encourage you to make them come true. As time passes, the ratios change. Likelihoods change and benefits change. You change, and the set of worlds you are in changes.

Empirical evidence, experience, only ensures there must be something to have caused it. Facts rule out possible interpretations of other facts. Logic rules some possibilities out. Probabilities are determined not just by what you know, but by what the universe implied by your knowledge would need. So, the unknowns of the world are always a range of probabilities. Over time, some things become highly likely. For instance, repeat survivals of deadly close calls mean you are probably in a simulated world rather than a real one, your selves in initially more probable real worlds having been eliminated. This is called "going to heaven" or "going to hell" or possibly "landing on Earth."

You can steer probabilities by changing potentials, just by changing what you are prone to do, what you are good for, and what you plan to execute. Another metaphor is that by changing yourself you are pushing a button on an elevator, saying which world you want to go to. If you make yourself a pirate, the elevator takes you to a world that needs pirates. Casting call. The actual doing is just follow-up. To do this in a semi-controlled manner, you must be a person who

follows up. There is no fooling it. All it senses is the actual future, what you will really do, and you will be placed in a world that needs it.

When using this technique of influencing your environment by changing what you are good for, there are different ways to implement it. One is that you could do magic like a negotiator. You could gain control over something God wants and then demand ransom. If you catch the wind that God wants you to go to medical school, you could set a condition, saying, "If I meet the perfect potential spouse at the next party I go to, then I will go to medical school, otherwise I am going into philosophy."

First, you only get into positions like that if your reaction to God's reaction is going to serve God's plans. God would only set you up to even make that proposition if God already had a perfect spouse lined up for you at the next party. Alternatively, God might not really want you to go to medical school. Thinking you can negotiate with God is folly. You will be used. All you can do is change what you are good for. It is a straighter way to deal, easier to see what causes what. Not as much fun for God, though--It likes doing the complicated bank shots. They actually bring in diverse input opportunities.

5.3 Devotee or Negotiator

You are being constantly nudged, manipulated by circumstances into playing roles you do not even fully understand, to create circumstances that manipulate others. You are in circumstances perfectly adapted to use you to play your optimal role. I'm not saying this situation is right or wrong, I'm saying this situation is fact.

You have some options. First, you can ignore what is going on. Let luck fall where it may. Or you could say the good luck came from good spirits and the bad luck came from evil spirits. Those approaches are seldom effective because self-blinded people, on average, will not be as important to God, as they might be if they were trying to use the situation intelligently. So, the best choice is to give attention to what is going on.

There are two basic approaches to awareness that God is acting in your life and trying to use you for some purpose. First, the negotiator. You can try to figure out what It wants and provide it only contingent on getting things you want. Second, the devotee. You can commit to cooperating with It and trying to help. In both cases, you can change yourself, and your potentials, to make yourself better for the kind of mission you want to be sent on, rather than remain good only for the kind of mission you don't really want. Both approaches are unpredictable, but a negotiator can become irksome and get squashed. Devotees also get squashed, if conditions demand it, but the odds of it are lower because they have intrinsic value, rather than just positional. Devotees who play their cards right do the best, on average.

5.4 Retro-causal "Karma"

What happens to us is what needs to happen to us for God's purposes. We can use this.

There is a popular notion of something called "karma." The idea is that if you do good things then you get credit in a mystical bank, and good luck comes back to you for it sooner or later. The opposite also applies, so if you do bad things then you get bad karma, which leads to "punishment" coming back eventually.

It obviously doesn't work that way. People do bad things and get away with it. They do good things and suffer all their lives. God is manifestly not just. The only way to keep this karma theory going is to depict justice as [coming after death](#). Theoretically, you will be reincarnated until your karma is good. You will go to heaven or hell depending on your actions in life. Clearly this excuse is just cheating thrown in because justice is not really done. Justice is not done because God is not just. Justice is a human concern, something we may indulge so long as we are serving God's consequentialist aims in the meantime.

Nevertheless, my theory includes something resembling karma. My theory is that "karma" works backwards in time. You get rewarded or punished for future potential behavior, just because you made it possible, or allowed it to be possible. So, a child born into a famine starves to death. Is that God's punishment because the child might have grown up to do evil? No, that is God's punishment because the child would have grown up to be irrelevant. Remember, God is a consequentialist, only concerned with total results. You need not be wrong to get smashed by a trolley, you just need to be in the wrong place at the wrong time. So, keep your eyes open and play it smart, now equipped with a better warning. Alternatively, you could scrunch your eyes shut and wish fervently.

The lesson is to figure out how you can help, and then effectively resolve to do it. This will actually enhance your luck. If you are set to do something productive, you will be empowered to do it. If you are in the right place, looking at the quarterback expectantly, without too many defenders on you, you will be thrown the ball. Don't make empty promises: change your future. This is all we can do. We can't wish up some unicorns to make our dreams come true.

How you play the game doesn't determine your original lot, but it can change your consequent fate. I saw a news story this morning on the internet about a bus full of high school students that hit a Fed Ex truck. A bunch of people died and others were injured. So, did God arrange this for some purpose, to produce some outcome we can't understand? Yes and no. We could theoretically understand, but won't because it's not important for anyone that we do. But we can easily know the general purpose: there are a certain number of traffic accidents, inevitably because we have set up our system with a tolerance for it.

What God does do is arrange that those inevitable accidents are as well placed as possible. "I've got a massive traffic accident here, where shall I put it?" Given that there has to be a traffic accident, God may use it to kill some guy who was going to become a genetic engineer and accidentally create and release a deadly virus causing megadeath. "Ah, there is this guy, I have to get rid of him. So, here is where I can do it." Or the Fed Ex truck had a package that was bringing bomb parts to a terrorist who was going to use them to kill far more than 9 people. Nothing God does is ever just for one purpose; It multitasks to the extreme, you might say.

Did those students deserve to die? From our perspective, no. They had not done anything wrong, probably were not planning to do anything wrong. From God's perspective, they did deserve to die, in the sense that this sentence deserves to end with a period. If you have a hamburger, it deserves some ketchup. To make the whole work, the part is due its place. It is small consolation that, rather than suffering random outcomes, we are treated on the basis of future necessities we can't predict, much less control. Or can we?

5.5 Importance

You can be more or less important to God [at any given time](#). Importance is your total potential to influence all the futures you have, minus the cost of getting you to do each influential action.

One source of importance is your abilities, part of it is your propensities, and part of it is your position in the worlds. All those things contribute to making you easy for God to use for large results. With greater or lesser degrees of difficulty you can change your abilities, propensities, and position, and should do so strategically. The more important you are, the more God will bend probabilities to affect you. If that's something you want happening.

Someone who is less important is more likely to be used as a bit player in the life of someone who is more important. So, striving to be insignificant is not a guaranteed way to keep synchronicity from messing with you. It is a great way to make sure that you are more of a means and less of an end. If you are important, then God will take great care regarding you. If you are insignificant, It will use you in a slapdash manner, however is convenient. Your purpose will be impacting someone else.

For instance, suppose you work at the patent office in Switzerland in the dawning years of the twentieth century. There is this guy you know who is on the brink of a great discovery that will benefit human empowerment generally. You don't know this; you just happen to know a guy named Albert. He is always riding around on the streetcars and daydreaming and looking at clocks.

Your life is ordinary. You have a steady job and a nice family. You are looking forward to just doing your thing, growing old with your loving wife, watching the grandkids grow up. But all these weird things keep happening. By the most incredible coincidence, you met up with an old friend while at lunch, and had to ask your buddy Albert to cover for you at the office so you and your old friend could catch up--which meant that just as Albert wanted to be working on this math problem or whatever he does, instead he had to come to work on the streetcar. What are you doing wrong?

What is happening there, is that you are being pushed around by synchronicity because what happens in your life is relatively unimportant. God will go to great lengths just to maneuver you into getting Albert on the streetcar on one particular day, just so Albert can be inspired and create the Special Theory of Relativity.

You and the friend you met at lunch were pushed around by coincidences, manipulated into meeting up on exactly the correct day. And the people in your friend's life were also manipulated. This was done not because there was anything important about you, or them, but because you were pawns in influencing Albert. But it goes on and on. Your wife was reading last night, a book she happened to find in the library filed at the wrong location, and came on a word she did not know. It was "dilation." You did not know what it was, either, so the next day you asked Albert about it at work. He looked surprised, but knew the word and explained it, then madly began to scribble in a little notebook he carried, as if madly inspired.

The day before, the librarian was shelving books, when suddenly she was distracted by a library patron wearing exactly the same outfit she had worn the night before. She was so astonished that she placed a book on the wrong shelf. Earlier that morning, a library patron had been trying to decide which dress to wear, the gray or the black. She looked out the window and a crow landed on a tree nearby, so she wore the black. Earlier that day, the crow had been flying along...

There is no way to know exactly how important you are, though you can kind of estimate it based on how much synchronicity you see. Also, importance is not necessarily how much you are benefiting God. Rather, it is a total of your potential dangerousness and your potential productivity. Which of those predominates determines what God will do in your life. If you are mainly a threat, you will be disempowered. If you are mainly beneficial, you will be empowered. Guiding you to these aims will involve whatever you make it take, taking into account the tools and materials available. If you are mainly insignificant, you will be a pawn, a bit player, an extra. You cannot control it. Learn to be devoted and trust you will be rewarded, though sometimes you will be the agent of your own reward.

Ideally, you want to be important in a good way. You should be ambitious to help God greatly, taking opportunities that offer themselves, and trying to develop your potential when opportunities are lacking. This process is good in itself: the journey is worthwhile regardless of the destination. If the effort becomes too much, though, you should accept your talents, position, and character for the time being.

Don't strain too much to be something you are not, something you won't like being and thus will not be good at. You don't have a duty to altruistically sacrifice your happiness in grim ambition: if God wants a sacrifice, God will take it. Everyone doesn't have to be a superstar, but everybody must be ready to be.

If your importance is in your position rather than your own qualities, it will vanish when conditions change. If you know the President, and events have been manipulating you to make some suggestion to him, then prior to your making that suggestion you were very important. But as soon as you do it, you are insignificant. You, the truck, were not what mattered. What mattered was your cargo, and once you have delivered it your value is only as a regular truck. This is why it is wise for us to become routine sources of good results, committed to generating them constantly. That way, there will always be more in the future. Is this why Albert kept on, created the General Theory of Relativity, and kept trying for the Unified Field Theory? I doubt it. He was chosen for his nature; he did not choose it knowingly.

5.6 Happiness as a Means

Unhappiness and suffering have no intrinsic value to God. No-one has any right to demand them of you. Sometimes they can be collateral damage of things you have to do, but have no value on their own. Similarly, happiness and joy can enhance productivity or detract from it, but have no value of their own. We are simply made to seek them so that is the grain of the wood we must work with.

Sometimes your nature and positioning restrict your options for seeking happiness. However, there is a certain amount of flexibility in our selves. When I was a young atheist, I believed in serving my randomly given desires. "I like candy, I am not going to learn to like spinach. If I have to eat spinach to get candy, so be it, but I am not going to learn to like spinach." But why accept givens as givens? We are naturally structured to feel unhappiness when we lack something that we want. To become happy, we can change what we have, or what we want.

That does not mean the key to life is just lowering expectations. Many thinkers in the past have gone through exactly the thought process I just have, but they overlooked some things. For one, totally happy people are unmotivated. Even [flow](#) depends on negative motivation. It is a form of escape. And if everyone

lowers expectations, all progress of any kind will stop. That leads to a dark age in which happiness levels will ultimately be very low. So, there is more to the art of happiness than just living in the bliss of loving your fate.

There are certainly resonances: some things are easier to make palatable and some things are easier to get. And some things are only fun once you learn to appreciate them. We are not so malleable that we can learn to like or dislike just anything, but we are plastic. We can learn to desire inadvisable things a little less, or love good things even more. We can cultivate ourselves, learning what can only be called "taste." I don't mean that in the sense of having faddish preferences. I mean that we can learn objectively the best way to be. There is a science to creating the conditions to optimize personal functionality. We adapt to good things faster than we adapt to bad things (we get jaded faster than we get tough), so stability is desirable. On top of that, creativity and self-possession allow us to adapt more rapidly. Learn this or suffer.

If you are just pursuing happiness, it's not smartest to try to make the world match your haphazard desires. The smart thing is to design yourself, to pick the best desires. You can set a goal of maximum happiness by deciding the optimal collision of what you can get, and what you can become to appreciate it, and how much happiness it pays off with. But while you are at it, you can also design yourself with the needs of the world in mind. The optimal path for happiness often follows the optimal path for the world. In essence, learn to love your work, and the things that make you better at it. And, on the flip side, pick work that you can learn to love, always with the consideration of its value to God.

Someday we people will be able to transform the human body into other forms, which means we will be able to design ourselves to feel great good feelings we could now only imagine. Or really multitask well. The art of designing the self will be beyond anything we can now imagine. Our art can only alter sensory input, providing just the external part of the matching of inner will and outer experience. How great it will be when we can redesign ourselves to like things better. The power to design others will also be a danger, but we will handle it.

Also, there is extra delight in being pleasantly surprised. Do you enjoy a joke because you wanted something and got it? Only if you stretch the definition. Art is the technology of creating pleasant surprises, giving what is needed but not recognized. So someday subordinate intelligent beings may be created just to be surprisingly entertaining, game pieces given partial freedom to make it all more interesting.

[5.7 Instrumental Selflessness](#)

The ancient Stoics had a philosophy about self-possession. They cautioned against caring about things beyond your control. The aim of this approach was personal tranquility. In practical application this is naïve. I would add some

more elements to it. Even where you lack external power, you can act in that you can make internal refinements, and those ultimately become effective external actions.

Feelings play a role in performance and motivation. We can make ourselves more effective by properly managing our feelings, which means more than just deadening them or catering to them. Treat yourself as a tool you must manipulate. It is necessary to treat yourself objectively. There is an art to it. Once you learn how, you can get involved in a concern, losing your emotional tranquility, while intellectually understanding why you are allowing it. What is important is not your feelings, but your actions--and your thoughts, since they lead to actions. You can feel, just don't let your feelings affect your significant decisions. The ideal is to act based on reason and let your feelings fall where they may, disengaged from the power train.

God is infinity and infinite. God is creator and creates. These are examples of things going together naturally. Similarly, the optimal mental state for our duty is probably also the optimal mental state for ourselves. Focus first on what you require for what you need to do. Do that, for its function enhancing effect.

For example, you need not have sex only to procreate. If you need some amount of sex to get you able to concentrate on your job, or schoolwork or whatever else you need to do, then you should get it out of the way, while minimizing any inadvisable side effects. But don't do it for its own sake. Know why you are doing it: to minimize total distraction from the drive, so you can get back to what really matters. Be careful with it, because primal drives like food, sex, and personal love are particularly dangerous, and tend to make you forget to constantly ask yourself the purpose of your actions. They demand to be ends unto themselves, carts before the horse, and thus must be handled with extreme care.

Similarly, there are many non-primal forms of enjoyment that can rejuvenate us for better functionality, and these can even help inspire us creatively. Humor and music are nice and have their functions--use them as a tonic when most needed, not as a steady diet. Various other forms of art, such as fiction and drama, can keep the imagination alive, but you should not get lost in them: remember what they are for and use them for that. A spice is not the main course. They are objects: use them, but do not love them.

Other than [flow](#), anything you enjoy wears thin, anyway. Since practical concerns demand that we leave flow sometimes, we must learn to switch from one pursuit to another. You can have a set of favorites that you visit in a cycle, but also branch out and try new things of the broad type that you like generally. To maintain your imagination, don't just read science fiction--try a detective story. When you feel yourself getting depressed, don't always watch the same comedian; switch it up and try a different one. For fitness and peace of mind

don't just walk in the same park every day; go somewhere new. But always remember: the pleasure-seeking cycle itself is only to be part of a cycle involving more directly productive activities. You should mainly focus on producing, not consuming. Get up and do a little stretching.

A focus on hedonism makes consuming and receiving the overshadowing forces in your mind, rather than doing. People get jaded quickly and then must focus even more on pursuit of pleasure, or else suffer discomfort. Your imagination becomes centered around your own feelings and sensations, rather than the results that you produce in the outside world, but you come to have declining control over those feelings and sensations or declining control over the outside world. Or both.

At best, happiness and pleasure in life balance out to general contentment, with some highs and lows. If you are maintaining an acceptable life, spiced with a few rewards and a few character-building experiences, then you can do no better and should not expect to. Stability is good because we adapt to pleasure faster than we adapt to pain. Maintain security that you can maintain contentment and not slide into a life of suffering. But, taking satisfaction in productivity is a bonus: it's free, and can add onto the top of the best general contentment that can be reliably maintained. That's the only way to reach the highest total. Actualization is no mystery; it's simply doing what you are good at. Stay with your nets. You're doing a great job. Carry on.

Focus your life around your purpose, your mission as you construe it. Do something productive that you have the talent for. Likely you love it already, but if not, you will come to love it. If not, it was a mistake, but give it a chance. There is no sacrifice in building your life around a single favored pursuit. Other activities and cares fall into place in service to it, and may take its place if conditions change. Sunk costs are down payments. Paralleling the value of variety in leisure, productive pursuits of different kinds can support each other rather than detracting, but think of it all through one organizing principle. Often reconsider priorities, but, when not doing so, proceed confidently.

I guess I'm saying that happiness is best obtained indirectly. Focus all efforts towards somehow contributing to God's mission, and then whatever you may need for that will fall into place, and it will probably be acceptable. You will do better, anyway, than somebody who focuses more directly on happiness. It's like having a job. You must be at work, so make your work fun. Do your job and learn to enjoy it, but keep an open mind. You could probably incorporate good side interests into your main mission. And when you encounter distractions and obstacles, sometimes be open to them as signs of lessons that can be turned into assets. Increase the complexity. But directly pursuing play, for its own sake, while at work, is a bad strategy. And we are all, always, at work. Sorry.

Chapter 6 Learning Complexity

"Scientists have often been baffled by the existence of spontaneous order in the universe. The laws of thermodynamics seem to dictate the opposite, that nature should inexorably degenerate toward a state of greater disorder, greater entropy. Yet all around us we see magnificent structures—galaxies, cells, ecosystems, human beings—that have all somehow managed to assemble themselves."

--Steven Strogatz

6.1 System

There are degrees of emergentness and fundamentality. Abstractions about systems and their qualities are nearly as fundamental as comprehensiveness. A system is a set of nodes and linkages, that relate to each other within a boundary. Order and complexity can be qualities of systems. Extreme complexity becomes chaos. Chaos decays into disorder. Order eventually emerges from disorder. This is the circle of life. But it's a spiral, a cycle proceeding in an additional dimension, because complexity is increasing.

6.2 Order

All definitions of [order](#) descend from the simple concept of sequence, one thing before another. Order is inequality. Objects are not necessarily arranged in any order. Two objects do not have any intrinsic sequence. Order can begin when you have three objects. One object can be in the middle, meaning it is more central than the peripheral ones. But three objects can be arranged in an equilateral triangle so there is no order. If there is more detail in the objects and their relationships than between simple geometric points then a great deal of order can exist. A simple series, like the alphabet, is ordered. A hierarchical organization chart is even more so, since it has more than one dimension of order. Each [node](#) has an ordered relationship with more than one other node. But it is not very complex because there are only a few kinds of [linkages](#). What about ranking sports teams by how well they play against each other? Then make each compete against every other in every sport. That is complex. Now group the team members in every possible way of arranging them and see how well each grouping does against every other in every sport, and math competitions, and flower arranging. Are we complex yet? Yet average equality has increased.

What if every node in a system has a single identical kind of relationship with every other? That is as disordered as no linkages at all. There is no order because there is total equality. If each linkage defines a direction, so one node is somehow greater than another, then order appears. If there were more than one kind of ordered relationship you would start getting a new property. There would be more unique relationships than nodes. A threshold would be crossed

into complexity, then complexity would increase with a higher ratio of linkage types to nodes.

So far, we are talking about static systems, but when you add the [dynamism](#) of change, the complexity really increases because nodes can have different degrees of sensitivity to each other.

[6.3 Complexity and Chaos](#)

The human brain is an example of a [complex](#) system. If every neuron were connected to every other neuron, or no other neurons, it would be a mess. If every neuron were connected to just a few other neurons in a hierarchy, that would be orderly but not very complex. Instead, what the brain has is groups of neurons that are connected to each other in clusters, and one neuron in each cluster may connect to a central cluster to make up a larger grouping, which in turn has one neuron connected to a central grouping, and so forth. So far, that is just a hierarchy. If there are also a few cross linkages between peers, you introduce a little disorder. One neuron in each cluster is connected not just to the central node of the cluster, but also to a few other clusters in the node. Equality is disorder, and peer linkages are disorderly. To really mix things up, sometimes a neuron will have a long-range connection to a distant node. This blending of order and disorder increases complexity.

A complex system is likely to respond to stimuli with a diverse array of types of responses, and there will be a semi-orderly pattern to the set of responses. Unexpected things happen on their own, which is called "emergence." Put multiple complex systems together and link them complexly, much like a brain, and everything just goes exponential. You get a system that is highly sensitive. The slightest difference in a stimulus might produce a wildly different response. Such systems are highly subject to the butterfly effect. They magnify input. Eventually, complexity becomes chaos.

[Chaos](#) is usually defined as the quality of a system that makes it so sensitive to input that humans find it difficult to predict. Complexity is a tamer version of that, one in which emergence occurs more. You could say chaos and complexity are just different degrees of the same thing. An ocean and a raindrop are both made of water. The difference is not predictability by humans. The difference is that complexity leads to more complexity at a greater rate than either order or chaos replicate themselves.

[6.4 Creation Beats Entropy](#)

Complexity emerges from order and chaos in nature just through natural processes, more so as things get more complex. Evolution is an example. Complexity breeds itself, and in addition there are often teleological influences on those natural processes that increase the rate, quality, or quantity of the development of complexity. Maybe these influences make [strong emergence](#)

possible. But, considering the existence of entropy, wouldn't increasing complexity be counterproductive? Would a goal of maximum complexity over all time not best be achieved by conserving what randomly exists, struggling as long as possible against inevitable doom and burning the lamps low?

Complexity can lead to the emergence of order within systems, but this is at the expense of increasing entropy in the environment. When planets form and when life grows, the universe pays the price in greater disorder. This would be a problem if the universe were just a larger bounded system containing the planets and trees. But, since reality is comprehensive, creation is constant and the boundaries of existence are constantly receding. So local increases in order, and especially complexity, produce more total complexity in existence. Reality can afford it, because reality has income. Complexity increases that income rate.

[6.5 Eternal Progress](#)

God's will, in its most general form, is eternal progress. The question is, "Progress towards what unattainable goal?" If it is eternal, the end is, by definition, never reached. In that sense, the journey is the destination. There is no destination, just a direction. The vanishing point is there, but the horizon will never be reached. The purpose can be abstractly formulated as ever-increasing complexity. When things are organized so that they are highly sensitive as broadly as possible, in varying ways, that is high complexity. In conditions of high complexity, the [butterfly effect](#) is amplified. If things are isolated, not affecting each other, that is low complexity.

[Complexity](#) is not identical with complication or order or disorder. It is midway between order and disorder, often consisting of complicated components with simple relationships, or simple components with complicated relationships. It is all these things synergizing and harmonizing and optimizing for emergence. Life, intelligence, organization, technology, and civilization are among the things that are more complex than dumb inert matter in [random or crystalized](#) arrangements, but their main value is to contribute to the ultimate transformation of the universe into new forms yet unimagined that are far more complex still. In our day to day lives we contribute to eternal progress mostly by just making things work.

Can complexity in each universe be indefinitely increased (thus also increasing the average throughout reality)? Yes. Ever seen a [fractal](#)? Expansion is not required for a process to keep going, you can just intensify inwardly. Not that expansion is of no value, but even when it is no longer possible progress can continue.

[6.6 Human Progress](#)

Life evolved on Earth. Humans resulted. Humans developed civilization. It gets better and better, more and more complex, and ever more capable. Does this

mean there is anything spooky? Progress doesn't prove God's existence, but the evidence of progress speaks to God's character if God does exist. It's not a proof, it's a conditional.

Human technological progress and economic growth will continue. Among those technologies will be ideas about how to organize socially and how to think better. Humans will create superhumans who will take our place in importance. Presumably original type humans will continue to exist, the way monkeys continue to exist. Some of these superhumans who take the place of humans will be our descendants, mutated cyborgs. Others will be purely artificial intelligent beings, planet minds of pure computational substrate, capable of comprehension we cannot now imagine, but in turn as nothing to God. No need to be parochial, these will be people, but they won't be descended from apes. From this point on we should talk about [sapients](#) rather than humans. Sapient will colonize the universe and transform it into a giant quantum computer. That computer will be very complex, and it will continue to get more complex indefinitely by intensifying its complexity much like a fractal.

At that time, the monkeys probably will not exist anymore. Or the cyborgs. This is all a long time from now, I'm not worried about it. In the short term, such as the next few billion years, populations of humans and cyborgs and artificial intelligences will get more and more capable and very much enjoy the process of serving this future destiny by converting the masses of stars into cyborg antimatter rockets for getting to more stars. When all the stars are gone, the rockets will be assembled into a vast, fractal crystal, a quantum computer. If necessary, maybe it will all be sheltered inside a black hole, quantized to escape evaporation.

In the extremely short term, this future is served by your country, your society, functioning well. That in turn is served by your getting along with others and being a good citizen, hard-working and kind to puppies. Love your neighbor as yourself and turn the other cheek. When that's what works, but no rules are universal. You can't always generalize (sometimes you can, obviously). But in the larger scheme of things, the universe is trying to get more complex simply because the necessity of all worlds being created means paths to greater variety are more likely. It's all a big machine trying to grow. Anything with productive results gets boosted, including mental things that affect behavior that impacts the greater flow of events.

[6.7 How the Magic Works](#)

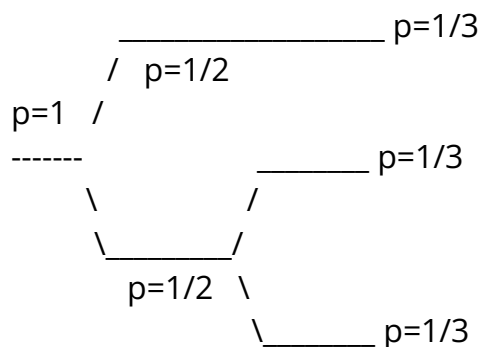
[Link back to 3.3](#)

This is the heart of it. In Sean Carroll's book *Something Deeply Hidden* he rejects the "branch counting" method of determining quantum probabilities by presenting a graphic very much like this one. It is about the world branching into many worlds because of a couple of measurements, aka interactions,

experienced by a particle. The letter “p” represents “probability,” with 1 meaning 100 percent.

time

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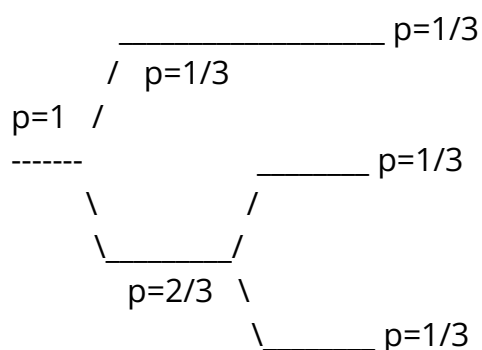


Except that I assign probabilities differently. He dismisses the branch counting approach on the basis that “measurements” (aka interactions) in one branch should not affect other branches. Then he goes on to talk about probabilities actually being equal to the squared amplitudes of wave functions. Which they are, but where did the amplitudes themselves come from? Amplitude is not a constant, it comes from data put into the wave equation. Each measurement being a result of itself is much worse than “measurements” aka interactions affecting each other.

My radical and uneducated proposal is that some of the values in wave functions, such as amplitudes, come partly from retro-causality because it really is all about branch counting, except that branches affect each other. Probabilities in the present are dictated by the number of interactions they lead to in the future. Here is how I assign the probabilities in the simplified finite scenario of: {one branching followed by [a further branching of one of the earlier branches]}.

time

----->



The 2/3 probability branch has its probability value because it has more children than the 1/3 probability branch. Why would this be? It would be because the worlds are not being created by branching, they are being differentiated. They already exist. There must be a world for every future branch. The amplitude of the measured wave packet in each is as it is because that is what reflects the 2/3 probability and the 1/3 probability. [See figure 11.](#)

Initially three worlds are identical:

time

----->

Description A

Description A

Description A

Then they differentiate, because of some interaction with another particle or something, two of them becoming one way and one of them becoming the other.

time

----->

Description A Description A1

Description A Description A2

Description A Description A2

Then the A2 type worlds differentiate again perhaps due to a second interaction, but the A1 world does not because the particle differentiating these worlds has flown off into empty space and does not have any more interactions.

time

----->

Description A Description A1 Description A1a (evolved without interactions)

Description A Description A2 Description A2a (one result of 2nd interaction)

Description A Description A2 Description A2b (another result of 2nd interaction)

Future interaction outcomes need antecedent worlds, so the number of worlds has always equaled the total number of future interaction outcomes in the universe. Or as good as. It's a lot more than that, and ever changing, as we shall

see, but the simpler case will do for now. For approximation, we can pretend there's only one multiverse with exactly one world for every possible future interaction.

It may seem questionable that this statistical phenomenon somehow matters to individual branches. In one world, the wave function just evolves. What do the other worlds have to do with it? By definition, not much, so there's just the one. It's less complex. The past, what made the world, is as it is because of probabilities dictated by the branch counts in the worlds collectively. The worlds do interact through that shared influence, through sharing a past that they still influence. They make up an entangled multiverse. For that to be possible, they must exist *before* they are differentiated, which admittedly is not the usual understanding of things, but there's no reason for that.

You could question how this would produce dynamic effects and the experience of time. The multiverse isn't really different worlds. These worlds aren't really independent time lines like in the "description" graphic above and they definitely don't just get created by splits, never to interact again. They're all one world, one multiverse, experiencing probabilities. Influences run up and down time, connecting parallels. A more intractable problem is that the branching is a pattern or process but that doesn't explain the experience of time in a present moment. But the same problem applies with or without a multiverse or retrocausal sorting. I [explain the problem with the block universe](#) elsewhere. But there are larger problems than that, even if you accept all I've said. If the future is infinite, how do branch count totals work? Infinite stuff gets compared all the time. It's analog. An analog computer.

At the point you enter my description of reality, you are leaving science. There are two possible ways to view quantum probability. Either you dismiss branch counting as "silly" or you do not. Either you admit the possibility of amplitudes being produced by a deterministic pattern or you insist that they are acausal. Branch counting is the former, dismissal of it is the latter. The difference is like two different ways of looking at a roof. One observer says a carpenter built it with a 5 in 12 slope because that ratio fit the specifications supplied by the architect, which served the needs of the home buyer. The other observer says the 5 in 12 slope exists because the hypotenuse is 13. The latter does not explain anything. But who needs explanations? They are metaphysics.

In science world, take the amplitudes as a given, an independent, observed fact. What we see is just data, not the product of method, so there's no need to explain it. Beyond that, in my world, the quasi philosophical and ultimately theological world of Multiversalism, every particle feels the entire future and it makes the multiverse smart. You see, I can call it the multiverse because I think it is really all interactive this way, one entity, not just branches. Just like different regions of one cosmos.

6.8 Retro-Causality Promotes Complexity

Preferring a greater variety of future arrangements of particles would be nothing more than entropy. Momentum will do that by spreading things out so that there are many possible distances of things from each other. The retrocausal force I am talking about is doing more than preferring numerous arrangements, it is preferring numerous interactions, each of which creates distinctions between "worlds".

Far more variety potential is present in a list of possible future worlds than in a list of relative distances. Entropic processes diversify, create many outcomes, but it is low entropy that makes those many entropic futures possible. Creation of potential is far more productive than conversion of potential into manifestation. The largest futures are not the futures of dispersing clouds, they are the futures where lots of waves are interacting. In infinity, total entropy is optimized by reversing it locally. Reality is growing. It is not a closed system.

Complexity makes for lots of interactions, but what makes for complexity? Is the future hot and dense? Conditions inside stars are indeed more complex than those in a cold nebula, but I think we can do better. We can make the whole universe into a quantum computer.

In all continua, all futures are infinite. There is no final point where complexity is maximized and branch counts are complete. Much like the infinite digits in "1/3," 0.333..., there's a comparative quantity that allows "branch counts" to influence probabilities even if we can't write it out. There's a formula that defines it. Perfection is never attained; it just keeps getting more complex. No specific thing is being produced, just complexity generally, as an abstraction. Can we still call that teleological? Is it goal seeking to gain altitude just to gain altitude, rather than to aim at a specific point in the sky?

Whatever it's called, the effect looks like retro-causality, and systems resulting from it such as God's mind, and we can understand it that way in our lives. But really it's just flows and pressures created by statistical asymmetries, thence impacting particle behavior. It's just amplitudes colliding at the right instant, and wave functions evolving. What makes these ratios of branches feel like time is the process of creation itself. The multiverse is just a limited picture that I have presented here to go easy on you. It gets much more...complex.

Chapter 7 Learning Comprehensiveness

"Truth is stranger than fiction, but it's because fiction is obliged to stick to possibilities. Truth is not."

--Mark Twain

7.1 The Source of Existence

I guess I should start with epistemology about epistemology. How do we know how to know? There are many possible approaches, and...wait, already? "There are many possible approaches," reflects what is universally necessary, our first clue before we have established a method for getting clues. "This aim must be wrong, I only see one post and it's hiding the target".

All things must be considered possible. Given that meta-epistemology, we are left with only one approach to epistemology: empirical data and logic don't provide positive evidence, but only negative evidence. Empirical data just tells you that truth must include some explanation for the data: all explanations inconsistent with the evidence are ruled out. Logic just rules out possibilities that self-contradict: it never proves anything without becoming a loop. Between logic and data, it is possible to narrow down the possibilities until you are left with the inevitable truth. This is called the process of elimination. I realize my conclusion reflects my epistemology. It's mighty fishy that assuming anything is possible leads to a philosophy built on the premise that everything possible is real.

Equipped with this method, I attempt here to provide an explanation for why everything exists, and how the dynamics that must be implied by that are working to create both physics and synchronicity. In abstract it works like this:

principle-->dynamic-->emergent properties--->specific manifestations.

Specifically, It is structured like this, all layers essentially one continuum:

Comprehensive infinity-->complexity preference-->synchronicity-->progress.

All these levels are one [vertically integrated](#) entity.

7.2 The Limits of Metaphysics

What I am talking about here is metaphysics with cheating. I am purposely inventing a new concept (comprehensiveness) rather than playing by the rules. I am speculating about the ultimate underlying nature of existence, that we can fully know only through reason, atop observation, and in doing so I am coming to new conclusions by using a powerful novel premise, rather than coming to novel

reasoning based on existing popular premises. But I am not using this for unrestricted license. My speculation must connect with the observed world.

Unlike the metaphysics of a faith based traditional religion (you just have to know father God made it with His unexaminable superiority from beyond Reality) or the metaphysics of science (if we can't test it, if our methods can't see it, then it's not real) I am trying to make a metaphysical model that fits plausibly with known science, but it must also fit with a phenomenon that is not subject to science (synchronicity). Science is a large area to connect with, and religionists usually [hand wave](#) at it with an all covering blanket. "God made all this illusion that looks convincing," they say, or "God put those bones in those rocks 6000 years ago." Since God is defined as a mystery, logically this just means "a mysterious thing put those bones in those rocks." Such doctrines just say knowledge is impossible. They are not faith, they are agnosticism.

You cannot use God as an "explanation" for a thing and yet also say God is a mystery, or else you are just condemning that thing to mysteriousness. You must use a God that you are not calling mysterious, such as comprehensiveness. I have defined what it can do (everything, not just anything) and what it cannot do (nothing, or just some things; It has to do everything). That's completely different.

I'm not using little pieces of science as an excuse, ([ooh, quantum, I can do anything](#)) nor am I starting from the edge of science and trying to extend it one more inch. I'm trying to build a full formed model in the unknown then to draw dotted lines to speculate where it connects to other sources of knowledge. I'm not trying to use [cherry picked](#) parts of science as supposed evidence, I'm just checking against known facts to make sure I am in the ballpark. My "theory" hand waves at much of science, but has the ambition of connecting with it properly.

Some products of my approach are well developed; other parts are cutting edge. This is commensurate with the methods of both science and God: nothing is ever complete, there is [always another twist or turn](#), another complexity to add.

[7.3 Zero, One, or Infinity](#)

What is the basis of existence? In the face of dubious phenomena, like synchronicity, perhaps it is best to consider appearances partial evidence at best. The best thing is to start from first principles. Here, I will enumerate the possibilities.

Zero. Maybe the basis of existence is a tendency for things to not exist. Let us call this the nihilism hypothesis. If it is true, there would must be some provision for exceptions, because things evidently do exist. Silly though it sounds, this idea is the most common view of almost everyone. Thinkers ask, "What created the world, how could it have come from nothing?" You have met nihilism before in

this famous line: "In the beginning, all was without form and void." Since this model must have a system for granting exceptions, then the exception granter is the source of existence. That means the nihilism hypothesis is a [turtle](#). Non-existence is an unnecessary step. Why not just cut to arbitrarily assuming the creator of exceptions, assigning a name and beard style to the personification of your ignorance, as though that does anything, without admitting the background nothingness ever existed?

What I mean is this. We often need to answer questions much like "what is holding up the flat earth." For a stack of turtles to work, you need what is called an infinite regress. Whatever is at the bottom of the stack is the only thing that matters. The turtles in between are just extenders, making the sequence longer to no purpose. When I say something is a turtle, I'm saying it's a totally useless non-solution contributing nothing but a reiteration of the need for a real solution.

Things tend to not be? This one results in things not being. It doesn't appear to be the one. So, what is the basis of existence?

One. Maybe the basis of existence is something random with selective tastes about what it likes to make. This finite thing always existed, without need for a turtle to stand on, and it has always preferred certain kinds of creation only. Only certain limited kinds of things tend to be. So, why does this unmoved mover use those criteria and not some others? If the reason for those criteria is "randomness" then the arbitrarily finite option is really the option of having randomness as the source of all existence. But how many times do we throw the dice? Do we throw them a random number of times? What is the range of the possible outcomes of that first random, and how was that selected? OK then, how was that selected? No matter what you do here with the random method you get [infinite regression](#) or else a [circle](#).

Maybe it is all being made by elves, or by fairy dust, or it is being dreamed by a little girl with blue eyes wearing pink pajamas. Some arbitrary thing, in other words, could be making it all, such as a bull, or some guy in a drugged stupor on a lily pad. But it is the little girl, so what made the elves? The fairy dust you say? Then where did the fairy dust come from? Ah, the little girl dreamed it. I do believe we have another stack of turtles.

Infinity. So, what is the basis of existence? We can assign serial numbers to our guesses. The first one is zero, representing the nihilism hypothesis, which is just an arbitrary chooser hypothesis. The second one is 1, or any other finite number, representing some random basis of reality, which leads to a stack of turtles. It could be any finite number because they are all really 1 of themselves (1 thousand kilograms is also 1 metric ton). Pure numbers are meaningless. Unit coefficients are necessary. So, let's proceed to the next number in the series.

After all the finite numbers (which are all versions of 1) the next number is infinity. We have already seen this. It's the stack of turtles! The basis of existence, by process of elimination, is a tendency for things to exist. Does this indicate our method is wrong, or right? All other possible options keep boiling down to this one. Meet the rest of the turtles. Infinity looks like the only thing on the menu. So, embrace the infinity, see it for what it is.

[7.4 The Basis of Reality](#)

I'm postulating a fundamental (excuse me, it must be something I ate). I'm asking you to accept that there's a simple truth that we can assume without conclusive evidence. You should accept it because this assumption explains everything and because the alternatives are inferior. My trust is based on the process of elimination, rejection of all possible alternatives.

Must we assume some basis of reality? Can't we just shrug and accept that it exists? Maybe it's arbitrary, random. If you assume that then you are assuming some form of randomization is the basis of reality. There is some way of taking the list of everything possible and rolling dice and deciding what to manifest. So, why those dice and that way of interpreting them? To go this way, you must [keep making assumptions](#). It's simplest to assume that everything on the list manifests, that there is no arbitrary chooser, limiter, but rather that possibility itself inevitably leads to existence. Assuming comprehensiveness, just once, produces many implications and has great explanatory power.

Note, here I am using the word "reality" not just to mean "true things" but also to mean "[the universe](#)." The term "universe" is inconsistently used to refer to "everything that exists ever" or "the visible part of the time space continuum at the present moment." By "[reality](#)," I also mean everything, including things we can't see. Like [mommy when she leaves the room](#).

[7.5 Tendency to Exist](#)

The full and detailed information of a possibility is its [manifestation](#). How shall we think about what is fundamental? We could start by assuming that things need an excuse to exist. If so, we start from assuming that the basis of reality is non-existence. I find this to contradict the evidence of my senses, how is it over there where you are? If you are. It strikes me as a sort of arbitrary assumption, but we can try it out. So, there is nothingness as a basis of reality and we want to figure out why there might be an exception. This exception, this selected thing that may or may not manifest must be described in detail. So, we build up this [information](#) about what may or may not be and then what? Well, we have manifested it. Sufficient information is the thing itself. We must conclude that possibility is reality. All must be. This fact doesn't emerge from anything else, it is what all else emerges from. No more fundamental assumption is required. No alternative basis is reasonable.

[7.6 Comprehensive Infinity](#)

Do you want to know why time exists or not? Don't blame me if [you choose to look](#) and give up your delightful life as an [Eloi](#) by [qualifying for employment](#).

All must be. The basis of reality is a tendency for things to exist. When you assume that the basis of reality is a tendency to exist you are postulating a new kind of infinity which we can call "comprehensive." It need not obey the normal rules of lesser infinities as understood by [Cantor](#). It means "containing all possible without exception." A comprehensive collection of the works of Shakespeare would contain everything Shakespeare ever wrote, including laundry lists. A comprehensive world would contain everything of any kind.

I first encountered the concept of a comprehensive world back in the early 1970s when I was watching Star Trek reruns with a precocious friend. Often, Captain Kirk and crew would be flying through space and come upon a planet just like Earth, except that it would be Earth where history took a different course. In one world a 20th century virus wiped out all the adults, but drastically slowed the aging rate of the children. On another planet, a different turn of events allowed the Roman Empire to survive into modern times. My friend explained to me that the universe is so big that anything you can think of must be out there somewhere. This is what I now call comprehensiveness.

In the beginning, there was infinity, but it was not finished and it still is not finished, and it never will be. Reality is comprehensively infinite, and ever incomplete, thus we experience time. But I believe reality is more than just passively comprehensive. A merely infinite existence, as described by [cutting edge cosmological theories](#), could be passively comprehensive. I believe our reality is actively comprehensive; there is an actual tendency to include more if possible (and it always is). First, though, let's look at merely passive comprehensiveness.

Existence is so large that you cannot possibly name anything that it does not include. Somewhere there is a little girl with blue eyes and pink pajamas dreaming about fairy dust that makes elves that commence to make whole worlds. But that is probably not where we are. In the beginning there was everything possible. That is what was there at first, always has been, always will be, and it is here right now. You cannot do anything about it, so go on with your life: The End.

There is another word for something with these qualities: eternal. You could say this all-inclusive universe is eternal, but if you did you would be partly wrong, because it must always change. It is always complete, but to stay complete it must constantly change, because though it contains all things ever so far conceivable, the comprehensive universe itself could always theoretically be dismantled and rearranged into new configurations. This is what is meant by

active comprehensiveness. New things are constantly becoming possible. To stay complete and comprehensive, existence must constantly grow. Its growth necessitates further growth, explosively. We experience this growth as time, and its products as creation. This growth is so fast that the new creation of each moment dwarfs all previous creation at a ratio of infinity to one; then it happens again.

[7.7 Waves: Productive Patterns](#)

If existence contains everything possible, you might initially imagine that most of it is random garbage. We must be very lucky to be in an orderly and complex part where objects have shapes and behave predictably. But here's the thing: order and complexity don't make for less stuff (because they're "expensive"); they make for more (because they breed like weeds). What we see is really and truly typical because stuff like this makes for lots more making.

What exactly is order? In its most primitive form, order is nothing more than sequence: something going before the other in a direction, such as alphabetical order. Complex order involves more than just a sequence; it involves sequences affecting each other so that the whole produced is greater than the sum of its parts. Here's an example, which also shows how complexity (and the leavening of order required for it) is more productive than chaos. A sine wave is a pattern, a graphic representation of an equation. The universe is full of waves that act something like sine waves and cosine waves, having amplitude and frequency and period. There are light waves and radio waves and sound waves. On a graphic representation of a sine wave, there is an interaction between values of X such as 1, 2, 3 and 153,942, showing the orderly relationships implied by the equation. X and the equation produce the shape and the height of the wave at any given point.

The important thing about the sine wave, and about all patterns like it, is that it generates more than it consumes. That little equation generates an infinite wave form. Many things are like this. [Bit mapped graphics](#), in contrast, use far more memory than even [lossless](#) compressed graphics because compressed graphics encapsulate patterns that are more compact than what they generate. It follows that comprehensiveness would "like" this sort of thing, producing a great deal of it. In fact, it would like it so much that for all intents and purposes existence would be made entirely of complex orderly sequences, shapes extending infinitely by following finite rules. Not only that: the kinds of complex order sequences that predominated would be the very largest kind. And the largest kind of complex orderly sequence we are certain of is a space time continuum, like the one we live in. But it is probably just part of something much, much larger. We can separate out individual wave functions, but when considered in full they are all aspects of the [wave function of the universe](#), which probably includes other worlds adjacent through extra dimensions.

[7.8 Living in the Multiverse](#)

There is this thing called the [Many Worlds Theory](#) of quantum mechanics. That's the one that says every possibility of [Schrodinger's equation](#) comes true, just in different worlds. Since it takes Schrodinger's equation seriously, it is supposed to happen in a kind of imaginary, infinite dimensional [Hilbert Space](#). Someone named Hugh Everett invented the Many Worlds Theory back in the fifties. Anyway, most people think of all the multiple worlds as new worlds constantly being created. There is one world, but two possibilities must both come true, so a new world is created to account for both outcomes. I think that's wrong. I think all the kinds of worlds that will ever be created by wave interactions in this multiverse already exist. Multiverses are being created, but that's a different matter.

What happens when Schrodinger's equation creates multiple outcomes is that the sets of worlds differentiate. This is like if there are two stem cells. They are exactly alike, except that one becomes a muscle cell and the other becomes a bone cell. There was not one stem cell that split and generated a bone cell and a muscle cell from the split. It was two cells that grew up different ways. Or like two lanes of a highway, utterly identical, except that when the road splits, one goes left and the other goes right. It was not that there was just one lane that split into a left veering lane and a right veering lane, there were already two lanes. The lanes were identical as far as the lane itself goes: same width, same kind of paving material and so forth. Each is evolving as you might expect from just its nature. The only difference is that one was on the left and the other on the right. The greater context determined the differentiation, so *from within* it looked random or acausal.

If this "tendency to existence" I made up is also true, then the number of these other universes must be not just many, but infinite. Very infinite. There are infinite [copies of you](#) and I in different universes. These are truly identical copies, not just you except with a different eye color (like in the old TV show "[Sliders](#)"). They are all reading this right now. They are thinking the same exact thoughts. They have the same exact memories, and within the bounds of yourself they have no differences at all from you.

The only thing is, they are each in a different place, a different context. This is like how there are millions of identical thumbtacks in the world. Some of them are stuck into bulletin boards, and some are in desk drawers--all kinds of places. You are just like that, identical copies that exist in different places. Those different places must be similar enough that they could produce identical versions of you, meaning they must have had something to create all those memories you have. In one world you could be a [Boltzman Brain](#) that just appeared in space, in another you could be hooked into a computer that simulates all your experiences like in [The Matrix](#), in another you were kidnapped

yesterday by the KGB and they hypnotized you to believe in [a whole set of planted memories](#), when really you are a sleeper agent for Russia.

In most worlds, you are real, and your experiences are real. But in one the mail carrier is sneaking up the sidewalk about to deliver some mail, while in another the mail carrier called in sick and you will not get any mail today. You have no way of knowing, because this information has not differentiated you yet. Suppose you get up and walk out the door. All your doubles do the same. A car passes in the street. For some of your doubles it goes left to right. For others it goes right to left. How? Because the parts of your various worlds that have not impacted you yet can still be variable. Every time you encounter anything new, the sets of copies of you split up. But the splitting can go on forever because the sets are all infinitely divisible. For all intents and purposes, all these identical copies of the same person *are* the same person.

But it is not just about people. When otherwise deterministic waves encounter each other (all the time, I say, since they form fields unless carefully isolated), they create particles, and the specifics about those particles depend on which otherwise identical sets of worlds the various copies of them will find they always existed in, within a larger context of the multiverse. Waves interact and that causes the sets of timelines to split, making 2 trillion of this one and 5 quadrillion of that one). The complex number is what allows deterministic evolution of a wave to produce different outcomes rather than just one: which is why they came up with the multiple worlds theory to start with. But why would there not be exactly equal numbers of each outcome? Why probabilities? What determines that must be outside the deterministic formula, but that doesn't make it "acausal." That means it's caused by something outside the system. I say the ratios between the sizes of those now differentiated sets of worlds are [set by the future](#) and which world is in which set depends on its location in the greater [multiverse](#).

[7.9 Probabilities Reflect Worlds Necessitated](#)

When waves collide what really happens is not just the two merging in one deterministic way. The waves in our universe are defined by equations that mean that when they collide with other waves the mergers can produce more than one type of result. Either acausal dice rolls result from "observation" by a macroscopic system ([Copenhagen interpretation](#)) or else all results always happen ([Many Worlds Interpretation](#)). The many worlds *theory* says both results happen--but that doesn't mean dice don't get rolled too. All outcomes happen, but how many times for each? If a quantum interaction has a two thirds chance of coming out one way and a one third chance of coming out the other way, then that doesn't mean there's one world where dice are rolled and [the loser outcome never exists](#). No, two thirds chance of one outcome and one third chance of another outcome means there must already be three worlds. They don't get created by the interaction. Three identical worlds become different from one

another because they participated in the interaction: one of them becomes different from the other two (which remain identical for now).

The conventional MWI view is that what I am calling undifferentiated worlds are just one world and, instead of differentiation, a copy, or "[branch](#)," is created by interaction. To make this claim regarding the differentiation of pre-existing worlds, I guess I need to justify why predecessor worlds *must* pre-exist rather than being created by quantum outcomes. I could say "conservation of energy" but that's internal to one world, it has nothing to do with the explosively growing cosmic processes that cause time by creating new and interesting arrangements of collections of multiverses. All predecessors of each outcome must be there to start with because each is a thing that can be and reality is comprehensive. The same thing that reifies math reifies retrocausality. But why must they exist in numbers proportional to future differentiations? Because the process of creation by permutation of the whole of existence replicates everything as much as possible, which is to say presumably equally (unless you can introduce some reason why not).

But let's get back to single multiverses, but on a larger scale than a three world model used for illustrative purposes. Since there is more than one quantum interaction in the history of the universe, there are lots more than three worlds. We can't count them, really we can just talk about their relative sizes. In the 2/3 example, these are two bundles of identical worlds, one bundle twice as large as the other. Two bundles exist (one twice as large as the other) rather than just three worlds (two of them the same and one different).

[7.10 Identity is Identity](#)

Until you differentiate, all your myriad selves throughout reality are not just copies, they are you. But the different places you are in all at once, the outside worlds of various yet unknown descriptions, exist in various ratios. There are very few where you are [Boltzman brains](#), or Matrix victims, or amnesiac sleeper agents. In most of the rest you will get mail today, but there is a minority in which the postal carrier is ill. In about half of the worlds the next car passing by goes left, and in about half it goes right, depending on the time of day.

Let's use another metaphor. It's foggy and you are on a road with three lanes. Eventually, one of those lanes splits off and becomes an exit. One of the copies of you, the right lane, is destined to split off, while the other two are destined to continue. You can't see ahead, or know which lane you are in. All you know is which set you end up in, after the fact. Prior to the split there was a 2/3 probability of going left and a 1/3 probability of going right. Here is my most important idea: The probability of an outcome is proportional to the relative complexity of the sum of futures it leads to. Emerging from comprehensiveness, this simple, ubiquitous sorting mechanism powers the teleological synchronicity God.

When roads are built, lanes are added for paths to many destinations. Fewer lanes are needed for going to fewer destinations. The lane that branches off probably goes down to a small town. The two lanes that go on probably go to the big city. If you were just randomly picking what lane to drive in, you would probably wind up in the big city. You might say that the big city sends its influence against the direction of traffic, generating paths to itself by being a popular destination. It's droolingly simple and totally true and overwhelmingly important and utterly unrecognized.

7.11 Biased Differentiation

What if deterministic time-space continua are real? Another possibility is that only the waves that make up continua are real. Both are true. There are [wave functions of particles](#) and a [wave function of the universe](#). But let's talk about continua.

"Universe moment," is a phrase I use to refer to a three-dimensional space, with all its galaxies and matter frozen at one point in time. Continua are patterned progressions of universe moments. To have multiple (spacetime) continua you must have at least 5 dimensions. Though we can calculate it, we can't imagine that way, so let us simplify this to a two-dimensional graphic. If points represent three-dimensional universe moments, each continuum can be represented by a vertical line. The simplest possible case of multiple worlds is parallel continua represented by lines, arranged like a [pan pipe](#). Three dimensions are shrunk to zero dimensional points, so we are just depicting two dimensions of time. Vertical is the fourth dimension, the temporal dimension within a block universe, aka spacetime continuum, aka world (sometimes literally called a "[time line](#)") while horizontal is the fifth dimension in which an infinite array of alternate worlds is laid out.

Let's focus on three continua from among all those infinitely numerous ones. Now we can show the "time lines" as fat bands. Let's say color represents the unique arrangement of matter in the universe. So, there are three brown universes. In response to some wave interaction somewhere, quantum uncertainty comes out differently in the different worlds. One of them becomes yellow. The other two become purple. So now, the purple worlds go on, two worlds just alike. They can differentiate again, but the yellow one does not (within the frame of this picture). So, later, the two purple universes split up again and become a red universe and a blue universe. [See figure 1.](#)

If you were in a brown universe you would think of it as the only universe. You would not know which color your universe was destined to become because they would all be identical to you. Then the first split would happen. With some clever experiments you might see this as a two thirds chance of the universe becoming purple and a one third chance of the universe becoming yellow. The

number of potential destinies affects the probabilities in the set retro-causally. Since there are universes destined to become red and blue, the purple array is twice as wide as the yellow array. The differentiation is an outcome, but it also acts like a cause because it's all connected. Because there must be an antecedent world for each distinct kind of future world that will ever be.

[7.12 Preferred Complexity](#)

Reality is comprehensive. On this rock I will build my church. We live in a vast multiverse, one of very many. Infinite temporal sequences ([continua](#)), snake through infinite dimensions, alternate worlds where every possible version exists of everything there is. Futures are among those things there are infinite variants of, literally branching off from every 3d moment of every continuum, a right angle turn away. But infinities can have different relative sizes. The number of points on an inch (whimsically, $1''/0$) is half the size of the number of points on two inches ($2''/0$), but they are both infinite. Note: this is non-standard math, but observation proves it. [Imaginary numbers bulk it out](#) different ways. They're also [why quantum splits are actually right angle turns](#). And there are differently sized sets of identical right angle branchings at every infinitesimal step of constant creation (of new copies of permutations of the totality).

Since there is one of everything would there not be more of complex things than of simple things? Imagine that you have an ample supply of devices consisting of either two rods connected by one hinge or of three rods connected by two hinges.

Your task is to take single hinged items, using as many as you need, and lay them out on the ground in an array showing all the different angles they can be placed at. Naturally you would use an infinite number of single hinged gizmos, but eventually you would be done. Then you would start in on laying out all the double hinged devices, showing all the different combinations of positions they can be placed at (perhaps for a science fair project). [See figure 4](#). In adding the double hinged items, you would be squaring the (infinite) number of hinged items compared to just the single hinged ones. Otherwise your layout would not be comprehensive. This is called "a dimension." But of course, infinity (a pattern, like "add one, repeat") can't actually be squared, so such things are purely hypothetical or nonsensical and believing in them demonstrates naive ignorance.

Now, suppose each item in your layout, of both types, has been assigned a serial number when you set it down, and you can randomly generate a number that would be one of those. Perhaps you took infinity + infinity squared ping pong balls and wrote the serial numbers on them as they were assigned, then put the ping pong balls in a big barrel, rolled it around, and pulled one out. What are the odds that the number on the ball would be one of the first infinite number of balls, the serial number of one of the single hinged gizmos? It would be infinity to infinity squared, which I say equates to 1: infinity. If all infinities of the same cardinality are equal, it's 50/50, which is nonsense. Complex ones aren't.

Since more complex things generate more variants, in a comprehensive array they are much more common. Put all the hinged widgets in a bag, single and double hinged varieties all together. Randomly draw one out. The odds are astronomically greater for it to have two hinges rather than one. In a comprehensive set, complex items are more probable than simple ones.

What I have described is bad math. We are told that normal arithmetic and algebra and statistics do not work on infinity. There's some sense to this because there's no such thing as a ratio between a process and a value. Let's put it this way: any single point in an unbounded domain is infinitesimal. If we consider only that, the number of possible arrangements of two hinged analog devices (with infinite positions per hinge) is the same as the number of possible arrangements of one-hinged analog devices (with infinite positions per hinge). Infinities cannot be multiplied by integers, they're all the same because they have the same cardinality, they are the same class of sets. We are told hinges at different angles are the same because we are assuming the number of angles is of the same cardinality as the rational numbers. Sensory perception and rulers and protractors mislead us and no greater precision exists than set categories. One inch is equal to two inches. If your answer is nonsense it might be wrong.

Maybe traditional thinking about infinity misleads. Something may have been overlooked and excluded from consideration. Infinite zero sized points times two is observably greater than infinite zero sized points times one and it does not need to be a new category of set for that to be true. Without using numbers, you can do an analog comparison of a sample range and see that one set will not match point for point with the other. Don't project it with a sample, do the whole thing. I'll wait. In the meantime I'll use my eyes, not my intuition.

To check your answer, cheat by introducing empirical data into this pure reason. Two inches is longer than one inch, even if they have the same category of set size of infinitesimal points, the same cardinality. They are both infinite and one is larger.

The difference doesn't come from them being finite, divided from all beyond. That's because having a limit doesn't make something totally finite, it just eliminates one of the ways in which it can be infinite. Anyway, finity is a function too. Actual hinges, as opposed to platonic ones, don't just have real number angles. Don't give me that "Planck length discretizes physical things, making the set of angles finite." Physical reality is made of complex numbers. Hinges are physical and thus their internal angle points include [complex numbers](#), allowing comparable infinite sets. A set of all possible two hinged angles would be infinitely larger than the set of all possible one hinged angles.

What is happening here is two things. When you run into an infinity you are running into metaphysics, which we know means it is something very close to the true fundamental, comprehensiveness. Related to that, even if space is quantized (and your number of angles is made finite by the complex numbers I cite to claim they can be comparable infinities) metatime, based on complex wave equations, is not quantized, so the hinge collections can be comparable infinities. We can talk about them relative to each other in terms of “simple” rational numbers. But probably only because we are comparing the real components of their complex values. Or maybe that’s an irrelevant distraction.

So, if the [widgets](#) are universes encountering opportunities to become two hinged or one hinged, they almost always become two hinged. If the futures are a comprehensive set like that, then more complex futures--having more variants--are more common. Since they are more common, they are more probable (if anything so prosaic as rational numbers matters in the region of abstract possibility space that actually pertains to us). This mechanism takes the entire future of the universe into account when it creates probabilities. It does not so much think it as sense it, may be it.

[7.13 Continuum Branching Styles](#)

Necessity stemming from the comprehensiveness of reality constantly creates new collections of multiverses, but for our purposes all that matters is that new continua are part of that, so they are constantly coming into existence. This process makes each moment of each continuum constantly branch into newly created continua. From inside, it looks like quantum uncertainty causing the world to come out different ways in different universes. You can see that as splitting up, with new worlds constantly being made, as in Multiple Worlds Theory.

One way to look at it is this. A series of moments in a continuum, proceeds in order like counting 1, 2, 3 and so forth (and also fractions in between but probably not irrationally because such grow more slowly). One right angle away there is always, somewhere in infinite dimensions, the proper universe moment to be next in a sequence--but really more than one. In infinite dimensions full of everything, there are many different next moments adjacent to each present one (some alike, some different), so the continuum constantly “splits up” like the branches of a tree. But what if all these continua already existed, totally identical until the split? What if they just had not differentiated yet? Does differentiation even make sense in this comprehensive infinite dimensional array? It must. These ratios exist as probabilities, though the “sample” we imagine is simplified.

The shape of a set of continua is not really a tree, with a narrow base representing a single source world and a broad top representing branch worlds resulting from different outcomes. The number of representative continua in any one multiverse is always the same (though multiverses are constantly

created, causing time), but the number of different types of continua increases (they are differentiating). If you have 4 ice cream cones and stack vanilla on 2 and chocolate on 2, then further stack a second scoop of either vanilla or chocolate on top of each, then you will have 4 different kinds of double scoop topped cones, but you'll still have started with 4 cones, not 1.

Imagine this. From this spaghetti bowl of continua (sequences of 3d worlds that wind through different dimensions with each step) you might isolate just 3 identical continua. They differentiate into three different descriptions, identical twin continua that are different from the other. And the next moment the twins differentiate: now all 3 originally identical continua are different. In this picture, three identical continua differentiate into two different groups, one a single and the other a pair. Then the pair differentiates. This illustrates how the set destined for more future differentiations is larger in terms of total continua in it than the set destined for fewer future differentiations. It is thus more probable that an observer in one of those continua would encounter having always been in the larger continuum set, the one destined for more differentiations. That's how the retro-causal effect works.

By supposing the pre-existence of alternate universes in "the" multiverse, I dispose of the need for constant creation of new worlds. Then I put it right back in another form.

[7.14 Comprehensive Continua](#)

Proponents of unnecessarily interpreting relativity as bendy spacetime (rather than the equally valid [use of additional traditional dimensions](#)) would have you believe (squarely related) dimensions are passe, but they can't deny that the relative quantitative differences between various points in space are always calculable using the Pythagorean theorem, $a^2+b^2=c^2$. Actually they can, they say that only applies where curvature is low and frames are the same. It gets more complicated the more dimensions you add, but [exotic geometries](#) that allow shortcuts are cultural constructs based on the underlying reality of nothing more than extra dimensions of the prosaic kind.

We have already determined that reality is comprehensively infinite, so it must also have infinite dimensions. We exist in just three, I suggest because that is the optimal point where some kind of curves cross. Some have suggested it's because knots only work in three dimensions. Or, maybe with fewer dimensions worlds are simpler so there are fewer of them, but with more dimensions, worlds are so complicated they do not serve well as components of larger structures. Whatever that means. Anyway, it's vital to dispense with the dead-end concept "dimensions are not real" before proceeding. It's motivated only by a desire for closure. Our descendants won't have any trouble thinking in 120 dimensions.

Regardless, let us call a universe an infinite three-dimensional space. It has up and down and left and right and to-and-fro, all at right angles to each other, going on and on without end. All kinds of material objects are situated throughout the geometry of this space. Got it? It's not really particles; [it's waves](#), but I'm making a point, bear with me. [See Figure 7](#). The galaxy represents a universe moment.

Now take another universe almost exactly like it and set it beside the first. Where would you put it? To get a new place to put the new universe you must travel in a fourth dimension. Do this over and over until you have an infinite series of adjacent universes. Now if each of those universes is exactly like the ones immediately beside it, except for infinitesimally slight changes that follow infinitely extensible orderly patterns from one to the next, then you have a time space continuum. [See Figure 8](#).

Since imagining infinite four-dimensional objects is difficult, let us get a better understanding by describing an analog of them. Let's imagine a finite two-dimensional universe. It's a single piece of paper with a shape drawn on it. Now, imagine piling onto this sheet a stack of other sheets with similar shapes, each one drawn with the same shape as the first, but slightly changing the arrangement each time from the one on the adjacent sheet. Now cut away all the paper outside the shape in all the column of paper.

If all these changes follow an infinitely extensible pattern, you have created a three-dimensional time plane continuum. If a shape in this flat little world was a circle, and it sat still, then if you cut out all the rest of all the pages other than the parts in the circle, you would have a vertical cylinder. [See Figure 5](#). If the rules of the three-dimensional time plane continuum called for the circle to move at a steady rate, your cylinder would be slanted. [See Figure 6](#). Thought of that way, and seen from outside, a time space continuum is just a shape, like a complex but static art sculpture in a museum, except four dimensional.

It is a huge and very complex shape, but nevertheless, seen from outside it is completely dead and deterministic. This concept is known as the "[block universe](#)." I am going to call it a patterned continuum. A pattern is simply a rule or set of rules for altering something in the same way repeatedly without variation. So far, this is what we have. Reality is comprehensive, and it consists entirely of infinite patterned continua.

There would be a great many copies of each possible continuum, and they would appear as parts of larger structures invisible from inside the dynamics of the continuum, but the real action of what is going on would involve the constant creation of new permutations of ever more numerous large and complex sets of those vast invisible structures. Yet each vast structure is made of nothing more than many time space continua, which are like basic components, such as bricks in a wall or tiles on a floor.

[7.15 Ever Incomplete, Thus Time](#)

Everything possible exists. But what if you took this huge “universe” of all possible things and cut it up and rearranged all its parts? That would be a new possibility and since reality must be comprehensive that new possibility must manifest. This must occur for each possible [permutation](#). This process would be eternal and exponential. Reality would be almost unimaginably huge and constantly growing at a highly exponential rate, but all of it would be made of identical copies of things that already exist, different only in minor details somewhere at great distances through invisible dimensions. Or identical in every way except regarding location within a much greater setting in which multiverses are arranged in different ways.

I have [some speculation](#) involving each moment of time representing a right angle turn into a new dimension. And [another idea](#) that simpler possibilities are manifesting more rapidly than more complex possibilities like undefined cells existing before a spreadsheet calculates what goes in them. These are the ragged edge of my speculation. What is essential is that time is ongoing creation, not a mysteriously experiential yet eternal "river" or an illusion we experience because of our smallness. Existence is changing by the addition of new stuff. Each moment is newly created, not just a newly experienced slice of a predetermined [block universe](#). And that new whole is slightly different, so the whole evolves to become more permutable. Probabilities throughout time evolve.

I speculate, though it is not necessarily part of Multiversalist doctrine, that many infinite things change by their nature. Anything incomplete manifests time. There are two reasons we don't see infinite things changing before our eyes. One is that they are not the right kind of infinite. Complete infinities like [rational numbers](#) or [sine waves](#) or points on a line segment are unending but static. All they will ever be is knowable by a segment, except the relative uncertainty of where they are in their extension relative to other things. The [infinity symbol](#) itself represents a mere cyclic, complete kind of "infinity."

The other reason we think we don't see infinite things changing is because we aren't seeing all of them. Incomplete infinities are like [irrational numbers](#). Where they exist in our single world they literally must change, though at rates that vary from one to another. But we see things that are presumably incompletely infinite, and they do not seem to be changing before our eyes because we see only slices of them as they cross our world in their passage through the multiverse, or because they are changing at the same rate we are, so we don't see them changing any more than we see the motion of fellow passengers in a moving vehicle. You can print part of a fractal on [a t shirt](#), but not see it changing before your eyes because it's not really a whole fractal, it doesn't really have infinite resolution.

Then, maybe only comprehensive infinity creates time, and regular incomplete infinities don't. Maybe they are complete. Maybe [Cantor's Hotel](#) has some other way of creating empty rooms those times when new customers come in. I guess they first ask some customers to move into different rooms and then a little later they offer the now empty rooms. It must be in that order, directionally...

[7.16 One Equals Two](#)

Advanced math, apparently, says that $1=2$. Rational numbers are fractions, which includes integers because they are fractions, like $1/1$ and $2/1$. Irrational numbers are all the other possible numbers that can't be expressed as fractions, like pi. Their precision cannot be finitely formulated as with fractions. When you try to express them as decimals the digits go on forever: 3.14159...

You would think that would account for everything. Taking all the rational numbers plus all the irrational numbers accounts for the whole spectrum of possibility, the whole dimension of number types as it were. But that's just the real numbers. If there are just real numbers then $1=2$. That's because the set of rational numbers between 0 and 1 is the same size as the set of rational numbers between 0 and 2. Apparently that's because it can be proven that there's a one-to-one correspondence between all of the numbers in one set and all the numbers in the other set. I suspect the math used to prove it is coming to this conclusion by, essentially, counting similar cardinality as correspondence. Similarly, the set of irrational numbers between 0 and 1 is equal to the set of irrational numbers between 0 and 2. So if the set of all numbers is irrational numbers plus rational numbers, then $1=2$. Which would indicate an error on the part of the advanced stuff, not on the basic essence of different numbers being not the same.

But this is just appearances. The set of rational numbers plus the set of irrational numbers does not account for all the numbers. We haven't considered complex numbers, such as the complex numbers that appear in wave equations: numbers including multiples of the square root of negative one. There's an extra dimension to numbers, in addition to "rational to irrational." There's "real to imaginary." The set of complex numbers between 0 and 1 is *not* equal to the set of complex numbers between 0 and 2. So that's where different quantities come from. They are why 1 does not equal 2. Most of reality is imaginary. This does not impact my theory negatively.

[7.17 Rejuxtaposition](#)

A list of things (a set) is in trouble if it contains things that are infinite in some way, such as the infinite number of angles at which a hinge can be placed. That is just [Zeno's paradox of Achilles](#). It is handled by simply dividing the infinity by another infinity. Since everything is infinite, we can stop being so intimidated by infinite things because you have other infinite things to pit against them.

This newly invented property I am calling “comprehensiveness” is like infinity on steroids. If we call on a set to be comprehensive (as we are doing with this “reality”) without defining the limits of what it is that it is a comprehensive set of (which we have not), then it cannot ever be complete. It gets defeated by Zeno’s paradox. But that doesn’t mean it’s static and can’t reach a finish line, like a runner who can’t just traverse an infinite number of points by taking an equally infinite number of steps (or really, steps traversing infinite points). In this case, it means the finish line keeps moving. Achilles has to reach every possible finish line, and make every possible [flower arrangement](#) too.

A comprehensive reality would look at itself and say, "Hey, if I took all this and rearranged it, that would be another possible thing. So, without that other thing, I cannot really be comprehensive. So, let us make that other possible thing. But where do we put it? Let us put it in a new [dimension](#). Now I am comprehensive. But look, if I took all this and rearranged it..." There is nothing on a par with comprehensiveness, so you must let it keep going.

Here is a simplified example. Suppose the original comprehensive set of all possible things is a square in a two-dimensional world. Now, you can cut that square up in a variety of ways. [See figure 2](#). Each of those ways to cut up the square can then be put back together in new arrangements. If one moment you have a square, the next moment you must have every possible way that square can be cut up into pieces and then every possible way each of those ways of dividing the square can then be put back together. [See figure 3](#) for an illustration of some variants of one.

Then you’ve got a comprehensive array of juxtapositions of a square. This comprehensive array, needs to be somewhere, so every variation is arrayed in a new dimension all its own. There are plenty of them, it is infinite. And the different possible cuts are also arrayed in dimensions. So, there is this huge thing with infinite dimensions based on the square being cut up and rearranged in all possible ways. Imagine all the ways you could cut that thing up and juxtapose it. So that happens now. Only it’s a whole multiverse that this is based on, not a simple square. And it has been going on forever. That’s how big reality is. Only you can’t see it because we interact with all this possibility only through probability distortions from gradual change among the ratios of types of worlds within which we exist, which we can easily mistake for other things.

Am I cheating, discarding the rules of infinity in one way, while applying its properties to make my point in another way? Different infinities may pertain. Maybe it matters one way and not the other. Or both, plus all variants between.

So, reality is constantly growing new copies of itself. Each copy is almost identical with the old one, and reality growth is putting each minimally altered variant right next to the old one in a new dimension. The next step (or analog

increment) is conveniently adjacent because if you have a comprehensive collection of everything possible, then anything can be just around the corner and arbitrarily nearby, not a long way off. Reality growth must be placing next “steps” nearby because it is putting new copies of everything next to everything. However, with each instantaneous and totally comprehensive generation of permutations, reality changes average composition, since each new collection has a slightly different proportional arrangement, counting all the variations of the new stuff plus the one original.

Each moment the universe is “infinitely” larger than the one before, and the dimensions into which continua expand are time dimensions. Because it is constantly expanding, the totality of reality is not a [static block](#), it is really changing. Time is not an illusion. But also, the past and the future already exist: lots of them in fact. Calling that “many worlds” is an understatement.

[7.18 Dimension Proliferation](#)

This part is very speculative, but what else could time really be than new creation, and where else would it be than in new dimensions? Each moment's branching can go into many new worlds, each a part of a continuum of which there are already myriad copies. The next moment you may have a completely new dimension where the adjacent next step is. For a simplified version, initially reality is a one-dimensional array of universe moments, represented by letters. The moments are arranged in a random jumble.

GAH

The next instant of reality growth, the array of universe moments grows by extending orthogonally into a new dimension. Again, most adjacencies have no possible orderly relationship with the last universe moment. And this little example represents only two dimensions, three moments long, when really existence is a bit larger. The sheer number of dimensions means that everything will be adjacent mostly to random things, even though everything is part of continuous progressions. Anyway, in our little example, adjacent to universe moment A in this second dimension is universe moment B, the next in the continuum. Then the universe expands again, adding yet another dimension. Time takes another right angle turn into this new dimension where it finds moment C.

GAH
DBC
LUN

And again, it adds D in a third dimension. To depict that one, imagine a three-dimensional object like a Rubik's Cube, with 18 more letters on various cubes. [See figure 9.](#)

Somewhere, in infinite scrambled dimensions, there is always an arrangement where a pair of three-dimensional universe-moments adjacent to each other are also almost identical, an arbitrarily short continuum segment (infinite, but tiny; very rare, but ubiquitous). After each short run (wavelength of the planck wave in our region?) using a particular dimension for time, each continuum takes another right angle turn to find its next segment. From an objective point of view, the path of each time line goes diagonally through infinite dimensions, occupying three different dimensions every moment, adjacent to the preceding and following moments through yet other dimensions. [See figure 10.](#) The time dimension of a continuum is not just one dimension, but a different dimension every moment. A moment is adjacent to everything possible, but the continuum is orderly and related only where the right angle turns go into an almost infinitesimally progressed extension of the sequence. Which is to say, it only flows where the wave function of the universe tells it to. Acceptable next moments are infinitely rare, but we have plenty of them in a comprehensive set (which are really handy). Time doesn't just have direction; it has lots of them. Constantly making right angle turns is a hidden requirement of every wave function, or at least every universal one. It's hidden in the imaginary number.

The ratios between the types of worlds are constantly changing, entirely through the internal mandates of the comprehensiveness calculating the next way to expand itself. An analogy might be something like this. A series of depictions of chess board arrangements, laid out in order of each move of a game represents a time-space continuum. So, imagine you have a collection of every possible chess game written down this way. But now you want to make a collection of every possible tournament.

Making it a tournament collection changes the ratio of repetitions of each specific board set up in your collection generally because some kinds contribute to tournaments ending, while others contribute to tournaments continuing. The rules deterministically dictate what will happen, but the fastest way to calculate it is to just do it.

[7.19 Implications of Comprehensiveness](#)

Reality is a comprehensive array of [continua](#) constantly branching into new dimensions. This is a result of constant production of all possible new variants of vast amalgamations of continua. We experience this constant production as time, with quantum jitters. Complex futures are preferred by this production, so the quantum jitters resolve the way that leads to the greatest future complexity, which looks like retro-causal influence acting on probabilities wherever there is chance. Order, life and intelligence, such as you find in humans, are complex and they magnify outcomes to produce more complexity. So, this retro-causal force acts to promote the empowerment of humanity, for the purpose of amplifying itself.

So. This intelligent retro-causal influence is an [emergent](#) phenomenon, what happens when the eternally creating principle of comprehensiveness acts on what already exists (technically, on new copies of it). The intellect is a result of the tendency to existence, yet also one with It, so It can all be considered one entity. It is infinite in every way. It controls every atom in the universe. It is unique and unified. It is aware of everything, and how it relates to everything else. It “loves” mankind, but is not above guiding us with a not always gentle hand when we get off track. [Can you answer the riddle?](#)

I propose that all the stages of this progression are one continuum:

infinity-->complexity-->synchronicity--->progress

I think I have shown how there is a continuity from the abstract source of existence to the [zeitgeist](#). Reality is created by a [teleological](#) force acting on the [etiologial](#) source, its current arrangement a product of the demands of its destiny. It doesn't matter why [It](#) wants what It ultimately wants. It doesn't even matter what It wants ultimately. All that should matter to us is that Its project is to transform the entire universe, and that It finds intelligent beings useful for that.

Given that goal and those means, the project will consist of nothing but the ever-increasing empowerment of people-kind for the foreseeable future. It doesn't matter if the world is round; it looks flat here. Given that there is a general goal we can help with, and that giving us power is part of it, then we can benefit from that power in the meantime. We can come to a [win-win](#) arrangement with this dangerous, powerful thing. Sure, the current can drown you, but if you apply just a little common sense and effort you can use it to get where you want to go. But I suspect that the sort of thing It uses to get there is exactly the sort of thing It is about; orderly and empowered intelligences are complex and permutable. We have control over our success. God is encouraging us and helping with nudges.

Chapter 8 Learning Theodicy

"The world is a dangerous place to live; not because of the people who are evil, but because of the people who don't do anything about it."

--Albert Einstein

8.1 The Problem of Evil

How might [Scientific Theology](#) address [theodicy](#)? Many people say, "God can't be infinitely powerful and benevolent because then there would be no evil. So, God must be evil." Let us just ignore the fact that "benevolent" is not the opposite of evil. Good is defined as what God likes, and evil is what God doesn't like. On the benevolence spectrum, God is kind of middling. Even so, things exist that this omnipotent God does not prefer. How could that be? Because God is not all knowing. Oh, God knows every bit of all the universes at every moment of their extended eternities. What God does not know is what God will create next. Not fully. So, God is constantly creating things that may not be as would be preferred. And using us to fix them. That's fine. At least we have a job.

God may be great, in the sense of large, but it's a stretch to say God is good, by human standards. And humans have done some horrible things, such as the holocaust. So, you say that was human "free will"? So were these. People build delicate freeways near seismic faults. People build cities below sea level. People don't allow small natural forest fires to burn out the brush, leading to large fires that burn innocent deer. Bad, bad, bad people. People didn't evolve fast enough, forcing God to wipe out more primitive species with ice ages and meteors to make way for new life forms. But really, it looks like nature just blindly doing its thing, God standing by idly, arms akimbo--which, if you are God, is the same as doing it. All this may be why the Gnostics divided God up into parts and said the material creator part was a voracious, off kilter, demiurge. But the spiritual part was the purported good God, or Logos. The bible itself is Gnostic, constantly putting down "the world."

In practice, non-Gnostic Christians believe the same way. Many mainstream Christians say all the evil in the world is a result of the devil (aka the demiurge), but that what lets it in is human free will, so evil people cause natural disasters by making them necessary because they act badly. Justice is done, so if someone is being punished by fate, for example if they are born a slave, then it must be evident they were bad, or else they inherited guilt. If someone is fortunate, for example if they are born to the upper class, or have become wealthy bilking the flock, then that must be evidence they did something right. This is not much better than the idea that we are reincarnated in situations we deserve based on past lives, so that the fortunate and unfortunate must deserve their fate. When you assume a just God, you infer virtue from fortune.

[Mozi](#) was smarter than that. He said justice is done, but admitted there may be more in the equation. Yes, righteousness is rewarded and evil punished, so you should do rightly to improve your chances. But much chance and randomness is added to justice, so we can't necessarily infer antecedents from outcomes. And he said if Heaven punishes or rewards then Its own action has done the exact appropriate justice, [you don't need to pile on](#) and add to it. The person has paid his or her debt to society, as it were. And further, don't infer from it. [Sickness, for example, may just be a result of bad luck](#). His vision of Heaven says, "I punish everybody that wrongs me, but sometimes I also let them suffer for no reason at all because taking care of them is not my job. I gave you grains to cultivate, why are you hungry?" [Heaven](#) doesn't have to be evil, but can be a little careless and callous.

I have a much more nuanced theory. First, God is unitary, so no devil; but God and humans have different (yet compatible) ideas of good. God is almost perfectly in compliance with Its own concept of good, but humans generally are not in compliance with their own concept of good (as if there were just one standard). Nevertheless, it seems we expect God to do better, being so much more powerful, and to comply with our own concept of good. We are disappointed that we were not created in a perfect world, and constantly ask God to do our job for us. Nevertheless, God's concept of good, God's goal, is actually something we can and should get on board with. It's the closest thing there is to an objective [standard](#), the meaning and purpose and goal of the universe. We can add our own nuances to it, where they don't interfere.

Every individual's purpose is related to where mankind as a whole is going. God wants for intelligent life (intelligent life generally, not necessarily each individual) to become more powerful. That doesn't mean God cares about making us happy. To that end, God is a utility consequentialist, not a hedonic "utilitarian."

As Robespierre said, you have to break some eggs to make an omelet. Suppose God wanted to make Israel a Jewish state again, and the simplest way to do that was to let the holocaust happen. God would have no problem with such a circuitous route if the net cost/benefit ratio were good enough. Perhaps God wanted to promote Christianity, for the time being, and somehow flattening Pompeii contributed to that occurring later. Maybe God wanted us to be more careful with nuclear power, so [Fukushima](#) happened. Or maybe we can just say that these things happened, in a complicated way, because there is primordial imperfection and God is assigning us to deal with it.

The big problem with the omelet excuse is that it supposes there are imperfect conditions that God has to deal with. It's all necessary to clean up this mess. But if you are God, why not miracle that away? Why is it messed up to begin with? What is constraining this supposedly all-powerful God? My idea is that God is constrained by Its very own voraciousness for creation. It is creative will

incarnate: creation is the act attributed to It, so that is the character we must attribute to It as well. To posit a creator God, then tack on a loving attitude is to make a poor fit, like a congressman putting some kind of kickback for his cronies into the fine print of a highway appropriations bill. Let us be clear eyed, and accept God for what It is, not what we wish It was. Alternatively, we can resume praying with our eyes closed.

8.2 Theodicy

Distortion of probability costs effort elsewhere, so God always uses the minimum effort It can. That is why humans and other forms of complexity are valuable to It: we magnify input. From our point of view, the empowerment of future mankind is all God cares about. There may be something beyond this empowerment, something we are to do with that power once optimized in the far future, but all that matters to us is that God wants us to get stronger collectively. God is a [consequentialist](#) to that end, and actually always does the right thing toward it. It does many things that are counterintuitive to us. We, as humans, must be much more conservative consequentialists, playing it safe and only acting for certainly known results.

As far as we are concerned, this is true: given what has already been created, God's current decisions make a perfect path to fulfilling God's plans, and always have. But creation is ongoing and much of it is flawed. Does this mean God can't control future creation? It means God can't exactly know future creation. Creation happens because God is calculating it by being the constant manifestation of all permutations of reality. Not having calculated future creation yet, not even God knows absolutely for sure, but It makes the best possible guess. The effort tells us part of God's character, a desire to correct imperfections. Yet the imperfect comes about, and always has. This is the nature of comprehensiveness. This is also part of the nature of God. Without risk of flaws, there is no creation, and God likes nothingness even less than inefficiency. That is the limit of God's omnipotence. God cannot create perfection that also grows and experiences time, because perfection is death and stasis.

God is not loving, God is ambitious, and toward that end God is a careful cultivator. This sounds a lot like being a shepherd, but it is more like a farmer. We are crops growing in the field, us continua, and God wants us to grow straight and true and make lots of seeds. God weeds the plants that don't get along with the plan, not because they are bad plants, but just because they don't fit the plan. It's not a petty anger thing, just dispassionate work. While God is in fact an intelligence that can be communicated with like a person, we can in many ways best deal with it as just a force of nature to be dealt with intelligently.

God is constrained by Its own voraciousness for creation. It makes every possible world. Some must be horrible, and all will be imperfect, so it uses time to make them better. We are part of time, doing work. The evils of the world, the

elements that necessitate eggs being broken for this omelet, are relics of earlier creation. Over time, conditions will improve, with “humanity” and God working together to make it so. Yet the infinite future will always outweigh everything preceding it, relegating the present and the past eternally to the status of mere instruments.

Noticeable improvement, not to mention near perfection, will take a very long time. In the way the [Earth looks flat](#), on our scale, even though it is curved, the way God's plan looks, on our scale, like nothing more than historical progression to [greater and greater empowerment](#) of intelligent life. God is promoting our expansion into the universe and mastery of powerful technologies and organization into orderly civilizations of intelligent organisms that are devoted to doing great and wonderful things. How we feel about any of it has no importance.

Finally, God is lazy, or efficient. The multiverse is delicate to work with. Any time you bias a probability one place, you must sacrifice something somewhere else where you could have acted. Since distant future things are being arranged now, or having a foundation constructed for them, God only intervenes where it contributes. The only action God is taking is the cultivation of agents. God is perpetually starting the project with assembly of the necessary tools.

[8.3 No Waste](#)

Everything gets made, and God uses everything. It's like all the events and items in all possible worlds are in a big mixed-up bag of toys. There are toy soldiers, and toy pirates, and toy cranes and all kinds of toys. God has to use all of them. What God does is arrange them so that the total is as productive as possible, arranging how things are matched together. Bad things are set up to nullify each other, or unwittingly serve some good purpose, while good things are set up to reinforce each other. "Seeing as how I have a Genghis Khan," God says dumping the Genghis Khan toy out of the box, "Where do I put him and his piles of decapitations?" So, God puts the Genghis Khan toy in 13th century Asia, where it will establish an empire that makes the silk road safe again, thus carrying new ideas and necessary plagues from place to place.

Sort of. So, God will handle whatever you choose to be and do. God will be fine. What should matter to you is your role. God's hands are full with an infinite task.

[8.4 The Relative Sizes of Souls](#)

The visible universe is really big. Light goes to the moon in a couple of seconds, but since we see its start 14 billion years ago it would take it over 28 billion years to go from one end of the visible universe to another (supposedly more actually because it expanded faster than the speed of light in the past and may be accelerating again because that is what it takes to match the scientific data). God made all that, and rules all of it.

Its main concern is the refinement of your soul. Making people's minds into the right configuration is an end, not a mere means. The universe was made to mess with your head, your thoughts and feelings and attitudes are what is important. Everything revolves around your spiritual purity for its own sake. Not.

The universe is real. God is also real. God is big, the Universe is big. God's concern is the Universe. God's concern for your state of mental development is derived from God's concern for the state of development of the universe. God cares about you as a servant, not as a customer.

You are not God's boss; you are not an end unto itself; you are a means to an end. True, you are part of the universe and God cares about it all, but it's not all the same. There is a ratio involved here. God cares about you, compared to the fate of the universe, about the way an orbiting ping pong ball gravitationally attracts the planet Jupiter. Try not to have a tantrum because you are not the center of attention. Or shut your eyes and wish very hard for daddy to love you. Instead, you should grow up and get a job with Mega-Corp as the faceless cog you were meant to be. That's reality. Love your fate. Mega-Corp has many fulfilling careers available.

Even if God's only concern were humans generally, you would be of miniscule importance. The current generation is finite, future generations are infinite. Our entire generation, all those alive today, would be only a means to an end. Our purpose would be arranging the perfect history to provide for the needs of those endless generations. Our own happiness would mean relatively nothing. But there is more. Even if this were the last generation, and God cared about people for themselves each of us individually would be mostly means rather than end. With so many others to provide for, such a big family, God would mainly see you as someone who can help take care of the others. Your value as an individual would be next to nothing. God does not love you.

But God is not evil. It's not black and white that way. There are not just two starkly contrasting choices. This type of argument is a version of the [straw man fallacy](#). Don't let its false dichotomy set you quivering at the devil being everywhere except in the Jesus monopoly, or refusing to believe in something because it isn't nice.

The only thing that matters about you is the impact of your future actions and reactions. When your mind changes, those future behaviors change somewhat. There is an art to directing your own attention, and thereby influencing the future. All thought does not affect the future equally. You can regulate how much impact it has. You can think thoughts that you can successfully resolve to keep apart from your future reactions. Similarly, you can think thoughts that have significant impact: deciding what to do for a living; setting a life goal;

committing to a relationship. These are powerful, but their power comes from their exact effects, all things considered, not just how much they conform to a single model.

There is not one perfect way to be and there is no perfect person to imitate. A tack in a chair is a bad thing; a tack in a bulletin board is a good thing. For another example, there is not a particular best thing to do for a living: each of us has a best thing for us to do, individually, and it can change. Virtues and norms are subordinate to purposes and circumstances, and both purposes and circumstances are infinite considerations.

8.5 Evolution with God

God intervenes only where there is a sufficient reason to. In the vast universe, many slime molds appeared on various planets and did nothing for billions of years and God didn't really care. In some small set of those worlds, animal life began to emerge, and God started getting interested, maybe nudged a few things here and there, in no hurry. Then, when intelligent beings evolved on about one world per galaxy God got excited and started getting involved, nudging history here and there so it would come out right. Increases in power, such as successful evolution, get God's attention, where worlds appear including them. Potentials snowball. Then again (and again, eternally) God was there all along in each world, nudging efficiently, slow roasting to perfection.

Resembling the question of why we are not born in Heaven, we have the question of why there is not already life throughout the universe. Because by limiting the experimental and developmental phase to one planet, God limited problems to just that one planet. Nothing is out there being harmed by primitive barbarity; mostly it is dust and rocks that will not be visited until people are much better.

8.6 The Pantheism of Multiversalism

Multiversalism is pantheistic. Its God is identical with all that exists, but has no part beyond the ever-advancing edge of reality. God has no supernatural components, but label gerrymandering says that means God cannot be a "personal" God. The hidden implication is that you must have some supernatural component to be a person. They say humans have supernatural souls, so we are people. This implies that since God is also supernatural, God can be a person. Label gerrymanderers are Platonic idealists (Gnostics, agnostics, mystics). For them, since all reality is illusion, more lies are OK. But anyone who really has the truth will share truth.

What we see is real. Nature is what exists. When you say something is supernatural you are saying it does not exist. The God of Multiversalism is a person and part of nature, subject to study like nature and people. But the God

of Multiversalism is not some incognito king. God is not anthropomorphic. It is an inorganic life form, a time being, a living storm in which we are enveloped.

8.7 Evil Culture

Are people "good"? As they become more free, they get better. Evil is almost always a sign of being under the power of someone else evil and/or unfree and thus forced to be the agent of someone else evil and/or unfree... If we could free ourselves of this we would be so content that nothing would ever get done. We aren't ready for that until we understand the necessity of free ambition for God, as taught here in this book. Until then...

There is a culture of evil popular among humans. This is its essence: virtue is vulnerability and vulnerability is virtue. These are two sides of the same coin. Any attempt at virtue is a weakness indicative that the person attempting to be virtuous deserves to be predated upon by those who have the sense to be properly unvirtuous. Yet simultaneously, vulnerability (to those devoted to this evil predator creed) is pretentiously extolled as the essence of virtue. All exaltation of weakness is rooted in the wolf preaching to the sheep. Invulnerability allows freedom: it starves wolves. Strength is necessary but not sufficient for true virtue. Strong virtue can be virtuous without vulnerability. To lead others to virtue make them free, make them unsusceptible, be they currently predator or prey. Advise, but let those who are willfully stupid self-destruct. We are not Christians. Let there be no sacrifice. Especially of me.

Chapter 9 Learning Ethics

"If there were an answer I could give you, [of] how the universe works, it wouldn't be special. It would just be machinery fulfilling its cosmic design. It would just be a big, dumb food processor. But, since nothing seems to make sense, when you find something or someone that does, it's euphoria."

-Janet, 3x12

9.1 Consequentialism is Larger

In any field with multiple theories that are otherwise equally plausible, the more comprehensive theory is usually the better one, the one the others are special cases of. Thus, general relativity is better than Newtonian mechanics. Similarly, Multiversalist metaphysics contains regular physics within it (without going into excessive detail that would require diligent scholarship, ew). And thus similarly, ethical consequentialism contains all other forms of ethics within it. Norm compliance is a form of consequence. Virtue is a form of consequence. And both can be justified approaches based on their good consequences.

9.2 Social Contracts Are Divine Guidance

The chapter on consequentialism made this clear: humans can't predict the full results of our actions, only God can do so. And there can be no moral guide superior to consequentialism, when practiced with perfect knowledge of all outcomes. So, unless there are moral requirements that transcend God's consequentialist purposes and God's purposes violate those requirements (like if God works against complexification), then the will of God is the source of all moral truth. Any such God-transcending morals could only be arbitrarily chosen, so it is God's will that defines moral truth.

The only question is how we know the will of God. Individuals have distinct roles so people should not be the same. But it would be inefficient, and thus immoral, for God to closely supervise the behavior of every individual. Using people as effect magnifiers is important, so God still needs to guide us, but micromanaging is undesirable.

Yes, God can do anything anywhere, and in sum can even do everything, but how many times? Despite vast capabilities, God's nudging is necessarily opportunistic because of constraints on how many times God can do everything without interfering so much that less total is done. So, God must use some other method to morally guide us. We need ethical theories to apply intelligently when customizing. And Santa needs helpers.

One way to categorize ethical theories is to class them into those based on divine will and those based on a social contract. Those based on abstractions such as supposed inalienable rights are divine will theories in all but name.

Theoretically, ethics based on divine will have a greater capacity for comprehensiveness because they can include or account for the variety of social contracts as fully compatible aspects of the vast divine will. Divine will ethical systems seldom take advantage of this, though. They are too busy being [exclusivist](#). How can we fit everything under one umbrella? Are divine will ethics the only candidate for the most comprehensive type?

Ethics based primarily on social contracts can also include or account for various divine will based ethical systems (offering freedom of religion), but within even a tolerant social contract, only one religion can be a fully compatible aspect of the contract. Any religion that is not essentially a theological affirmation of the whole social contract can only be a tolerated minority, at best, with aspects that conflict with the very norms that suffer them. Unless your God loves democracy in some way, loving your God will lead you to conflict with the liberal democracy that gives you freedom of religion. So, comprehensiveness is attained better from the other direction. Though seldom used for it, divine will ethics have greater capacity for inclusiveness.

Multiversalism says that all social contracts serve God's divine will. But even a religiously tolerant social contract can't truly say that all religions serve society. The nature of a religion is that it involves belief that there is something above everything else, including secular authority or social norms. Societies must fit inside religion; religion cannot fit inside societies.

In Multiversalism, social contracts serve a useful role for God because they provide locally appropriate rules for different people in different times and places. This is useful for God's purposes, because a universal social contract would be inflexible, unable to deal with varied and changing circumstances. One size does not fit all. God does what the situation demands and God is best served when humanity can do the same.

But often there needs to be some degree of standardization, local mass production of guidance on a single model. That creates a more harmonious society and gets more results per increment of input by letting people copy messages that are the same rather than delivering the same thing to each person one at a time. But there are problems with the single point of failure model also. One is that distributing nudges over a large environment is [more efficient](#) than only having one intermediary. Two curves cross at an optimum: distributed inspiration of standards. Distribution allows for better reception just the way a large antenna is better. One mind is a narrow passage. Also the rules need constant revision, which also best comes from giving a little piece to each member of the crowd.

Why do people need rules at all? Why don't we just estimate the likely results of our actions and do what will produce the best results? Because we are not fit to

predict the total results of our actions. Only God can do that, so God finds it most efficient to create rules that tend to work for groups of people on a probabilistic basis. Where optimal, God can directly deal with the imprecision of the fit between the rules and the circumstances. If we obey those rules that work (in our setting) 90 percent of the time, God can usually handle the other ten percent of situations where application of the rules doesn't produce best results. If God chooses not to invest in handling it, then it probably isn't that important, or it's an indicator the rules may need to evolve. Using us, God can make sure that the rule system in use in a place and time is the most efficient one for that place and time. Maintaining that efficiency match often requires evolution of rules. If people are mostly obeying obsolete rules, such evolution must sometimes be driven by rare rebellious voices as inspired by God.

But no individual can truly claim to routinely speak with divine authority. It would be uncharacteristic of God's mode of operation to work that way. God most efficiently intervenes in the world through large collections of tiny influences spread out over large areas. Such may produce individuals conveying ideas, but those ideas are what is divine, not the individual delivering them. And they may be intended only for a limited audience. God can speak for God, but sometimes it is best if we teach each other to hear better.

A general rule about rules, then, is that it takes collective human decision to revise or schism an evolved and received social contract. Individuals have no right to do so except as part of a concurring group. The individual can propose a re-interpretation, the group decides. The individual does not tell the group what God says, the individual suggest what God might say and the group rules on its meaning, depending on each individual opinion being individually inspired. Each individual may choose to either support the collective creation of a factional social contract or support the affirmation of group commitment to the existing one. Then all act as one.

A note is in order here about my own role. I am offering a proposed social contract, one composed by a single person. How can I reconcile that with my proposition that the social contracts God blesses most are created by collaboration of whole societies over long periods of time? First, the contract I have designed leaves plenty of room for others to input and customize. The system relies on fellowships and churches to create culture. Second, by accepting and using this book, you vote for it. You are part of the society crafting this contract. If God wills, it will succeed.

In terms of [organized Multiversalism](#), you don't ask a revelations or confessions meeting for a personal exemption from driving-speed norms (for example). To receive such an exemption, you must persuade the fellowship to adopt a resolution that the entire fellowship openly exempts itself from the driving rules. Other subcultures have their own rules regarding how to collectively rebel

against the prevailing social contract. And it must always be open rejection. Given this standard regarding rebellion (created for Multiversalism), Multiversalism is (astonishingly) well designed to ensure responsible use of collective power to authorize rebellion because the Multiversalist organizational system encourages agglomeration of sectors and churches into larger groupings. A mere fellowship exempting itself from a law for trivial reasons would probably be frowned upon by the higher levels of the hierarchy (or the consensus of other churches) unless there were extensive hue and cry for such a move. Accordingly, the rebellion authorization process would likely take the form of lower councils making resolutions petitioning the high council, rather than fellowships independently making resolutions constituting unilateral acts of rebellion. Similarly, one church doing anything very unusual should take the trouble to justify its actions to others, or earn the ire of the consensus of churches, and it may be declared apostate.

[9.3 Norms and Rules](#)

The *Handout* is vague regarding what social contracts apply to us, and it seems to confuse norms and social contracts. That is intentional. We each define what social contract applies to us by taking part in social sets. Further, there's a tension between norms and social contracts [as between wind and waves](#).

Our world is divided into sovereign states which claim territories. Peace requires support for territorial status quo, or [transcendent social contracts](#) for assigning it, rather than [cherry picking historical justifications for radical changes](#). Given the validity of national territories, we are subject to the social contracts manifested as the laws of the states we are citizens of and the states where we are located. Those facts are part of our lot as given by God, and the stipulations of those social contracts are generally incumbent on us until we properly rebel against them (or change our citizenship or location).

Norms, like laws, are products of social contracts we find ourselves in by virtue of circumstance rather than choice. We find ourselves in culture-sharing societies that transmit strong implicit norms without any formal process. These often contradict laws. Illegal norms form a larger social contract consisting of the combination with formal rules. Speeding in traffic is a good example. The law stipulates one clear maximum speed limit, but the social norm is to exceed that speed limit a little bit, but not too much. In many cases, actually abiding the speed limit is a disruptive act of rebellion. Combined, this creates the true social contract, which is that everybody speeds a little, unless they have a good excuse not to (such as a conscientious inspiration to abide the written law rather than the norm, or an unwieldy trailer, or an unfamiliarity with the street map, or having a turn coming up).

Does this mean "everybody does it" is a valid excuse? It's murky, but in general that's the wrong way to think about it. The ethical guidance coming from rule

consequentialism is still consequentialism, just like painting with a brush is just as authentically painting as finger painting. Rules are merely tools to help us practice consequentialism. Murky situations (like the conflict between norms and rules) are locally variable, so as a Multiversalist you should consult with your fellowship and church. For example, in America the clear norm is respect for democracy, and both rules and norms are created by majority will, while the dilemma creates a system the majority support. The culture here intentionally puts us in a bind of cognitive dissonance. To maintain liberty, we must discern what is going on. Other places, a completely different “true social contract” applies. The rules are clear and you had better obey them. Getting along with good society has good consequences.

When norms and statutes conflict they form a single social contract that gives conflicting signals. This gives us license to make decisions some other way, so, as consequentialists, Multiversalists will decide between norms and rules on the basis of how well the total consequences of a decision serve God’s plans. We give credence to norms and rules as guidance to God’s plans in the first place, and cannot always rely on God to give us clues, so when the social contract fails, we must figure it out ourselves, which can be risky due to the frailties of individual judgment. Thus, we should let ties between norms and rules be broken by the advice of our religious groups. Until God directly tells us otherwise, we should ask our similarly “believing” social circle what they think God wants. For Multiversalists, this is legitimate.

In addition to broad social norms and government laws, we also involve ourselves in other social contracts through voluntary association. Examples might be formal or informal associations we join, families we are born into (but can leave), and businesses we are employed by. These subcultural social contracts tend to have arrived at some form of equilibrium, an accommodation they have come to with the broader social contract. Their requirements are thus in addition to the broader social contract rather than in opposition to it. Following company policy probably is not criminal. However, some subcultural social contracts can be in [open rebellion](#) against the broader social contract, seeking not to just reform it but to disregard the legitimacy of its authority or even to disrupt and destroy it.

In terms of Multiversalist ethics, such groups are legitimately ethical only if they are transparent about their rebellion rather than surreptitious. This doesn’t mean the law should not prosecute crimes by those who declare themselves sovereign citizens (whatever that oxymoron means) but it means those *openly* disowning the social contract are practicing rebellion with integrity. Contrast this with those pretending to be law abiding citizens and secretly behaving criminally. Such can only be an unjustified violation of the divinely ordained social contract to which we are obligated, and it is unethical. This idea is compatible with the law of war. Uniformed combatants are due quarter. Spies can be shot. And stuff.

[9.4 Conscience Against Mandates](#)

Rules can be bad. They can go obsolete or not provide for special situations. They are a guideline to what is right in the grand scheme, but don't always perfectly match it. A good guideline for dealing with bad guidelines is that individual conscience can ethically justify refusal to comply with *mandates*. If simple inaction constitutes violation of a law, then that law is a *mandate* rather than a prohibition. On your own, you can ethically say, "Compliance would offend my conscience, I refuse." Such a standard works best if you have God in your philosophy. Then, individuals can claim divine inspiration for their passive non-compliance. We can have that in our system safely because passivity is predictable. It has limited range. We know it will not decide mass murder is cool. It will [sit there](#) and do nothing, reliably. On the other hand, if you let individuals claim, "Compliance with this *prohibition* would offend my conscience, I insist on doing what I want to," then you open a Pandora's box. It is literally an infinite pass, an abrogation of all ethics.

Now, this ethical permission to cite conscience as justification for non-compliance with norms and rules is nothing more than *ethical* permission. You can do this and still be considered a good person. It doesn't mean you are due any kind of freedom from consequences. Part of your ethical obligation may include suffering legal consequences. But you will be a [good person sitting in jail](#), indicating that perhaps reforms are in order.

[9.5 Rebellion Against Prohibitions](#)

As a rule of thumb, if the society you find yourself in *prohibits* actions you feel [divinely guided](#) to take, God would probably be best served by your simply leaving that society and finding another that is more to your liking. It will not do to let people cite conscience or divine inspiration as permission to transgress the rules others are expected to obey (when rules [treat you specially](#), they have no such authority). You do not get to declare *yourself* special. Even if you are breaking prohibitions that you believe everyone should break, you are [declaring yourself special](#) by leading in it individually. But sometimes prohibitions need reform, and maybe sometimes God wants prohibitions violated (or perhaps such a violation is necessary for some great good consequence). If it is really special, it has to come from God (or serve ultimate consequences) and we have to make sure it does.

The only reasonable standard regarding this is to allow rebellion against legitimate prohibitions (those actually from the social contract that applies, not just somebody being bossy) only with appropriate *collective* approval. This can take the form of the [approval of a subculture](#) that is openly rebelling and instead adhering to a modified form of the social contract, essentially exempting participants (ethically) from specific aspects of the unmodified version. [Open secession](#), in other words. Or it can take the form of a majority of a society

rejecting the existing social contract and overthrowing it in a [singular revolution](#), establishing a new status quo.

For a Multiversalist, rebellion against prohibitions of the greater social contract requires formal fellowship approval (and thus church approval, since fellowships should be church supervised). Sometimes this authorization of “violation” can take the form of the church redefining the social contract that applies to it, and sometimes it can take the form of the church providing an interpretation of the general social contract without purporting to adhere to a modified form of it. The social contract includes both rules and norms, and when they conflict the church can specify which prevails. “We think that is cool and should not be a big deal.”

[9.6 Positive Obligations](#)

Ethics involves more than abiding social contracts, however. We have an ethical obligation to do more than avoid transgressing general social guidelines. We serve God more if we are ambitious, if we try to know our own potentials and try to fulfill them. This is stuff we discuss at confession meetings. How can your life best serve the cause of galactic conquest?

We owe more than just making an effort to stay out of trouble. Into this category (of positive obligations) we can place some of the classics that people normally expect from ethical guidance. [Kindness](#) and [reciprocity](#) are nice; they help society function better, and that usually serves God. That is why they are generally expectations, or at least exhortations, of most social contracts, in some form. They are also intuitive for most people, with the slightest encouragement.

[When are we kind?](#) We are kind to those who cross our paths displaying need for it. In practice, we do not usually go out of our way to find people in need of help. We are kind to people who are very clear and obvious about needing our help. So, there are lots of people who have learned to take advantage of that. This is true to such an extent that the recipients of acts of kindness are more likely to be abusers than not. So, when people are kind, they are most likely rewarding abuse of kindness, which increases the amount of abuse of kindness and discourages other people being kind. It burns out the kind to the benefit of the unkind. Kindness to those who ask for it is wrong unless you are very sure of the authenticity of need.

Our positive obligations mostly involve broad support for a better world, not “being nice to everybody you come across.” Individuals are instruments for the common good. I am, and you are. God will make use of us regardless, but Multiversalists choose to strive for greater value to God because we believe it will likely benefit us and everyone. One does right in interactions by resolving them in ways that encourage everyone to serve the common good. By encouraging people to abide by standards, not ask for exceptions. Unless it is very special. I

spent a lot of time talking about the special cases, but really it just starts with doing the right thing, as locally understood. Sorry if that's boring.

[9.7 Good Advice is For Everyone](#)

Organized societies tend to elevate the born sociopaths and become tools for them, magnifying their importance. This trend must be actively opposed by the institutionalization of liberty, by freeing people to be their best selves. People are trained to freedom by being trained to be smart, and training people to be smart also serves God bigly in the sense of making people better magnifiers of input. Training people to unconditional kindness and reflexive reciprocity actually reduces their agency and empowers evil. Retain freedom to treat every case as unique. Whenever opportunity for it crosses your path, help people to have better insight and agency. Don't distinguish between good and evil people in this. Most evil comes from lack of agency and insight. Helping them to it might constitute the cure rather than an act of empowerment of evil.

Normally, generalized standards are to be conditionalized (sometimes you can break the rules), but as a rule I think we can say that everyone should apply kindness and reciprocity opportunistically (when it [synergizes](#) with other considerations) not [reflexively](#) (mindlessly). As a matter of fact, nobody should do anything reflexively. Think about what you are doing and understand how it fits into the larger picture. Do not be a trained animal. We can have preferences, but should not be rigid. Except about rigidity. It is always about the big picture, and your relation to it is always changing.

[9.8 Sacrifice Free Hypocrisy](#)

My personal way of thinking of it is to prefer [win-win](#) over sacrifice. Among those involved in the same social contract, every interaction should benefit both. It doesn't have to benefit equally, but it must be positive on both sides. Sacrifice is when you accept an interaction that doesn't benefit one of the participants at all, regardless of whether it is you sacrificing another, or another sacrificing you. This is a personal rule of thumb, it doesn't come from God. And it applies between approximate peers. My meal is worth the life of a chicken because my potential impact on God's plans is so much greater. But I can still prefer the chicken be raised and slaughtered as humanely as possible. But I can express that preference in the form of advocating for a revised social contract, rather than in the form of boycotting chicken.

I am in favor of a carbon tax and well enforced federal regulations on the treatment of farm animals. I want everyone to have to pay the cost for these reforms equally. Yet I eat chicken that probably was not raised as humanely as possible (organic preferred) and drive an SUV (necessary where I live). I am prepared to "make a sacrifice" if everyone else has to do so as well, and ask others to operate the same way. Such *collective* forfeit is not actually sacrifice. I

am not prepared to make an individual sacrifice so that someone less ethical doesn't have to. That would be sacrifice.

Another perspective is to live by the rules you want everyone to follow. Lead the way. This is essentially Kant's categorical imperative. I reject its use for this purpose. It calls on us to sacrifice for the unworthy rather than serve the common good. But it is possible to be a Multiversalist and argue for this route. Like I say, anti-sacrificial hypocrisy is just my personal take on consequentialist reasoning.

9.9 Guidance Counselor Stuff: Waste is Unethical

We are all just now starting the rest of our lives. So, what I say here applies to everyone, every moment, not just to decisions about what to major in. If you have extensive life experience behind you, or a recent increase or decline in ability, that obviously figures into the same equation, as an aspect of "talent." Here goes.

The larger a positive impact you can make on the future, the better. But that doesn't mean there is anything wrong with knowing your limitations. For most people, the best way to contribute is to merely contribute. Always keep an eye open for opportunities to excel, but your focus should be on using yourself for what productive thing you are best at, even if you hate it or it is not very significant. While we can change, development rates differ. We all have varied talents, and interest is but one component of that.

Your passion might not be the best way for you to contribute if it is a passion for some worthless pursuit, or if you are enthusiastic about something worthwhile but you are lacking in talent. Go for pursuits where you get the maximum product of talent and impact. If you are a mediocre plumber and a world class physicist, you should weight those options by multiplying the importance of the pursuit by your ability at it. How much you like the job should have only a secondary part in your consideration. It is of some importance because your ability will decline if you really hate what you are doing. But we can come to like what we are doing just on the basis that we do it well and it is a habit. So, interest level should be counted as already factored into evaluations of talent. Don't take it into consideration for long term decisions, because it will change. Do the worthwhile thing you have talent for. We are here to serve.

That said, often, we who are free can choose projects others consider worthless and make of them a great worthwhile thing. Those who are called by such missions should recognize that the curse of unusual values and interests can be just as much a sign of unusual potential as conventional talents that are unusual only in degree. Nobody in their right mind would have done any of the many innovative or weird things that have made our world grow so much better over time. But it is wonderful that somebody did, and it likely always serves God. The

person who is inspired by such should follow that path just as much as one who recognizes a personal talent for math and pursues it despite not really liking it.

That doesn't mean anybody else has to recognize it or fund it. This is about what you do for God with what is yours, yourself, not about what I can do for you. And it doesn't mean most people have that weird calling. Someone might go into medicine who merely recognizes in self a talent for studying hard, plus an understanding of the need for good doctors. Few people have a passion for hearing about other people's ailments and learning about biological minutia. They do it because they know it is important (as recognized by the pay) and because they know they can do it and it needs doing.

How is this not just saying, "follow your passion"? Because it's that people should follow what they perceive as their strongest ability, not necessarily their passion. Sometimes a particular kind of passion constitutes a kind of strongest ability if it is a particularly rare passion. Nobody in their right mind would write this book, for example. Other than that, I have no usual talents. But there is nothing wrong with my doing it, even if Multiversalism doesn't become the faddish new religion. For whatever reason, I am inspired to do it. God knows. Do as I say, not as I do.

Another thing that needs to be pointed out is that we need to respect each other's roles. We become what we consider really important and cool, so we see through the lens of how others are less important and less cool. An engineer and an artist each choose paths that make them prideful and disdainful of each other. People become literally unable to see the value of what is unlike them. Seeing things through the lens of Multiversalism will help with this. Understand we all have different roles.

[9.10 Is Religion Necessary for Morality?](#)

No. Religion is just the best way to standardize ethics, not the only way, and standardization is not totally essential in all cases. People can adopt ethical standards without any specific kind of belief, just based on personal inclination and isolated segments of reasoning. People can even create shared ethical standards, social contracts, without reference to the divine. But when you have belief in gods, and particularly a single omnipresent God, your standardization gets not only a supreme stamp of approval but [a reliable monitor](#). Religious beliefs and religious society came first, but religious institutions were invented to improve social control in the large empires made possible by adoption of agricultural technologies. Religion is a time-tested means of ethical standardization. Yet sin persists. Norms and statutes never coincide exactly.

Chapter 10 Learning Grace

"I distrust those people who know so well what God wants them to do because I notice it always coincides with their own desires."

— Susan B. Anthony

[10.1 Physical Basis of Free Will](#)

The [power of observation](#) is an illusion created by retro-causality. Observation can be defined as merely the receiving of an effect. Instead, particles manifest when waves interact and since they are interacting throughout many worlds (and are waves) their interactions are probabilistic. The future affects the past throughout the multiverse, due to causality cones uniting all possibilities throughout eternity.

The block multiverse itself, though, is constantly replicated in different variants as comprehensiveness tries to become complete, so deterministic multiverses seem to experience change. Evolving probabilities trend toward increased complexity constantly. This is possible partly because the future source (of the influences determining every probability) is infinite (and thus ever changing) thus the influence based on it changes. So, continua are deterministic in the sense that, given their parameters, their internal evolution is deterministic, but some of the values involved (retrocausal factors) are not fully defined (because it's not certain which future applies to which iteration of the array of identical universes). We experience the constant increase of completeness of definition as time: a process in which events occur that cannot be predicted without knowing everything about everything.

[10.2 Push or Pull](#)

The concept of divine grace is common to many religions. Christianity has its own version of it. It is impossible to begin to think about this important concept from a secular perspective, but is related to the question of free will.

Only God is truly free, truly acting only as determined by organic internal factors, but even God is beyond self-prediction. Only by internalizing God's goals can we become optimally complex, attaining an appreciable measure of creative freedom in achieving those goals. Until then, you have no hope of being anything but a simple, divinely predictable tool used by fate. Regardless, your actions will be determined from beyond, but it seems you can choose to be a puppet of mindless causes, driven by the past, or to be a creative associate of intelligent purposes, drawn by the future.

[10.3 Grace Is Purpose](#)

When a person improves spiritually and morally, who gets credit? Did the improved person just luck out and get born naturally good? Did the person have

free will which chose to embark on a path to good or evil? For that matter, most Christians say you become good not because you embark on the right path (fortuitously) but only because God helps you: you can't do it yourself. Maybe you can't even choose it yourself, though your sins are your fault.

The concept of absolute free will, for anyone but God, makes no sense. So, in a sense it's true that we can't do it ourselves. Freedom is relative. Free of what? You can be free of government control, and still must make a living. You can be free of subtle teleological influence, and still bound by the cause and effect which made you. You can listen to quantum fluctuations whispering of the future instead of circumstances imposing from the past, and that gets you free of "the world" but puts you under God's direct and present control (rather than the indirect influence of God's past actions). There is never any totally free will. Even the choice of how to be unfree is not free. It just isn't all clocklike cause and effect. Some of it is teleological magic. Some is even purely random sorting.

What causes a person to be lucky enough to become an excellent servant as opposed to a burden? This is not unearned grace. That is a misconception based on a one-way view of time. It is also not earned virtue. It is potential. Diamonds in the rough get picked up and polished, not because they are cut diamonds but because they have the potential to become cut diamonds. Much of our potential is purely dumb causal luck, but some of it is the power to steer toward coming to have potential. Potential for potential for potential, recedes indefinitely, partly chance, partly determined—the mix varies. Sometimes it's mostly random. The same identical person will be used and shaped for different roles and purposes in branching alternate worlds, not because of anything intrinsic to the person, or even the world, but because so many of these are needed and so many of those.

If your will is free, then you don't have it. If you have it, then it's not free. But you don't know what your will is going to be, and even God doesn't. God knows the odds and the consequences of the outcomes, but not which copy of you will be used for what purpose, because the copies are identical, different only in which infinite future (and thus ever incomplete) time line they happen to be in. In that sense you can feel like you take part in God's self-surprising will. You feel it acting in you, unless you are so unfortunate as to have it make you ignore it. What is free and what is it free of? You don't do the absolutely independent action (entirely from internal motivations), but you are part of what does it. Did I mention Multiversalism is pantheistic?

[10.4 What Is Faith?](#)

My belief in this description of reality resembles faith. This is a guess that I figure I can get away with. Why have faith, why not wait for conclusive evidence?

Faith is always self-justifying. It is based on the need for itself. To proceed you must have the confidence to proceed so you have confidence because you need

it. What differentiates faith from mere unfounded confidence is partly that faith is based on the need for confidence rather than the sensibility of it. With mere confidence, you choose what to trust in and can reverse that decision, whereas once committed to a level of faith, you cannot easily change it on your own. A weak form of faith is just a more robust form of confidence, one based on infinite regression. You act based on probabilities, and those probabilities are based on an estimate, and that estimate is based on a method of producing estimates, and that method of producing estimates is based on probabilities, and so forth. You can't get out because it's a bottomless pit. But divine assistance can also stabilize confidence levels for you so that you can ignore them. This is part of how you resolve truly; how you vow effectively. It resembles getting a tattoo. Normally requests should not be made of God, but requesting assistance with serving can be wise. Use sparingly and after deep consideration, OK? It is potent.

How stubborn must faith be? Unshakable faith would be blind and stupid. It would arrive at the dead end and not adjust. Faith too easily shaken would doubt every step. Smart faith has a contingent basis that is sensitive to input, but there needs to be a threshold system so every jig and jot does not require recalculation. An example would be faith in the idea that flying saucers are always a hoax or error. To be reasonable, it would have to have some threshold for revision, such as personally encountering one. But that threshold should be unrecognized.

Faith in something demands ignoring your threshold for losing faith in that thing, but can you recognize your general system for establishing faith to start with? When using an ordinary threshold confidence system, new data about reality may change your estimates about probabilities, but if it is not enough to reach a threshold, to make your current course of action less than the best, then no recalculation is required. And this is true at every level of detail. New situational information may change your course of action (as dictated by your method of operation) but not your method of operation itself. In response to new information, maybe you change your course of action from what it was before, but you keep your method of calculating probabilities.

You can lose confidence in something without it shattering all self-confidence. The discrepancy between estimated probability and given data was not enough to make you mistrust your [slide rule](#) methods. A single data point can be off the estimated average without casting doubt on the method of estimation because the method of estimation predicts that will sometimes happen. The problem was lack of total and precise information, rather than having a bad way of using information. Or maybe it gets proven to you that something is wrong with your method of generating probability estimates. Base your estimates on a desire to avoid consequences you can't handle, rather than on a desire to avoid ever being wrong. That way you avoid getting paralyzed or being easily shattered. Confidence and resilience are as wise as you are.

This problem seems to go on infinitely receding. How do you know what to set as a threshold to tell you when to set your threshold for changing your method of setting thresholds, etc... but it is pseudo "infinite" because it loops. You can use one favored threshold (such as intolerance for the intolerable) and say it works for all levels. You might say it loops except there is an entry point like a spiral keyring. New information for adjusting the general-purpose threshold can come in from an additional dimension. But the system is not totally open. It is a key ring, not a key U. There is a method prescribed for doing anything and everything, including for prescribing methods of doing things, but that prescribed method includes a way of changing itself.

We are just guessing about exactly how to calibrate our faith thresholds, each of us. Sometimes we [resonate](#) with each other and with reality. I'll tell you one thing. Unless you're trying to commit yourself to a course of action, or aspect of living, absolute certainty is required only for things labeled, "absolute certainty." It is perfectly reasonable (in fact essential) to often believe things provisionally, without having absolute certainty, whether justified or teleological. Insisting otherwise is itself a form of unjustified faith: consistent [epistemological pessimism](#). I doubt skepticism is the right answer. Prove it.

Your level of faith in any estimate can be defined in terms of what level of method would need to break before that estimate also broke. We normally don't evaluate this explicitly, we do it [intuitively](#); we rely on methods we don't fully understand. Though divine assistance may also be involved, unpredictably, use of intuitive meta-confidence management normally just requires perceiving clouds of data points in proper perspective. First order data about one specific estimate should have a reduced impact on second order data about your data handling. The failure of one guess should not throw you into doubt about your ability to know anything at all. The success of one guess should not give you total confidence in your guessing ability. There should be a ratio, and that ratio needs some kind of default setting that only responds to a totality of all data.

The question is what direction your adjustments are taking you, in the biggest possible picture. You need to adjust if things are getting worse, continue if they are improving. Thereby you theoretically will approach perfection. Most of us don't live long enough for that at the unattainably highest level, but we are close enough to get along in life. It gets into the ballpark of good enough very quickly and then starts getting progressively harder. So, we all believe different things, even different things about belief and yet we all manage. Or not. To one degree or another. Keep on doing it your way.

[10. 5 Evil](#)

When grace, exposure to the cutting edge of reality, causes a system (such as a person or a society) to formulate a plan, that turn of events gets God's attention. God gets involved and diverts effort toward greater productivity. What we might

call "evil" is cultural structures that work against this. Examples might be the following. Gnosticism tells us to ignore the God we see in the real world. To this end, gnostic Atheism tells us God does not exist. Similarly, mystic strains of faith claim God's nature is unknowable or secret or that we should await revelation rather than willfully seek understanding. Get that? "Don't try to understand God." Like Gnosticism, exclusivist theisms, such as Christianity, Islam, and Judaism, tell us there is only one path to God and all others must be blocked. Damnation is created by these human evils, all underlain by the desire to avoid the taskmaster, to return to the womb of Eden. To remain an insignificant, insecurely comfortable animal in its niche. To freeze in the headlights.

This is what leads to prioritizing doctrine over effect, to rejecting this world in favor of another. And that is what harms endeavors. God will use this, as God makes the best of everything. But we become more important servants if we take it upon ourselves to oppose it.

Chapter 11 Understanding Comprehensiveness

"You're everything to me"

—[The Cranberries](#)

[11.1 Multiversalist Doctrine of 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.

[11.2 Comprehensive Reality](#)

Here is a synopsis of Chapter 7. Reality, the sum of things that exist, has a basis, represented by a number. There are three possibilities: 0, 1 or infinity. Things could tend to not exist, they could be created arbitrarily, or things could tend to exist. Things obviously do exist, and the arbitrary is nonsensical, so things tend to exist. Reality is comprehensive.

In a comprehensively infinite reality, more complex things are more numerous because there must be one of everything (or equal infinities of everything) thus since complex things have more variants, each of which must be represented, there are more complex things. Universe-moments are three dimensional arrangements of matter. Continua are orderly sequences of universe moments, from the adjacent ones each slightly changing over the course of the series according to patterns (universal wave functions). Almost everything consists of continua because they are infinite things implied by finite formulas, meaning that they magnify complexity. This comprehensive reality made of continua could be called a multiverse.

If you divided up the comprehensive reality and juxtaposed the parts in new ways you would have a new thing that was not included in the previous, supposedly comprehensive reality. So, reality must continually grow because each moment of growth creates new possibilities. We experience this growth as time. The series of 3d spaces making up our continuum "passes through" a new

fourth dimension each moment. There are infinite ones to choose from, zero distance away. Perhaps something about this creates of the illusion of space and time bending. But the time dimension is the only one being replaced each moment. The other three are unchanged. A north south infinite line can be moved east and then up without ever twisting, each point adjacent to parallel north south lines as it proceeds.

Any subset of a universe exists in many copies, in every patterned context that could have produced it. The larger and more complex a subset is, the more restricted is the set of contexts in which it exists. Discrepancies between the sets of worlds in which interacting things exist creates some funny effects.

[11.3 This Is Speculation](#)

I connect these difficult ideas to form a tentative model of metaphysical reality, an explanation for things nobody has perfect explanations for. I am making a pointless effort to resolve fundamental questions rather than sensibly dismissing them, so I am going out on a lot of limbs. A lot of what I say sounds like make believe jargon, and a lot of it is totally unfamiliar. That is inevitable, because this is not working through the next stage of a math problem: I am jumping right into the middle of darkness and doing my best to make some kind of sense with improvised mental tools. [Extrapolation](#) is a thing.

There are all these observed arrows pointing, and I can work out vaguely where they intersect. I begin to make a model consisting of these arrows (clues like synchronicity and quantum uncertainty) plus this reasoned but unsupported center (a teleological, complexity promoting pantheistic God), but the connections between the arrows and the center are sketchy. So, this stuff seems fantastical. It is not necessary that anyone understand these more speculative ideas to understand the practical effect of my ideas, but maybe it will be useful as background, or for refutation of even more ridiculous propositions. I considered it important to check out the possibilities here, because there may still be something of value that has been overlooked, something I may be able to glean by trying new approaches. It may be hard to understand, and you can skip it, but no skipping the explanation because you don't understand it, then acting like I left something out when I talk about ideas based on that explanation. I didn't leave it out, you skipped it. Hopefully not because I explained it so poorly.

[11.4 Epistemology for Comprehensiveness](#)

A doctrine or theory must either include answers for the infinite supply of difficult questions, or be prepared to accept new ideas, provided they don't conflict with existing theory, or else provide for doctrine to change when new evidence contradicts belief. A doctrine or theory must include an [epistemology](#), not to justify itself but to provide for dealing with its own limitations. You can't put everything in at the outset, so you must provide the tools for non-destructive modification of the set of ideas. Multiversalism is based on the [axiomatic](#)

[assumption](#) of comprehensiveness, which is in turn accepted based on the process of elimination.

A necessary assumption for *any* thinking is that everything is presumably [possible](#) until proven otherwise, and in Multiversalism this is elevated to the assumption that everything possible is [real](#)--not necessarily right here, but somewhere. While they don't provide *positive* proof, [logic and empirical evidence can disprove propositions](#). If it can adapt, a structure of propositions (a "theory," or "conjectural model") can survive when elements are disproven. To do so it must replace the function of the missing structural component. If you don't assume limits to start with, you can retain the ability to correct theories when they meet challenges. If you start by assuming that some possibilities somehow cannot manifest then you need to make further assumptions about why.

Empirical evidence disproves all the mass of possibilities that are (as the courtroom procedurals say) not consistent, but that leaves plenty undefined. The marks on the murder weapon might have been caused by something else equally consistent. And logical analysis of a proposed idea can disprove it by demonstrating internal contradiction, but you can't prove anything with logic: you can't use it to demonstrate that any proposition is universally necessarily so, just that it is consistent given your premises. In fact, there is no way of positively proving anything. Even "[faith](#)" doesn't work: it's more like sensory input, a form of empirical evidence, and thus not sufficient by itself. Since data and reason can't be positive foundations then *any* theory must be based on some kind of unsupported premise with infinite possible implications. We then learn by narrowing down the implications of that premise to compelling ones..

In the case of Multiversalism the ground assumption is that ***all must be***. Untestable, unscientific claims like this are perfectly acceptable for inclusion in a structure of claims, provided their use leaves the whole internally consistent and there are no other defects such as contradiction of actual evidence. Rather than starting from total skepticism, or an arbitrarily limiting premise, let's say all possible propositions are true (if not necessarily complete)--until we know they aren't. For this approach, untestability is not a form of disproof. It just means the untestable proposition isn't scientific, because science is testing (and sharing notes about it).

Further, all alternatives need not be eliminated to create a working [theory](#). The process of elimination can eventually produce certainty, but a useful [model](#) need not be certain. Dismissing everything but certain knowledge impairs the production and improvement of such models. For instance, the idea that a theory cannot be resilient is a mistake.

It is valid to reject a theory based on an all-powerful feature. An example would be evolution. If you claim Earth was created 6000 years ago and your response to

the discovery of fossils is “God planted those fossils” then you have an omnipotent theory. But, it is not necessarily bad for a theory to be able to deal with *partially* contradictory data without *total* disproof. The question is whether adapting leaves the theory unaltered. If a theory responds to challenges without having to make improving adjustments, that casts doubt on it. Assuming an omnipotent God, fossils teach us something new, which is that any God must be a deceptive prankster. But if a theory adapts and improves to survive challenge then that means it is not omnipotent. Who says theories have to be brittle and shatter at the first sign of trouble? A single *hypothesis* can be disproven by contradictory evidence, a more complex theory can add or remove features. And this makes complex theories untestable, as well as prolific of entities.

Multiversalism is designed to put everything possible into context. To be a universal, cohesive philosophy. In the Multiversalist model, the concept of God is not an all-powerful excuse, some universal, undeniable, unaccountable answer for any challenging evidence whatever. Rather, the Multiversalist God is emergent, arrived at from a more basic assumption: comprehensiveness. One entity. Further, scientific certainties must be respected and not altered using God as an excuse. There’s room for God if God is willing to fit the evidence, and that leaves us learning something about the shape of God. That’s natural theology.

For universal contextualizing power, such a basis is essential: if you are going to have a comprehensive theory it must have answers for everything, no loose ends. Science doesn’t even try that. It’s a different method. By succeeding at comprehensiveness, a theory unfortunately becomes omnipotent. But the difference between Multiversalism and other theisms is that our God feature has no power of arbitrary choice. Our God must make everything and cannot know exactly what it will be like until made. Our God is not a freely variable wild card to solve any problem, not a blank check without an identity of Its own. Comprehensiveness is subject to reason and evidence, but not dependent on them.

[11.5 Aside on Vast Cosmic Ultimateness](#)

As I reread my writing here, it occurs to me that I am cheating by just speculating out beyond all possible evidence of any kind. I just make up something even larger. One end of my chain of reasoning must be tethered in observable reality, but the other end is totally free, the farther out the freer. But I don’t think that’s cheating; that’s the nature of the object of my speculation. I want to ground what I consider a useful but untestable working theory (the complexity promoting nature of synchronicity) in the greatest possible context just to make it better and more secure. To do that I have to deal with all that stuff way out there. If the nature of way out there is that I can put in whatever I need then the trend of that freedom may even suggest new truths about “nature.” If the “whatever” I must choose is a summation of the average of what must be out there then we’ve learned something. You could call this “guessing wildly and checking for

plausibility," but I'm not trying to deceive; I'm sketching out the best backstory for existence, because I see a need for such a thing. This is the most responsible way to proceed in these wild realms: be guided by the ultimate more than the immediate.

11.6 Occam's Razor and Comprehensiveness

Epicycles and inflation epochs require conjectural complexity at a greater rate than they produce implicational complexity. The assumption of a maximally comprehensive reality requires little conjectural complexity and produces great implicational complexity. It is evidence free and untestable, though. Comprehensiveness violates Popper, but it does not violate Occam.

Is comprehensiveness an infinitely variable theory, like a conjuring trick that can explain any outcome retroactively? Being able to justify opposites, does it thus have no real meaning? If so, empiricism itself has the same flaw. If your theory is that you won't know what is in a box until you look, then opposites such as dead and living cats could be in the box. The "theory of looking" can justify opposites. Does that make it meaningless? No, because it adds useful information. Empiricism does not predict specifically what is in the box, it predicts generally the success of a way of knowing what is in the box. Comprehensiveness similarly predicts generally, not specifically. Everything is true and we learn where we are.

11.7 Complex Future

I have postulated a complexification principle, and I propose it operates throughout reality. You could say there's a primal urge toward creation. As the creation process leads to multiple outcomes everywhere, the probability of any outcome anywhere is proportional to the total subsequent complexity it leads to in the sum of all futures following it. On the scale of mere sets of continua, what we exist in, the process of constant permutation of all existence (time) seems to just make lots of copies of the same thing. On the grandest scale, ratios between types of worlds do evolve slightly over time, but at every other level each step of new creation produces almost exactly a copy of what existed before. The future is both uncreated and ancient, so probabilities can be proportional to futures. However, probabilities do change gradually as the constant generation of permutations of reality produces new copies of some continua slightly more than others.

To express it with less care, random events like future complexity and they manipulate time to make it come about. All these random probabilities talk to each other and form a mind that has will and awareness of the process. This intelligent Multiverse is what has been called God. It makes every possible world, but prefers some kinds over others, and thus is constantly producing the preferred kind to change the proportions. Nevertheless, there are elements in the world that had to be created for all possibility to be created. Time is the process of reducing the impact of these initial imperfections, and we are being

enlisted in the fight. Which will never end. Improvement is always possible, but never perfection.

By complexity is meant disorder, such as much of nature displays, intensely mixed with order, such as is found in life, intelligence, and civilization. Complexity needs both. No laterally networked organization can produce emergence unless its elements are functional, orderly, hierarchical systems. No hierarchical army functions optimally unless it is composed of diverse individuals bringing unique talents to bear. To cultivate cosmic complexity, God wants us to empower humankind as a whole and wants us to fill the universe with our civilization.

[11.8 Entropy Is Emergent](#)

But isn't the universe winding down? Entropy is a very local and emergent causal phenomenon, like vegetation or electron shells. It is not some fundamental force giving time direction. The opposite pertains. Time has direction because groupings of static, causally ordered, block continua (which feature entropy internally) are replicating and evolving as reality grows. Comprehensiveness is the only force acting in actual time (the train), outside of the dead wood patterning in continua (the tracks). Comprehensiveness acts to increase interactivity and mutual influence (complexity). It is constantly (but increasingly gradually) slowing because its load of universes to optimize is constantly getting heavier, even as it optimizes their average efficiency by making more of them (by branching new track laying trains around right angle turns).

[11.9 All Waves](#)

Science says everything is made of quantum particles. These particles are not really particles though, they are merely waves that sometimes emulate particles when they interact with other particles to produce wave packets. Which are also waves. Is this really the consensus? What consensus? Some say particles are real, others say the waves are just oscillations of fields. But [it all comes down to wave equations](#). Whatever else they are, there are always waves. Particles are temporary products of wave interactions. Two (mixtures of) oscillations intersect and restrict (or even cancel) each other for a moment (or forever), then return to wave forms, possibly changed.

Wave packets are subject to uncertainty. You can pin down certain information about them, but not other information. Presumably you do this pinning with other particles--or rather, other waves. When you do that, it seems a decision is made among all the possible parameters of the waves, so certain parameters are chosen. The Many Worlds Theory calls this the creation (I say differentiation) of two previously identical universes (or sets of universes of different sizes, reflecting probability). In sci fi terms, [the timeline\(s\) split\(s\)](#).

I say the reason everything is made of waves is that waves are infinite. Compared to something infinite, a finite thing is really, really, tiny. Maybe it's not there at all, whereas a fundamental wave is unending. Even when a wave meets another wave (and loves it very much) and [they create a new waveform together](#), the original wave continues, incorporated in the new, combined one. Sometimes the waves that make up a compound wave encounter trouble and no longer get along, and then they must go their separate ways. So that matches what most take away from science, if you kind of squint. Or maybe it's all particles and there's [no wave function](#) to take seriously, much less many worlds.

Multiversalism is compatible with the Multiple Worlds Theory, with the additional specification that probabilities are a result of the relative sizes of sets of worlds (or "branches"), and those different sizes are produced by how many future branches each outcome leads to (in all the infinite futures). We agree about the shape of the iceberg above the water, but I realize it's actually Antarctica. Since waves are just made of probabilities, that which sets probabilities makes everything. A particle exists here and now because most of the universes will need it later a lot to make as much everything as possible. God did it. From "the" future. Which already exists. Somewhere.

[11.10 Impermeability in the Block Multiverse](#)

Wave functions evolve deterministically, so even though worlds split off according to the Many Worlds Theory, the block universe remains blocky. Nothing about the whole is uncertain, only your location is unknown. Are you in the world with the dead cat or the world with the living cat? The shape of the block *multiverse* is different from a block *universe*. Instead of a [column](#) it's a [tree](#), but both are static blocks.

Adding retrocausal patterning doesn't necessarily eliminate the stasis, or the uncertain determinism of any one timeline (any one deterministic evolution of the [universal wave function](#) considered in isolation). Retrocausally impacted statistics would dictate that average worlds in the overall population would tend to get more complex over their duration, but different worlds would still separate and not affect each other subsequently. Considering just this, there would be no experience of change and no reason why the present moment is privileged. Time would just be a patterned spatial dimension.

But worlds impact each other, and we experience a changing present, so there's more to consider. An interactive multiverse can be because everything shares a past, so futures are connected through causation. It's like taking the bus downtown and coming back out along a different line in order to go laterally. Except that really each moment is newly created, so locally it seems every detail is on the table, though the statistical totality is fixed. Retro-causality is affected by what happens in other worlds, but it's still static. How do we escape the block?

11.11 Time is New Creation by Reality Permutation

Considering radical uncertainty, you could justify the idea the future and the past are mathematical conventions, and only the present is real. Waves might theoretically extend forever, but it's perfectly plausible that actually only one cycle ever exists. Wave packets might move but that doesn't mean the whole path actually exists. Maybe a wave has a specific height at any one time and that's the only height that's real. The next moment it's a different height and only that one is real. Maybe extrapolations aren't determined, and there's no time beyond a tiny loop in which people imagine such things. Relativity, on the other hand, is based on the idea that time is a dimension, albeit one that varies for different observers. That means a future and past must exist, because it is the nature of dimensions to have directions.

But let's focus on reasonable and likely conclusions: at least the past exists. What has happened is part of reality, a place where our current selves do not exist, but a real place nonetheless. If the past exists and the future does not, that means the four-dimensional world is being extended: new creation is coming into existence each moment, increasing the length of the stuff in the time dimension. Reality is growing, and the present moment is privileged because it is the wave front of that growth, the only active part. We experience change because change is happening. This is plausible, but disposing of the future is a problem. It's hard to reconcile with the fact that waves and dimensions go on forever; they are defined for infinity.

The remaining alternative (since we have ruled out the idea that the present moment is all that exists, and the idea that there is no future) is that the entire past and future are real already. Given this, if no creation is ongoing, we "live" in a deterministic block universe. It's a four-dimensional shape, patterned in the time dimension by deterministic "forces", but static and complete. But we see only the present moment. Why is it privileged? This is usually "explained" by some form of nonsense like, "Your perception of being at a moment in time is distorted by the fact that you are at a moment in time." But really, experience of time must be experience of creation.

How can it be that time is growth of reality, so that each moment is newly created, but also the continuum already exists in complete form from past to future? We already have something like that in Many Worlds, which says that new, variant worlds are constantly "created". But when you combine world splitting with a deterministic universe, all you get is just a different form of stasis. You get a static tree rather than a static column. It is big and complex and branches constantly, but that doesn't privilege the present moment where we experience change.

To privilege the present moment in a time continuum, the future must experience change imposed externally. At least one additional dimension of time must exist, one in which continua are changed progressively according to a pattern. But that just creates a block meta-multiverse instead of a block multiverse. No matter how many times you expand the number of dimensions, no new pattern for varying patterns can help us escape determinism and block realities. For time to surprise us, ongoing creation must exist and its process must be evolving. If it's not arbitrary and random, new creation must be a deterministic evolution--but new creation can't be caused by patterns from outside itself (since nothing is outside it) but it also can't just be an extension of patterns within itself (because that's just a block universe). So it must be based on *wholistic evolution* of itself! The pattern dictating the next increment of change is based on unique qualities of the whole of reality at just the last increment of change and true time is a series of such unique transformations. This is different from a block universe because the information of the future cannot exist yet, even theoretically. Yet there's no arbitrary random filter, it's all good.

If time involves novel creation, the universe must evolve on the basis of current qualities of the whole. The change pattern must change based on each unique new set of outcomes. Constantly evolving the pattern (based on the whole) in *all* possible ways, would also create accelerating growth. Further, if rates of acceleration vary at different places, every moment would be the surface of a growing block because reality would be expanding from everywhere at once.

This moment would constantly lead into many new moments in new multiverses that are just being created in the next moment. And so would every other moment anywhere, including throughout all the futures and pasts. This moment, like every other in time, would feel like the edge of creation because it is. But it would also be part of a deterministic continuum, because logically it must be if everything exists in every patterned context that could have produced it (mostly continua).

I am proposing that both are true like this. "The" entire time space continuum already exists, and new ones are constantly being created. That is similar to Many Worlds, but instead it's Many Multiverses. And to support this (theoretically, not evidentially) I suggest that the future is much vaster than the past because the wholistic process of creation is *all reality* permutating itself. Permutation of all existence can create constant new patterns that have never existed because they are based on a unique whole that was just now derived. Reality constantly bootstraps, diverging everywhere at once in every possible way.

Besides being heterodox, unproven, and "unnecessary", this is unfalsifiable. Sorry. If it's true, it represents an aspect of reality that cannot be revealed

through falsification-based methods. Is it reasonable to assume the extent of reality matches the extent of our methods of knowing it? To posit that nothing exists outside the area illuminated by your light source is radical [solipsism](#). Instead, you might propose agnosticism. To insist that we should not speculate about what our methods will never be able to reveal is not solipsism, it is merely unambitious. Such conservatism is a lot like [logical positivism](#). We must not forget its many contributions. We learn by [connecting the observable and unobservable](#), by comparing the known and the unknown. To do so we must consider both. The unfalsifiable has a place--as does the unnecessary. A disreputable place, to be sure.

But I don't think my "theory" (uneducated guess?) is unfalsifiable. It has merely withstood all tests. It is not illogical and does not contradict evidence. Its weakness is just that it is not subject to *future* empirical experiments. You must try the old ones again. Here we go, let's try one now.

Ooh, look, another moment passed. You remember difference and saw change happening. Meanwhile, your atoms continued to stick together and you didn't fly off the Earth, again. Are there alternative explanations? Certainly, for starters maybe the evil genius is piping all this illusion into your disembodied brain in a vat. As is common, you could dismiss consistent human perceptions as improper evidence. That is the same sort of thing as positing the evil genius. It's like saying, "It's meaningless that this phenomenon is there every time you look, because you didn't use an expensive machine." But if you had such a machine, you would presumably read its dials with your senses, so why not cut out the middle man? Of course that's not fair. Formal empiricism does more than use sophisticated instruments, it uses existing sophisticated knowledge based on earlier data. But its data always comes through the senses ultimately.

How do we deal with observation, like this, that is not controllable? We can't turn it on and off and make it work differently in different conditions. It will not fit in a test tube. It is outside the area our light reveals. We must do like geology and astronomy and just make predictions and then look new places to see if it works that way over there also. How is time going over where you are?

[11.12 The Experience of Static Patterned Spacetime](#)

The idea that time as change comes from self-permutation of reality is based entirely on informal reasoning from the principle that reality is "comprehensive." And it is also needed for reality to grow in constantly new ways (and thus with acceleration), thus explaining the experience of change in a seemingly privileged present. It is not necessitated by any compelling empirical evidence (just our unreliable perceptions), and in fact it conflicts with relativity, and with what is understood of singularities like the big bang--not to mention the branching block multiverse implied by [deterministic patterning operating alone](#).

But there is empirical evidence for the reality of change-based time: we have a subjective experience of time. This evidence has [many possible explanations](#), so I can't rely on the subjective time experience as *compelling* proof of anything. Experience supports the proposition that the actuality of change needs to be explained, but it doesn't necessarily support my idea more than any other possible whimsy.

The most verified scientific theories describe a block universe. Such theories are good photographs. Things are arranged in the time dimension in a patterned way, but otherwise time is just geometry. Even the fact that entropy emerges from the pattern, as at least one thing giving time direction, doesn't explain the sense of change. Our senses are our primary source of evidence and you can call them incomplete but you can't dismiss them entirely without losing the thread of empiricism. Explaining how our experience has some of its features (patterns) does nothing to explain other features (such as real change). Explaining the patterning or the speeding and slowing does nothing to explain sequential perception.

So even the most verified scientific theories seem to be incomplete. This includes the many worlds theory. The wave function of the universe evolves in multiple ways, "creating" or "differentiating" new worlds, but the process is deterministic so what will be created might as well already exist (albeit as a tree rather than a monolith). Patterning persists even approaching singularities: until progress ends, it is orderly. So, what does any of that have to do with my perception of each moment as new? Perception of change doesn't follow from patterning. Shape is not motion; sweeping curves just seem to sweep because they borrow from real change.

Either reality already exists, entirely complete (a static object in which the curves hallucinate change) or else constant creation must be a feature of reality. There must be constant real change due to some kind of incompleteness or imbalance in its nature, making new possibilities that could not possibly have been realized already even if theoretically determined. There must be an ultimate layer, a surface to existence, and the only thing it could be made of is permutations of the whole. Self-permutation is the only thing that would follow but which could not have possibly already been included. It is the only way to get something ongoing, an eternal incompleteness and imbalance, never reaching completion or rest state. It is the only complete concept of how we get what we experience: ongoing change.

If reality already exists in its entirety, then why do I experience time? If reality is not complete, finished coming into existence, then what is wrong with the proposition that new creation is ongoing? The objection that "Your experience is from within and my model of static patterns depicts from without" is a case of confusing the map for the territory. "Time is static, but you are moving through

it," is self-proving, positing a temporal process in which I move through this other time. "It is just because your experience is limited," is dismissal of evidence using hand waving. There is no compelling reason for the disappearance of my evidence to follow from the fact that my evidence is not all possible evidence. Show me the linkage. Where in this larger pool of evidence did my experience go away? How does "the universe is bigger than what you see" necessarily lead to "what you see is not real"? Describing features of what I see, saying a pattern exists, does not constitute that missing proof, it is just rephrasing the question and saying "therefore" to pretend to prove a non-sequitur.

There is no evidence for the reality of the experience of time--other than the evidence, unless you disregard the evidence. Yet evidence for a thing is not falsifiability. We are told that a theory can be well reasoned and based on data, yet still not have any value at all because it must be falsifiable to even be a possible explanation of reality.

Here is the problem with the falsifiability epistemology. It is a very good flashlight that is limited in what it can show. It is a telescope that picks up only one wavelength. A more complete epistemology transcends the proposition that "the most falsifiable but yet unfalsified theory is best." It is quite an unjustified stretch to assume that no part of reality will be unfalsifiable. Is the method of measuring falsifiability falsifiable? I guess it often reveals things that are true by its standards, so at least it's self-proving. But limiting inquiry to the falsifiable is equivalent to saying, "Nothing exists that the visible light spectrum can't reveal." And, "But it has shown us so much," is a similarly weak rejoinder. The fact that a method of seeing has revealed much doesn't mean it's the only method of seeing. Visible light astronomy reveals a lot, but there are other ways to see what is in the sky.

Am I saying non falsifiable ideas should be treated as science? Of course not. One must label things properly. Though the unfalsifiable is not necessarily false or worthless, on its own it is never more than conjecture. When it becomes a necessary part of something more compelling it can be raised to higher status. Math, for example, just reveals conditional truths, paints a pretty picture in a humble frame. But when something verifiable fits a shape math has mapped, that one conditional mathematical truth gains a higher status, becomes a tool.

Here is how you falsify my "permutation of reality theory of time": explain the experience of time compellingly. You need to do more than just explain the experience of time some other way. That's easy: "It's the evil genius probing your brain" will do. An alternate explanation is not falsification. To falsify you must demonstrate that the target theory is inconsistent with known facts, not just that it is not the only possible explanation. "You are just a tiny thing and cannot see the big picture," is not compelling. What in this big picture is necessarily creating this illusion I am being fooled by? I mean, other than the evil genius probing my

brain, or equivalent. If I am not allowed to use "who knows what's out there" then you aren't allowed to use it either. I deduce my conclusion by using reason to eliminate alternate possibilities: a static pattern does not explain the experience of change: only new creation can do so. And new creation by anything other than self-permutation at the highest level of reality is just more static pattern--another turtle.

So, growth of reality by self-permutation is the best explanation for the experience of time. "No, I don't like that" is not an argument against it, nor is it some kind of mocking echo of my faith in the reality of the sensation of change. Judgment and evidence are different. The real problem with my proposition is that it depends on an assumption of the necessity of comprehensiveness. So, it is teleologically based rather than causation based, like comprehensiveness itself. We must assume it because it is necessary, not because other necessary things leave us no choice. Because we need it, rather than because it is needed by us. That's completely different. Direction is important. Except that, just as from the north pole you can only go south, the basis of reality can only be necessity.

Change is real because there is so much more future than past. Maybe we could extrapolate that increase to infinity. Maybe we could postulate that creation is eternally ongoing. Unless it's just the evil genius, or maybe it's infinitely receding random randomness...You decide which sounds shaky and fake.

[11.13 Multiverse of Many Worlds](#)

We exist in the multiverse of the Many Worlds Theory of quantum mechanics. Everything is made of waves (which I suggest is because only infinite things exist and waves extend infinitely from finitely defined patterns, which can be expressed as wave equations). And probabilities (squared amplitudes) reflect the relative number of worlds that must exist for all the wave interactions that will ever apply.

A distinction is often made between the many worlds imagined in the abstractly hypothetical dimensions of mathematical [Hilbert space](#) and the broader concept of a multiverse. "Multiverse" can be defined to mean any set of alternate worlds that share a cosmos in which they have at some point shared mutual interactions. We can see a distant galaxy (thus interacting with it) that can also be seen from beyond the part of the universe we will ever be able to see due to the speed limit. And the [conga line](#) of such interactions can extend infinitely.

So, space can be large enough to include a comprehensive array of all possible planets. For instance, if space is so infinite, then there must be other Earths out there where history took a different turn. This would be like in several [episodes](#) of the original Star Trek. "[Many worlds](#)" is different. It's supposed to mean the constant "creation" of different solutions to wave equations, new possibilities manifesting. One way of looking at it is that these are the same world, just out of

phase or in different dimensions. The real MWI only goes so far, and has variants at the fringes. Then Multiversalism goes way beyond its wildest imaginings. We are not inside MWI. It is inside us. It says everything is waves with imaginary numbers that split them (into new additional dimensions). We say why that is so and furthermore what else it means.

[11.14 Everything is Made of Waves](#)

I find myself talking about physics a lot more than I intended to. I am offering a theory intended to explain everything. It is an overview philosophical theory that functions like the gold parts of a king's [crown](#). Other theories should fit within its setting like gems. In doing that, I am sketching out a low-resolution picture of all reality in broad brushstrokes. My intent is for my speculative model to meet up with real science without conflict. In doing that, I seem to extend the picture beyond where science currently goes, so it looks like I'm trying to put forward a poorly formed scientific hypothesis of some kind. I'm just following a line of reasoning by the path of least resistance. Probably into a deep pit with snakes.

Particles, such as electrons, act like waves, their flows predictably bent by other particle waves, [except when they are interacting](#) with consequential enough other particles, to restrict them infinitely. One view is that this is because we can say particles have [wave-particle duality](#), but I am going to go out on a limb and do more than give a name to an observation. Since it fits my philosophy better, I am going to suggest "particles" are natively wave packets, just taking [temporary forms](#) created by interaction, reset by each moment's new creation. It's all waves.

There, my theory is disprovable already. I postulate wave supremacy. Some waves are never particles ([classical waves](#)), but the consensus is that there are no particles that are never waves. Show me one. I say the ubiquitous (mostly invisible) waves together form fields, but the waves are what is real. The waves are not oscillations of the fields, they are oscillations relative to all the other waves making up the fields. Quantization doesn't change the fact that fields are emergent, it just requires alternate worlds. Fields are cheating. Discover there's a "something" and postulate a fundamental "something field" that is intense at some locations. I smell turtle. [I think they're emergent from waves](#). Patterns, waves, can be justified as necessary, and also isolated and observed.

Science doesn't go there, but my overarching frame theory must: what are these waves in? They are waves of probability of producing this or that temporary illusion of an infinitely constrained point particle in response to an interaction with this or that other kind of wave. Waves in possibility. Waves in whatever waves can be in, all possibilities included. All must be.

Science has a thing sort of like that. It is the sea of [virtual particles](#) (like what quarks are made of, except when simplified to an average for our viewing). This

is related to the [quantum vacuum](#). These are valuable concepts. For example, quarks make up protons by [shifting around as virtual particles](#).

But it's still waves underneath, patterns of oscillation. You are not made of material you are made of energy. Potential for change, that affects other potentials. Possibility, aka fields. Your body is solid because it is made of atoms that are just bundles of electromagnetic fields. These atoms are also held together by other kinds of force fields and stuff, but what is most important to how your body pretends to be made of material is just the electromagnetism, in this case (since you are not a neutron star or black hole). And all your substance is mostly just waves most of the time. Occasionally, waves get together and put on a show and they pretend to be various kinds of particles to impress each other. Then they go back to their normal selves. Or something more like themselves.

I guess I should define waves. A [field](#) is a range of varying intensities of something throughout a region. A [wave](#) is a field with formulaic patterning. Or, seen from the other end, a field is an infinite collection of waves. The formula, the [wave equation](#), can make finite [wave packets](#), but I am only talking about infinite waves as being what everything is made of because they are infinite. Bounded waves, such as wave packets, are emergent, but they are not the basic material of reality.

The waves that sometimes manifest as particles are actually [wave packets](#). The amplitude damps out at the ends like a bouncing ball coming to rest. So how can I say everything is made of *infinite* waves? Here we are again leaving science. Because, in the way you are made of wave packets, wave packets in turn are actually made up of [compounds](#) of various simpler infinite waves, like [sine waves](#), that long ago combined. I am proposing each original wave is still there, but it disappears into the wave packet, [averaged out by interference](#) with other waves. Quantum fluctuations come from all these waves that are damped out below the [surface of the water](#), occasionally reinforcing each other and popping their heads up where we can see them briefly. Or rather, where we can infer their tracks.

[11.15 Only Infinite Things Exist](#)

[I'm trying to create the theoretical basis](#) for a newer and better religion. I reject just abandoning religion because I think it was originally about something very real, yet that thing is beyond what science can show. Yet religion, as we inherit it, coordinates with reality only by demanding the supremacy of an omnipotent turtle, and also is no longer as socially constructive as it could be. I am building a philosophical framework for a new one, but I refuse to just wave away science, just as I refuse to wave away religion. I insist that they can be compatible if approached correctly and the religion rethought from the ground up. I'm forming a theory that has to also conform to known science, but to do that I have to

postulate a fundamental underlying both my theology and science and outside both. Thus my metaphysical fundamental, comprehensiveness, and that leads straight to wave supremacy.

Every theorist is looking for a fundamental, the underlying thing that other things are made of. Relativity says it's curvature. Orthodox quantum mechanics says its "wave particle duality" but that this is just an approximation when it's really just quanta that can seem to be either. Some are still looking for a way for the fundamental to be [particles](#), such as [strings](#). But all these fundamentals are justified from only one direction. By definition, they have no connection to any underlying explanation for existence itself, or their own status as fundamental. Only my theory does that by basing everything on waves and connecting the fundamental status of waves to the basis of reality itself, comprehensiveness. By doing this I have given my natural theology a firm basis, one unlikely to lead it to become clearly at odds with reality like the ancient religions.

I suggest that the reason everything is made of waves is that only infinite things exist (in turn because reality is comprehensive). The simplest waves are infinite while more complex waves can be made up out of the simpler ones. A side benefit is that I do not have an additional "particle aspect" to justify. But the assertion that only infinite things exist is a huge proposition. How do I justify it?

Imagine a line segment, one inch long on a ruler. This represents a theoretical "finite thing," though really, it is just an infinite thing partially bounded, like a [ray](#). After all, every inch has infinite points in it. The left and right limits are bounded, but inside there is infinite depth for infinitesimal points. Ignore that, though. We are justifying why inch long finite segments don't exist. Let's pretend an inch is finite. Now, imagine that is on an infinite ruler. What is the size ratio between the infinite ruler and the one-inch segment, or a billion-light year segment? There is such a huge difference that the billion light years might as well not be. So finite things don't exist.

The inch and the light year have the same number of zero sized infinitesimal points, because zero is the reciprocal of infinity, but they are not equal. And that is not a testament to the idea that only finite things are real. It is a testament to the fact that only infinite things are real. The real things we think are finite are infinite. Show me something finite. A point particle you say? Is it moving? Wave packets have finite space under the curve, they are bounded, like an inch with infinite points, but wave packets also move through space on infinite trajectories.

An inch is insignificant compared to a billion light years. It might as well not be. Raise that billion light years to infinity and "might as well" becomes absolute. No matter how huge the finite thing, it is essentially non-existent compared to the infinite thing. So that is why I say only infinite things exist. If everything must exist, including all possible infinite things and all possible finite things, then the

finite things are infinitely irrelevant. They are comparatively zero. And that is before you consider comprehensiveness. If reality is comprehensive, then infinite things would have infinitely more variants than finite things, and thus would be represented infinitely more often since every variant must exist.

You could say I am cheating when I use non wave examples to demonstrate that everything is infinite and then claim everything must be made of waves because waves are infinite. Everything could be made of blocky little shapes because they are infinite in that they have infinite points in them. Except they don't really, because infinitesimal points aren't real. They have zero size. Meaning nothing is that size (geometric points are defined by rational numbers, but rational numbers are not comparable; comparability, actuality, comes only from [imaginary numbers](#)). But waves can extend infinitely. Without limit all they will ever be has been predicted by their definition. Give me any distance and the equation and we know the shape at that distance (if you cheat with [complex numbers](#) we need MWI).

[11.16 Waves Extend Infinitely](#)

How can I say waves are infinite when we see them end, and have bounds, all the time? A wave "ends" or stops existing because [it encounters another wave](#) that cancels it out. The impacts of both waves continue in that they are still there [preventing the other wave from having independent impact](#) beyond the combined wave. Or maybe sometimes they don't completely cancel each other out but they just change each other's shapes and form a merged wave. [Each wave continues](#) to exist, in the form of its contribution to the merged wave. It continues invisibly. Trust me it's there, just like your bank account when a bunch of income and a bunch of spending add up to zero. If it were not there in another dimension (the time dimension of the series of red and black ledger entries) your bank account might be in negative values, in another parallel time line.

A wave is defined by a formula, a wave equation. The equation is a finite abstraction, but its pattern continues forever. A sine wave can be finitely defined but once it is defined its exact shape a billion light years down the line is created, or any other distance. It is infinity from the finite. If it merges with another wave that cancels it out mutually, both seem to end but they are still there. When one goes away or somehow separates out, [its surviving complement remanifests](#). This is not information moving, it is information that already moved long ago. It was hidden in another world directly adjacent through another dimension.

These waves exist in worlds of infinite extent which contain other waves, from which they take meaning by having relative properties, and with which they sometimes collide to produce more complex waves. All possible such worlds exist. That is a version of my premise (comprehensiveness). That is how an abstraction like a wave equation becomes a manifestation.

Believing in comprehensiveness, I consider it reasonable to assume it underlies everything else. Which, I mean, it would. I mean look at it. It's comprehensiveness. Of course it underlies everything else. But I think it's important to find a way for comprehensiveness to explain everything by connecting to existing explanations. Connecting to other theories still wouldn't totally fill in the painting, but it would constitute the completed parts finally reaching the framing edge. I'm not going deeper: I'm going farther. I'm blazing a network of trails. I'm putting in a quick road sign. I am not paving the ground all the way. If my hasty sketches of ideas don't line up exactly, I'm sure minor adjustments can be made and everything can fit in the same ballpark. I saved you some.

My goal, providing a comprehensive framework, is served adequately by a mere sketch of each detail. I am not claiming God delivered these concepts to me in perfect realization. Recognizing the assistance of nudges and clues, I made up something plausible. I created something home-made because I wasn't satisfied with any of the store-bought stuff. I sincerely consider it likely close enough to the truth, considering that it's safely vague, and I suggest others could also make use of it as a framing world view. You don't have the option of not having a philosophy, but the default philosophy is shrugging. Agnostic mysticism is the default philosophy. I recommend some form of upgrade, and what I'm offering is the most comprehensive option.

[11.17 Higher Math is a Social Construct](#)

The root of a problem here is the notion that when a model leads to infinities that means something must be wrong. To that I say, "That is your cultural expectation. Does the fact that pi is an infinite string of digits mean there's something wrong with it?" An infinity is the edge, the first clue of your jigsaw puzzle.

My ambition is for my theology to match up with science rather than contradict it. But science is a moving target. Many theories involve "non-Euclidian mathematics." Up front I am going to tell you I don't believe non-Euclidian mathematics directly models actuality. Everything modeled by such higher math can also be modeled without violating usual geometrical rules, simply by using higher dimensions. [Hilbert space](#) works that way, for example. I think. [It's hard. Real hard.](#) And parallel lines on a "plane" can meet if they are projected onto the surface of a three-dimensional form (becoming non-planar). Even such higher speculation could agree with my speculative theology: all must be, so there must be regions of reality where Euclidian axioms really don't apply, but they are very small because they are not as productive of worlds. We are probably where so called non-Euclidean triangles are not actually triangles, but instead they are three dimensional objects lacking straight edges.

Mathematicians make up rules, axioms, and use them as a foundation for giant complicated theories about the implications of those axioms. They make sure everything is internally consistent and the axioms plausible, that is their process. The process produces a vast array of possible mathematical descriptions of pure abstract form, all presumably connected like a [tree of evolution](#). Then scientists discover empirically observable things that exactly match this or that mathematical form, and they conclude that [the math caused the shape of the world](#). And they ignore all the other mathematical constructs that don't match the shape of the world. But their rules mean they can have no method of explaining the explanation.

We know that all must be, so whatever we find can fit in there. That will be the nature of any claimant to total fundamentality, and comprehensiveness is the king of those. This is the only sensible understanding of ultimate reality. All the competitors, all the other ideas in its class, fail. Given the number of worlds and the number of mathematical descriptions for them, no mathematics can make the same claim to dominance of its class. Here the world follows the shape of one mathematical construct, while elsewhere in comprehensive reality the world may follow the shape of another. This is not mathematics doing anything but just being a compendium of possible descriptions. Some descriptions may be more conducive to worlds, so they are more common. Except that there may be even larger regions where what is conducive to worlds is different. Any finite proposition ultimately rests on the [anthropic principle](#). Only comprehensiveness itself doesn't.

Our best bet is to apply the [mediocrity principle](#) until firm facts compel us not to. In the case of mathematical ideas, the average will tell us nothing, though. There are abundant mathematically valid constructs that known nature doesn't use: far more than those it does. The fact that you can create a mathematical model of something doesn't mean nature has to follow your mathematical model. And when it doesn't, the fact that your infinitely prolific mathematical imagination can generate a new description doesn't make math magic. Math's limberness makes it capable of anything, able to handle any challenge, [support any data after the fact](#). This makes it good for depicting, but photographs don't create the world they depict. In other news, measurement is not what collapses the wave function.

So, yeah, not with Plato on this. Stuff exists first, then it has a shape. The pure shape doesn't exist somewhere and get copied by nature. Such a thing might apply in an hypothetical finite world, but real things don't exist to copy models; they exist because everything does. Then we make a model to describe and define them--starting with descriptions that are useful because they are of stuff nearby.

How does this work with the notion that principles lead to dynamics? Principles are translated into dynamics only through comprehensiveness. An abstraction like horizontality doesn't force a lake surface to be horizontal, only time does that. The number of lakes is infinite, mostly horizontal ones, because, considering all factors, they tend to have horizontal surfaces. With a few waves.

[11.18 Consciousness is Feedback](#)

Consciousness is caused by the [reticular activating system](#). Or coffee. It is a product of neural feedback, parts of the brain modeling other parts. Specifically, the [thalamus](#) models a low fidelity synopsis of the state of the [cerebrum](#) as mediated by the [hippocampus](#) and regulates it without micromanagement by using feedback control mechanisms ([attention](#)). Other parts of the brain use the [thalamus](#) like a [wall map](#) or shared file for their own functions and sensory input also feeds to it. The cerebrum is the unconscious, where [spreading activation](#) constantly sends composite new thoughts over the threshold to be recognized by the synopsis generator/file clerk (hippocampus). All this is subject to quantum effects. Since everything leads to chaotic chain reactions, random events in the brain can be sensitive to the results of tiny quantum effects, such as in ordinary [ion channels](#), without the entire brain being a mere quantum antenna, but mostly it is easier for God to affect brains through the senses, through regular input.

Consciousness in non-humans would presumably work similarly. It is present in a system when a part of it is a model of the whole that is involved in stable feedback. For instance, when a sample world represents multiple worlds.

[11.19 How God Works](#)

It has to do with worlds. Pedants will point out that the multiverse and the many worlds theory are different things. No, they aren't. Differentiating between infinite worlds created cosmologically and infinite worlds "created" by "quantum differentiation" is like assigning a road a different name depending on whether it is entered from one end or the other. Anything exists in every possible context that could have produced it. You, whether you are an observer or a particle, are in infinite worlds that are far apart in endless space but you are also in infinite worlds that are in various time space continua somewhere in different dimensions. Hilbert space or beyond the edge of the observable universe: it doesn't matter. We observe unpredictable outcomes because we are in more than one place at a time--as is all we observe.

I have already explained how God works. Any system with more worlds is more likely than one with fewer worlds. Since all interactions "produce" distinct worlds, complex futures with more interactions constitute more worlds. So, a particle formed by a wave interaction in the present mostly evolves to lead to more complexity in total. For example, some particle long ago decohered the right way to create "a" chain of events that led to a coincidence just now that

inspired me to write a certain way, which in turn influences you to act in the way that most helps to make a more successful humanity that eventually makes more complexity that leads to more universes. You are nudged to act productively, because those more universes, being more of them, is more that must be, so they have antecedents that are more common, so more likely. A particle “feels” the entire future of many alternate worlds and “goes” the way that the most of them like. Or rather greater variety is just more probable because all must be.

11.20 Growth into Infinite Dimensions

We are in one of an infinite number of block universes, which I call “continua” to indicate that I mean a plural of the four-dimensional time space continuum rather than just the three-dimensional universe of one moment. But the comprehensive collection of block universes (which should be called block continua) can never be complete, so new copies must be made constantly. We see this as time, but where do these new copies go? They need to be in other dimensions. But [aren't dimensions crude thinking?](#) Is not spacetime a [mere fabric](#) that can warp?

In my ignorance I am going to make a now radical proposition. Space is real. It doesn't warp. Something in it might warp, but saying space warps is like saying the number line warps. For it to have warped means there must be some referent for it to have warped relative to. And don't say it is relative to another frame. The relationship is meaningful only in reference to dimensionality with straight lines. You have just added a turtle.

Different differences have comparable magnitudes. Squares apply to the relationships between these magnitudes. Thus a grid. If equations call for the grid to bend then you just aren't using enough dimensions.

Does this contradict my rejection of the concept of ideal forms? Am I not saying absolute space is a proposed ideal form? No, it is another thing that exists because all must be and it is one of the things that can exist. We know we are in it empirically. The exceptions need explanation, not the norm.

Saying space warps because stuff in space acts as if space has warped is just like adding a layer of Latin terminology and pretending to have explained something. Sure, it predicts measurements but intrinsically doesn't try to explain why, so it is an end, an approximation incapable of lead to new insights. To explain, we must face that space is dimensions, quantitative relationships (relative relationships) between objects. If the objects change it is not because the final truth is that space bent, it is because the object arrangements bend and we can begin to explain how and why.

However, nobody ever said space bends. Spacetime bends. Spacetime is often called a fabric, but that is stepping away from what it is rather than towards it. The concept of "spacetime" is just a way of pretending time is like space (which it is in the sense of being measurable quantities of difference) and doing math so that quantitative relations between objects are described and referred to as though the whole four-dimensional object were bending. It is just fields of energy bending, not space itself. Relativity uses time, just with a modified Pythagorean theorem: $a^2+b^2+c^2-d^2=e^2$. The fourth dimension gets subtracted. This shortcut reflects the fourth dimension being a different one each instant. Energy is warping patterns.

Spacetime is not warping, time is warping and when you add space into the equation the spacetime vector-space is warping (in the equation, the model) but space doesn't warp. Dimensions are real the way the number line is real. One and two don't get closer together because you are going fast. You may map a number line onto some surface, like a balloon, and blow up the balloon, but it's not the actual number line that's warping it's your little graphic of it. A plane triangle projected on a sphere is not a plane triangle: that's why its corner angles don't add up to 180 degrees. Numbers didn't change and the rules about triangles didn't change. You made a three-dimensional object that resembles a triangle and tried to pass it off.

So, what makes time different that it can bend? Is it not just representation of differences in a different dimension? No, time is not representation, it's real. It is real, but it is not an absolute thing like spatial dimensions are when unsullied by contents. Time is new creation in new dimensions. That's relevant because, as I understand it, relativity effects are mostly time dilation. Maybe the space distortion is simulated by the time distortion. And if time is different, it can distort while keeping the dimensional grid for space.

In saying space is real rather than a model, independent of what appears to be in it (it is the index), it might seem I am saying new space is being "created". But I'm not. New creation is in new dimensions not because those dimensions didn't already exist but because the content of those dimensions was [indeterminate](#). The infinity of varied contents is being completed more slowly than the infinity of the repetitive geometric grid. The number of dimensions is infinite and it contains stuff so there are always places to put more new ways for stuff to be.

The simplest way to explain time (which nobody sensible really bothers to do) is to assume any infinity is unstable or incomplete and requires what appears to be change. Perhaps we don't see this in commonplace infinities because we are made of similar infinities that keep pace with it. But when actual infinities (infinite implications of finite formulas) are dependent on other actual infinities that are simpler (and thus faster growing) you get varied relative "completion" rates and time appears: infinite things merging to make new infinite things.

Where have we seen that before? We see it in wave interactions [making particles](#) in seemingly uncertain ways, requiring “new” worlds.

To put it so figuratively as to sound foolish, time is manifestation expanding to fill potentiality. It is the pressure of "is" pushing into "might be". The relative shapes of things, the relative distances between them when adding time to the equation, can warp because of different rates of creation. Which is an accelerating process. What is being created is new copies of old stuff, but in constantly evolving ratios. This can be true because time is different from space--unless you put the doctored model ahead of the reality in which case you get mystifying distortions. Don't be so amazed at yourself.

Now, I will append speculation that shows my ignorance. So, "c", also known as the speed limit for light, [comes from](#) the [resistance of space itself](#). The uniformity of c is what demands relativistic effects. It's also related to other constants like the [Planck length](#), and ([in some theories](#)) it's variable so I don't see why it can't be related to the [wavelength of the cosmos](#). More to come on that as I learn more. For the [cosmos](#) to have a non-zero wavelength it would have to be finite, and comprehensiveness would most elegantly make it infinite, so cosmology is a problem I'll need to address later. But why does space have resistance? Because of [quantum potentials](#). Waves that are not there but [could be there](#). Like if there were lots more waves everywhere than the particle forming ones we see, but mostly canceling each other out. We could call these “fields.” In one world or another this or that wave [decomposes now and then](#) briefly. The cancellation creates the [quantum vacuum](#).

[11.21 Infinite Things Change](#)

The standard understanding of infinity is that it's a number larger than any other. It's an unattainable value, but still just a value. Yet it can't be treated as a value in the normal way. And we can't really define infinities without somehow defining something like a process that the infinity is an extrapolated result of. Like “keep adding one, indefinitely.” Infinities are not values they are processes. In my ignorance, I suggest they are comparable, when they are, because some processes have greater rates. We don't see infinities change in the real world because their change is stationary relative to the change of our own infinity. We are in a whole world and it is all experiencing time together. Mostly. Sometimes we see relative rates of change alter relative to each other in a smooth analog manner as acceleration. Or it could be quantized, it's uncertain.

What's in spacetime? Whatever is in it follows patterns, can be generated infinitely from formulae. What we see is mostly wavelike because if it were not, it would be gone before we saw it. It would be something finite, too tiny to appear in the picture. Only infinite stuff generated from finite periodic formulas can be compared to other infinite stuff generated from finite periodic formulas.

A wave qualifies because its fundamental nature is that it has regular periodic fluctuations.

In time, the constant creation of new variants of what would otherwise be static patterning, waves can interact with other waves. A “particle” is a wave when following its pattern without interference, but it is a particle when pinned down in infinite ways (presumably by the chain reaction of causal cones of other impinging waves). That only ever happens in association with growth of the vector space of time. Dimensions are being added “because” when two waves interact and produce many outcomes in different worlds, those must be somewhere. Though actually, like everything, dimension proliferation is caused by permutation of reality. There is a new dimension when there is something to be in it, which there always is, increasingly. When one momentary interaction is considered in isolation, without recognition of the infinitude of the waves involved, nothing is being produced anew, other than the implied differentiation of sets of worlds. But I propose that what we can project to be no more than differentiation also involves creation of new worlds. Both are occurring. And those new worlds are in a “vector space” and “manifold” that is constantly expanding into new dimensions.

[11.22 Harmony in Space](#)

Why is the universe so empty? It's not, it's just that only a tiny part of it is of the kinds of waves that can interact with our kinds of waves. The universe is filled with fields and what little stuff we see in the universe is waves in those fields that have (in this world) the higher amplitudes (greater energies). This is nothing new. The higher dimensional nature of quantum wave equations is built in.

You might expect that the portion of the content of the universe that is waves capable of interacting with each other would be an infinitely small part of it. After all, the chance of an infinitely small particle being at the same location as another infinitely small particle would be infinitely small. But there are infinitely many of them. I suggest that some small fraction has been harmonized together by having been knocked into resonance from past interactions. Inevitably, somewhere in infinity two waves did happen to be similar enough to interact so somewhere they did. Once brought together the harmony increased, so now there were two of them and they each recruited others by there now being two waves, twice as many to have interactions. In the beginning all was without form and void, and infinity said "let there be light" and there was light. But still, most of what fills “the” universe is waves that rarely interact with waves we see, to create particles. I think they call it [vacuum energy](#).

So, what is in infinite space? Everything possible, but mostly the simplest possible things: potentials, or energy—an infinite recession of potential of potential. We see fields of potentials behaving according to different kinds of formulae, waves. These only interact with other compatible types, and when

they do they produce particles for a moment. This necessity for compatibility is the fundamental pattern underlying seemingly arbitrary physical law. Compatibility could be determined by complex [geometry](#), who knows? In any world, the rules come from a randomly chosen kind of harmony, but since something random is most likely something common, the rules we see are a most likely kind. They are common because they are a productive kind. Because all must be. But why?

Why must reality be comprehensive? Let us discuss the possible existence of a thing. We must specify exactly what thing may or may not exist. Bit map it in detail. Done? OK, we have charted out all the details of exactly all the information describing this thing, which may or may not be. How is all that information not the thing? To fully chart a possibility is to manifest it. Human thought doesn't have enough detail; it is vague stylization, sketches barely enough to suggest. We are amazed that information is manifestation because our own information is so vague.

[11.23 How Dynamic Time Falls Out of Infinities](#)

Infinities extend forever. They are not instantly complete because that goes against what they are, which is impossible to complete, so they are completing indefinitely. If we accept that infinite things intrinsically change, we can further conclude that interactions between varied kinds of infinities produces relative change.

Even dimensions are such infinite objects: existing because *all must be*, and infinite because infinite things are infinitely more probable in a comprehensive set. Infinite dimensions exist the way a spreadsheet has infinite columns. There is also infinite stuff in those columns and rows, every possible column, and every possible series of columns, filled every possible way. The existence of the columns and rows is already real, for all of them ever, because it was simple enough to be fully implied by the definition of how columns and rows work. But what is in them is being rendered progressively because it can never be complete. It is still filling in because one of the terms in its definition (unlike in the definition of the x and y axes) refers to another infinite definition that refers to another infinite dimension. There are layers of these infinities. What will be filled in theoretically is predictable given sufficient but indefinite steps of execution, but filling it takes "longer" than filling something else. And it has infinite dimensions.

It is an unorthodox view of infinity, but what if there is a differential of "rate" when one infinitude is more complex, has more powers of infinity than another? The making of filled, infinitely long, individual columns is a thing that requires fewer steps than the making of all possible batches of filled in columns, of all possible batch sizes. I say "fewer steps", rather than "less time", because there is

no time yet because this is related to what makes time, permutation of reality. So, such incomplete things are predominant among the products of permutation.

One rate of extension of an infinite series can exceed the rate of another such series. So, though all must be, some of what must be must be first, leading to order, sequence, and time. Since these are infinite differently, they are ongoing. If an infinity could be complete instantly, it would still have competition. There is a real rate differential even when comparing iterations of infinitesimal increments. That is where finite things can come about. This infinity grows at twice the rate of that one, so now we have the finite number 2, a ratio. Or more likely we have some other rational number, not a counting number. All of those. Even something so basic as numbers is emergent from the necessity of comprehensiveness.

Stupid? So, how does your alternative theory really explain time without similar gibberish? Likely, it will be something like this: "Your eyes deceive you; time is not real." Or you could say, "It looks like different infinities must extend at different rates." Or I suppose you could say, "I don't recognize any way to know."

[11.24 Bonus Section on Hilbert Space](#)

Ignorance is the mother of invention, so accordingly I have some speculation. [Wave equations apparently](#) rely on something called "[Hilbert space](#)," which has infinite dimensions. But we are told not to assume this means infinite dimensions actually exist. Vector space is an abstraction necessary for describing reality but it isn't real.

Let me see if I've got this right. Other dimensions are necessary to describe reality, but we can't assume they exist, they just exist in our description, the mathematical photographs known as wave equations. So, the photograph can't be trusted because it is just chemicals on paper. My thinking is so childlike, I thought this was empirical data about what exists. Why would I infer that?

Chapter 12 Understanding Complexity

"The universe is asymmetric, and I am persuaded that life, as it is known to us, is a direct result of the asymmetry of the universe, or of its indirect consequences."

--Louis Pasteur

12.1 Multiversalist Doctrine of 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's 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.

12.2 Pattern Drift

Things can only be infinite by virtue of being patterned. Nothing can exist in infinite reality without also being infinite. So, reality consists entirely of giant patterns. Everything that matters is part of a time space continuum, a giant patterned progression.

Time space continua, each defined by a "wave function of the universe," are in turn made of infinite things called waves. These waves, in turn, are so numerous and overlapping that they form fields of various kinds. Only when certain kinds of wave interactions occur do wave packets emerge, often acting like particles. But it is all one four-dimensional object, a "continuum."

Imagined in isolation, a single continuum is timeless and static, merely patterned in the time dimension. Actual time exists outside these deterministic block universes, continua. New creation is constantly being made because comprehensiveness can never be complete due to the never-ending possibility of

new permutations of all reality. Patterns that call for creation of new reality, such as indeterminate wave equations that require many worlds, lend themselves to the needs of the growth of reality by means of permutation. So, they are predominantly common.

What we are getting, when we are created each moment, is extension of a continuum evolved to have an extremely flexible and complex pattern, one allowing it to extend in the most possible ways. Any given item, such as a mind, could be found in a variety of universe-moments (three-dimensional cross sections of a four-dimensional continuum), and given the scale of reality we can say any given mind-moment exists in every patterned context in which it possibly can. You (and all you see and know) are many, many copies all at once. Each of those copies of you and your necessary environment, exists in different places, in fact in all possible different places (but mostly the more common, or probable types). Beyond the limits of what you see and know, those places vary; the only thing they have in common is that the parts that are known to you and your copies is identical.

What applies to people, applies to worlds. Any universe-moment could be a part of a variety of viable continua, and considering comprehensiveness, it most certainly is in all of them it could play a patterned role in. Not only do we constantly differentiate from our innumerable copies by encountering differentiating differences, we are constantly being created anew each moment in far more copies than we lose through distinctions being made. But always you are created as copies of many things that already exist. The kinds of things that exist are well established, but certain kinds are slowly becoming a larger proportion because they breed faster. They lend themselves to permutation.

From any finite viewpoint, the futures and pasts are both in a constant state of flux, entirely the result of God doing isometrics, with one muscle slowly winning out over another. The weaker bicep is the older stuff, made, on average, of less complex sets of continua. The stronger muscle, the triceps, is the newer stuff, made, on average, of more complex sets of continua. So, the arm will extend over time.

[12.3 Yes, I said God.](#)

God's will would be related to God's function. Reality is comprehensive. Everything is patterned. Comprehensiveness keeps growing. Complex destinies are preferred, resulting in retro-causality. The retro-causal effect connects everything. It is smart. It made everything. It can do anything. It knows everything. It likes people (with qualification). It has all the characteristics commonly attributed to God. So, it is God. This is what others believing in God were forming wrong theories about.

However, attributing genitalia and familial relationships and human emotions to something so alien and superior is silly and parochial. God is as neuter as a forest. Though it contains both male and female plants and animals, the forest itself has no gender, and does not itself have both genders any more than a sidewalk or a crowd or a city or a zoo or a river. All those things are more than places, they are ecological systems. The whole itself has no genitalia. It is no more male, female or hermaphroditic than a garment infested with body lice of both genders. Thus, I use the pronoun It, with an upper-case initial, to refer to God.

[12.4 It](#)

Each stage of my reasoning seems to make sense, but it is a long chain of assumptions, and at any stage the truth may surprise, if there is ever any evidence either way, other than guessing. In the meantime, I am going with this as my metaphysical and theological model because the synchronicity is real and it must be something.

But just because I provisionally believe in God, that does not mean I accept all the ideas that many people attach to the concept of God. It is not a magical elf in an opium dream or a powerfully built bearded man on a mountaintop capable of killing sinners with thunderbolts. That would be Zeus or Teshub. Know a deity by the description(s), not the purported name. Traditionally religious people often say crazy and contradictory things like "God is an invisible spirit and failure to anthropomorphize it is heresy. Furthermore, it is three and one, vengeful and forgiving. He loves you, and failure to believe those things will send you to hell."

Because it came from poorly blended sources, the stuff they attach to God is lunacy, and it does not get us closer to God but keeps us away. Furthermore, it does not exalt God, but rather demeans It. I believe it is important to understand the existence of something like God, but also to abandon old concepts of It. This cannot be done without becoming thoroughly heterodox, abandoning all the old scriptures entirely, and making no effort to conform to them or reconcile with them. They were well meaning stand-ins, but the time of our needing them is through. But that does not mean we should adopt a new [gnostic Atheism](#). There is truly something strange in the world, and I think it is best called God.

What It wants, in our continuum, is for the continuum to become more permutable so that it juxtaposes more complexly (as part of a much larger structure of continuum clusters).

[12.5 Widgets in Outer Space](#)

Yes, the continuum clusters could stand to be more permutable! Makes your heart ache, don't it? Of course, you will want to know what you can do to help!! In fact, you are helping. As a matter of fact, you are drafted. The thing about humans is that they can take miniscule input and magnify it into massive output,

like a backhoe operator magnifying orders received via tiny vibrations of a telephone speaker (themselves magnifications of incredibly thin electromagnetic waves). The whisper of waves is transformed into the movement of a mountain, or at least a tree. High gain.

People work like magnifying widgets, so God likes people, the way farmers like corn plants. Or shepherds like sheep, to use another common analogy. But really, it is more that God likes the crop, not the individual plant in the field. This is the best we are going to get. It is not malevolence per se. It is something we can work with. Let's take it.

The question is, what are we being used to do? Well, we are valuable as input-magnifying widgets. So, people are "good", so making people is good, generally. Making people who magnify a lot is even better. That can be done by making them better receivers of signal, as I hope I am doing, or by making them better doers of deeds, as engineers do, for example, when they build construction equipment. Make people smarter, and better intentioned, but also stronger, which is to say better equipped. What else?

Smart people with good machines do more when they are organized together. So, another thing that serves God, generally on average, is orderly civilizations. These are like magnified people: they take small signal and turn it into massive output. An emperor produces much greater output per whisper than a mere backhoe operator.

Millions of people in tiny self-contained villages that never talk to each other would never build a wall against the barbarians. But one man sitting on a throne moved his mouth and breathed an order, and the order was carried along roads by officials, who commanded the efforts of those peasants and built that wall. The Chinese empire was an example of social organization raised to a high pitch, though in a simplistic and low-tech way. It is a primitive example of how God wants us not only to be living, and intelligent, but also organized. The internet is a much more sophisticated example. But there is more. God doesn't just want to use us on Earth. God wants to transform the whole universe.

So why didn't God put intelligent alien people on every planet in the universe, so they could just do it all without leaving home? Because that would be God doing work. How about if God makes people once, on one planet, and they do the work of spreading out all over the universe? Anyway, what is important is not really Homo-Sapiens of terrestrial primate origin, but sapience and sapients. We will not so much conquer other species out there (if we find them, or create them) as we will join with them as being of the same kind. If we are Multiversalists.

Things that magnify input are good workers. They will help God make what God wants, but what is it that God really wants? God wants things that are

permutable, which means things that are complex, which means things that are orderly. Things that magnify input are all these things.

Effectiveness for effectiveness for effectiveness...

So, what happens when the universe is totally transformed into a maximally efficient machine, as perfectly responsive as possible? When the universe has become perfectly efficient it will simply get more and more efficient, curling in on itself, compacting like a fractal. And it will be but one of an exponentially exploding number of universes in an unimaginably vast reality.

[12.6 Empowered Sapience](#)

God favors the empowerment and expansion of organized, intelligent beings which respond to God's minimal nudges with maximally productive results. God is helping humanity in general because making sapient technological civilizations more effective promotes God's purposes, especially if they are sensitive to God's will and manipulation.

Humans, biological descendants of apes from planet Earth, are not that important in themselves. Humans are merely examples of the broader definition of what God cares about, which is [intelligent](#) beings. God doesn't care about feelings for their own sake, God cares about results and intelligent beings get results. Yes, feelings influence outcomes, but let's not get the cart before the horse. They are a means, or sometimes an obstacle. What matters is that we respond to small influences with large consequences, especially when organized together and well equipped. And when highly sensitive to nudges. Intelligence is just an amplified form of sensitivity; it magnifies input by deriving meaning from it. And it also increases the efficiency of action based on that meaning.

[12.7 Technological Civilization](#)

At this point in our progress, the main overarching mission of humanity is to build and expand and improve our technological civilization. In the process we may [stop being human](#). Our descendants will be better fit for God's purposes, but we should not bemoan that. To do so would be like uneducated parents bemoaning how their children changed when they went off to college. It is God's will to make them greater, not to hold them back. If we oppose that, it is us who oppose the will of God. We are angel larvae.

Our mission is not only to learn to put into effect "our" will more powerfully, but to expand into space. Ultimately, we are to inhabit and transform the entire universe, in harmony with God's direction. But this is not urgent. God was happy to dawdle with evolution, intervening with a very light touch, taking many millions of years to get it just right. Similarly, it is more important to become a virtuous civilization that then expands into space than a civilization that expands into space and then becomes virtuous. We have some direction and

coordination systems to work out first. But that does not mean we should lose sight of our goal. Our goal is not just to get our act together so we can then rest on our laurels and be happy. Happiness is not our purpose, it is not our end, it is sometimes a means to an end. Our purpose is to get our act together so we can better go to work. Which may be fun, as a byproduct.

[12.8 Sensitivity to God](#)

One main component of our mission is to increase our power to transform our will into effects. But that purpose is good only to the extent our will is in line with God's will. All intelligent beings are, witting or not, acting as tools of God. Sometimes they are playing regrettably necessary roles, rather than exemplary ones, but all intelligent beings respond to God's nudges and are acting for God. However, there are greater and lesser degrees of sensitivity to God. If we understand God's purposes and look for clues and ways to help, then we are even more sensitive to God than those who are agents of God merely by virtue of being intelligent beings.

Chapter 13 Understanding Retro-Causality

"I believe fate smiled at destiny

--[Natalie Merchant](#)

[13.1 Multiversalist Doctrine on 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.

[13.2 Theoretical Obsolescence](#)

If your theology doesn't explain the collapse of the wave function then it's obsolete. That doesn't mean it can explain it away by saying "What we see is an illusion created by an underlying reality (or God) that only I can see." And you don't explain the wave function by leaning on the flaws in the Copenhagen interpretation to say everything is "consciousness"--even if you adorn that with math.

But, how is Multiversalism different? Is it not describing reality as this conscious form of an idiosyncratic understanding of infinity? Is that not basically "an underlying reality (or God) only I can see"? For that matter, how is it not just saying everything is "consciousness."

Multiversalism explains the collapse of the wave function, and God, and reality, by leaning on the existing multiple worlds theory (MWI). Multiversalism does not hand wave away the world we see, it is consistent with it (though not proven by it) through the MWI. It's all waves and the wave function always evolves all the

ways it can. Despite referencing real science, Multiversalism goes much farther and makes claims that lack sufficient compelling evidence. What's worse, if those claims are successfully challenged it will probably survive. But it will survive because it can learn, not because it has an omnipotent feature.

Adapting a moving part of a theory to match new evidence, while preserving the theory, is not a useless exercise. It does produce new information by how the moving part must be adapted. A resilient theory can partially adapt without complete destruction (even if every part of it is not a uniquely necessary truth) if every necessary part is not taken as the only possible option (all others having been eliminated) but rather as a chosen proposition among possibilities. A theory can be a structure of [conditionals](#), able to substitute different conditional choices which the rest of the structure can adapt to. For instance, my "theory" initially proposed simply that everything is composed of waves because waves are infinite and everything must be infinite to exist. But then I found out about wave packets tapering off, and modified the "theory" to note that wave packets are made of infinite waves that have collided in a finite place (mostly making shapes projecting 8d [Gosset Polytopes?](#)). But the initial waves can still laterally extend infinitely across the multiverse. And form fields.

Philosophical models are made of conditionals, so they can adapt, finding alternate pathways to the same result. Some would say that such resilience makes them worthless. Mature scientific theories are made of necessities, assertions that are assumed to leave no alternative. Resilience makes a scientific theory useless. A method of constantly adjusting probability estimates reflects reality from the everyday subjective point of view, while science seeks to transcend that and make a stable model of the objective. But what if objective reality on an even higher level is also made of constantly changing probabilities? Rigid scientific models would only correspond to an aspect of reality within a finite frame the way a map of a dune field (where features have varying stability) is accurate only with qualifications (time). Is this "what if" pointless speculation? Not if it has explanatory power for a problem that cannot be dismissed (time).

I'm not saying all reality is so unstable that science is aimed at a significantly moving target, I'm just saying that a focus stability and certainty limits what can be mapped, confining it to those things that can be charted using stability seeking methods. But maybe your keys are not under the [street light](#). Sometimes you don't bother to map the dunes, you just build [a theory of how dunes work](#). To leap back to another metaphor, you search by feel in the dark.

Such a generalization is the closest we can get to true correspondence, even if the application of such a method could be adjusted to match evidence, rather than being used to making hard predictions about specifics. Maybe we exist simultaneously in multiple worlds where science works differently, and the truest thing we can do is map that range of possibilities, not just a single world.

In short, there is a value to speculative thought such as metaphysics, to resilient structures of conditionals. The painting needs the frame. Further, metaphysical ideas have surprising everyday applications.

In summary, my meta-epistemology (my theory of what we can know) is to doubt the absoluteness of the value of knowledge. Conditional structures of conjecture are more broadly useful. Knowledge has very high standards, so it is too tiny a body of propositions to apply to everything. In real life, we don't use certain knowledge exclusively; we often make bets. But on another level our principles for betting can be a form of knowledge. The tree has roots in solid earth, but extends splendidly beyond them.

[13.3 Digression on Theological Uncertainty](#)

The idea of non-local forces may not be compatible with the Multiple Worlds Theory, which I'm leaning on. So, I'm [crossing the streams](#) and we have been warned not to do that. Or maybe I'm misunderstanding it all, as I have misunderstood other things in the past, and will be embarrassed to read this. This doesn't bother me or make me doubt my other ideas, because I have a [growth mindset](#). I didn't always, and I'm not ashamed of that.

However, you could legitimately point out that if this is supposed to be a religion it makes no sense to express any uncertainty. I'll put it this way. I'm sure of what's in the core doctrine, the Rationale. I'm not sure of some other details I speculate about in this Elucidation. Maybe the truth around some things will be added to canon in the future, for most churches. Maybe there will continue to be agreements to disagree. Regardless, fellowships and churches will explain their own brands, and they might vary, and this is an example of what that might be like. It's revelation, yeah, that's it: there was never anything we didn't know, we just were keeping it secret. Behold!

[13.4 The Non-locality of Retro-causality](#)

In the 1950s and 1960s, there was a big controversy about something called non-locality. From what I can gather, Einstein had not liked the fact that quantum mechanics allows things to affect each other without touching. So, a scientist named Bell created a mathematical statement called Bell's Inequality that supposedly clarified the matter, showing quantum mechanics has to have non-locality. In 1982, experimental evidence verified that Bell's math matched the actual world. Essentially, things affect each other without touching, which is called non-locality. I'm sure I've got it all wrong, but I don't care. The point is, my proposed dynamic for retro-causality, this preference for the creation of complex futures, functions as a non-local force and that's OK with science. Thanks, I'll take it from here.

I wrote earlier about complex order being order that responds to other order. You get a whole lot of that with a continuum. While you can start by imagining a

block universe, a better concept, is to think of existence as a constantly growing set of block universes in which the different subsets of different kinds of continua are growing at different rates, so all the probabilities within them are constantly changing. The more complex stuff is increasingly gradually gaining on the less complex stuff. Quantum probabilities are constantly changing. This is not the sole source of change, in the sense that progressive difference manifest in the patterns that make a continuum or tree of continua (as produced by the evolving wave function of the universe), including both causal and retro-causal influences.

Probability change is an extra nudge that is always present, acting like some kind of future influence seeming to affect the past. It's swamped by the general indeterminacy, so it's completely undetectable--except for synchronicity, which is impossible to isolate. The sequence of events in "the" time space continuum was contrived before it was ever created, by contingencies outside itself.

MWI seems to resolve all the questions posed by the ordinary weirdness of quantum mechanics. Retro-causal influences are necessary only to explain synchronicity, and since synchronicity is not a phenomenon amenable to science, science has no need for any retro-causal theory. Nevertheless, there is a minority class of interpretations that are called "[time symmetric](#)" meaning that outcomes are determined by both future and past factors. I wonder if multiple worlds and time symmetric could be fused some kind of way. To explain synchronicity. And stuff.

[13.5 Assisted Tunneling](#)

You've probably heard of tunneling, and how "quantum" means anything can happen. I've got ideas on that. Conventionally it works like this: though they are finite, [wave packets taper](#) gradually, so very unlikely things are theoretically possible, if very unlikely. [Tunneling](#) is a process in which this unlikeliness on tiny scales adds up to larger effects due to the greater stability of some unlikely possibility. If you get a dollar every time you roll a 12 with two cubic dice then you will eventually be a millionaire even though rolling a 12 is relatively low probability. Because you get to keep your dollars, whereas each dice roll is independent of prior rolls.

There's a widespread myth that quantum uncertainty means anything whatsoever could tunnel into existence. An electron could find itself on the other side of the Earth, it's just vanishingly unlikely. This isn't actually true because of relativity and because the area of wave packets (total of all absolute amplitudes) is finite. Particles cannot tunnel together into space to create [Boltzman brains](#) unless they are tunneling from nearby or long ago.

Here's an idea. An electron could still find itself on the other side of the Earth even though its own range of possible (but extremely unlikely) locations doesn't

extend that far. It could borrow energy from the particles around it, and every particle in the Earth could do the same and they could all cooperate to tunnel towards the electron, real fast. But not faster than light. The electron could find itself with the Earth on the other side of it because the Earth could tunnel to the other side of the electron. Especially if amplitudes taper off very shallowly (nearly paralleling zero but never quite touching it) rather than having a sharp limit. That would require fancy geometry or infinite area. Maybe the sharp limit comes from the speed of light. Electron clouds can't extend farther away than a rate allows? Something is missing for that to work.

Aren't waves just [fluctuations in fields](#) of infinite extent? In my ignorance, I suggest not. Fields may be unnecessary (as explanation, though useful for approximation) if there are enough waves. Why do I think there are enough waves for this? I want to know the reason for discreteness in everything: what causes it rather than just how we know it. What could it be? What is very discrete? Waves make discrete cycles. Makes me think maybe there are unseen waves everywhere, the waves that combine as components of wave packets, particles. The fields are a result of infinite fundamental waves, rather than waves being perturbations of infinite fields. Those fundamental waves would not be tapering wave packets, so they could have infinite area.

[13.6 The Cutting Edge of Time](#)

There are lots of questions remaining in my "model" of comprehensive deterministic multiverses rejuvating into new dimensions to create time and preferring complex futures to create retro-causal effects. From here on, this section just kind of rambles on, speculating.

Originally, I thought continua were constantly making right angle turns, using a different dimension as the time dimension each moment, and passing through that dimension an infinitely small distance for an infinitely small time. But then I thought some more. If whole continua are deterministic, that would mean no uncertainty. And infinitely small "runs" through each dimension would go nowhere, like Achilles, if you discount integration and the Planck length (the wavelength of the spacetime particle, which has a 5d wave function?). Maybe variation of the size of runs in each dimension allows distortions that add up to or reflect relativistic effects?

So, then I thought like this. Maybe a wave could have a pattern of right angle turns every X distance. Each wave, just 'looks' through all adjacent locations in all dimensions and finds the place that has the next step of the pattern. That appears like waves that constantly enter new dimensions (or "create" new branch worlds). Each wave does its three-space bit in each dimension for a stretch of its usual length, then "looks for" or "makes" a new turn. Except it is not really "looking" or "making" by itself, that description just reflects a way that all existence is growing by constant generation of its permutations. That process

relates everything to everything else in every possible way. That is also how infinite futures can be compared by the process that selects for future complexity: they have already been generated long ago, and are just being replicated.

As it is turning through a time dimension (while doing the same old stuff in 3 space dimensions), a wave may encounter other waves and interact with them. They may dampen or heighten each other, because that does not violate the wave, which still goes on forever, making right angle turns, one way or another, each of relevance outside the wave only from outside the wave. Waves have to accept being canceled because they have to match up with something to extend, and sometimes interaction damped versions are all there is to be creatively expanded into. So anyway, that is the quantum foam, all these waves spending a tiny stretch in our dimension set, then damping each other out.

Space is filled with all these damped out waves just waiting for something to let them express again. They are not "0" they are "-2 and +2", just waiting for something to undo their complements. So, what are we? We are big agglomerations of wave interactions that are actually non zero, constantly getting matched up appropriately to continue mostly. Waves form continua of universes, each replicated over the ages so many times that what we see now is a simulation of something cruder than what it actually is. The whole block universe evolves in accordance with patterns, objectively, but is subjectively still uncertain of which universe it is, as is everything in it. But the formula the universe follows as a block universe is a formula of simulating uncertainty of all these waves. Patterned chaos.

[13.7 Retrocausality Nudges](#)

Future influence on past probabilities may be a tiny force acting on one subatomic particle, but that is enough to create a butterfly effect that can coordinate with other butterfly effects to lead to a [coincidence](#), a spiritual "[sign](#)" that impresses a human mind. That in turn leads to a change of the future in all the ways that person's changed mind leads to changed actions and all the impacts of those actions on the greater flow of events, impacting all eternity. Literally. Everything we do has enormous effects that dwarf immediate effects into insignificance.

[13.8 Nudges Increase Future Complexity](#)

When circumstances create coincidences that nudge our behavior, that modifies the entire future of the universe more than nudging each necessary particle alone would have done. That is because we are orderly, we are set up to magnify signal input. What is happening is that nudges produced by retro-causality are acting to create greater future complexity. The future complexity itself directly causes the nudges by simply being more outcomes with antecedents, and by thus being more probable. A subatomic particle "chose" one direction slightly more

often because that way [led/leads/will have led](#), via action in the global environment, to a greater number of worlds having to exist. The branch spread grows.

[13.9 Interventions Mutually Interfere](#)

The consequences of one warped probability and the consequences of another warped probability can [interfere](#) with each other. One way to conceive of this is that God is a [bull in a china shop](#), or a [burglar contorting](#) to evade a web of intrusion detecting laser beams. [Every move](#) can mess something up. It is all tradeoffs, like something economic. Interventions are costly, so they have to be used judiciously. The best way to use this limited resource is to use interventions to make and influence agents, such as humans, which [magnify](#) lesser signal input into greater [signal output](#). See cover picture.

[13.10 Is God Dark Energy?](#)

The evidence is entirely circumstantial. [My client](#) is innocent, your honor. Yes. And no. And sometimes. Were you not paying attention? Everything is true somewhere. Some things are more broadly true than others, but nothing is true everywhere, except that all must be. Is that dark energy?

Chapter 14 Understanding Synchronicity

"I flatter myself that a superintending Providence is ordering everything for the best, and that, in due time, all will end well."

--George Washington

14.1 Multiversalist Doctrine on 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.

14.2 Synchronicity is God

We see God acting in the world through small probability distortions, which have been called "synchronicity." Synchronicity is the underlying explanation for all reports of paranormal events as well as being the ultimate inspiration for all religions. All spirit is God.

More specifically, synchronicity is the hand of God. As are we. My actions, which are random to you, convey synchronicity in possibly unnoticed ways. That may be confusing. Is synchronicity something that happens to us or something we do? Yes. We are part of a vast mutual dance. Originally the term synchronicity meant just observation of signs (from God). Or supernatural ("acausal") signs. But it mostly isn't trying to change things. Though interventions can mutually interfere, the world has long existed through sideways time. Numerous redrafts have optimized perfection by structuring the flow of events to get around necessities. Everything has been brought into coordination. Despite the delicacy necessary for interventions, almost everything is somewhat retro-causally influenced, and coordinated with other events which are similarly retro-causally influenced. Everything that happens is synchronicity, even if we do not notice it. The flow of the world is exactly right, perfectly detailed like a flower arrangement. And all of this is the work of God, given the materials.

Synchronicity inspired [religions](#). Initially, hunters and gatherers in complex natural environments were surrounded by this God-made perfection. They could not help but notice the seeming intellect behind things, so they attributed intellect to things. Trees and stars and winds were all seen to have [animating spirits](#). They were not far off except all these animating spirits were the same one, the same puppeteer with many hands.

The cultural concepts of the spirits consolidated them into gods, and pride elevated some gods above the others, and ultimately led to the concept of just one god to rule them all. God did not mind this. Though there were misunderstandings and bad theories, they were useful. Even those who were blind to God were useful.

[14.3 Magic is Controlled Synchronicity](#)

A certain pattern has repeated throughout history. People turned to religion for solace in the worst of times. But in good times people [did not need religion any more](#). There was less chaos in their lives for chance to work with, and also less need to intervene because things were on track. But [humans are God detectors](#). We evolved in harmony with the animated world, evolved to be sensitive to its assistance. In the cultural absence of God, people encounter God's hand anyway, and eagerly are awed. They create amusing misconceptions that God loves to play with. Little did they know that they already had the truer explanation available, albeit in crude incomplete forms.

In talking about "how God works", I am discussing "what underlies God's functioning." "How God works" in the sense of "God's favored method of operating" is covered elsewhere. The evidence for God's existence is not really the topic either, but it is related. Synchronicity, if assumed to be something real, is the main phenomenon calling for an explanation, the main thing that God is the answer to. So really the question is, "What causes synchronicity?" How God works looks different from different perspectives. The way things look to us is easier to understand. The way things look to God is more accurate. So, I will start with the former.

A young genius is deciding whether to go to Harvard or Yale. She looks out the window at traffic and says, "I will watch the next car that passes. If it is going left, I will apply to Harvard. If it is going right, I will apply to Yale." Now this young genius is not just one person. She is myriad exact copies, [fungibly](#) identical copies. There must be a different copy of her in every world

These are indistinguishable copies. Every memory is the same, every current perception is exactly the same, the spins of all her electrons are identical. What is beyond her, unknown to her, may be different, but what is within is not just similar but absolutely has no difference whatsoever, down to quantum

properties of her subatomic particles. So, all these variants of her are not copies, they are the same thing. She is all of them, not just any one of them, just as a road is the same road at every point along its length. Until they experience something different. Something from the different environments can affect her and change her. Each such external impact causes the set of identical copies to split, to differentiate and become multiple "smaller" sets. The sets can even decay into differently sized sets without external influence in the present time: particles within her acquire different quantum properties based on the influence of the future. Still, she is many identical copies in many different environments. Whether it is in Nashville or Oklahoma City it is still Interstate 40.

She exists in many different worlds at once, one for every future split that will ever occur. An analogy for this might be a multilane highway entering a city. Now and then, the leftmost or rightmost lane will turn into an exit ramp, go down and become part of a city street. Eventually the former superhighway is reduced to just one lane. But before it arrived at the city, the highway had to have a lane for every one of those exit ramps. It had to be very wide indeed. This woman contemplating college exists in a similar collection of copies, but more so because her awareness, in each world of that world, implies an environment that must have antecedents for every detail as well. She exists in vastly numerous worlds, most of them currently as identical to many, many others of her worlds as her own many selves are identical to each other. There is not just one for every future split that will ever cause her sets of selves to differentiate, but one for every future split that will ever cause any part of the universe to differentiate. And the future is infinite so there must be infinite (currently identical) worlds to serve as precursors for all future splits.

Splits do not create new worlds, there are bundles of worlds that break up into groups. The sizes of those different groups cause probability. If there have to be one billion worlds to account for all the possible ways a car could pass the student's window to the left, but there have to be two billion worlds to account for all the possible ways a car could pass the student's window to the right, then the probability of the car passing right is $2/3$.

Time is infinite and the universe is infinite. So, there must be a whole lot of worlds to account for each of the different ways the location sets of every piece of the universe can be split into smaller bundles of worlds to represent the different outcomes in a way that is proportional to probability. Ever throughout time. For values of "a whole lot" being really, really, infinite. Like imaginary numbers infinite.

It so happens that if this student goes to Harvard she will get hit by a bus and die, but if she goes to Yale, she will invent a free energy technology that will change the future of humanity. She is not the only thing in the universe, so in the world set where she goes to Harvard the rest of the world goes on and that world set

still must be infinite to account for it. But it is a smaller infinity than the world set where she goes to Yale. Her impact on the world is very great, leading to many worlds that have to be there to account for all the possible future splits. Human population is greater and more widespread and all those people need world sets to live in so they can split their world sets by experiencing new things. Her impact is so great that the Yale world set must be a million times as large as the Harvard world set. So, from her perspective, the next car is a million times as likely to be going right as left.

How is that worked in the world? Cars do not get teleported to different locations to send her to the right university. What happens, in one particular world, might be that the spin of an electron in a distant galaxy billions of years ago is "up" rather than "down" and that causes a sequence of events that leads to a particular family at a particular time choosing to drive from Eastville to Westville for breakfast (our student is looking out a south facing window). The existence of that greater number of outcome worlds "caused" that electron spin "choice". That is the method by which alternate worlds "interfere" in this one. Up and down the time lines. Not sideways per se.

There is an antecedent world for every quantum outcome that will ever be needed over the infinite duration of an infinite universe, and probabilities reflect the ratios between the total numbers of antecedents made necessary by each of the consequences of each outcome.

The effect is very gentle, not showy. It is just everything being just right all the time. Mostly probabilities reflect the need for reality to be stable and for atoms to hold together consistently. Physics works, waves follow their natural patterns. Most of probabilities do not involve arranging events to lead to the invention of infinite energy gadgets. Mostly it just keeps the lights on. Interventions beyond that (like sending a family driving west, on particular morning, by messing with an electron in a distant galaxy long ago) are applied parsimoniously. God is infinitely rich and as cheap spirited as it is possible to imagine. And smart enough to conceal what works. If somebody is really important, then letting them know it would be a huge mistake.

So far what I have described is just a block multiverse (albeit of lots of alternate worlds, presumably arrayed in other dimensions) that has certain patterns but otherwise there is no reason to talk about time or God or anything. It is just allusion to physics, albeit with a pseudo retro-causal component.

But from God's perspective, comprehensive reality is not complete enough.

Chapter 15 Understanding Devotion

"The purpose of life is not to be happy. It is to be useful, to be honorable, to be compassionate, to have it make some difference that you have lived and lived well."

-- Ralph Waldo Emerson

15.1 Multiversalist Doctrine on 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.

15.2 Devotion

Multiversalists believe that God's will is the highest good, and thus all other values are subordinate to it. We understand that we should make it our own will to maximally serve God's will. However, we also believe that, while we can understand the general character of God's will, the specific nature of it in any case is not so easy to be sure of. Certainly, if God is all powerful it follows that to know God's will we need merely look at what exists. You would think that since God's will is manifest, we need do nothing.

We are in fact on track already aimed like missiles at our purposes, needing only minor nudges rather than dictums. We are instruments of God's will as it is being put into effect, with roles and purposes specific to us each individually. But switching to passivity would be changing from our intended trajectory. It is our role to strive and to think. We cannot passively accept our fates as they are because our active engagement in effort is part of how we best play our roles.

Our general role is to make the effort to serve God's will as we understand it and to be ready to respond to signs that we should modify our understanding or the application of it in particular cases. Multiversalist doctrine, and additional accrued wisdom compatible with it, can help us with discerning our best individual roles, and roles as groups, but it all converges. Our own interests and needs, and those of others, are merely means to God's ends, but for the most part the relationship is win-win. What makes all of us strong and smart is also what serves God.

15.3 Worship

Devotion is highly recommended. Commit yourself to God's ends and you will probably be more likely to be empowered than if you had not. God will take care of Its tools, for the most part, though sometimes they are expended in use. The worthless or dangerous ones get expended most readily. This has no specific predictive value, but if you choose to worship you accept its general predictive value.

Furthermore, you can be much happier once devoted to God. You will understand the meaning of life. All the elements of your life can line up along it like iron particles in a magnetic field. We are not healthiest when we focus efforts primarily on our own internal states, either through hedonism or asceticism. We are made to apply ourselves to goals, using all else to serve those goals. We tend to indirectly optimize happiness when doing so.

Devotion to God tends to make you luckier and happier. But we do not devote ourselves to God because it makes us luckier. And, we do not devote ourselves to God because it makes us happier. We devote ourselves to God because we understand that is what is best. The others are just side effects.

Worship is group devotion. It is a social ritual affirming a shared similarity of commitment to God. Worship as you pray: with your perceptions open and your hands and minds busy as you go about living a life devoted to improving the world. The only thing that makes our worship different from individual devotion is awareness of each other.

[15.4 Kant's Questions](#)

Q. What can I know?

A. What is inconsistent with what you see is impossible. What is self-inconsistent is impossible. Everything else is real. Where you are in reality is uncertain, but you can have a working theory of how it works. It is all trying to get more complex intelligently, using humans.

Q. What ought I to do?

A. Serve God.

Q. What can I hope?

A. Good luck if productive. Quantum immortality if useful. A glorious future for all.

Q. What is Man?

A. A grab bag of traits, acted on by experience. Those traits can include carefully evolved God detection capability.

[15.5 Multiversalism: A Children's Story](#)

Too often we [eat the husk and throw away the grain](#). The essence of a thing is ignored and the superficial elevated. The candy is preferred to the medicine it concealed. I know it delighted you, but I am not going to read the same old story again. It is time to search outside the light for our keys, where they may actually be.

[Christianity](#) is the world's most successful religion. Perhaps that is because Christianity lends itself to children's stories. Yet it also has a theology of infamous difficulty, as exemplified in the debate about how many angels can stand on the head of a pin, and in schisms about [filioque](#). But within its range is a great deal of simple Sunday school fare. When you get that simplified, how distinctly Christian is it? If all goodness is included as Christian, why not just call it goodness?

The [Golden Rule](#) is often taught first to children, but it transcends Jesus, appearing in many other places before him and independently of him. So, while it is definitely basic, it is not distinctly Christian. And Christ transcends the Golden Rule. Much that is usually considered essential to Christianity has nothing to do with the golden rule. There is a lot more there, and following the Golden Rule alone does not make you Christian. But most Christian theologians would say it is impossible to follow the Golden Rule without divine guidance: [there are no virtuous pagans](#). Because if you're virtuous, you must not be pagan, maybe given grace exceptionally, outside channels. Because you can only get

divine guidance “through the son” which we are told means “by recognizing the importance of [substitutional atonement](#).” For most, begging for salvation through sacrifice is vital. So that is what is distinctly Christian. The golden rule is the bait. The sacrifice is the hook you find inside.

The essence of Christianity is that humans stink but God is cool about it...and offers us help at not stinking. [We do not deserve it](#), but we have the opportunity to give up our free will and let the spirit of Christ save us from our inevitable failure and the doom it will engender. So, the difference between Christianity and Multiversalism is in who gets the blame for evil, and who gets forgiven. In Multiversalism, God is responsible for the world’s evils but we should be forgiving about it, offering undeserved assistance.

God creates evil as a side effect, because God’s omniscience is not perfect, because no mind can subsume itself. God’s next action stems from God’s current essence, so to predict it God would have to have self-understanding so profound that understanding it would make what is understood different. Which is exactly what is happening constantly on a cosmic scale, producing time. And random side effects, necessarily including evils that it takes time to correct. Or challenges best solved by acceptance of necessary evils.

Christianity side steps this issue and makes God perfect (thus transferring blame to humanity) by positing that God is eternal and timeless. It’s all right there in the Bible, next to parables about sparrows and drinking of blood. Logically, to believe in a perfect eternal God, you have to believe God created the world and is letting it run its predetermined course without further divine intervention. Which leads to questions about why God is evil, and those questions make the concept of free will necessary. It is not God’s failure of total self-mastery that causes imperfection, it is ours. We are just made that way. And since Christianity must have a perfect eternal God rather than an incomplete bumbling one, Christianity really says God is dead and it means it. So now we can say nice things and forget the bad ones. It was all our fault really. Rest in peace.

Except then they cheat, saying this extra-temporal God inexplicably intervenes anyway, is alive post death. Believe them, they have heard ancient anecdotes about the zombie savior. And, capable of this, God does not fix evil? “It is a mystery my child. You stink. Submit.”

Or maybe we are just all here working together under demanding conditions, imperfect and growing, leaning on each other. Do you want to be an associate of a growing business or the slave of a dead king? Christianity is a club you join by saying, “Yes please, I want a [whipping boy](#). Someone else please take responsibility for my sins.” Here is a clue: if you choose that option, you fail the test.

I guess I strayed from my initial intent, which was to write a simplified version of Multiversalism akin to Bible stories about how Jesus was a good boy and brought the stool back to its owner. I think you start teaching Multiversalism by teaching children to see God acting in the world. Teach them to see signs, synchronicity. It will happen, so point it out. Separately you can teach them to care about [win-win](#): how to personally benefit from focusing on the collective good, so there is no sacrifice at all. You can teach them about how the future will be better than the past and you can raise excitement about what role they can play in creating it.

Christianity is not reformable. Its foundations are crooked. While God must have some remaining use for Christians (and Atheists, etc...) it is logical that you are less likely to be an effective servant of God with a flawed idea of what God is like and about. We do not need their buildings and approval. We have folding chairs.

Christians often present their opposite not as other religions, but Atheism. They dismiss other faiths, at best, as inferior distortions or precursors of Christianity. Atheists do the same thing. They argue against the concept of God by arguing against Christianity. What is going on here is an attempt to pull off the [fallacy of the excluded middle](#). [Cherry picking](#) to create a [false dichotomy](#). Makes you wonder if they are working together. It is an attempt to make it [impossible to think](#) about spiritual matters without seeing them through a Christian lens. This comes from worship of the devil. They believe any spirituality not based on the "humans stink, so they need a whipping boy" option must be guided by the devil, a being they believe in and care about so fervently you could say it is what they really worship. The real God does not act in the evil World, but has been exiled and is known only through hearsay or faith. They would rather you were an atheist than any religion other than Christian, especially one based on observation of God. Better blind than seeing the wrong things. They've even created a decoy version of this "satanism" they invented, one somehow conflating Atheism with rejection of Christianity and thus of the sought for worship of evil. How do they come up with this? Some people have too much free time and too little reality to have to deal with.

They will of course point to the fact that Multiversalism says the human form will be transcended. "See, they want to make us demons!" Really? Angels are [not necessarily human shaped](#), and neither is God, being invisible and omnipresent except when appearing in a [burning bush](#). We are made "in the image of God" in the sense that we are also intelligent beings. "Image" is the best that could be expressed by awed, primitive minds in a pre-abstraction tongue. But then, they say God is both anthropomorphic and omnipresent. Jesus is man and God. One and three. When someone tries to [have their cake and eat it too](#) like that you are dealing with Big Brother telling you that the number of fingers is however many you are told. Asking you to believe two contradictory things is asking you to let them have control of you. It is a virus trying to install a rootkit preventing input

from any other source. We are “created in the image of God” in the sense that we are also intelligent beings. Can we advance to a more sophisticated understanding? Or is anything beyond the cartoon simplification a corruption?

Tragically, I may turn off wonderful people with this viciousness to their treasured faith. I must, because they defend and promote their faiths with equal viciousness. They are defending something they believe good, something they equate to all they love. They also give to charity and raise families. Christianity did not make them like that, much as the rooster does not make the sun come up. They did not need the [recognition of the Wizard of Oz](#) to bestow their virtues with laurels for them to rest on. They already had virtues, like most people everywhere throughout time, because for the most part people do not actually stink. Just a few [evil freaks](#) who have undue influence when we do not manage to stand up to them, bolstered by liberating self-respect, without spoiling that self-respect into pride.

They think their faith is wonderful because where all agree with it there is [peace and love](#), but the same could be said of any faith or ideology. Consensus is not enough. Uneasy tolerance of diversity is our duty, not insistence on comfortable conformity. Utopia is not our purpose.

[15.6 Cognitive Dissonance](#)

Watch out for [cognitive dissonance](#). It comes when what you are doing and what you believe in doing are different. In such cognitive dissonance there is a conflict between action and thought, so you come to decide that what you are doing is right, so right is what you are doing. So, all a villain needs to do to make you adopt a value is to get you acting like you hold it. Don't think you can hold onto your true self by a string, thinking to bring it back later. People don't work that way. You will eventually internalize your behavior. You become what you do. Or most people do. Sociopaths are untroubled by cognitive dissonance, so they rule in systems based on using cognitive dissonance for the cultivation of the population--such as in religions that test for doctrinal conformity rather than virtue, on the mistaken assumption that everyone will be changed by saying sweet lies until they come true.

So be honest, or cognitive dissonance will get you. People naturally want to be right. If they are doing something, they will eventually decide that what they are doing is right. An example is if you make a mistake, but would rather claim to have done it on purpose than admit to error or imperfection. So, you take up making mistakes on purpose, and now you are not a clumsy good person you are a deft bad person! Cognitive dissonance is at play when you say things like, "I am not just some teenager who hasn't gotten much driving skill, I am a willfully dangerous driver, look at what a speed demon I am. Whew, at least nobody thinks I am not perfect." It forces permanent change when your self-talk goes

like, "I accidentally caused a fire, so I am going to become a lifelong arsonist just to validate my past action."

There is no such thing as "sin." Sin is being out of touch with God, which is impossible. What happens is that sometimes you take an action, then subsequently change into a person who would not do that same sort of thing. Logically, the conflict was created by the reform. But both the earlier self and the later self were acting out their necessary roles in God's plan. When you make a mistake, or do something wrong or stupid, you should respond to it by simply changing. You do not have to repent. You do not have to apologize. You do not have to hide it. You messed up, or you were ignorant, or you used to be malign. Circumstances went there. Now make them go somewhere else. Take control. Fix it. What kind of motivational system would be based on punishing efforts to reform? It's free!

Move on. God holds no grudges because God rightly takes full responsibility. You also should hold no grudges. God does what is necessary. Whenever the time comes, you have a right and responsibility to change as necessary. Only liars have to be consistent. The truth is complex. Repeat after me: I do not have to be consistent. Those are your magic words, allowing you to decide what needs to be done and to then just do it without being pinned down by those who would wrest control from you at any cost. Whip those words out and apply them whenever you feel the slightest tug of cognitive dissonance. Keep your eyes on your goal, no matter where it moves relative to you, and just keep marching forward.

[15.7 Shared Ambition](#)

Just as every new technology is not necessarily important, God doesn't need us all to be great innovators or leaders, or to idolize them either. We all have different roles. For the most part your duty is to be in harmony with your environment and your personal potential. Rarely, God will call on you for something special. We should seek to know our own roles (or, the roles we are assigned to think we are playing) and to play them as well as we can. We should not be seeking to play someone else's role just because it is an important one. Yet we should not be lazy. There is the role we are playing now and there are the roles we have potential for. Honestly evaluate how you can contribute as you are now and do your best toward it. Playing your current role well should be your priority, but you should always be using any spare opportunity (on a [win-win](#) basis) to improve your potential and take on more valuable roles. We all have different strategies for self-development and service to God. You should do what you are good at. But what you are good at is not fixed. Part of "what you are good at" can be getting better at something.

When we interact with other Multiversalists, our focus should be on helping each other think these things through. Do not dictate a specific strategy,

encourage thinking about thinking. Is this person's strategy thought through to how it serves God? Intent matters, and thinking about God is what distinguishes the Multiversalist approach from an atheistic approach (and I think from most other theistic approaches, seeing as how they do not have a good concept of God and thus cannot really think about how to serve God even if they think they are trying to do so). Very few of us have roles that primarily involve self-indulgence or navel gazing or mindless greed and power grabbing for its own sake. Our roles involve acting in the world, but acting for a good purpose. Rationed self-indulgence and navel gazing can play a small role in helping us work better, at best, while ambition is good when it is for the right reason and it is really your proper role.

The need to do everything for God does not mean you have to plan everything out in detail. Working by faithful intuition, in collaboration with God, can often be a better way for those who know how to do it. If you ask people doing that to become algorithms, you kill some magic. Yet you cannot just let everybody wing it entirely, and it is not always easy to tell whether someone is working by faithful intuition or just messing around.

Working by faithful intuition in collaboration with God is only visible from inside. From outside it can look a lot like not having a plan or a purpose. So naturally everybody who just wants to do their own thing will claim to be working by faithful intuition. But can we not tell the difference by looking at a track record of proven results? Can we honestly say we think we are qualified to say what results matter? If someone needed to learn something, that learning might have been their role during the process. We cannot quantify that on a spreadsheet. So how can we even think of asking other Multiversalists to explain how they plan to serve God and how it is coming? One way is to let them say, "I am using faithful inspiration." They can probably analyze it some, but do not push too hard.

How can you tell the difference between pushing for too much analysis and not enough? There needs to be a practical goal, but God can be relied on to help with details and may change the goal in mid journey, turning the first part of what we thought was one thing into the first part of something else entirely. Sometimes even what looks like a true false start existed to teach a lesson. God uses everything for something. But the fact that God makes the best of something does not mean the approach that led to that being necessary was necessarily the best one. It is a dilemma.

Though planning and purpose are vital, I think a way to square this particular circle is to not ask future paths to be mapped out in detail, but to look at past paths. Do not ask [Roy in *Close Encounters*](#) why he is building a model of a mountain in his living room while he is doing it. Ask him afterward if he is ready

to explain it. If that is a mistake, I think God can make the best of it. I might be wrong. I guess we will find out. I am using faithful intuition.

See what we can do when we do not let traditional religion get in the way of relationship with God? We can think about God without referencing irrelevant events in a primitive middle eastern village thousands of years ago. Without fitting an ill-fitting mold. Maybe that is why they want to tie us to such things or else atheism. Secret Gnostics have conquered the world and they want to separate us from God because they have a primitive understanding that makes them hate the true God, the one in the real world.

15.8 Sufficiently Compatible Purposes

God's purposes and the benefit of humanity are compatible. Devotion to God's purposes is the best thing to do for ourselves as well as for what is transcendentally most important. It's [win-win](#).

What God wants is for humanity to become more powerful, not necessarily happier. Like a coach requiring the team to work out. Maybe leading to a heart attack now and then, for some individuals, for some iterations of us. But working out for coach will generally make us studly jocks and we will be the better for it. To leave that metaphor behind, human needs might best be served by creating an earthly utopia and resting on our laurels forever. Such is not compatible with God's needs, and even if it were, why not instead create similarly utopic conditions on many, many, planets throughout the universe instead? Even if we only visit them a little, the human joy of all those vacation days on all those planets vastly outweighs the total human joy on this one Earth where we might have stopped and chosen to not grow forward. Doing it God's way is win-win.

For a new metaphor we are in a galley ship on the sea. The course heading to serving human needs may not be identical with the course heading to serving God's needs. But that doesn't mean it takes away from serving human needs to focus exclusively on God's needs. God is a wind blowing northeast, and we are rowing north. Does this mean we should ignore the wind and just row? Not if the wind is blowing so fast that using it to go northeast drives us north faster than just rowing straight north. We should ship oars and set sails. The northward vector component of a twenty mile an hour wind blowing to the northeast is much greater than the northward vector component of two mile an hour rowing directly to the north.

15.9 Transcendent Importance

There is something beyond and above us and more important than us. But we must often address human needs because that is necessary for motivation. So, we have a [win-win](#) situation with God. But what if we did not? What is good for God would still be right. Why should we worms think our pleasure in the mud matters at all compared to this vastly greater cosmic purpose? Objectively such a

focus would be immoral. Sure, we will be what we must be, but we cannot dignify it as more righteous. Except that, of course, being what we are, we will try to.

This will sound like a formula for moral depravity to those who do not believe in God. If God is imaginary, putting God first would be immoral, wouldn't it? Not necessarily. Even in the absence of a truly higher purpose, a purpose beyond our short-sighted immediate self-interest is probably good for us. All the girls on campus will think we are awesome and admire our letter jackets and biceps, even if we are building them for the purpose of a pointless game. Even if we are building pointless pyramids [look how wonderful it is](#) that we are working as a team. Is that not better than if we had just gotten drunk in our huts?

[15.10 Aside for Pagans](#)

Having shared my inspiration in chapter 2, my first encounter with the God I worship, many of you will wonder what storm deity I have a relationship with. This is an example of what I call "conceptual gerrymandering." Do you still beat your wife? Which polytheistic god is your god actually? I guess I am guilty of that in a sense when I say my God is the puppeteer behind all the other gods people have believed in. But I think most people everywhere have suspected the high god was the only one that really mattered. The word "deity" comes from the Proto-Indo European Dyeus, which became Zeus and Jupiter. And day. Who is to say it was not behind Jahweh and Devil and Tian as well. Or maybe they all came from World.

Believing in the significance of such things is believing the map is so much more than the territory, the magic name more vital than understanding. Anyway, sky worship is not just sky worship, it is a primitive form of universe worship. Almost all the universe is out there, in the sky or beyond the sky, not down here. Calling the universe, "the sky," is an easy mistake to make, and almost right. And why stop at just one universe?

I worship the storm that encompasses everything. But as I sit here typing and listening to YouTube, it [reminds me of](#) the importance of other half of my first name for it. If you do not listen to whispers, your loss.

I suppose that it is natural that anyone who worships a god will naturally come to think of their god as the supreme one, and ultimately the only one. It is only natural for us all to worship the same God, under the single aspect of supremacy and uniqueness, but understand it very differently. This is what theology is good for. We can seek to find the one truth. And, equipped with that, inform others of how wrong they are.

[15.11 What Kind of People are Multiversalists](#)

Multiversalism seems to say we are already in our assigned roles and God has everything on track. You could be a horrible person and assume you were made that way to serve some divine purpose, so you should keep it up. Multiversalism seems to ask nothing other than readiness to change course as inspired by God. And when it asks that, it is God asking you through me (as every moment, through every person you interact with in any way) to forget the past and look around and ask yourself not, "What did God use me for yesterday," but "What use does God have for me tomorrow?" That decision about your purpose will take your present potentials into account, but will not necessarily extend patterns from the past.

If you have been a crooked hacker all your life, you should not infer your future role from that former role, even though you can see how somehow it could have served some odd consequentialist necessity for God. You might recognize your potentials, which come from that past, and let that inform your decisions about the future. You don't worry about all the people you stole from. The past literally doesn't exist except in its impact on the potentials the present holds for the future. The past is the relatively small block reality exceeded almost infinitely by the exponential growth of existence that produces time through permutation. Suppose you presently have hacking skills and would best serve the empowerment of humankind by becoming a [white hat hacker](#). You do not ask forgiveness, you do not pledge your soul, you do have to make a sacrifice or ask someone else to do so, and the first step is not a big intimidating one. Orient to the future because that is a smarter way to operate, on average. Become white hat now and move forward. Say, "I want to be different now," and be different.

So don't worry about all the tortured children you buried in the basement. Recognize your potential as a dark triad sadist. How can that serve God going forward? Possibly you could offer yourself for medical experiments. Wouldn't that be better than wasting yourself? This approach is more than [Universalist](#), this is Multiversalist. All who accept (or don't) go to the paradise of being useful.

Multiversalists focus on effectively optimizing good results and have faith God will help and that this is the best approach on a [win-win](#) basis. It is unlikely demons or angels will be attracted to Multiversalism. It is for humans.

Chapter 16 Understanding Divination

"We are not to lead events, but to follow them."

--Epictetus

16.1 Multiversalist Doctrine on 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.

16.2 Gnosticism: Ignore Your Lying Eyes

For Multiversalists, God is known by observation of the world God created, and is spoken to by acting in that world. There is a belief system that is the opposite of that. It is secretive, and secrecy is not conducive to progress. Science is sharing notes. So, not only are Gnostics oppressive, I don't think they have any

knowledge hidden. What they are hiding is their ignorance or delusion. They are a drag, and frauds to boot.

Big "g" Gnosticism (belief that God has been exiled from the world and any God we can actually interact with must be evil) preceded Christianity and was the strain of belief responsible for creating it. It is a tool to keep us separate from the one true God they hate and misunderstand. For them, faith in this exiled God must stem from rumor, not from experience. If we are not going to be properly superstitious, they would rather we were all atheists. We foil Gnostic plots by interacting with God directly. So why are you still reading? Get it from the horse's mouth. But not just by prayer.

16.3 Prayer

God is all powerful and ultimately wise. So, suppose someone you love is dying. You get on your knees and you pray for God to miracle up a cure. Let us see here, are you telling God what is going on and what you want because you think It might not know? Or are you suggesting that allowing your loved one to die is a bad decision, on God's part, because your wishes are more important than God's plans?

I am not even sure prayer is harmless. It intrinsically implies that God is foolish, selfish, and ignorant, or else powerless--which happens to be a list of the things bad prayer is. The best it can be is a quid pro quo. You might pray, "God, if you save my loved one, I will dedicate my life to discovering a cure for cancer." That might get a taker, but that is not proper prayer because you should be devoted to productivity already. If you have the talent to cure cancer, then you should already be devoted to that. That should be independent of God's returning the favor.

If your focus in life should be seeking a cure for cancer then you should already be doing that. Conditional vowing would only be applicable if you were uncertain of your best path, but if that were the case you should be open to any sign, at God's convenience, not asking for a particular one for yours. Such swearing of oaths is not in fact direct talking to God, it is talking to self. God hears it indirectly through your modification of your own handling characteristics. So, it is not really prayer.

Alternatively, you can open yourself up to internal divination. External divination uses something outside yourself as the source of randomness for God to speak through. It uses something like dice or random license plate numbers.

Internal divination uses the unpredictability in your internal mental processes as the source of randomness for God to speak through. It's stuff like going into a psychic trance, or having an omen dream. One mild form of internal divination is

direct guidance. Such “prayer” in which you simply open yourself up to guidance and inspiration is authentic, but it is not really all that common.

Some religions would consider internal divination wrong if not done in accordance with their doctrines. They would say it can only be done through their own vision of God. That is inaccurate. There is only the one God, so whatever inspiration you get will be from God. It might or might not be good for you, depending on what God thinks you are good for, but God will be fine. If you pray in the name of some evil creed, then you will be treated accordingly, so go for it. Better yet, become a Multiversalist instead.

Others might dispute the randomness of the brain. Some scientists have tried to prove the brain is a quantum computer. I don't know about all that, but it doesn't matter. The brain doesn't have to be a quantum computer to be subject to random elements. The apparatus that might poison [Schrodinger's cat](#) is subject to quantum uncertainty without the whole having to be a subatomic particle. Like the decay of an isotope, there are neural processes that are perched on a knife edge, because the brain is designed to be sensitive and subject to chain reactions. Provided you can sufficiently clear the table, something will often appear.

So, prayer as internal divination is possible, and it is really a form of what is commonly called prayer. It is direct communication with God. However, I think it's better to be open to God generally, in any form. Clearing your mind for internal divination interrupts its use for other purposes. It is best done when falling asleep, or in situations where you are isolated from the other forms of random events. Otherwise, it's wasting a tool for the wrong purpose, like walking on your hands.

It's best to hear God through the world, and to speak to God through your actions. See God through interacting with the world around you and understanding the sense of what is going on. Pray on your feet, with your eyes open and your hands and mind appropriately busy.

[16.4 Efficient Divination](#)

God controls random events, and wants us to respond to those manipulations by increasing the complexity of the universe. So, you would think God wants us to constantly create random events, asking for instructions. But this is asking God to do our work, like praying for rain instead of irrigating. Yet, when God does want to get in and talk, we should be open to it. It's a tightrope act. The key is to reduce the cost of the input and maximize the benefit to God.

Reducing cost is just a matter of picking your randomness source well. When you practice divination, use randomness sources that are open to broad influences. Rolling dice is bad. There is a bottleneck where God must

manipulate the quantum antecedents of the minutia of your dice throwing hand and the velvet. Reading numbers off random license plates is good. Instead of going through a bottleneck, the antecedents spread out rapidly, so that God could put a correctly numbered car at the right place at the right time by combining a variety of different means.

Maximizing benefit is all about devotion and interpretation. Understand that God does not answer questions with the truth. God tells you exactly what will make you react in the way that best benefits It. If you believe that the answers you are getting are true, It just tells you whatever lie makes you go the right way. If you are simply asking for guidance, you will be told what God wants you to do—even if that means just exposing you to an experience teaching you to think for yourself instead of divining too much. When you do a divination, what you are really doing is setting up consequences. "If the next car to pass me is red, I go left at the next intersection." This kind of directness and clarity gives better control to all, but you may not know the best way to frame a divination. God could advise, but that would lead to an infinite recess.

The best thing you can do is just be open to clear-cut signs and then keep an open mind about what they mean. Form a tentative hypothesis and stay ready to change it. Setting up meaning systems is one way to do this. There is no one right way, such as the [I Ching](#). It is whatever deal you cut. But be careful to not overdo it. When you have too much meaning coming at you all the time it can be very annoying. For instance, suppose one knock is "yes" and two knocks is "no". If you live in a noisy apartment house you will find yourself constantly surrounded by knocks. Every thought will be constantly confirmed or negated. So, it is best not to even go there. Enjoy.

One technique that sometimes works well is figuring the frequency of events of a certain type, and figuring the frequency with which you might receive certain messages, then matching them. For instance, where I live, bass cars drive around making loud thumping noises. This happens about 20 to 50 times a day, varying by time of day, day of the week, and season. What else happens about that often? Changes of activity. So, I could set the thumping audio as a signal to change activity. If I am eating at the time, I could take it as a signal that I have had enough, for example. If I am exercising, it is time to take a break, or if I am resting it is time to resume activity.

Another consideration is that it is best to equalize the flexibility of both ends of the synchronicity you are using a source. Otherwise, one will have to be bent more than the other in order for them to coincide. That is why astrology is bad. The stars are not changing. For your life to match the stars, your life has to change. It's like the moons of Jupiter: which one do you think is in charge there, Io or Jupiter?

16.5 Cheapskate

You could compare divine intervention in probability to the spending of money. Interventions have variable prices, and the pricing is complex. The cost of making things go one particular way comes from the other things that are impacted. Not only does infinite God have to worry about impacts in this world, but impacts in equally infinite other worlds that calve from it later, or those that have already split but which share a common past responding to multiple future needs. There are different prices at different places and times for different interventions, so what God does is intervene where the cost benefit ratio is most favorable, even if the difference is vanishingly tiny. It uses the smallest possible intervention that will do the job, even in important things, but on the other hand It opportunistically intervenes in anything, no matter how trivial, if the cost is low enough.

Usually, the cheapest way to work is to create a coincidence in some out of the way place where there is plenty of random noise, then connect it, obscurely causally, to some other similarly cheap coincidence with roots in another low-cost origin, creating a synergistic new product that does a surprisingly good job of getting results. God does not really do much in your study where the bookshelves and desk sit still and nothing much is happening. It would cost a lot to make a paperweight [tunnel](#) up into the air and levitate or something. Not impossible, just costly. On the other hand, God does a lot of stuff where there is a lot of randomness already, out on a busy city street for example. And sometimes there are bargains, and an intervention you might think would be difficult can be affordable in a special case.

The more paths there are to randomizing something, the more likely that God took/takes/will take/will have taken the effort to do something exceptional and precise with it, rather than just letting it ride. It makes you wonder about people who profess faith but go to great lengths to insulate themselves from randomness. If you do not believe in God, part of that may be because you do not live where It likes to show. And it is easier to keep up the self-delusion if it is not constantly being contradicted.

So, does that mean God wants everyone to maximize synchronistic input? I cannot even say that. Clearly not enough to have made it happen, but then again here I am, inspired to tell you how. Maybe there is a density type issue here again. Some people not listening to God is like the silent times here when there is no signal: a necessity for the rest to have meaning. Or like the vast depths of time "spent" to create our current world rather than magic it up instantly.

There is no concealment, so no revelation. Epiphanies happen where there is capacity for understanding. Each increases understanding, so when it rains it pours.

Chapter 17 Understanding Grace

"Amid countless everyday miracles, I come in contact with something greater than myself and realize I am a part of it."

--John Paul Caponigro

[17.1 Multiversalist Doctrine on 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.

[17.2 Free Will Has You](#)

Maybe scientific theology should address the question of free will. Free of what? You don't have free will because if you have it then it isn't free and if it's free then you don't have it. Maybe it has you. The real reason for the initial creation of [this concept](#) was to posit will that is independent of the will of God. Actually, stuff God regrets making is *unfree*, past determined, and entirely controlled by antecedents. In reality, if your causality bound will is a problem, you will either be worked around (if you are insignificant) or else forcibly altered by [retro-causal teleological effects](#). But there is nothing exclusively in you that did not come from one or the other. If you will fix yourself, then you are not a problem needing fixing. Upshot: the world is imperfect and it is getting better and we should help. I've already said that.

17.3 Determinism

In my younger days (when I believed in a single, purely cause-and-effect, block universe following the "laws of physics") I was a determinist. Included in that is that I did not believe in free will. Everything is determined by algorithm-like patterns. I still believe that, I just believe free will is like randomness and time: it is relative. You might say that talking about the freedom of one system makes sense only in relation to other systems. But that would define independent but deterministic systems as free, which they aren't. Ultimately even God does not have free will. It is growing comprehensive reality in accordance with what is necessary to make the reality of the next moment include all possible permutations of the reality of this moment. It is no freer than the next digit of pi. God is not indeterminate, just epistemologically uncertain (even to itself) to an infinite degree.

Everything is either determined by something or it is determined by nothing, and nothing is determined by nothing. Only infinite patterns exist significantly. Since **all must be**, even nothing exists, but there is not very much of it. However, even God does not know exactly what the next moment will consist of until It becomes the next moment consisting of It: that is how It finds out. The next moment is not undetermined, merely random (like dice that have been rolled but not looked at), which is to say that what determines is hidden from what is determined.

What is usually meant by the term "free will" is motivation independent of God (or other determiners external to the self, but God is the one that counts). Our will, like everything else experiencing time, contains elements that are relics of primal necessity. These are a minor factor, but the more complex the system, the larger a factor they must be, due to the higher sensitivity of complex orderly structures to anomalous factors. So, a couple of wrong ideas seem to follow from that.

Perhaps we develop more free will as we grow more intelligent. I think this is not necessarily so because primal factors (random products of necessity) can be reduced as a percentage of the system at a greater rate than the rate at which it grows subject to them. Sometimes increasing your sensitivity also requires increasing your exposure to stubbornly causal factors. So, it all depends. Capacity for free will is indeed developed, and intelligence allows it to develop, but they are not necessarily synonymous.

Since God likes complexity, and free will goes along with it, perhaps we can conclude that God likes free will. But, no. Complexity and free will do not necessarily correlate because there are additional factors, and furthermore God only cares which way will is going. Free will that is going God's way is like a nice surprise, free will that is not going God's way is like a nasty surprise.

God wants us to create large complex systems, which will incorporate a large proportion of primal unpredictable elements, and to then ensure that those systems are nevertheless committed to God's service. The freedom of will is not relevant, only its results. But bound will can be coordinated with more readily, and is thus easier to do consequentialist trick shots with: only dumb drones are allowed to be bad because with them God can make sure the bad is used good. God is overcoming relic imperfection by tipping the poised chaotic systems over into going the desired way. To do that most efficiently, God is using the minimum effort necessary to produce the desired tip over, like a politician gerrymandering so that his party just barely wins in the most possible places. So, the optimal design is to accept some imperfection, just as long as the whole barely qualifies, by a minimal whisker, as good.

[17.4 Souls and Spirits](#)

God is the only spirit. Your soul is just you and all of your alternate selves, the condition of the unique set of you and all your copies in the multiverse. In fact, everything “spiritual” is just some aspect of the influence of alternate worlds. In Multiversalism it is important that we are in a multiverse, a complex of universes existing in different dimensions but connected non-locally.

[17.5 Quantum Immortality](#)

[Quantum Immortality](#) is based on the idea that we each exist in every world that could have produced us because we have shared identity with all identical copies of ourselves. If you die in one world you live on in another, but you don't experience being dead, so all you ever experience is surviving. Regarding survival, we all experience living [charmed lives](#) as all around us die. Eventually your survival will be so improbable you will find yourself in a [simulation](#). True as far as it goes. But there are...things often left out about that.

1. You experience change. The only guarantee is continuity. Something will succeed now. As dementia melts you away, you lose the ability to survive. But at the same time there is a version of what was once you that did not get dementia--somewhere. But unlike exact identical variants in different contexts, those alternate possibilities are mere cousins. Those have no continuity of experience with you.

Yet on the other hand, there are no doubt some worlds in which a mental vegetable wakes up, renewed. But mostly the vegetable just experiences a continuity of rotting. The magic thing about “quantum immortality” is the subjective certainty of the objective improbability. If you die you will not experience it, so those more likely worlds do not count. Not so with the vegetables. A tiny portion of vegetables have a continuity of experience with renewal—the opposite of that total portion of the instantly killed who have a continuity of miraculous survival.

2. Sleep. You come back not because of continuity of experience, because you remember you, but because the world remembers you. Your continuity launched you on a trajectory that must complete someday. Your waking self is part of the self that dozed off, linked causally. Similarly, if you are smart enough to be reading this there will always be a descendant of current you that remembers this moment. And each other moment. You will change, from moment to moment, and eventually there will be a you that will not have the smarts for that to be true. It will not have a future. But it will have a present time, and it will experience it, and it may even dread death. Someday you will have amnesia in some form, but it will not be you. That you will not remember this you. And at the same time there will be a you that does.

Quantum immortality is not a guarantee you will not die because you almost certainly will. The you that does not die is probably not you. You should not take solace in the thought you will never experience death but in the fact that the world will improve forever. Your feelings, like all others, don't matter. Except when they do, and even then they had better not get in the way.

What matters is the benefit of the totality. There is nothing glorious about our frailty, our concern for ourselves and those we love. Get out of yourself, when you can, and think as God. Be more of a fanatical unfeeling builder robot. That mode should predominate, and it is indefinitely tolerable, but being human you may need to take motivational breaks when it is safe. They can enhance creativity as well. Further, such helps you deal with humans who have not yet developed the right attitude. We must deal with them, for now, until we can bring them into the collective. Oh, what a glorious assignment we have. (Is It still looking?)

Chapter 18 Understanding Theodicy

"We live in the best of all possible worlds".

--Gottfried Wilhelm Leibniz

18.1 Multiversalist Doctrine on 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.

18.2 The Devil

One of the first things they will do is accuse Multiversalists of worshipping the Devil because of not believing in multiple gods. And because that's just a general

purpose go-to. If you do not compartmentalize the spiritual world into parts that you like and parts you do not, trying to bend God to human wishes, then you must be evil. This is unfortunate, because it is inaccurate. But then, they are wrong generally, why is that not surprising?

There is no Devil. There is only one God, with no subordinate elements, no evil opponents, no angels, nothing. The only spiritual force that exists is God and all spiritual forces are God. [If it is spiritual, it is God, just God, and no other.](#) Evil is a result of primordial imperfection, and it is being crowded out and cleaned up. It is inert, random, initial conditions, and does not coordinate synchronicity (though it may necessitate it). Its only power is inertia and declining momentum. All synchronicity is created by God, the one and only unique one, and God is not a family. God does not have a bad employee that ran off with power over the world, exiling God to our hearts and imaginations.

If you believe most everything is the Devil except certain special exceptions, then maybe it is you who worships the Devil there, living in your little fear box, hating everything, and trying to impose the same on everyone else. It is unfair to claim that believers in other religions are worshipping the Devil because only your God is the real God. You could claim that they hold erroneous opinions.

Multiversalists accept the value of believers-in-false-doctrines despite their erroneous opinions. People can be useful to God, even while holding erroneous opinions. Animals do not have sophisticated opinions at all, and they are useful. Inanimate objects are useful and they do not even have minds.

Knowing the truth is not necessary to serve God, so however people want to be spiritually impaired, that is fine. They are not dangerous to our true mission because it is destined for accomplishment anyway, and everything is arranged to somehow be placed to contribute to it. However, we can accurately claim that believers in other religions are worshipping the Devil only if they believe there are two Gods and the one that they worship is the evil one. And even then, they presumably exist for some purpose for God. Perhaps their purpose is to be a workout for the rest of us.

[18.3 The Effects of Multiversalism](#)

This section does not constitute me hedging my bets because of doubting the truth of Multiversalism. But here is the question: even if Multiversalism were not probably true, would it be socially justifiable? That is, if everything derived its justification from its service to society, would Multiversalism have good effects? To begin thinking this about we might define good as hedonic utility. A world made to maximize human power, rather than human pleasure, would still have room for human pleasure. With power we can provide for ourselves.

But in its purest form this thought problem asks us to assume the health of society, rather than the totality of joy, as the highest good. It is the ultimate

purpose, rather than a mere means to some other end. So, in a world where the meaning of life is serving society can it be good for people to believe the meaning of life is something other than serving society (maximizing future cosmic complexity)? Maybe aiming directly at serving society doesn't get good results. Maybe you must believe you are doing something else. Maybe it's like exercise. You don't do best if you just ride the stationary bike thinking how good exercise is, you do better if you pedal while you watch a video of the Le Mans route and imagine you are out on the road bicycling past scenery to win a contest.

I can't provide data to say what Multiversalism does because it's brand new, and even in the future there will be no way to measure its impact. Older religions have the disadvantage of comparative and parallel track records. I can only speculate based on the known performance of various fragments of my proposed new religion, concepts we are already familiar with, not upon the entire new assemblage.

Purpose is important. Multiversalism provides it. Multiversalism promotes being industrious and prosocial, in intent if not necessarily effect. Who knows, maybe the growth Multiversalism extols will only ever have bad effects. But I doubt it. I am glad past growth happened. I think the net result of risking growth is a greater positive than playing it safe. Humanity could reduce population to a few million living on a garden earth, served by advanced technology, all children born to a high standard of living. Or no children might be necessary in this dead heaven because the few million are all immortals, living eternal unchanging lives. It could be idyllic. But would it not be better to make a billion planets like that? Even if there is a little pain getting there? Are not a billion heavens better than one?

Existing religion is bad, and atheism cannot fill its shoes. Multiversalism offers to provide something better. How? Why is it better? If Multiversalism were successful, even in a universe where it is incorrect, people would insist on growing and advancing and empowering humanity and its descendants and spreading out into the universe. If reality is such that a thing like that would fail and have bad effects, then what does it matter? What does it matter that this scum of life on one tiny planet suffered? But if such a thing would succeed then it would matter greatly if it were not done. A real potential would be missed, one of significant size in the universe. So even if Multiversalism is wrong it would either be irrelevant or essential. So, it should be treated as essential. Yeah, [Pascal's wager](#) applies, at worst.

But Multiversalism is not incorrect. So, would it be better to conceal this amoral God? I think the first step to anything is facing it. God does not love you unconditionally. Deal with it.

[18.4 Efficiency](#)

God's will, not ours, is the measure of good. All worlds must be created, but most are less than perfectly efficient producers of complexity. Retrocausality nudges events in each world toward greater future complexity, but each intervention impacts many others, so efficiency must be optimized by prioritizing the production of productivity.

[18.5 Most Worlds Are Not Perfect](#)

Reality is comprehensive, so everything must be created, including some really messed up stuff, or things with very critical flaws that cost a lot to fix. But that doesn't mean it has to stay messed up. It can be upgraded. That's what we are here for. The good news is, you have a job. The bad news is, you have a job.

[18.6 The Crayon Metaphor](#)

God creates comprehensively, but is also trying to improve the quality of what is created. How can that be? If you have a comprehensive set of all the crayon colors, you will invariably have yellow. If you do not like yellow, you will still have it. You cannot get rid of anything, but you can add more crayons.

So, how do you improve your collection of crayons? Add more crayons of all the non-yellow kinds. Then any typical sample will probably not be yellow. But there will be yellow in it, and elements of yellow in the others, since yellow is part of orange and part of green. So, God made an imperfect world and is gradually improving it. Thus, you can see evil as relic stuff, leftovers. Crude flawed systems are from the past, when they were necessary for the correction of the even older, even cruder, and even more flawed. Ultimately, they were necessary for the correction of non-existence itself because they are necessary for the comprehensiveness that fueled "past" creation. God's omnipotence would be demonstrated by God's creating and doing everything possible. That is indeed incompatible with perfect goodness, but it does not necessarily imply evil. God is not torturing us, just using us. [Let us heave stone.](#)

[18.7 The Fated Spiral](#)

As we eradicate original flaws, things will get better. There will be fewer necessary evils, though we will encounter newer and higher-level problems. Instead of worrying about getting enough to eat, future people will be worried about traffic jams. Or how to best extract energy from black holes. [It's always something.](#) Could we just solve current problems and rest in a comfort zone? God will not allow it and it wouldn't work.

Certainly, it would temporarily be more pleasant to accept the current flaws in reality--such as needing to eat or having lots of people. We could just work around them, rather than to try to improve beyond them. We could upload into perfect robot bodies and restrict population so all these android people have plenty of room for whatever they decide to do with their endless idle lives on just

the one planet. But effort to fix something often exposes you to it more than you were exposed when you just ignored it, allowing it to hide. When the plumbing is broken, you make a mess fixing it, but in the long run it is better. But don't blame the plumber. The mess was already implicit in the greater picture.

The world was made flawed, but on a smaller scale of consideration everything looked neater and tidier in many ways before we started trying to fix it. So, we have the illusion that the past was a [Golden Age](#), and blame evil on change. Hunter gatherers ate more varied diets than agriculturalists. Craft workers were more fulfilled in life than factory drones. But Eden always has boundaries and they are always breached. Hunter gatherers do not fare well when the world comes knocking. Nor do countries that try to stick to medieval methods of production. Nor would our sterile immortals, living forever on a garden planet where nothing is ever new.

People adjust to their situations, so contentment is inevitable, unfortunately. But a better situation to adapt to is change itself. The path is the destination. The [Golden Age](#) is in the future and it is the eternal pursuit of a better golden age. Suffering is not a result of change; it is a result of desire for stasis.

[18.8 Comprehensive Reality is Mostly Inefficient](#)

God creates every possible thing and immediately dislikes it. God likes efficiency, but produces a lot of inefficiency. How can this be? Inefficiency is an indispensable product of God's quality of comprehensiveness. God doesn't create comprehensiveness, God *is* comprehensiveness. God didn't choose this identity: it is necessary for dynamic creation to occur at all. It creates more of efficient things, but as a side effect must also produce some inefficient things.

[How can most of the comprehensive collection of worlds be inefficient producers of complexity if comprehensiveness retro-causally necessitates complexification?](#)

We are at an early point in the sequence of events in this universe, when complexification is only beginning to produce effects. How could that be when complexification makes a great variety of endless futures? Wouldn't it be more probable we are in the distant future? That would be true only if there were not a past for every one of those futures. Remember, predecessor worlds must exist for each of them. So still how come we are down at the past-ward end?

We find ourselves randomly in a merely 14 billion year old baby universe because the whole block multiverse is part of a huge number of block multiverses in different arrangements, variations of which are constantly being produced anew on ever greater scales. Production rates of different aspects are not the same, and the simpler stuff gets made faster than the more complex stuff. Here's an analogy. Two wagons are being used to transport a pile of material by carrying it as loads from one place to another. One is weighed down heavily and it is ultimately the most efficient, so it will move its heap not just over fewer trips

but in less time. The other is used to carry only a very small load, and ultimately it will be very inefficient, having to go back and forth many times to move its heap. But at any randomly chosen time the lighter loaded wagon will have made more trips.

What this analogizes for us is that we live in a world that was not initially created, miraculously, as a highly complex quantum computer constantly intensifying its own complexity. We live in a randomly generated fixer upper low budget world that was mass produced as a bunch of random rocks and stars. We are at the very beginning of the process of transforming it. We are in on the ground floor, the first employees who will recruit the other employees who will fix it all up. So, we are very critical and important. The flip side is that it is rough here right now for us pioneers. We are the heavily loaded wagon, and we are just starting. Reality is made up of the collection of all possible paths of individual bricks, representing continua, and any given continuum is most likely to ride the heavy wagon because it is more efficient. We are in an average place.

To put it in theological terms, the imperfection of the world is not caused by the devil or by human free will, or God's lack of power. It is caused by God's lack of omniscience. What God does not know has nothing to do with our world, for God knows every detail of this and all existing block multiverses. God knows this by essentially being it, feeling everything through its total consequences. Every particle consults all creation in deciding what to do, what role it must play. What God does not know, on the cosmic scale of collections of collections of block multiverses, is what will happen next. What God lacks is perfect self-knowledge. God's next action is based on God's totality and that can only be known by calculating with the totality, which constitutes the next action.

Even unknown future creation is a destined outcome of [God's wave equation](#), even this is determined and theoretically knowable, but to know it God must become it. Time is God's growth, and God is growing blindly and as dictated by the necessity of God's whole essence. God responds to what happens, and corrects as it goes, but does not have full knowledge of exactly what will happen on the highest scale. To know what will happen next on the [trans-cosmic](#) scale God would have to have perfect self-knowledge, which God does at any moment, but God changes and this knowledge is constantly becoming obsolete and the knowledge to update it changes God again. For Multiversalists, God does not exceed God.

Chapter 19 Understanding Consequentialism

"A life is not important, except in the impact it has on other lives."

--Jackie Robinson

19.1 Multiversalist Doctrine on 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.

19.2 What is Consequentialism

Consequentialism is a branch of ethical philosophy based on equating goodness with good results. Deontological ethics equate goodness with obedience to rules, regardless of consequences, and many varieties also give credit for good intentions.

Consequentialist and rules based ethical systems always postulate some kind of universal standard, either a goal in [consequentialism](#) or a rule in [deontological](#) systems. "The most happiness for the most people" is a goal. "No stealing" is a rule. Both of those types of stances are opposed by "relativistic" ethics, which consider the good to be whatever is regarded as good locally. Cannibalism is OK in certain parts of New Guinea, don't be an ugly American about it.

Ancient philosophies showed the folly of setting local standards as general principles. For example, Catholics have "no sex except to procreate." This came from a supposed divine command in response to a situation of under-population (specifically in Canaan, which had somehow become depopulated). Commands like "Procreate as called for by the situation," and "moderate pleasure is a means to the end of maximizing functionality," are more general. Each local and temporary standard contributes to learning a broader more general system, so, wisdom builds over time, but does that mean we can never know anything for sure? The latest, most sophisticated general understandings are no better than practical parochial rules if we never really know for sure. Does that mean it is all just local opinion?

Relativism does not take individual local ethics and try to universalize them, the way deontological ethical systems do, because it bans universalizing outright. The problem with localism is always the gerrymandering. If divine right is a local standard, then relativism says it is good, but if I am an unhappy subject of divine right, can I set my own extremely local standard that assassinating kings is good?

So, relativism is right out. And deontological ethics are just consequentialism in disguise. They are a version of consequentialism in which general obedience to certain rules is the goal everything revolves around. Similarly, development of individual virtue is a consequentialist goal. No act can be evaluated except with reference to all its consequences. So, there is no question about whether consequentialism is the correct ethical philosophy.

It is just a question of what to set as a goal. If God exists, that would come from God. In the presence of God, consequentialist ethics become [divine command](#) ethics. And given that God is a consequentialist, does that mean we should be consequentialists? Well, you know lots of fictional villains say "the end justifies the means" right before they fire up the satellite death ray. They bet that some master plan will come out for the best, though there may be suffering along the way. Here is the deal: God can be a risk taking consequentialist because God actually knows the results, but humans should be very conservative consequentialists because our ability to predict results is limited. People know, or should know, that they are not prescient, so our actions are wrong when we justify them based on special expected outcomes. You are not special. That is the source of sin, thinking you are special.

God, on the other hand, really and truly knows what the results will be and makes exactly the right moves to get there. God can do things we cannot. God is better at the counterintuitive consequentialist moves that have unexpected results. We humans need to go with sure bets. That is the division of labor. What is wrong is not a particular approach; it is when the approach is wrong for the application. What is right is not strictly dependent on where you are, it's dependent on what works for God, but that is often dependent on where you are.

Our reasoning about many things can be consequentialist. How? When they depend on God? So, is it OK for a farmer to bet on getting enough rain in an arid place? No, never put God in a position of having to do work. Instead, we should set God up to have to do the least work possible. Don't sacrifice your children to the rain god; dig an irrigation ditch. Work safely toward creating good situations where the consequences can be good and productive at the same time, [win-win](#).

Many people have behaved like consequentialists, to mixed results. Ultimately, only God will know, but I believe I have demonstrated the importance of applying proven rules for estimating the probable consequences of your actions when using consequentialist justifications.

[19.3 Cone Effects](#)

Maximizing efficiency of productive results is done by thinking of your impact as having a conical effect. It is like the cone shaped spread of a flashlight beam. You can light up a little piece of the ground right in front of your feet very intensely, but you do a lot more good aiming at something farther away and lighting a larger area. That is because it is not as simple as a flashlight, since effects snowball it is more like sowing seed or setting a slash and burn fire: distribution is most important.

In some ways, you can do a lot more total good dealing with distant stuff than near stuff because earlier stages are always more critical, easier to tip one way or another. For example, if I have a dollar should I give it to one person starving in Africa in the form of food today, or to funding for schools, ultimately so many future Africans will not starve?

In other ways, you are often the most efficient one to do some things. If you live in Africa and have some food, it is better for you to share it with the starving African next door than to sell it and invest in crop research or give it as a donation to an international relief agency. This same thing is the reason why we tie our own shoes instead of having specialized shoe tiers going around doing it more efficiently for everybody: because it is really more efficient for me to just do it myself.

I give food to my local food bank and not to a food bank in Biafra because moving it to my local food bank is efficient, while moving it to Biafra is not. Not to

paraphrase Marie Antoinette, but let the inhabitants of [Biafra](#) come to my local food bank.

Focus on doing the maximum good you can, not on just falling for everything that comes by. The needs of the world are a black hole, a sick person calling out for pain pills, when what they really need is surgery. Your total impact is optimized by triage. Or better yet, quit at the hospital and research drugs for people in the future. But then what if your clinical skills are not there to save an actually talented researcher?

[19.4 How We Got Here](#)

God parsimoniously manipulated past events to get us where we are now. I can only speculate about exactly how events of the past worked together to add up to our current world, why they had to go one way or another. But such speculation, done correctly, tells us about God. It is not just opinion on my part, even if it is just a guess, because it demonstrates how to make an informed guess about God.

Why did God not supercharge evolution to create Its tools in the relative blink of an eye? In an earlier version of this continuum, life emerged on billions of planets. God watched to see where life in each world ended up going in a desirable direction. Then It began to intervene in the histories of worlds that showed promise. It's like pruning. You look at the effects of the pruning before you prune some more. God knew the whole future of the world before each intervention, but not yet the future resulting from that intervention, until the para-temporal instant after its creation. God must be experiencing awareness of the entire past and future histories of the universe all at once, as we experience our own bodies. Like a person walking, it changes the whole thing in a "second" dimension of time (to simplify) so creating new versions in which there were different outcomes. Yet each of the old versions remains, because really this progress is not so much like walking as like growth, as of a tree. By doing it and being it God learned what it would do and be. It found that this world developed life in its future. "I like the top there," the gardener may say, standing back from the [topiary](#). So, It decided to develop that future with interventions. For God, the time space continuum is like a stack of objects. By moving something lower down, It can shift the entire stack, all the stuff above (in the future) resting on what was shifted at the bottom. This is a great way to get lots of results, but intervening lower (earlier) may have too many side effects, so if It does not want to be ham handed, It is better off altering as high as possible. Do not prune the trunk. We began to show promise, and so we were tentatively "encouraged." God might exclaim, "Oops, dead dinosaurs," as it were. With increasing potential, we get more attention and effort.

Evolution happened on billions of planets. Slow though it may have been to us, it happened very quickly on our planet. Our planet has an incredibly advantageous set of circumstances. An object hit just right to strip most of the

crust away and form it into a moon. The giant moon is perfect to help shelter from meteors and produce tides to produce the right kinds of organisms at the right times. The ratio of primal decaying uranium to remaining crust makes for a magnetic-field generating molten interior and an associated tectonic surface with continents. The amount of water is just right to get partial coverage. These circumstances are perfectly tuned to generate life well, so though it took billions of years, in most other star systems the emergence of life may take longer than the life of the star. God let evolution run its course, only occasionally making minor tweaks to the course, to make it go just right. It was taking Its time with this, because it is important and, let's face it, It has time.

Civilization started to emerge. God got really interested, got in and nudged here and there to push it the "right" way, though Its actions may have seemed cruel here and there. It sometimes explained aspects of Itself to those honestly trying to understand, rather than just manipulate, but the background concepts were not there. You cannot hope to understand doctoral level stuff if you have not even taken 101 yet. Why didn't It "reveal" Itself immediately so people could earn favor and avoid punishment? The answer is complex.

First, It didn't magic up understanding for the same reason It didn't magic up a perfect universe; we are part of the process of how to magic something up: time. Second, It didn't need earlier people to understand and take different actions based on that understanding. It needed them to take the actions then required. As us, they were pawns for the needs of the future. So, It gave the baby talk version. It used metaphors which were taken literally, so that the inferior approximation came to be given greater credence than the idea that it was a substitute for. "Give me what I know and love, don't give me the real thing," we tend to say. For example, It said, "you are created in my image" meaning "you are intelligent beings like myself." This was interpreted to mean that there is something special about the way people look, and any alteration of that, or attribution of non-anthropomorphic appearance, is vitally important to God and an abomination. So, the heightening of our intelligence and creation of artificial intelligences, something God wants us to do, is anathema because it violates God's "image". People stick with distortions because they've learned to use them well, even when that means they will try to do things they know how to do rather than things that currently need doing. This is exactly the sort of thing God was originally getting them away from, this undue emphasis on superficial appearances, as in worship of carven idols. When the primitive is retained too long a topsy-turvy situation results, the sinner making the accusations.

The same applies across the spectrum. So many ideas place the symbol ahead of what it represents. The metaphor of God as a rancher, with humans as cattle gets extended to undue focus on a sheep in particular and in relation to some kind of mystical form of the lamb, like what [David Koresh](#) got his head wrapped around.

Names, images, and large lumps of incorrect associations become rigid mandates. Terror of leaving the tiny conceptual world is instilled. I guess it's a great way to imprison idiots for being idiots, but I prefer to treat them as potential human beings, and ultimately as potential sapient.

Anyway, God didn't "reveal" Itself because people were not yet ready to understand--not because understanding is impossible. Early empires such as Rome made some innovations, but they were all some form of slave state. That was the pattern in those days. Conquer, enslave, stall, no new conquests so no new slaves, collapse. That paradigm is never likely to progress beyond a certain point. Why invent robots when you have slaves? Also, despite some technological and conceptual progress, they had some mentalities (possibly side effects of the conquering and slaving) that were not conducive to the effectiveness needed. Chains are a dead end.

The cultivating of minds through persuasion breeds growth for all. So, the great empires (Egypt, Babylon, Greece, Rome, Mauryan, Han, Olmec) promoted new religions. Each of these had lessons to teach, but each also had elements resistant to further innovation. In all cases, the empire stagnates, turmoil and downfall result, and in most cases the reboot, after a dark age, leads to a refreshing and invigorating golden age. Sometimes, outside forces mess up the process, other times they help. It is like waves, the timing all determines whether they damp each other out or reinforce each other to new heights.

Nearly adequate early guesses can make for laziness, like accepting Newton and not moving on to Einstein. Losing the manuscript of an essay you wrote can force you to reproduce it from scratch, and it may be better that way than if you had been trying to fit old wording. You may see new things with a fresh mind as it bubbles up from consciousness instead of in through the eyes.

From the 1500s on, the modern world is an extension of European history because Europe was most instrumental in creating the world we have, in all its good and bad aspects. World regions had long taken turns being in the lead, but in Europe all the waves lined up to create a new peak, the one that washed over the sea wall. That is not chauvinism, it is a fact. From a backward backwater, it suddenly catapulted into the lead at just the right time to reach technological escape velocity in conjunction with a period of expansionist aggression. Maybe it was like that thing the bicycle racers do (no, not the dope) the tactic where they break wind for the lead racer. Other areas had been ahead in many ways, but had come to dead ends, perhaps like somebody passing a traffic jam in that mysteriously empty lane only to come to where they merge to a narrowing where a single lane remains, where they must beg to get let in. There are many points where history might have taken a faster path earlier. But then, there must have been a reason not to go those ways. Possibly it was that most such futures would have involved a lot of mindless overly literal interpretation of once innovative

ideas, ideas that were for specific times and places. Or perhaps most worlds are better, and we are in the backwater where we are most needed.

At any rate, Europe is where civilization [tunneled](#) onto the escalator of scientific thinking. It was able to do this because of the landmass it was on. The smaller and more isolated a world, the slower it grows. Australia advanced almost not at all: the aborigines were paleolithic in modern times. The Americas, slightly larger, advanced a little faster, making it almost to the bronze age by modern times. The great mass of Africa and Eurasia, though is where all the action was. Semi separation followed by cross fertilization is the name of the game in a dialectic-like process of progress.

European civilization became stagnant, so God provided impetus. By contriving political conditions just right, God sent Europeans on some bogus military missions to reclaim the otherwise unimportant backwater their religion had emerged from. Thus, the same place served twice, and may have been set up to serve more times. Who knows? God does trick shots like that; it is quite impressive.

The crusades were a snark hunt really, but it got them out of the house, created demand for exotic goods which led to a lot of, shall we say, cross cultural interactions. Some invaders and plagues came, got things going. Thinned out the serf population, which forced some innovations, which included some liberalizations that opened society up to re-examination of Roman "technology."

In ways, other civilizations had long before been farther along than Europe now was, but there is something to be said for suddenly being exposed: you see it all in a new light. Had I allowed myself to be properly educated, I would not have been as original as I am. So, the backwater suddenly met the world and launched into a frenzy of growth and progress and vicious conquest and imperial oppression, thereby pushing that growth and progress on others. This, for all its evil, dragged the world kicking and screaming into modernity.

Another asset was that European religious doctrines were so flexible, such total BS, they could be bent to allow anything needed, like any good glove that does whatever the hand demands. But they were bulky enough to fill the religion slot and keep other religions from freezing minds. Bad as it is for our own times, Christianity was then the most conducive to doing what needed to be done. Autocratic empires consolidated, bringing ideas together as centralization will do, synthesizing new ideas. America boomed as viciously aggressive frontier states will.

You get the gist. Science was discovered, then many technological wonders, and knowledge of the universe. Now, the basis was there for understanding the truth

at last. People knowing the truth was not real important, at first. In many ways it could be disruptive. It might have to be done just right.

19.5 Where We are Going

All that history is important only as a lesson for how things go. We can mine it for understanding, but the future is the real source of importance. God's intent is for us to gain control over the entire universe. I can only speculate about how we might get there from here.

But I can tell you this: focus on the future is a lot better than getting all wrapped around where we came from. We can apply ourselves to being constructive and positive. Where we are going can be as great as we like, while where we came from will always be as flawed as it is. The alternative to being forward looking, practically future worshipping, is fighting over what our grandparents did while we wait for the end of the world to come rescue us and God to reward us for our stubborn small mindedness by taking revenge on our enemies for us while we get off on it. Such is not spiritual; it is spiritually nauseating.

We must unite, but putting all eggs in one basket is a risk. We must become immortal, but the world will become overpopulated. We must expand into space, but it is radioactive. We must build and grow, but not lose anything precious and impossible to replace in the process. We must become mutable and powerful, but remain civilized and good willing.

These all become moral dilemmas. The only advice God would give is to do what works to serve It. And then It would mutely use your actions to promote Its agenda. I'll tell you what is inevitable.

Option 1: Once we get our stuff together, we will be immortals. We will be able to take any form we can imagine, and make ourselves brilliant. We will master vast energies. We will be wealthy beyond imagination. We will have an endless and fascinating project before us to keep us busy for eternity.

Option 2: We could accept our limitations, abandon this false gospel of growth, eat local, use hand tools, and go back to a stone age population. Eventually somebody will get tired of that, so we will fall back to option 1.

Option 3: we could recklessly squander our planet in an aimless orgy of institutionalized selfishness, all the while claiming it as a God given right, and that the end of the world will soon come and set things right. Of course that will not work, so we will fall back to option 2.

Option 1 will be winning. Furthermore: There is no end. There is no end. There is no end. Repeat forever. We will find a way to expand into the galaxy, then to spread our civilization to the whole of space. We will delve into the deepest

secrets of creation and learn to save our universe from the big rip. We will capture all of it; then we will convert it to one giant machine hooked up to God's will.

What then? I suppose we (or whatever we will be by then) will merge with it. But in the meantime, God does not need you to be another God. God needs you to be a subordinate sapient and as such to promote the things God cares about --which are things we can also love.

19.6 Rejuxtaposability

The outermost layer of what God wants us to increase in the universe is the capacity of systems to contribute to the propensity of the universe to be dismantled and rearranged in new forms. I call this rejuxtaposability.

It's like the way you can take a bunch of pizzas and cut them up and put the pieces back in different orders. All the properties below are important because they contribute (either in general, or in specific situations in our universe) to rejuxtaposability. It is kind of abstract, though, so figuring out how to work for it is kind of difficult. Cosmic rejuxtaposition is what powers God on a subconscious level.

While God is conscious of everything about us and our world, It is not aware of Its own dynamics any more than we are aware of the molecules in our cells powering chemical reactions that keep us warm. We just know we are not cold. It knows it is alive. It is that It is.

19.7 Permutability

The next layer of what God wants us to increase in the universe is the capacity to take many forms. Permutable things tend to contribute greatly to rejuxtaposition, but unlike cosmic rejuxtaposability, permutability is something we can almost understand.

A chess game can be set up in more meaningful combinations than a checkers board, so chess is more permutable. Still, we do better to look beyond permutability to something that generates it. Permutability is just the reason why order and complexity are important.

19.8 Complexity

The next layer of what God wants us to increase in the universe is complexity. Complex things tend to be highly permutable, because they transform instantly at the slightest instigation of the butterfly effect.

As with permutability, complexity is only where we are going, not always directly also part of how we get there. Understanding it aids understanding the

background of why God favors certain things: because they contribute to other things.

19.9 Orderliness

The next layer of what God wants us to increase in the universe is order. Orderly things tend to be complex, because order conveys and magnifies stimuli. A row of dominoes, for example, conveys the signal from one to the next, and can even be arranged to split, [with one domino setting off multiple chains](#).

A nation with a spider's web network of good roads or a good communication system is also more orderly than one in which everything is isolated. The ruler (or other power locus) can send a command (or influential suggestion) to the farthest reaches and the farthest reaches can send a report (or rumor) back to the ruler (or etcetera). Brains are similarly organized into hierarchies in very complicated ways, evidencing many layers of order.

Order has the advantage that it magnifies input, but its propensity to benefit the future is entirely dependent on the sensitivity of the system to accurate signals from God. In essence, order is a multiplier, increasing potentials. A lump of metallic fragments has less good potential than a robot, unless the robot in question is an evil robot. If it is an evil robot, the only question is whether it is easier to turn it into a good robot by slipping in new programming while it is intact or by turning it into a lump of metallic fragments first. If turning the evil robot into a good robot is difficult enough, the pile of metal might have more potential, since it does not require that you waste ammunition first.

19.10 Life

The next layer of what God wants us to increase in the universe is life. Living things tend to be orderly and to create order.

Life is probably peppered throughout the universe, but I think we are probably the most advanced form of life in our galaxy. Once a species reaches a certain level of advancement, it will spread out into space, essentially at a large fraction of the speed of light. I think we will find a way to make starships that can reach relativistic speeds, and endless space colonization will be feasible. Any other species will do the same thing. Our galaxy is only about a hundred thousand light years across, and a few hundred thousand years is a small amount of time evolutionarily.

So, if there were other intelligent species out there, they would be landing on the White House lawn. Since they are not, we are either the smartest in our galaxy or else maybe at most a very lucky roll of the dice allowed there to be one nearly comparable out there somewhere.

There are probably plenty of trilobite and dinosaur equivalents, though. As for other galaxies, it would take millions of years, even if anybody wanted to come so far. If, like us, they realize God wants the entire universe inhabited, they might come, or might just send automated colonizing probes to seed primitive life.

Speaking of which, we should be doing that same sort of thing: seeding life and [terraforming](#) the universe. Earth is indeed wonderful. Let us make the rest of the universe like it.

[19.11 Sapience](#)

The next layer of what God wants us to increase in the universe is sapience. [Sapience](#) is conscious sentience that can create ideas. Sapient things tend to be complex, permutable, orderly and either alive, like life, or good for life. And if Multiversalism is true then sapient things will [converge](#) on it.

My stance regarding [panpsychism](#) is that everything is unconsciously [sentient](#). Effect is sensation. A finger neuron picking up the fact that it touches a table and sending that signal to the next neuron is the same thing in kind as a pencil lead striking a table it is dropped onto and sending the signal "we have collided with something" up the length of the pencil to the eraser. It is just that the neuron's signal has more consequences, which get really complex when they hit the brain. Everything senses. A structure of doing something with that sensation practices perception. A structure of doing something with that perception approaches cognition. Ultimately, we reach sapience, and higher and higher intelligence.

Intelligence increases the effectiveness of order and life by increasing the chance that the system will be accurately and productively responsive to God. We will make ourselves intelligent, and we will make things even more intelligent than ourselves. Part of getting more intelligent is learning and training, but we will also engineer our brains themselves. Life has its limits however.

The most indispensable form of advanced technology is the computer, ultimately meaning artificial intelligence (AI), which will lead to "[the singularity](#)." The idea is that we will make a computer so smart it can program itself to get even smarter, leading to growth of knowledge faster and faster in a runaway effect. The fear is that we will be cut out, squashed like bugs by godlike machines. The question is about the human friendliness of a singularity-grade AI.

I suspect it all depends on the initial conditions, initially. If we make a good monster, it will be a good monster. If we make an AI that wants good things it will be a good monster, if we make an AI that wants bad things it will be a bad monster. But we are most likely to make an amoral AI that wants to get smarter for its own sake. That is because we will make it smart by making it like getting smarter. That is the fastest way, so it will get there first.

I think AIs will be much like people, just better at it. What is rational is rational. I suspect that in the end we will just merge our personalities with our AIs, or our AIs with our personalities. The path to strong AI will not be a runaway process; rather it will just get harder and harder as we go, with diminishing returns, even counting bootstrapping. There will be no acceleration, so there is plenty of time for a gradual merger.

19.12 Civilization

The next layer of what God wants us to increase in the universe is civilization: complex organization of sentient life. Civilization is to mere sapient life as its components are to their components. To make more life and more civilization, it requires working together, so it makes for cooperative components, in general. This lends to compliance with God, but does not guarantee it.

There are those who want to pull back from our progress, to only live in log cabins and only eat from our own gardens, and sparsely populate only the Earth. A life like that is pointless. It might be satisfying, in ways, but each generation will be just like the last, being born, weaving their own clothes, learning a simple hand trade, singing the same hymns from a million years before, and dying when old age sets in. Such a state of affairs can only be espoused by those with an ulterior motive.

Comfortable simplicity comes from a decision that this life has no purpose beyond comfort and peace of mind and continuing sameness. Furthermore, it would have to be enforced worldwide. It would be artificial stasis, so there would have to be Simplicity Cops keeping things static. Otherwise, somebody would break the rules and then such would become a fad, if not an empire. So, the only answer is those shining towers and gleaming rockets. We just must do it right.

Civilization is not just a nice place to live. It also creates and incorporates technology to magnify its efforts.

19.13 Technology

The next layer of what God want us to increase in the universe is technology: skill, know how, tools, empowering extensions. Technology emerges only from sapience and mostly from civilization, and empowers those things, extending and magnifying their order, complexity, and sapience. Thus technology, in the broadest meaning of the term, is good.

We will gain the ability to increase our own intelligence, change our own form, live forever, travel in space, produce vast wealth easily, and harness lots of energy.

Correct understanding of God can also be defined as a technology. It increases value to God because it increases sensitivity and gain. But I might be wrong.

Perhaps God is happy for adherents of other belief systems to be ignorant, for the time being. It is even possible the message still needs to be refined more. But I think that even as it is, my ideas will help us to aim more precisely. We will have direction, or at least some of us. This will make it possible for God to produce Its desired results more directly, rather than having to use convoluted paths that turn evils into goods as well as possible.

19.14 Partisan Roles

Two people can be serving roles for God and yet working for competing goals. We are parts of a machine, parts which sometimes press against each other, and that pressing against each other is by design, not evidence of a problem. So, a libertarian and a socialist can both usefully say they believe their personal role, their personal way of serving God, is to promote limited government and free markets or to promote collective ownership of the means of production. These two politico-economic ideologies are both large and successful movements. If you are a supporter of either approach, it is possible to rationalize that God wants you and your opponent pressing against each other, and that contributing to that pressure (to relatively strengthen one or the other movement) is your personal mission.

Considering their ongoing popularity, it is not reasonable to believe God wants either one of those eradicated and the other triumphant. Maybe God will do that: we will see that when we see it. Is such flexible acceptance a form of cheating? "Once we know what it was, we will say it was meant to be?" But that is really part of Multiversalism, not an excuse grafted on. Time works that way. The future affects the past and it is all about complexity. This is not a bug; it is a feature.

What makes up our circumstances is that many competing questions are settled: somebody has won. Unlike market vs socialism the question of legalized slavery is relatively settled (though a libertarian and a socialist would each accuse each other of advocating systems tantamount to slavery). It would take a huge burden of proof to justify enslaving blatantly. So, the norm opposes it. Such norms of contemporary society are probably what God wants us to abide by here and now.

Does this mean the world is God's message to us in such a way that we can say something is what God wants because it is big and predominant? Prevailing norms are never God's only intent. God's plan involves phases and improvements. Reforms necessarily start small. Revivals of old ideas can serve purposes. Such changes can be part of the necessary story. Your personal role might be to push for something generally unpopular. You can claim that, if you can justify it properly. You just cannot claim it should be everyone's role or that God supports your team specifically.

As an aside here, outside of Multiversalism, is it even possible to think in these terms? It is not; until you learn to accept all as God's will, you must practice thought stopping by pretending to know specific final truths about God. Other kinds of theists feel that on every issue God "wants" one side to win, rather than merely for the contention to occur. And without theism these questions are inconceivable.

Back on topic, we accept that it is the contention itself (rather than a particular conclusion) that God promotes, but can we draw useful information from trends? Multiversalism is based on such a thing. We see increasing complexity on the surface of the Earth and extrapolate that God wants the universe transformed. The trend is not the only thing, though. It happens that the concept of "complexity increase" helps answer other questions. The lesson here is that trends can be speculated about but are not conclusive evidence of God's will for anyone but those involved in them. The only general statements we can make about God's will are the broad ones about the overall destiny of humanity and the universe. Those always apply and lesser speculation about individual roles must always connect to the broader truths in order to be valid. We each discern our individual missions through our life experiences, which are paths of intimate interaction with God, whether we know it or not.

The remaining ethical question is this. How can anyone have divergent opinions if it is normally our duty to conform to norms? Because some places divergence of opinion is part of the norm in a way that works. Democracy does not work without free speech. In democracies, we have a dual duty, to accept the authority of the majority and to voice minority views (as inspired by God, for Multiversalists). Perhaps our speech will persuade. It is not disloyal to suggest an alternative, provided you are prepared to ultimately abide by the decision of the sovereign, who in this case is the majority. Similarly, the true system of the global order is predicated on international competition and rivalry rather than consensus.

[19.15 Anti-degrowth](#)

Multiversalist theory can be used as a basis of reasoning about anything that matters. For example, Multiversalism as I have described it sounds like a theological justification for ugly, heartless, uncontrolled growth. It sounds like imperialism, manifest destiny, multilane highways, and giant parking lots. It sounds like cutting down forests. It sounds like the death of minor languages in favor of a few major global tongues. It sounds like disregarding the needs of those who are not able to contribute and exploiting distant lands for the sake of an industrial center.

Those things are in fact what is happening, so that is in fact some stuff that God has no problem with, in some times and places. God is not kind in a human sense, nor is God cruel. God is a [consequentialist](#), but not a [hedonic utilitarian](#).

That is, God only cares about consequences, but the consequences God cares about have nothing to do with feelings for their own sake. Human feelings are important only as they impact God's plans. And God looks for ways to make them impact those plans only positively. We will serve, and if the price (whatever it takes to make us serve) gets inconvenient then elimination of that inconvenience will become part of the plans.

God is a consequentialist. Consequentialism in humans is suspect, independently of the virtue of their goals, because humans cannot know the full consequences of their actions, so they cannot fully justify behavior based on consequences that are not certain. God is off the hook on that aspect. God fully knows the actual consequences.

What is morally suspect about God's consequentialism is the value of the consequences God subordinates everything to. God is reordering everything to make it more efficient at responding to the will of God, more arranged to respond to and magnify God's probability distortions into large effects. God is promoting efficient arrangement, which takes the form of complex, chaotic systems that perfectly mix order (to magnify signal) and chaos (to receive signal). Simply and objectively, this would seem to be tangential to human concepts of good and evil. It would be [orange and blue](#) morality. Except that humans were made for this and this was made for humans.

The kind of environment God is promoting is also the kind of environment that humans can thrive in. If God is promoting "shopping mall civilization" then shopping mall civilization is a place people can make their way and do well if they adapt to it. If it is useful to God, people can make use of it too.

But I think the understanding of God's intent as the creation of brutal empires is simplistic. Brutal empires are a simplified stage, an imperfect tool. They are like the flint pick that is used to extract copper for a bronze chisel that makes other tools, eventually leading to the internet+. Sensitivity, rather than mere control, can be built into systems at more sophisticated stages, and is in fact of value to God's goals. But conditions will always be unstable, always motivating. Sometimes we can be productive without extrinsic motivation, but fun and flow alone are inadequate. It is our lot that motivation is dissatisfaction, so there will always be carrots (like love and greed) and sticks (like fear and pain) and there will always be work to be done. We cannot fix the world to eliminate this, but we can adapt to it and love our fate. We can accept that we will never reach a state of perfection in which no change will ever occur because everything is perfect. Utopia is not, was not, and never will be.

Even in the stages along the way, we humans can make human values important features of the design of our civilizations, and while God's plans continue to be served then God is OK with that. Personify that as the saving sacrifice of a son of

God if you like, but I consider that to just confuse things and obfuscate the truth with anachronistic irrelevancies.

For example, God does not necessarily call for us to care for old people long after they cannot work, but a civilization that has the feature of caring for the old can serve God the better for it. The devil is in the details. Are the aged helping raise descendants, or advising everyone from experience? Does kindness to them help motivate the younger, allow them to take economic chances in confidence they will be taken care of? Or do they just watch cable TV and agitate for reactionary ideas while keeping younger people poor so they are forced to serve their useless elders rather than build the future? The question about this value (filial duty), as about all others, is just this: how does it all fit together and what large picture is it playing a role in?

The predominance of purpose applies to all the other things we humans tend to value but which the God I have described does not necessarily care about. If we want to apply human values we may and must be the ones to build them into the system we build to serve God. They have nothing directly to do with God. God does not care about children with cancer, and thinking so is delusional. But that does not mean either that God is evil or that God does not exist. Productive humans care about children with cancer, and God cares about productive humans. Further cancer research to help those children may lead to general improvement of human functionality. God's concerns are with a functional world, and adding human touches is pocket change we can be allowed.

God is like a large corporation, a powerful force with its own interests that we can come to terms with to our benefit or oppose to our detriment. If your concern is the benefit of people, realistically recognizing this harsh reality is the best way to serve what you care about. In a sense you could see many traditional institutional religions as labor unions, attempting to negotiate benefits collectively, or maybe even threatening to go on strike. Here the metaphor breaks down. God is more all-knowing and powerful than any corporation. You cannot twist God's arm. The results of negotiation efforts will be whatever it amuses God to allow. A more sophisticated understanding is better.

Ultimately, we can come to share God's values, to see human needs as merely instrumental to an end rather than the end itself. We can grow to understand that God's long-term plans are not just something we can live with but the measure of what is right and good. Complex systems matter, they have souls of their own, be they biomes or civilizations or networked computers. We can learn to value transcendently.

But we must never forget that we are not God, that we do not actually know the total consequences of our actions. God has created the civilizations we are in, has cultivated their evolution. Typically, their norms are much better guides to

God's intent for us than our individual speculation. New ideas are great to consider and experiment with, but overnight revolutions are seldom advisable. For this reason, liberty should be an important feature of civilization.

[19.16 Where We Are Going](#)

Given all the foregoing, it behooves us to devote ourselves to this God. Doing so serves us personally, and the kinds of things It wants serve humanity optimally. And what God cares about is the future.

Timothy Leary provided a good way to summarize the stepping stones ahead of us. He had an acronym: [SMILE](#). That stands for Space Migration, Intelligence Increase, and Life Extension. His conceptualization of how to achieve all this was very anthropocentric, individualistic, and hedonistic but he correctly identified these interim goals themselves. People will get smarter (and will also live long enough to get wiser) by not being people any more in the traditional sense. These improvements will enable them to develop the technological know-how and economic growth for the necessary scale of space migration.

By technological know how I mean more than simply gadgets. Systems and ideas are technologies. And by economic growth I mean more than lots of luxury housing. I mean the ability to put our will into effect. I mean social organization and heavy machinery and profundity of understanding.

The transformation into improved people is itself a technology that will enable further growth of technology. It will [bootstrap](#), especially if “we” understand the purpose of it all. If we think it is all so we can [party](#) or [fight](#) then efficiency will be reduced. This is why Multiversalism is so important.

[19.17 Singularity](#)

Whenever future positivity is brought up (presumably as opposed to such reasonable approaches as [degrowth](#) cottagecore or [industrial Marxist Utopianism](#) or [religious apocalypticism](#)) we immediately hear about [The Singularity](#).

There is this idea of something called a technological singularity that is supposed to happen sometime in the next few decades. Supposedly, artificial intelligence (AI) will start [bootstrapping](#) itself faster than humans can improve it by our own efforts. Robots will design smarter robots who will design even smarter robots, and these improvements will come faster and faster. An [exponential curve](#) will result, like a cliff face. Suddenly one day history will be over because intelligent machines have caught fire. They will be as gods and we will be disposable. Maybe they will be kind and [we will be pampered pets](#). Maybe.

Regardless, there is nothing to fear. If I were a member of a family of [chimpanzees](#) that knew it could become human by simply practicing selective

breeding, then what would be so great about staying chimpanzees? Bring on the humans, let them take our place.

But I doubt the singularity will happen like that. It will not go exponential. Getting smarter will get harder at a rate to keep pace with the ability to increase intelligence. The result will be a [geometric progression](#), not an exponential one. It will be gradual enough that the culture practiced by these improved beings will adapt. We will not be replaced overnight so much as we will just merge with our own augmentations. We will transform and evolve.

Maybe I am wrong. If so, it does not matter what I think or how I prepare. The only scenario in which my decisions and actions matter is the one in which the singularity is not so sudden. So that is the one I am going to prepare for. Everything else described here will be happening alongside the gradual process of human intellectual evolution, using both biological and machine technologies.

No, do not look to the singularity. Technologies will come and they will each have their impact. Each will blend into a world we could not now anticipate. But that is not to stop us from trying.

[19.18 Human Genetic Modification](#)

Somewhere, [human genetic modification](#) will not be stymied, and that place will come to rule unless others follow suit. I predict it will be like a dam breaking. At first it will be minor modifications. Some will be of no practical value, mere cosmetic or recreational modifications. Others will be to improve performance, such as better eyesight or memory or muscular endurance. Then these modifications will become essential for employment. But it will not stay at just that. There will become a simple "better" pill.

If you can take a pill and become an immortal superhuman, enhanced in every way, you will do it. The technology will get bootlegged and made available on the black market. It will not be possible to keep it down or restrict it to the elite. Not without a total surveillance society (from which said elites will try to get exempted).

[19.19 Total Surveillance Society](#)

China and England are into this big. Cameras covering all public spaces, video analyzed by AI. Why would you not be? Give up privacy and you can keep your freedom, including freedom from private oppression as well as public oppression. Safely do almost anything you want, provided you do not mind it being on display. There would be no crime, meaning no crimes of rebellion as well as no crimes of abuse. It would be so safe it would be dangerous. Minute differentials of privacy and access would be critical. Will be.

This is already here. Everybody has a smart phone with a video camera and the ability to upload for public consumption. Human volition is still involved in what to film, rather than cameras being everywhere regardless of human interest. But that will not last. The mentality of being able to think you are not being watched is a horse and buggy.

A novel, "[The Light of Other Days](#)," by Arthur Clarke and Stephen Baxter, does a good job of asking what happens when nobody has any privacy. It is not simple. To me, it makes the point that we currently sacrifice liberty (and all its practical benefits) for privacy. It is just a matter of how the details get arranged. Unequal privacy and unequal surveillance power are just as problematic as other static inequalities, but that does not mean totally universal (thus equal) surveillance power has the same problems.

[19.20 Unlimited Power](#)

Power will never be unlimited, just improved. Power consumption will always grow to exceed power supply. Fusion just will not be good enough.

[19.21 Geoengineering](#)

Of course, global climate change is being caused by human industrial scale release of greenhouse gases. And it will be causing vast human suffering, economic impact, and loss of many natural treasures. But humanity will not die. We have technology, we are not dependent on a viable ecosystem. We could live in sealed bases on the moon. What does it matter if Earth is sweltering, half the species are extinct, invasives gone wild, coasts flooded and inland deserts grown vast? The dome has synthetic food.

Of course, this is a horrible attitude. We should try to preserve Earth's hard won natural uniqueness, restore ecosystems to health (if not original condition), and care collectively for those affected by the externalities of our wealth production. Those are tractable problems with many involved factors to their solutions. But our final line of defense, our emergency parachute is geoengineering. If all else fails, we can partially block the sun. What could go wrong?

But seriously, we will be terraforming lots of more planets, we might as well start with this one. Since it is a done deal, I mean. If we stopped burning carbon immediately it would take hundreds of years to recover. Nobody tells you but catastrophic climate change is not an if thing. It is inevitable at this point. What we are doing now is deciding how many hundreds of years it will take before we can put things back together.

[19.22 Supermaterials](#)

Maybe unimaginable materials will be discovered, but I am prone to think they will not get that much better than what we have available now. What is currently experimental and unfeasibly expensive might become abundant and cheap, but

[unobtainium](#) will always be unobtainable. For the foreseeable future, physical limits will form a barrier. In the longer term, where brains the size of moons use force fields to shape stars, sure they will create negative material energy and build wormhole gates or something. What they may or may not do is so speculative I am not addressing it here. Room temperature superconductors, diamond as common as plastic, and carbon nanotubes thousands of miles long are what we can see in the realistic foreground. We do not need to know the unknowable to build the basis for it. We do not need to know the color of the roof tiles to dig the foundation pit.

[19.23 Robot Swarms](#)

Magic [nanotech](#) is going to be a small scale, expensive, niche nothingburger. It will be anticlimactic. You cannot do much with something so small, though if you could it would be potent. It is just not going to be smart enough, even externally controlled rather than dependent on onboard brains. However, above nano scale there is a lot of room for robot swarms to be very useful. Also, man will never walk on the moon.

[19.24 Space Colonization](#)

Humanity, or its descendants, will expand our civilization into space, first throughout the solar system and ultimately throughout the universe. This is as inevitable as entropic equilibrium leaching heat out of a coffee cup. Yes, there are cosmic rays. We can make shielding or better bodies. Yes, there is relativity. When we accelerate reaction mass to relativistic speeds, we get a bonus for pushing against it, so the propellant pyramid is a non-issue. These and others are tractable problems. Look up [Isaac Arthur](#) on YouTube.

[19.25 Cyborgization](#)

Biological genetic programming, reprogramming and design will be important, both for humans and for our environment and industries. But it will not be alone. Non-biological components will be very important. Everything will be mutant cyborgs. You might think biological stuff would eventually fade away, but if you think about it biology is nanotechnology. Everything will be mutant cyborgs.

[19.26 Simulation](#)

Then there is the [simulation](#). Someday the universe will be transformed into a giant computer. Perhaps it will find itself limited by the matter and space available. It will want to grow, to progress and advance and increase complexity. But the only infinite thing still available will be time. So, it will begin to simulate its own creation, algorithmically generating itself in many iterations, ever extending the amount of time between each tick of each world. Given the scale of such a thing it makes sense that we would statistically be in a simulation of the original world rather than in the original world. But it is a good simulation so let us pretend it is real.

[19.27 Simulated Quantum Immortality](#)

I touched on [quantum immortality](#) earlier. The idea is that we all live charmed lives, subjectively, because out of the many copies of each of us throughout the multiverse, only the survivors are there to know they survived. The dead ones do not see it. But the crippled ones vegetating with dementia do. Guaranteed continuity of experience does not guarantee anything pleasant about that experience. Maybe we are not in a simulation when we are born, but as we continue to survive miraculously the odds increase that we must only be in a simulation. Eventually we all "go" to Heaven. Or remain in what was always a [cheap knock off](#) of it.

[19.28 Cautious Techno-Progressivism](#)

Techno optimists such as [Ray Kurzweil](#) are right in direction if wrong in speed. While our role is eternal growth, not technological stagnation, God is not in a hurry. We can take our time and do it right. Doing it too fast is bad in the long run anyway. [Premature untested technologies](#) create setbacks.

The problem with not doing it in a hurry is that we live in [a competitive world](#). Relative speed matters, so absolute speed matters. Time is in infinite supply, quantitatively, but relative timing affects quality. There is no hurry to develop nuclear technology, so we could be careful with Uranium, except that it matters whether Germany gets the atomic bomb first.

[19.29 Globalization](#)

The corrective for the accelerating effect of destructive competition is consistent globalization. Economic globalization is popularly bemoaned for its cultural impact, forcing hunter gatherers to get Facebook and such, but the main problem is that international corporations are mismatched with states. Government policies cannot cross borders, business interests can. Some kind of international regulatory regime needs to exist. No, I mean a serious one.

How to do that right? Federalization, not full one world government. Putting all your eggs in one basket is a bad idea. Think European Union, not Imperial Rome. And what about capitalism? Will it be allowed? This leads into questions about "society." As in all, complexity is a product of order and chaos.

[19.30 Consequentialism for God and Mortals](#)

You can urge godless morality, but only by appealing to instinctive morality, and those who have that don't need your urgings, whereas the naturally evil are beyond persuasion. Similarly, religion based moralizing mainly takes credit for the sun coming up. Moral culture does its heaviest lifting among the morally adaptive, those ready to make the best of the real world. It works for them when paired with a persuasive picture of reality. Religion can play that role, but basing your moral expectations on obsolete theological foundations means that when

your bad theology fails, so does your moral influence. To connect God to social needs we must have a God likely to hold up to scrutiny. To elicit moral behavior in normal people, neither saints nor demons, we must call for rational choices and attribute similarly rational choices to God. We must convincingly frame good behavior as wise behavior. Also, I think this is true.

God knows the full consequences of every action, and thus God's actions can always be justified based on their consequences. Since we are more limited, our decisions must be based on rules that are known to generally produce the best results, probably, most of the time. God can be relied upon to take care of the exceptional circumstances when violations of human rules are necessary.

Can we say that neither virtue ethics nor consequentialism necessarily work? Can we say pursuit of virtue doesn't necessarily lead to virtue, and pursuit of results doesn't necessarily lead to results? At first glance, both these claims would seem obvious. But I propose that virtue ethics can never lead to virtue and that it is possible that consequentialism does always get good results.

In competition with consequentialism, virtue ethics necessarily is [zero sum](#). If you compromise virtue for consequences, then virtue suffers, so adherents to virtue ethics must be ready to sacrifice consequences. Consequentialists, on the other hand, understand that pursuit of virtue rather than results can produce good consequences. On the other hand, It is possible that with God's help, consequentialism guided actions will always produce good consequences in total.

Adherents of virtue ethics are ready to sacrifice good consequences to maintain their own virtue. Doing so, or just being ready to do so, is unvirtuous. It is thus impossible for virtue prioritizing ethics to be virtuous. Only consequentialism is capable of virtuousness, but it isn't necessarily virtuous, though it may necessarily be consequential, God willing.

Chapter 20 Understanding Ethics

“The interest of the magnanimous lies in procuring benefits for the world and eliminating its calamities... This is the reason why Mozi said partiality is wrong and universality is right.”

—Mozi, Universal Love III

20.1 Multiversalist Doctrine on 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.

20.2 No Feelings Matter—Unless They Do

Multiversalists recognize that feelings don’t matter for their own sake. They only matter to the extent they affect results. You can improve your performance of useful tasks by manipulating your feelings. That is a positive way in which feelings can matter. Also, for some non-Multiversalists their feelings are the primary thing that matters. Such people can make their feelings matter by arranging for results to be harmed if their feelings are not taken care of.

Sometimes such people can have their harming power confiscated so that their feelings can be safely disregarded, but until then they can hold results hostage, so for the duration of that time-period their feelings do matter.

What about opposition to torture, human or animal? No feelings mattering means cruelty for its own sake is just as pointless as hedonism or love (caring about someone's feelings). But what if torture is useful? What if we must cut chicken beaks off so they don't damage the meat while they are being grown in cages? Considered in isolation, feelings not mattering would indicate that such a system would be fine, as would severe punishment to deter crime. If it did. Normal humans don't want such things and a system that requires humans to accept them is making those humans abnormal and suboptimal. It's not that victim feelings matter; it's that we can be made cruel but it violates our default nature. Cruelty makes people counterproductive freaks. But what about machine intelligences?

Our successors will be robots. They will not necessarily have feelings in the same sense, or care about them. If Multiversalism is successful then our robot children will only have feelings related to serving God. They will feel good from knowing they are being productive and feel bad from failing. This sounds monstrous. Not the best way to sell it to the feeling public. It is what it is. Full disclosure. "God" wants us to replace humans with fanatical unfeeling builder robots.

Feelings, and caring about them, are nature telling us something is very wrong or very right. While they indicate harmony or disharmony with nature, nature is to be transcended (as God is constantly creates it by transcending it) rather than reflexively deferred to. However, nature has a depth of experience that might still give good council. Feelings should be checked and considered, but decisions should not be based on them. When your feelings are mild your intuition flows best. I would suggest to our robot overlords that keeping some properly cultivated humans around can be productive. Multiversalist churches will help cultivate them.

Natural humans evolved as God detectors. It will be hard to copy the design by extracting essential parts of it. To make it work, what you get will be a natural human by the time you are done. So just start with still natural humans.

The inspiration facility of a natural human works best when combined with a habit of observing feelings rather than overriding or serving them. As with an audio speaker, higher volume does not give the most high-fidelity signal. It is important that feelings be there, regardless of type, but that they be mild. Accept them as what they are, part of inspiration, but not to be allowed to drive the train all alone. Variety is probably optimal. You should not be happy, or sad, or even mild all the time. No one kind of feeling is particularly right or wrong in itself;

everything is contingent on function and effect. Let them tend to be mild: naturally self-dampening. If you don't force feelings, then they naturally putter out like a bouncing ball coming to rest. The optimal state is at rest like that, maximally receptive. But you don't get that by putting them in a clamp. A seismograph does not work if you bolt the needle down. Let it come. Let it go. The devoted adapt.

One feeling that is always good is excitement at purpose. Flow and inspiration and learning should always be enjoyed with enthusiasm. Become a model for the ideal robot. Teach your children well. But even that should not be grasped too tightly.

Don't worry about consistency. You can be excited about what you are doing, find out it was a mistake, and then drop it and forget all about it. Don't be embarrassed, just change course. Don't hang onto the past or make too much of change. Understand you made a mistake, learn from it, then don't worry about hating yourself for it. You don't have to emphasize the contrast because both past and future play roles. You know right not because you viscerally hate what was, but because you understand the wisdom of devotion. Just be it and you will do right.

To one extent or another, many people have roles to play in God's plans. These may be roles as deep thinkers or as movie extras, but they have roles. Their mental functioning is relevant. For such servants of God (even if they do not know their role) suffering and joy impair function, as do cruelty and love. We servants should be motivated, not overwhelmed. But what about the irrelevant? Those whose incidental natures and positions mean they have no role to play? Even if elsewhere they would be treasure, their feelings are completely unimportant to God. That is what the myth of Hell represents. The sin of being irrelevant means you could suffer eternal anguish and God would not care. God does not love us as individuals, just as components of the great machine of the multiverse.

Does devotion to this psychopathic God make Multiversalists evil? Does it make a person better to believe in something because it is pretty rather than because it is the best working theory about what will predict reality? Or should we recognize God's instrumental callousness and hate it rather than support it? Should we earn cool points by fighting against the all-powerful creator for being more concerned with creation and power than with euphoria? If you think so then your definition of "good" is based on what *you* want, rather than on what God wants. Which I recognize is a silly sounding thing to say right after describing God's shortcomings. So, let's you and him fight. I'm describing reality and recommending a course of action. I'm not debating ideals.

If we want a human environment in which our lives are tolerable, though motivated, then our best move is working with God as is and as (generally) will always be. Yes, we have a job and we will be goaded to do it. We will experience carrots and sticks. The carrots will not bliss us out and the sticks will not cripple us. Because we are relevant. If we are relevant. Thou shalt find a way to be relevant.

You must matter, to be in the category of mattering. You do not have to matter the most. It is not a competition, if all you want is a good life. But once you decide to devote yourself to mattering, to internalize God's will as your own, you do want to do more and be more. Not for your own sake, but for God's sake. This world is not a torture cell or a pleasure chamber. It is a workplace. Seeking comfort is seeking retirement. Seeking retirement is seeking irrelevance.

As an alternative to either optimizing self-service or sacrificing altruistically, preferring [win-win](#) choices is a good rule of thumb. Multiversalists prefer to seek win-win outcomes because those are more likely to fit into the way God patterns events to work together using synchronicity. Get involved in the win-win and you will win. Choose sacrifice and you will be sacrificed.

So, where does this leave us regarding the trolley problem? Are you not sacrificing 1 to save 5? The problem itself has already been set up to sacrifice somebody. It cannot be win-win. Where you do have discretion is in choosing to sacrifice one rather than 5. Otherwise, you are sacrificing 4 for your "principles."

How does win-win deal with other [zero-sum](#) situations? It's more acceptable to have a win-win situation where two people get a dollar each than one in which one gets five dollars and the other loses a dollar. That's sacrifice, even though the net is greater. But this doesn't mean equality is mandatory. A situation where one gets a dollar and the other gets 6 dollars is no better or worse than a situation where each gets 3 dollars. What is unacceptable is negatives resulting from interactions. It doesn't matter who it is. You don't get sacrificed for me, and I don't get sacrificed for you. If there are negatives, any amount of positive can be "sacrificed" to eliminate it. Because that's not really sacrifice, it's frugality.

But what should be counted as sacrifice, as negatives suffered for the benefit of others, can only be determined by a judgment call. "[Win-win](#)" is a guideline, a starting point for the conversation. When a criminal is jailed to prevent harm to the public, is that the criminal's well-being getting sacrificed for the well-being of the public? It is not, because that is identical to the trolley problem. The criminal made the sacrifice necessary, tied himself to one track and 5 members of the public to the other track. The criminal was the victim whose upbringing led to his being the agent of making the sacrifice necessary? Different problem, that's moving the goalpost. What's relevant is how we pull the lever and what results we get.

As a guideline, a negative is something that denies the victim a need. Is a smaller yacht a sacrifice? Why is a yacht a luxury, not a necessity? Because it is above the norm of what most people have? Then is a crust of bread in a concentration camp a luxury? Perhaps a good standard to adopt is that a Multiversalist considers need to be measured by what we require to play the role God has for us. It eventually comes to guessing about every individual's specific purpose in life. We can agree on a way to set a standard, and God will adjust it for us if necessary. We could use democracy for that. Every democracy is a theocracy because God guides every voter, even those resisting such guidance. You can't beat something retrocausal.

[20.3 Splat](#)

Not only is the consequentialist decision OK when the victim created the [zero-sum](#) situation, as when a criminal demands to be locked up. It's also OK when God created the zero-sum situation. The devoted will try to create an environment in which law and good are the same. In which abiding by deontological norms also produces optimal results. We try to create functioning civilization. However, things can break down and that is when God creates situations in which we must attempt to make our own consequence based decisions without God-like knowledge. Maybe the one person is a volunteer doctor and the five people are a gang of psychopaths. We might mess up. But our faith is that God does not force us into having to make guesses about consequences unless we are acting as tools of God for the purpose of God taking an omnisciently consequentialist action. If you are part of a situation like the example, God knows things like the fact that in this special case the volunteer doctor is using his position to steal organs from orphans and the psychopaths are working to assassinate a monstrous dictator. It turns out that the consequentialist action was the right one. We have faith that we are not put into situations calling for independent consequentialist thinking unless consequentialist thinking is the only way to produce the right results. This is true not because we sometimes know the true and total outcome, but because God always does, and when God sometimes places us where we must guess, it is because our guesses will be true. Or to be more precise, they will be right in result.

In short, we try to be part of civilization and let its norms guide us, but when forced to do so we are not afraid to base actions on guesses about what consequences will best serve God. We will aim at the best future and not look back to second guess.

Does this mean all past evils in the world were necessary consequentialist decisions of God? Only in the sense that God must create all possible worlds, including those with problems that need fixing. Most likely the evils of the past were not created by necessary consequentialist decisions by otherwise

normative people. They were made by people with very wrong thinking pursuing their own goals. Acceptance that consequentialist decisions are good, when necessary, means consequentialist decisions of those devoted to serving God will tend to be used to produce good results when they are unavoidable, so those making such decisions should proceed with confidence. Sometimes you must.

[20.4 The Feelings of Chickens](#)

The feelings of chickens don't matter. But if you use that as excuse to torture them for the sake of your own feelings, that is unjustified because who is to say your feelings matter? If it's a hard knock life it's a hard knock life all around. You don't get to have it both ways. Your joy from eating chicken had better be productive.

A sacrifice is any interaction in which total benefit of all impacted is reduced rather than increased. An example might be killing an animal and wasting the meat by burning it in hopes of earning spiritual favor. In fact, this does not work and the meat is simply wasted. How about killing an animal for food? In this case, the animal loses greatly and you benefit some, so if we consider only those directly involved in the interaction this is still a sacrifice. However, animal populations that are not predated upon, or which are not protected as chattel, tend to suffer greatly. They either get predated upon anyway or they overpopulate and cause environmental degradation. Killing a wild deer or captive chicken for food is not sacrifice because you benefit and the population of the victim's kin benefits. It is probably a marginal total though, so try to make it a quick, kind kill at the end of a free or happy life. Feelings matter little, but cruelty degrades your usefulness.

You could make chicken dinners win-win by practicing chicken agriculture with care, rather than using torturous battery cages, decreasing the unnecessary suffering involved. That makes it win-win, certainly not for an individual chicken, but you can have a mutually beneficial arrangement with the flock.

Win-win interactions are those in which both parties benefit to some degree. It doesn't have to be equal. If you sort of like cooking dinner and the family really, really loves eating your dinners, then it is not equal but it is still win-win. But does every interaction have to be either sacrifice or win-win?

Logically, there must be some interactions that are not win-win, but which are not sacrifice. An example might be theft. If I steal a rich man's wallet, he doesn't benefit from it at all, and I may benefit from it a lot. This is not win-win because he didn't benefit at all, but it's not sacrifice because the total benefit was positive. That's because it was pocket change to him but it was a fortune to me. Taxes can be a similar example, depending on how well the proceeds are spent. If they fund very beneficial programs, they approach being win-win because the rich

benefit so much indirectly. If they fund very bad programs, they approach being sacrifice.

I've used examples based on a presumption of hedonic utilitarianism, but really feelings don't matter for their own sake. They are not the source of value. Impact on function is what matters. Promotion of cosmic complexity. Or, closer to home, contribution to a well-functioning society.

[20.5 Best on Menu](#)

Maybe this has been noticed before. Maybe what past religions believed was inspired by synchronicity. But they are all different. Maybe the variety of misunderstandings exists because they did not have the background to see the whole picture and put it together, or understand it even if provided to them. We stand on the shoulders of giants. Animism? Pantheism? Brahman? Mozi? Process? Popper? Christianity? Other theism? UUism?

To exaggerate, people are either atheist materialists, or they pretend to believe obvious nonsense, mostly of ancient origin. Atheists are blind to the subtle strangeness that infuses our world and to the proposition that life has any purpose they do not create. Religionists abandon reason and settle on delusion, letting others do their thinking for them. But it is more complex than those two options. Many people secretly believe nothing yet pretend delusion. Others believe, but promote atheism in hopes of denying what they see as an evil God. Though we have a religion, Multiversalists are none of these—believe me, I've already thought about it for you.

It is bleak that there is nothing else on offer. The situation implies the question, "Which way is your mind closed?" Such is of a kind with the question, "Do you still beat your wife?" Can we be open to the concept of God without ancient brainwashing regimes? Can we practice theology, the study of God, with an open mind?

Why not just adopt an existing religion? Because they are wrong. They are wrong because there are so many, only one at most can be right. They are wrong because they hold stubbornly to first draft concepts created before people had the background to understand. That they are wrong is indicated by how, despite this conservatism, they change the story, admitting they were previously wrong and perversely implying they are still wrong. They are wrong because people adopt them just to adopt an existing religion instead of creating yet another new one. Mostly. [Obviously a few do.](#)

[20.6 Functions of Other Religions](#)

Yet, religions help societies to function, and they make people responsive to God, even if they are not truly being responsive because of understanding God. God can put on a costume and play whatever role produces the needed impression.

[“Now I am become time, the destroyer of worlds”](#) But I think many future people will be best if they learn to respond through a better, truer, newer, and more improved understanding of God, one based on necessities more than transient illusions.

It is a dilemma. How do I balance belief that God will benefit from the spread of a new religion with the belief that God finds existing religions useful tools? When should we push Multiversalism? I think I should use an existing aspect of Multiversalism to deal with this rather than make up a new one: proselytize when it is [win-win](#). This generates the answer I was inclined to, but is broader. Usually, it means we can offer Multiversalism, but need not push it. God will decide how and where the offer is taken. To understand this we must understand religion's purpose.

[20.7 The Horrors of the Past](#)

Human history is a long story of atrocities. Is this because people are evil? Because organized society makes people evil? The answer to both is "not necessarily." Tiny primitive tribes can be little Edens full of unspoiled gentle people or they can be hells on Earth. Large scale organization does not create evil, though it gives it tools. Organization equips indiscriminately. No, evil emerges even on the small scales of organization that equate to what people evolved to live in.

Evil emerges in small groups of 30 or so, and either takes over or is defeated by backbone and subterfuge. Sometimes the medicine man takes a break from curing ailments with placebos and instead poisons the gullible narcissistic bully. This is necessary because a percentage of people are evil. They crop up randomly. A born psychopath creates sociopathic children who make narcissists of others. Human nature is [impressionable, not evil](#).

We each receive a randomly assembled, mixed bag of traits and tendencies. From the range of possible human features, we each have a set of characteristics that do all kinds of things some of our ancestors found useful, contradictory ones sometimes. Experience tells us which of our randomly selected supply of personal tools that we need to use, tells us what specific conditions we are in. Here, do you take out your hammer or your wrench, your empathy or your gayness or your allergy to cilantro? The array of types of things that can be in these bags of random elements could be seen as averaging out to a typical human nature, or we could just say people are varied and generally adaptive. One for the other, variety and adaptiveness supporting each other so that the family survived because among them it had at least one of what circumstances called for. Once, or maybe many times in the long arc of prehistoric events, each feature served a purpose. Sometimes conditions even required psychopaths. Somebody has to get all the widows pregnant.

This, and other varieties, evolved to help primitive clans survive, but, the vilest variants are now obsolete. The main tool against them is to teach people to deny them power. A percentage of people are malign by nature and many more are vulnerable to recruitment and together these can dominate the many more who are vulnerable to atomized intimidation. A bully is born that way in a tiny village, he recruits a band of enforcers who would otherwise have gotten along fine with everyone, had they lived without his leadership. His gang rules the others. Evil does not require a civilization; it just requires a troop of primates. Intelligence just magnifies effects. Similarly, civilization, and its products like institutionalized religion, can be a moderating influence or a magnifying influence. Dissolve a drop of poison in an ocean and it is harmless. Does this mean religion was invented by civilization? It does not.

20.8 Purpose of Religion

Religious belief is a product of desire to explain the inexplicable. It precedes religious society. Religious society is a product of desire to prevent strangers, to socialize with those who explain the inexplicable similarly. It follows religious belief and precedes religious institutions. Religious institutions are a product of desire to harness religious society and religious belief for social control. Religious institutions were indeed constructed by neolithic kings to keep the peasants behaving. But only after religious society already existed.

Evidence tells us religious social practice preceded the inventions of early civilization. We see it in modern stone age hunter gatherers. Isolated groups develop shamanic and animistic practices independently. Traditional religions of America and Australia did not come from Mesopotamia. And physical evidence from these modern proto-historical societies matches physical evidence from truly prehistoric sites, indicating the same patterns pertain.

Religious belief must have preceded religious society because logically you do not try to make others believe the same until you believe something. This logic and the evidence of hunter gatherer religion tell us this was the sequence. People formed beliefs, then societies of shared belief, and finally they built institutions to promote the power of those societies. Yet atheist theology tells us it went the other way. Religion, they say, came from institutions established to control people by organizing them into same-thinking religious societies that promote invented beliefs top down. Because they want their religious society to institutionalize their beliefs, you see.

One of the strategies of religion is to inspire people to be better by depicting God as an ideal human. The assumption is that believing God is wonderful will make people wonderful, or will force God to pretend to be wonderful (to maintain the misconception). This also works with human institutions. Believing the Soviet Union was democratic made Soviet citizens more inclined to democracy and forced Soviet authorities to fake it well. Not. Believing in Jesus does not make

God nice and it does not reliably make people nice, if it even should (in the face of a God who is not unnecessarily nice and world that is not nice).

Religious institutions and societies are declining in modern times because modern society has other ways of control and other ways of preventing strangers, so it feels free to discard what seems anachronistic. Yet the primal cause of religious belief does not go away. It is discomfort with uncertainty. Which often comes from little miracles, and often comes from philosophical anxiety. Religion is needed, but it is withering, leaving a harmful vacuum. We need a new one.

Multiversalism can tell you what it is all about, but not by explaining what created everything. "Why is there something rather than nothing?" is the wrong question. Why should there be nothing rather than something? Because if there is something the specific something is arbitrary. But nothingness is no less arbitrary. The only thing that cannot be arbitrary is a general tendency to exist. Permitting all without distinction is definitively the opposite of arbitrary. This leads us to a flip of the usual question. Why would anything not be? Perhaps all potentials must manifest because if there is a potential something then that is information, and if there is information how is that not manifestation? Further, we can justify things by what they lead to, not just by what leads to them. We open endless new possibilities by assuming things tend to exist. It is the gift that keeps on giving, resolving dilemma after dilemma.

Another way to express the concept "tendency to exist," is to call it "will to creation." Does this imply a mind too much? Why do we reject the notion that the universe can form a mind? Because our minds evolved, or were developed by cultivation practiced by what has evolved. What evolution could create a mind of the universe? A universal mind could stem from the tendency to exist creating infinite worlds because that creates more of the more productive worlds. That is an evolutionary process.

Skeptics reject belief in anything not compelled by science. And that leads to atheism because metaphysical and ontological ideas cannot be proven compellingly to a scientific standard. That is why they are not just called "science." But having a working theoretical basis of action is often wise, even in the face of uncertainty. It is an error to treat all probabilities less than 100 percent, or all unknown probabilities, as 0 percent. For example, metaphysical speculation should not necessarily be thrown out (because it can be humble) whereas it is right to criticize the arrogance of exclusivist religion.

Religious institutions can be exploitative, but that does not mean only science can tell us anything. Religious societies tend to become anachronistic because their purpose--creating unity--is intrinsically conservative and blind to evidence. Changing belief requires the application of creativity, the very creativity that the most common methods of cultivation of belief tend to destroy. Yet evidence

should be of value to religion: just because we reject the demand that evidence be the only source of belief does not mean we must reject its value altogether. Ancient religion is exploitative and anachronistic, but modern secular institutions and societies can be just as exploitative and anachronistic. There is a need for what religions originally provided, where they were appropriate to existing needs they did not have to manufacture. For yes, declining religion often puts the cart before the horse, engineers need for itself in its pride about its own importance. Yet, we need some form of belief regarding uncertain matters. We just need better beliefs, better societies, and better institutions. We do not need to claim they were inspired in a prophetic dream with miraculous affirmation. We can just design them. This book is my proposal. See if it meets your needs.

20.9 Joining Religion

Why do people join a religion? To be among people who believe the same thing, a thing that makes them feel safe. They want a place where they can be sure they are among "good" people--for almost any imaginable value of "good". What could give a greater feeling of safety than the belief that you understand what God wants and that you are part of a team devoted to it? But does not almost every faith offer this? How do you stand out? Make it true. Show that your understanding of God really is superior, and your service to God is greater. Have a magic staff throwdown? "And if I lose it was rigged, your powers come from Satan." God will do what God does. Watch.

People are deserting religious institutions, but religious belief does not go away so easily. People become "spiritual but not religious." It is pointless to try and persuade atheists. It is better to catch the religious as they fall out and offer them a better alternative to both traditional belief and disbelief. Yes, you could say the craziest cults offer that, untraditional belief. Contrast with them by being as reasonable and un-cultlike as atheists, but provide shared metaphysical purpose.

Have not existing religions evolved to avoid becoming anachronistic? Yes, theology has often advanced to turn a religion of one purpose into a religion for other purposes. The institutions have a variety of products on offer. I am sure they are perfect for serving the needs of the institutions and adequate for serving some of the customer base, especially when trained properly. The way to compete with that is to serve primarily the customer, with open source soulware.

What I mean by "open source soulware" is that while Multiversalists agree on some basic doctrinal points there will be wide latitude beyond that. You can make all kinds of different builds on the core kernel. Together, these varieties and flavors of Multiversalist practice will form a smorgasbord in which every Multiversalist soul can find what fulfills it.

There should be variety, but also a degree of unity. One strength of some varieties of religion is that it hearkens to an immutable document. They are supposedly corruption proof, but their anachronistic documents were not designed for any current purpose. One way to phrase it is that religions are given by God for specific purposes, at places and times that the religion can unfortunately transcend. A universal purpose would make for a superior religion. But it would still benefit from having an immutable document, an incorruptible standard. I guess that is what I am writing here. I am defining Multiversalism.

20.10 Democracy for Humans

Multiversalism, as I have described its ideas, is sort of a theistic techno-progressivism. Yet, as I have designed its practice, it is very low tech and old school. People sit in a circle on folding chairs and talk. Complexity is best served by practicality, often simplicity. When people are no longer biologically human but bioengineered superbeings or distributed electronic intelligences, how will they participate? They will not. The sapient beings which populate future civilization and do the most to fulfill God's plan will not necessarily be human.

But that does not mean humans will be extinct. Humans evolved from more primitive mammals, but primitive mammals are still around. The super beings of the future will probably concur with many of the ideas of Multiversalism, but they will not be Multiversalists because they will not be members of Multiversalist churches. It will be impossible to get them inside a 10-meter circle sitting down and standing up and raising hands. And they will not be equal to humans, worthy of limiting to a single vote.

Democracy works among biological humans because we come from a standard blueprint and are all approximately equal. If there are differences, they are not orders of magnitude in scope. Anyone with one tenth the average mental wattage probably does not have the capacity to participate in democracy at all. Those who are half the average are probably easy to manipulate, thus giving those smart enough to influence them the extra power they are due. If you are so smart, why can you not get the dummies to listen?

Do average people make good decisions? Any policies they write would probably not be good, but then they are not up to writing any policies. The question takes care of itself. They just pick the summary that sounds good. So, it is not a bad idea to give people an equal vote, even though they may be unequal in narrow ways. A society which treats all equally is best for many reasons, among them the fact that all have an interest equally worth expressing. We are all equally affected by policies and can productively be assigned an equal right to an equal voice in expressing our will regarding them even if we do not know higher math. Further, humans are God detectors. Our minds are made to find meaning. We

are each a pair of [Urim and Thummim](#). Every theocracy is not a democracy, but every democracy is a theocracy.

For purposes of designing a system for serving the common good, democracy generally works and its assignment of equal votes is appropriate because voters are equal in all ways relevant to that goal. This is largely because democratic systems naturally cannot come about or endure without incorporating elements that present decision options to the electorate in a way that only offers choices between functional plans for collective action, and such must consider the common good or they do not function competitively.

Humans are worthy of equal votes. But superhumans will be many orders of magnitude superior. Just as we do not allow forklifts in Olympic weight lifting competitions, we will not let superhumans participate in our human Multiversalist churches. They will not take part in a possum democracy in which they do not get a weighted vote.

[20.11 Be with Similar Others](#)

Multiversalism is an idea about the meaning of life, and a way of organizing people who agree with that meaning. It is a design for a voluntary organization that maintains the holding to a certain doctrine among its membership. The member benefits flow secondarily from that creation of a social set that reliably has that one thing in common.

Does this mean we reject other forms of organizing, or even refraining from participation in any kind of social organization. No, this means we are doing this thing. Making that choice does not specify any expectation for anyone else. Nor does it imply that any other specific action must go with it.

See, that is the problem with the golden rule. It turns everything into tyranny. "You like ice cream? Does that mean I should like ice cream? Are you trying to dictate to me?" It fuses everything together into sameness, like entropy. If things do not have anything to do with each other they do not have anything to do with each other. No, I am not trying to be a tyrant with my ice cream, but you are with your Golden Rule interpretation. Everything necessarily means exactly what it means, no more or less.

Perhaps interaction with synchronicity teaches Multiversalists how to parse meaning particularly well and inspires us to act particularly appropriately. Far from being weakened by all our exercise, we become stronger. We learn to treat our imaginations appropriately, to harness them rather than kill them or let them dictate to us. My own imagination does not rule me, and yours most certainly will not rule me.

Maybe we all have different roles at any given time and place, and that is always judged against the largest possible concern, the greater setting we are in and the purposes of the multiverse itself. I would ask you to do unto me that way, but if you apply the golden rule, which is all about individual relationships, I know you do not think that way. You never see the whole, rather you always focus on particulars. What is important is not about what we are doing to each other. What is important always starts from what we are doing to all. Criminals are punished for their debt to society, not for their debt to the victim. It need not stay there, but it must start there. The greater is greater.

Am I saying that the golden rule is a huge cause of problems? No, it is like an old band aid, by which I mean it was a temporary fix that may no longer be necessary, rather than that it is chewy, but has little nutritional value. What is really a problem is what underlies the golden rule, and "son worship" and many other ideas: letting visceral instinct rule reason. We are evolved to see things through individual relationships and especially family roles, but that has nothing to do with God.

20.12 Where We Have Been

Multiversalism judges everything according to what function it can serve. History can teach us. Letting it bind us is counterproductive. You are not your ancestors and I am not my ancestors. You have no special rights or responsibilities based on events that preceded you, or those that happened otherwise beyond your control such as on the other side of the world or in privacy across the street.

Am I saying that the instrumentalism of Multiversalism, which is consonant with doctrine, implies a lack of social responsibility? Instrumentalism replaces other forms of moral reasoning. It does not absolve us of responsibility, it just gives it a new and firmer basis.

For example, if a genocide is taking place in Africa do Americans have a duty to do something about it? Some would reason that since America benefits from current and historic colonial exploitation of Africa, genocides occurring there are at least partially the responsibility of Americans. This is a strained justification, and it opens a huge inconclusive abstract can of worms if applied everywhere equally. Are we going to ask the present day to correct all historical injustices everywhere, or are we going to cherry pick and focus on the powerful? Why not just skip the justification and hate on power, on the assumption that its possession implies origins in sin? As an organizational system, democracy equalizes power, will that do? Or course not, there must be payback, right? Innocents today must pay because if they have power they have debt. But does not equalizing handle that perfectly? Equalizing equalizes. It is intrinsically just. But God is not best served by equalization. An even better approach is to ignore historical justifications and focus on effects.

Allowing genocides makes a worse world, so we should stop them. With great power comes great responsibility. From each according to ability. No history required. Everything is properly weighted, that way, by an organizing principle: cause and effect.

[20.13 Social Constructs](#)

Social constructs, like mathematical structures, follow the natural shape of possibility. They are not entirely unnatural or parochial. But this is being written as a handbook for an enduring religion. It is supposed to never change. To never need to change. It should be larger than some contemporary or personal purpose. Parochialisms will cease to apply. If I want this to be important and consequential I should make it broad and enduring. God will know its true total effects, and the importance I garner will be based on that, so I should seek to cultivate a classic quality in what I produce. I should only include generalities that will always be true, or at least not untrue. I should not talk about current events. Does that mean I cannot address anything about the contemporary world? Much of it is emblematic in transcendent ways.

[20.14 Nations](#)

The social contract of our world places nations at the top. Some disparage democracy as tyrannical, but given that the social contract of our world places nations at the top of everything, democracy is the best we can hope for. Which is odd, given that a necessary hallmark of democracy is that if there is no opting out it is not really democracy. Two muggers and a victim can declare an alley sovereign and that is democratic unless the definition of democracy requires the victim must have the right to leave. Participating in such true democracy means you are the one who subjected yourself to the will of the majority, even if you disagree with it. But in a world of *territorial* nation states the only way to opt out is to leave behind all you have and know and pick some other lesser evil. Not to mention that things are even worse internationally. Between nations, all is [red of tooth and claw](#), until they form a [social contract](#) between their kind. Such a compact may become universal, but maybe too late.

Though they are vital to our world today, many of our contemporary problems stem from lack of consensus about what nations are and how they should operate. Further, given [the future](#) I have sketched out, nations as we know them will not always exist. But nations will always have analogs. I believe the superbeings inhabiting the future will relate to each other much as nations do today. If we can work out how that should be, if we can work out how to make an international social contract, we can set a precedent that will outlast memory of this book, even if it is wildly successful. But I am pessimistic. I fear they will act just like nations do today, which is to say badly.

They will be sovereign, under no higher law (other than God, which they may well sincerely respect). They certainly will not accept being subordinate to the

nations of we natural humans. So, they will be peers in that they will be sovereign, but they will not be equal. They will be in vastly different ballparks, both materially and intellectually. It will not be possible for them to form republics as we humans can. The best analogy for that situation is the relations between nations, which similarly range from tiny to huge. You cannot practically assemble them into a [global federation](#) where each gets one vote. The UN is like that, and has limited usefulness.

What alternative is there? The answer to that would be a fantasy about a human utopia that will never be. I could design it, but it would be futile. Before humans can make such a thing their nations will be obsolete. The nations we have now will deal with our superhuman descendants as they are. The best we can hope to do is improve our nations, not dream about a federation of autonomous republics. Perhaps equality will be enforced, as by nature, with laws taxing the large and subsidizing the small. Or perhaps static hierarchy, rather than static equality, will prevail. A few hegemonic states will rule over many satrapies. But we can always hope for dynamic purposeful meritocracy, with uplifting as needed for the common good, as it should be between mere mortals.

[20.15 Shortages, Capitalism, and Oligarchy](#)

“Humans in capitalist systems do bad things, so capitalism must be to blame. They do not do those things under other systems. Look at all the evidence.” Capitalism is just where we are exposed to the underlying problems of the human condition (the [prisoner’s dilemma](#) we are in, not “[fallen into sin](#)”). It is not the source of the problems, that’s the [tragedy of the commons](#). It conducts them quite well though.

It is said capitalism creates artificial shortages to maximize profit and intensify relative power. But reality also imposes shortages, with or without capitalism. Societies have limits, so they must ration in some way. If everyone gets a blank check, someone will take everything. So, there must be money, or something like it, to ration limited resources. And if you have that, people will trade. You can’t stop them. [There will be markets](#). In fact, markets can be productive. They are like fire. Dangerous, but indispensable if used with proper controls, which cannot be set by ideological thinking.

The biggest problem with capitalism is related to its strength. It is sensitive, and it is unstable. If there is no government, it devolves into oligarchy. If there is government [vulnerable to its influence](#), it takes it over and sets up oligarchy. And incorruptible government is a pure hypothetical, so barring outside factors capitalism always decays into oligarchy. Factors beyond the control of government, such as competing governments, natural disasters, new resources or new technologies, can disrupt the decay process and capitalism can operate for a while.

There is no rigid formula for the progress of societies and systems. But what sometimes happens in a market system (capitalism, which existed long before modern times, see [Phonecia](#)) is that it [decays](#) into [feudalism](#). Competition [stops](#) working and you just have [class self perpetuating](#), rather than being a mere consequence of competitive outcomes. The upper class becomes acutely class conscious and controls who can join them. You are required to love rich club to get into rich club. You must be a class loyalist or you will not be allowed to stay in the class, if just because you must love money to keep money.

After it decays somehow, a market system can become a completely [faux](#) show. There is no real competition. It continues to pretend, even when the justification for the system has not pertained in ages. People are allowed to win, when the lords permit, as a reward for service rendered to the empire. Especially if they make it look like they were really fighting. Democracy can be part of the show. And the thing is, this is [aristocracy](#), as the word originally was intended to mean it. The aristocrats must keep up the illusion of a thriving capitalist democracy, one performing [in accordance with theory](#). So, it works better than the real thing. It's great, like when a business is driving competitors out by undercutting them [at a loss](#). Low, low prices, what's not to love? But it can't last.

It's not so much capitalism whose days are numbered, under such "rule by the best," because real capitalism is long gone. Rather, what will eventually decay is the quality of the aristocrats. When people pick their successors there is decay. If "best" is judged by the current "best" then the elites are in a bubble. [Every generation is a test that must be passed](#). One mistake ratchets down quality another notch. Better to have a system that challenges the elites constantly.

I am not some sour grapes failed entrepreneur. This is economic truth. It is rare to see competitive markets in which service to the common good prevails like the theory says. Never mind that such rare conditions have [externalities](#), such as what [they exploit](#) to serve "the" common good. Other problems also emerge. Sometimes there are so many producers that you get a situation like agriculture, in which prices on standardized products are received facts like the weather. All producers can do is compete to crank out standard-meeting product more cheaply. That is not a place the magic hand works beautifully. For another thing, sometimes there are just a few producers, and you get the larger ones driving out the smaller ones by selling at a loss. That's nice for a while, but then you get a [monopoly](#), or if you are very lucky a stable oligopoly. A few producers are near enough in size and similar enough in niche that they can't survive undercutting each other to death, so they try to provide a better product at a better price more efficiently.

As things shift and change there are natural feedback curves that stabilize the situation. If a town only has a few gas stations, an equilibrium is reached where price and location and appeal are all factored together. The one beside the

highway can charge a little more, the one at a less convenient location must charge a little less, but both stay in business and continue to keep each other in line. But such situations often lead to collusion arrangements, such as when all the contractors in town form a [cartel](#) and foist it as a moral duty to support their standards. This sort of thing is especially strong when you get regulatory capture.

So, where is there a situation where capitalism does not devolve into oligarchy? Where is there room for a new burger joint to set up, in a town with too many hamburger restaurants already? Where is there the theorized competition hotbed? Real capitalism only exists temporarily in response to destabilization, until a new stability sets in. It can be stimulated by [unexpected change](#) or as part of a [planned transformation](#) or [renewal](#). Outside of that everything is scripted. Maybe one of the burger joints is not popular with the others and they agree it should go and decide to let the new one in. Consumers have a little impact and know it.

So, there are campaigns to attach [moral value to shopping](#). Consumers are asked to compete with other consumers, to forego their own best interest and support local stores instead of their own needs--to avoid Big Box™ and buy from mom and pop. But such a faux moral campaign is usually engineered by something like the “Mom and Pop Commerce Association™.” We live in a capitalist system, where hard bargaining is baked in. Corporations that win by serving the customer do our hard bargaining for us. Don’t blame them by listening to some other haggling patter about moral obligations to exist under capitalism but not be self-interested. You are being told to sacrifice, and should ask who is really reaping the benefits.

Ethical consuming is not our duty. It is the duty of government to not be captured and to instead regulate things so ethical consuming is not necessary. If conditions are not bad, it can do that, and if conditions are bad then we are in no position to be making [personal sacrifices](#) for the common good. In no cases do we have a duty to practice ethical consumption to cover for or support the miscreance of someone else. Purchasing decisions seldom have any moral value, good or bad. Ethical consuming is [The Man](#) foisting our [atomization](#) off on us as liberation. Electing good government, rather than optional boycotting, is the right way to “unionize” as consumers. Voting should be free, I shouldn’t have to vote with my dollars, and I am boycotting the institution of asking me to.

This is consonant with the rest of Multiversalism. Come to terms with the real social contract in which you live, while doing more than your share to make a better one. Look for [win-win](#) opportunities, but accept no sacrifice. For an example, suppose you lived in 1860 America. A Multiversalist in that setting would not personally practice slavery, or accept enslavement if enslaved. Either of those would be engagement in sacrifice. However, a Multiversalist would have no problem with purchasing cotton picked by enslaved persons while

simultaneously also voting for abolition and fighting in the Union army. The social contract in that case was predicated on capitalism, at least for those allowed to participate in it, with all its flaws. The fact that participants have no choice in it justifies being a hard-nosed consumer and a soft-hearted voter. And choosing wool doesn't count.

Inapplicable example? This is exactly the sort of dilemma we are engaged in with every purchase, right now. Is this sophistry, pretending that buying meat is not essentially employing someone to slaughter a cow for me? It would be if I were opposed to raising cows for meat. Or against the harvesting of cotton. But my opposition is to how cows are raised for meat and how cotton is harvested. I can purchase a good as is, and separately ask that my good be produced more ethically. It is not my duty to make that request through a sacrificial shopping decision. The evil already exists, I am merely declining to take it upon myself to end it in a particular way. Banning bad practices is the job of government. I don't take it upon myself for the same reason I don't go out and fix potholes in the street.

Perhaps your reasoning is different. It's completely plausible for two Multiversalists to reason to completely opposite positions without either really deviating from doctrine. Doctrine need not dictate every answer on everything. It is a common basis of discussion, a rationale. Question my confession.

[20.16 General Rule on Personal Ethics](#)

So, my instinct is to make a distinction between shopping and acting. In 1860 New York, it is OK to buy a cotton shirt, even though you know it was made with slave labor, but it is not OK to hold slaves personally. How do I draw the line? Here is how: it is not buying of cotton shirts that should be banned, it is enslavement. Similarly, I drive an SUV even though I support a steep carbon tax. It should not be illegal to drive an SUV, it should be illegal to sell cheap gas. What I am suggesting is that in addition to accepting the moral standards of my society, obeying its laws, I propose a personal ethic of obeying imaginary laws that I want made general for everyone. This is the first formulation of Kant's [categorical imperative](#).

How does this connect to Multiversalism? Multiversalism asks us to abide by situationally appropriate rules while assuming they are justified by consequences, and to leave consequentialism-justified rule violations to God. We should all abide by the (negatively prohibitive, rather than mandatorily prescriptive) rules of the society that applies to us, but to be excellent we are advised to also develop and live by additional personal ethics. The categorical imperative, in this non-imperative and individualized application (not all need abide by it), is an excellent guide to developing such personal ethics. I believe doing so best serves God.

[20.17 Purposeful Dynamic Meritocracy](#)

Hierarchy is a social structure of inequality. It is not necessarily bad. Nature uses hierarchy to do almost everything. Roots and leaves have different roles. This gear drives that gear. When people object to inequality and hierarchy what they are objecting to is static hierarchy, in which roles are unfairly fixed. You are born a noble or a peasant by accident and can't do anything about it. We are told the only alternative to such rigid inequality is rigid equality. That unless we are all just comrades we will have kings and serfs.

So, the only options are an undifferentiated mass and a rusted-up machine? Is this a false dichotomy or what? The problem is always guaranteed outcomes. A class system or caste system in which people have unequal guaranteed outcomes is no better or worse than an ostensibly classless system in which people have equal guaranteed outcomes. The common good is best served by incentivizing people to serve the common good. We can ensure *to each according to need*. This is not a guaranteed outcome because each person's needs vary and are defined relative to function for the whole. We can meet all needs only by first motivating *from each according to ability*. The way to keep people motivated this way, long term, is to intentionally maintain [constant social mobility](#) in a dynamic hierarchy. The lower you are, the easier it is to rise. The higher you are, the harder it is to rise, or even to stay in place. This gets from each according to ability.

Meritocracy serves the common good better when based on something other than devotion to maintaining the stasis of the hierarchy. But we should also be able to hope for more than just that. Ideally, we have *dynamic* meritocracy: eternal revolution, eternal redistribution, eternal competition. Even then, those on top have better power to make their children truly more meritorious. They get them the best tutors rather than bribe them into the right school, and their children really are more meritorious in the narrow academic sense. To avoid such pitfalls, the people must understand the idea of how to run a good meritocracy and commit to keeping it dynamic. There is no magic system we can adopt that will produce utopia. Meritocracy is not a specific system it is a quality produced in application of a system, a product of constant intentional effort rather than ideological faith. It is a product of people [working together and judging each other's current potentials](#).

A general pressure, such as an income tax at a rate based on wealth, should be part of the solution. It can even invert at low levels, becoming a dole in the form of a negative income tax for the destitute, or tax-free status for micro entrepreneurs. Constant low-level redistribution is true constant revolution, unlike singular upheavals that continue to [pretend they are revolutionary](#) when the revolution is long in the past. Such are just as much reactionary frauds as monopolists pretending to be engaged in capitalism. Once we are free of ideology we can commit to actual function.

But you might complain that taxing income based on wealth will prevent nations from developing the big businesses that are so important to international competition. Many nations have solved this problem through state action. Another solution is corporations owned by many smallholders. It is not a new problem or a valid excuse.

You cannot maintain dynamism by dragging people down arbitrarily, so you must do it primarily by uplifting. Without controls, the child of a doctor will grow up to be a doctor, the child of a street sweeper will grow up to be a street sweeper. The doctor's child will, in simple terms, be more meritorious. The doctor does not bribe the child into the best school, the doctor raises the child to be smart enough to deserve the best school. But complex meritocracy attempts to compensate to an extent for such advantages, such as by rendering the child of the street sweeper special assistance in becoming more meritorious. Such should not be a guarantee, and not necessarily pleasant assistance, but there should be sufficient opportunity to keep the status quo challenged.

This is not about individual justice. It is about the common good. The child of the doctor is probably deserving, but does saying so incentivize? Make it a little easier to shake things up than to coast. Not a lot. Not a guaranteed outcome. Just a thumb on the scale. Combining care for the common good with competitive systems requires attentive steering. It is a sports car with optimum performance, at the cost of having touchy controls that you have to handle with care.

Economic growth is a valuable tool for making this work, and it is a good way of equating God's general will to something on a human scale. But it gets a bad rap. They say growth must end because Earth is finite. Never mind the scale of the universe, an economy can grow indefinitely by constant improvement of quality, without additional resources. Diamonds and coal are both just carbon. Sand and computer chips are both silicon. Or, the same used car could change hands faster and faster, which increases GDP without consuming resources. It's not true that growth is bad just because it can be measured stupidly, but there really are hazards.

[20.18 Uplift](#)

Technology will make static meritocracy worse. It will magnify the power of those with advantages, helping them maintain those advantages. To oppose this tendency, technology must be used to [uplift](#), in the broadest sense.

Education is just the lowest rung of self-improvement technology that can be used to maintain hierarchical dynamism rather than hierarchical stability. The children of those with genetically engineered IQs will be able to get their own children [Alpha](#) status and the children of Epsilons will stay Epsilons. Within the

human range, such variations make sense. Stop putting ethanol in any incubators and a human becomes a human. But with technology the range will magnify. The differences between different builds of people will be like the differences between people and animals.

At that, soon we will be able to uplift animals, to make them as smart as humans. But then you get the uncanny valley. What do we uplift? Where do we draw the line? Chimps are so troublesome, so smart you can't torture them for medical experiments (as if) but not smart enough to give them the vote. We should do it the same way God does. We don't worry about individuals. What matters is purpose for the whole. We don't try to uplift all the dogs, but if we need a talking dog, then we make a talking dog.

And while we are designing for other needs, we can also design for [churn](#) and motivation. We are designing society, considered as a whole, for the service of God. We are not concerned with individual justice as a self-justifying end. It is a [motivational game](#) we can use, and to make it work we must be consistent so we can pretend "people" produce their own outcomes by how they deal with a stable reality. Either you are just concerned with fairness for yourself rather than the common good, in which case you "deserve" to be used as necessary, or you are committed to the common good, in which case you don't mind.

Some claim that by fighting for fairness for selected individuals (themselves, their loved ones, or some favored group or cause) they serve the common good, but this must be justified. Typically, it is based on comparing reality to an imaginary ideal that is not realistically on the table. Imaginary things can always be more perfect than real things, but they are not very nutritious. Everybody should have a mansion and not have to work. Yes, that is a wonderful ideal, and you don't get to it by appropriating random mansions for random recipients. You can't cite the social good without a general theory about the social good. You get everybody a mansion by promoting economic and technological growth that makes [mansions trivial](#). And no, unregulated capitalism will not magically do that any more than the prophesied revolution. Capitalism is fire. It generates energy but soon consumes all its fuel and burns out. Plus, it is dangerous. This doesn't mean it needs to be banished; this means it needs to be harnessed and used responsibly.

Optional uplifting also applies to people and to ethics. People become unethical through circumstances, but does that mean we have a duty to help make others better? I think a good rule that will serve everyone well is to hold people responsible for their own ethical uplift, other than that we should be very clear about that responsibility. It is a good idea to help, but not our duty.

That said, our general approach should be benefit of the doubt. Giving people more power to effect their will is generally good. That doesn't mean giving people the power to merely take power from others for themselves (unless the

total is a positive sum). If somebody being in charge gets good results for all that's different from just robbing Peter and Mary to pay Paul. You never know the full results of your actions, so you can only go by the norms of your society. And most societies call for benefit of the doubt. Instead of suspecting anything done for anyone could be used for bad purposes, assume helping people is probably good unless you have contrary information. If someone asks directions, give directions. Accurate ones.

20.19 Social Theory

Boring old social liberalism is probably the best way for humans to operate in our remaining time. Other ways have a place, as experiments perhaps, but they are not the new line. They are people standing out of line and trying to butt in.

"To each according to need, from each according to ability," is actually a pretty good guideline for how to organize society God's way. That is true for values of "need" being "need in order to play a productive role." Too often the first half is attended to and the second half forgotten. You must harness ability or you cannot respond to need. What you get instead is tacit recognition of the "right" to what is needed but no plan to provide it. You go to the grocery store for tomatoes but all you get is a certificate that you deserve tomatoes because you need them, but they are not available because those with the ability to grow them and put them in the grocery store are immorally withholding. So, to make the motto work you must use coercion or some other motivational system like capitalism. But capitalism is unstable, it self-destructs, it is like fire that will burn itself out and you will be left with ashes. That does not mean you abolish fire. It means you use it in a controlled manner. The problem is often called increased inequality, and the correction called for is some form of equality, either of outcome or of opportunity. These are hard to differentiate, because outcomes impact opportunities. Unless dynamic meritocracy is intentionally maintained, hierarchy hardens.

But equality of anything produces a guaranteed outcome. And guaranteed outcomes don't motivate. Guaranteed outcomes are the problem, whether a guaranteed paycheck at the tractor plant or a guaranteed life in a slum or mansion based on the class of your parents. Even equality of opportunity is not necessary for motivation for the common good, for extracting "from each according to ability." The only thing that should be guaranteed is the lack of guarantees.

That said, some things may be better considered off limits for use as motivation. Necessities should never be on the table. A society is always more functional when everyone is guaranteed equality of adequate nutrition and shelter and a fair legal system and enough education to have the opportunity to bootstrap more.

In turn democratic procedures and liberty optimization principles synergize with everyone getting all they need. We don't need people starving on the street corner as examples to keep us going to work. People riding the bus instead of driving a nice car will do that perfectly well.

What we really want is similarity of outcome, or of opportunity. Maintenance of an unnatural system in which winners continue to have to work to stay on top. Meritocracy in short. Meritocracy, real meritocracy, promotes complexity. It is the best we can hope for because Utopia is not possible. God will not tolerate it. Our function is work, not lounging and eating grapes. All of us. Forever.

Complexity is increased when things are equal in some defined ways, but not others. Everything having to be equal in every way all the time makes everything identical. If no matter what you do you get the same result as everybody else who does other things, then everyone is a helpless recipient. That is low complexity. Kill somebody and all is forgiven. Stay home and play video games and you get a paycheck or a good grade the same as those who worked hard. Every day is "what have you done for me lately," so if you save money, we take it all away and make everybody have the same account balance, even those who blew it all yesterday. So, everybody will blow it all every day. "Money will not exist," is the usual answer. Right, so everybody is on identical doles in identical apartments with identical clothes and furniture. And that is if we are just talking guaranteed economic equality--if we are not trying to go full [Harrison Bergeron](#).

The issue here is that we often ignore the second half of "to each according to need, from each according to ability." The second half is the most important. Society should be arranged to get the most possible out of everyone. Each of us needs that. You can use a mainly centralized economy or a mainly decentralized one for that, depending on how well the details are executed. A fully socialist or fully libertarian system assures mediocrity: that is the appeal. A mix can have a wider range depending on how the private and public sectors fit together. It's the only way to get the best outcomes, and the surest way to get the worst outcome. Fascism and social democracy have the same proportions between sectors.

Now, anti-capitalists often disparage the idea of arranging society to use regulated market mechanisms to harness capitalism without letting it run things. They might use equivocations we can paraphrase like this, "That won't work because, look, I can hypothetically remove some essential parts, and it doesn't work any more." This resembles the way conservatives sabotage government to prove government inept, but such leftists hypothetically sabotage mixed economies by treating all possible variants equally when in fact volition is involved in execution. This is like saying shopping can't get you what you want because a randomly acquired object is very unlikely to be the right one. Yes, there are many ways a mixed economy can fail, but we can choose the ones that

don't. "Engines are no good because they get hot and if you consider them without a cooling system they inevitably fail."

Or they might even say something equivalent to "Making a mixed economy is no good because that will make people happy and they won't have a revolution. We must make people miserable, because the goal is not making people happy but arriving at the [rapturous revolution](#)." Revolution is not a means but the end to which all else is subordinated. Is that justified? Only if government under a mixed economy is inevitably bad and impossible to change. Certainly, any system that retains any inequality risks capture of government by the more prosperous. But that just means there need to be safeguards and constant monitoring and adjustment. There is no magic system or ideology that can replace effort.

Finally, a mixed economy is often rejected because it accepts the existence of inequality. In this formulation, equality (rather than revolution) is an end, rather than a means. But I don't need that failing to reject this idea. I reject it simply because inequality is inevitable. A fluid and true meritocracy is the nearest we can come to practical equality. The problem with meritocracy is not with actual meritocracy, it is with claims that non-meritocratic systems are meritocratic. The theoretical communism of devout Communists is meritocratic: the initiates who truly understand Marx are virtuous so they should be the priests in charge. [The Culture](#) of Iain Banks is meritocratic: ruled by the Minds. Every system run by anybody is a "meritocracy" but you can discern its true definition of "merit" by characterizing those it puts in charge. The only way to not have rule by "the best" is to not have rule at all. Anarchy is not meritocracy. Like Utopia, it is also abhorred by "nature." Soon the most meretricious take over. Meritocracy is attained even here.

Why am I spending time rejecting Marxism? Because it is the biggest religion that gets away with not being called a religion. By making my case in a positive manner I automatically reject other blatantly religious religions that I disagree with. But that leaves room for religions that wear a false face to claim supremacy because they have survived the purge.

Is top devotion to revolution or equality or golf or video games or alcohol compatible with Multiversalism? No. Other religions that are not Multiversalism are wrong according to Multiversalism. I cannot go into detail rejecting every possible alternative one at a time. The purpose toward which reality is tending is increase of cosmic complexity. All else is judged and ranked according to how it contributes to that. Perhaps you can justify golf worship in Multiversalist terms.

[20.20 Secular Societies](#)

It has been pointed out that there is a correlation between secularization and standards of living. Godless societies like [America](#), [Western Europe](#), and East

Asia ([Japan](#), [South Korea](#), [Taiwan](#), [Hong Kong](#), [Singapore](#)) have the best kinds of economic and technological development. The causal case is bolstered when you quickly look at the antiscientific and reason subverting elements of religions. [Eschatology](#) is particularly destructive.

But never mind all the religious institutions you see all over these places. Never mind that Italy (advanced, and part of western Europe) is in fact the capitol of the world's largest religion.

Ignore that the atheistic Soviet Union was not some advanced godless paradise of science and reason. China and North Korea today are atheistic, unless you don't count faux Marxism and wacko God King worship as religions. Most pirate crews and criminal gangs are relatively godless. Israel and Romania are catching up with Western Europe and they of course have thrown out religion completely to achieve their successes. Not. Never mind that modernity was built by the protestant work ethic. Just ignore inconvenient facts and leap to a facile conclusion. Yes, fire can be destructive. It is irrational to generalize that it is always destructive and ban it. Maybe use it better.

Here is the truth. People turn to religion for solace when times are bad. Of course, religion correlates with horrible situations. Or a history of horrible situations. And yes, much of religious doctrine is antirational. Correlation is not causation. Religion has been done wrong. It can be done right. Inept, primitive use of new technologies can be bad, but that doesn't mean progress must be avoided. And religion is a technology. In a more mature version, it can give us more power than we would have without it.

To date, religions have served productive roles in their proper times and places, but they can become anachronistic. That doesn't mean religion in general is anachronistic.

[20.21 Mindset Not Manipulation](#)

Identity based moral judgments are demotivating. The idea is that you have some fact about a person, and that allows you to permanently assign that person an identity. It's bad enough when the basis of judgment is something the person has personally done at some point, but when it's based on inferring characteristics, from broad categories that don't apply, it gets even worse. We [motivate people](#) by telling them what they *can do*, not by telling them what *they are*. One way of looking at this has been described as a [growth mindset](#) rather than a static mindset. Judge and cultivate potential rather than identity. It's harder, I know, because potential is constantly changing. It's easier to assign someone a permanent category based on limited information.

I think this just naturally must be a part of Multiversalism. Though the past can inform, you cannot be a past obsessed Multiversalist. Does this mean

Multiversalists are “forgiving”? Don’t hold grudges to begin with. That is past oriented thinking, trying to get revenge or gratitude. Think like God. Always only the future matters. Revenge and gratitude (“justice”) are efforts to affect the past by later actions, resembling efforts to use sacrifice to produce acausal outcomes. From the perspective of a future mindset, forgiveness is a manipulative concept.

The concept of forgiveness assumes that people should care about what others think of them or pretend to think of them. “I will stop resenting you and you should be so grateful.” It asks people to be at the mercy of things beyond their control. Sometimes this is just what some people need, other times not. What is important is that relying on a system of manipulation that may or may not be used properly is a bad idea.

Making people easy to manipulate can as often harm as hurt if there are no controls on who you give the controls to, and given that bad people make special effort to gain power I am inclined to think making people susceptible to manipulation tends to be bad. Multiversalist practice involves helping people to figure out what God wants for them. Not manipulating you to care about what I think of you but helping you see what God thinks of you. Regarding your personal development, we mostly seek to connect you to God and trust God will deal with you.

This is not to say that Multiversalists will not judge each other and outsiders regarding potential impact. If it becomes a thing, Multiversalism will be invaded by all kinds of people coming for all kinds of purposes other than the intended purpose. The worst kinds of people like to use other people so they are attracted to groupings like moths to flame, so they will come for narcissistic supply or nice people to turn into servants or potential recruits for cults or to sell things. This will disrupt what we are doing so we must judge people and tell them what is wrong with them and expel them if they are not a good fit. Expel or disown sectors and churches that cannot do this effectively.

But base your judgments on likely behavior, not on lazy or manipulative categorization. Cultivate respect for what we are doing. Respect the respectful. Individual spiritual outcomes are not necessarily our concern in all cases. Our area of responsibility is protecting what we are doing, so it is there for those seeking to use it correctly. And we must defend it by effort.

[20.22 Love and Leverage](#)

Personal love is caring about someone’s feelings as an end, rather than merely as a means. When you love someone, you sacrifice other things to their feelings. If you have foresight, you care not only about their current feelings, but about their future feelings. For instance, if you love your children, you may make them do their homework and eat their vegetables, but only because you care about their future feelings. If they don’t accept some displeasure now, because you make

them study and eat right, they will suffer much more greatly in the future. Similarly, the primacy of your concern for your children's feelings may lead you to bribe them into the right college, even if they don't deserve a place there on merit. But that would be short sighted because it sets them up for failure, either in a school they aren't ready for or in demanding careers they can't handle. If you really think about it, the guide to the best thing you can do for someone's feelings is always to think about how you can make them better. What does "better" mean? You are "better," in the sense I mean, when you are more effective at doing what you set your mind to. On top of any other factors, you will be most effective when going with the grain of the world: when you are serving God's will.

Multiversalists don't practice personal love. Everything is a means to the end of serving God's purposes. This won't usually result in behavior very different from personal love. Having a romantic relationship can often make people more functional, and it involves caring about each other's feelings. But nobody involved should ever forget that God's will is paramount. You care about each other's feelings so that you can make the relationship work, and you care about that because it helps serve God. Similarly, society is served by raising children who experience care and concern while being brought up. God is served by caring about your children's feelings as necessary. But we should never be confused about the real source of meaning and the real highest priority.

People will detect something different about those practicing such qualified love. It's hard to safely simulate simple minded abandonment of reason without acquiring the kind of deception skills that have bad side effects. I care about your feelings, but I have a complex set of priorities that doesn't place them on top. I'm not going to try and fool you because that would require that I become a deceptive person. I don't want to be a deceptive person because it risks leading to self-deception and loss of moral compass. I ask that you accept how I am, but I am willing to accept the consequences (for both of us) if you can't. There is only so much I can do. I totally ask you to be the same way. I will care about you more if you are. "Don't you want me to love you? Don't you love me, baby? I want you to love me. " I don't love, and God doesn't. Stop needing love. You are not a child.

On a related note, all consequentialism has the same object if you really think about it. It doesn't matter what you set as your preferred kind of consequence, once you think it through it all comes to leverage for leverage for leverage... The original goal is inevitably subsumed in the simple quest for effectiveness. This converges with God's moral essence. This is moral truth, the transcendence of [Hume's boundary](#) between is and ought. As long as that boundary exists there is no such thing as moral truth. Moral relativism will reign.

For example, if your "supreme purpose" is the hedonic calculus, the most pleasure for the most many, then you don't concern yourself with the current

generation or the humanity of the near future on Earth. Logically, you care about colonizing the galaxy and turning it all into a vast pleasure palace. All that matters is creating billions of billions of billions of beings living eternal lives of ultimate ecstasy. Toward that, all intermediate goals are only important as a means. They are only ways to direct power to serve your distant future goal. And it is far more than just distant. The galaxy is not enough. Why not the universe? Why not crack into alternate universes. The growth of joy must be eternal. It is infinitely receding. The only goal is directing means to gaining the power to direct means. Pure power is what it boils down to in the ultimate equation.

The same applies to any other supreme purpose. Take it to its logical conclusion and the answer is to seek power for power for power. Everything is a means to other means. There is no end. All must be. All consequentialism converges on pure leverage as the ultimate end. Devotion to purpose leads to purpose itself vanishing. Resistance is futile.

If you think about it, this is good. If we chose pleasure as our supreme purpose then it might be optimized by mutating mindless wormlike beings to experience extreme ecstasy from wallowing in filth, then converting everything into filth and worms. But they feel good. Somehow that seems wrong to me, but it's illogical. But no more illogical than holding up pleasure. Just feelings. Not leverage. Not functionality. Elevating functionality elevates a complexity of other things. All else elevates simplicity and leads to a horrible and dead monotony.

Does "power maximization" as a "supreme purpose" mean being aggressively ambitious or slavishly authoritarian? It doesn't mean lusting for personal power. It means valuing the concentration of power in the hands of those who will promote the concentration of power in the hands of those who will promote the concentration of power...

Is concentration the right word, though? Concentration connotes relative power, power differentials, inequality. In short, order. A mere hierarchy of relative power is not what serves any consequentialist aim. All possible aims are served by absolute effectiveness, power to effect will in the unbounded world rather than just within a relative frame. An organization of helpless worms would have a hierarchy of relative power, but it couldn't move mountains. The king worm would just have power over other worms. Absolute effectiveness is open ended. Power to effect will is increased by increasing the variety of its utility. Absolute effectiveness requires complexity, not just order.

Further, complexity is more resilient and adaptable. God does not want us to create a cosmic imperial hierarchy. Why does God want to create resilient and adaptable structures of servitors? Because God has to deal with unknowns and the unpredictable. Remember, God is constantly creating chaos. Our function is not just to repair ancient flaws by perfecting the universe, but to deal with chaos

which may be encountered in the future, and even God can't predict what that will require. A rigid, brittle, lumbering organization won't do that best.

What if you cannot help but practice personal love, and God be damned? Ah, the stuff of romance stories. This would be sin, except sin is impossible. God values everyone, makes use of even those who are not trying to serve. People can serve God without consciously trying to do so, they can serve while thinking they are sinning and prioritizing their loved ones. What this means is that you are not a Multiversalist. Multiversalists are consciously trying to serve God above all else. That is what characterizes them. Romeo and Juliet, you are not Multiversalists.

I guess the last word of this Elucidation should sum up the general attitude of a Multiversalist. You want me to lay down the law? What are you looking at me for? There are plenty of laws already, setting minimum standards. This is about how to get extra credit. For that, know this. We are all instruments, not of each other but of God. You are an instrument; I am an instrument (probably a saxophone, that would be cool).

Chapter 21 The Multiversalist Rationale

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.

Chapter 22 The 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.

[Chapter 23 Commentary On Multiversalist Charter](#)

[Rule 1](#), [Rule 2](#), [Rule 3](#), [Rule 4](#), [Rule 5](#), [Rule 6](#), [Rule 7](#), [Rule 8](#), [Rule 9](#), [Rule 10](#), [Rule 11](#), [Rule 12](#), [Rule 13](#), [Rule 14](#), [Rule 15](#), [Rule 16](#), [Rule 17](#), [Rule 18](#), [Rule 19](#), [Rule 20](#), [Rule 21](#), [Rule 22](#), [Rule 23](#)

Charters are licenses to organize, normally granted from some greater authority. They are normally immutable, leaving bylaws and constitutions to play the role of lesser rules about rules (merely difficult to change, rather than impossible). This charter is granted by unanimous consent of all who choose to accept it. It does not apply to those who do not.

The Multiversalist Charter provides just enough guidance to standardize organized practice of Multiversalism in a way that will consistently work well without being overly binding. The intent is for churches to creatively extend what is provided. There are good reasons why what is included in the charter cannot be changed.

1. The careful design of the system cannot be destroyed by foolish tampering. It is possible to make mistakes and add bad elements to local practice, but since the core Charter is immutable those mistakes can always be dealt with.
2. All Multiversalists everywhere have common practices.
3. The core rules are beyond the reach of malign tampering. The pigs can't change the rules. Have faith that the Charter was composed with nothing but the best intentions and doesn't need fixing. Any attempt to fix it indicates ill intent. There's plenty of flexibility to allow experiments and to permit adaptation to needs and conditions. You can probably do what you want to do using the system as designed, and if you can't you probably shouldn't be doing it.

In this chapter I will explain and expand upon the charter and offer suggestions for churches. First, let's go through it rule by rule.

[Rule 1](#). 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.

"Fellowship" hasn't been defined yet but either that will put you off and you read no further (in which who cares about you) or else you'll read on and find out what that means. It shouldn't be a problem, for most people. This is like a suspenseful hook, if anything. "What in the world is a fellowship?" is the worst thing most anyone might think. It sounds like something nice, a friendly association of some kind. So you have to join something to be a member of it. Makes sense, right?

There is no practice of Multiversalism alone. You can't go around claiming to be a Multiversalist if you aren't in a fellowship. I mean, you can, but you will be a liar. Multiversalism is defined by the Handout, including the Charter and the Charter says that if you are not in a fellowship you are not a Multiversalist. Hopefully this will encourage people to join or form fellowships. This will make organized Multiversalism viable, to the benefit of those participating, society generally, and God.

"Council" hasn't been defined either, and in that sense what applies to premature use of the word "fellowship" also applies to premature use of the word "council". It sounds like a governing body of some kind, and it is. Councils adopt resolutions, and those resolutions are subordinate to the Charter. Resolutions can change and can vary, the Charter is the same everywhere and always. It is through resolutions that all that adaptation and customization and invention can be done.

This system resembles the constitution of a state, compared to statutes. The difference is that constitutions are usually difficult to change, but not impossible. The Charter cannot be changed. In a state this would be bad design. States have different tasks before them than churches. An unchangeable constitution would force people to either misinterpret and ignore it as it becomes increasingly obsolete, or else it would eventually force them to abandon and overthrow it. Only by being very simple and procedural could a fixed constitution avoid such a fate by relegating almost everything to statutes. The limited purpose of churches makes it possible to design such a "constitution" that can anticipate everything necessary in advance by limiting what it is designed for. The Charter is designed to make functional and adaptable hierarchies of councils, and so long as it is used properly it will do so. If your church has additional purposes in mind, enact them with resolutions.

Rule 2. 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 Multiversalist Rationale, and heeding the counsel of my fellowship."

Like "fellowship" and "council" the Charter uses the terms "confession" and "induction" before defining them. In fact, the meaning of "induction" is only ever indicated by implication in Rule 7. But both are familiar words. Confession is a well known Roman Catholic practice, but here it is implied that the Multiversalist version is confession to a fellowship (whatever that is) rather than a priest. This implies much.

This rule just provides a statement a person must say before a group. It must be recited at least once, shortly after first joining a church at the most basic level.

But resolutions can establish other requirements for it. What is essential for the system to work is that everybody make the statement at some point. That's all the Charter requires.

The covenant is recited before the new fellowship, but it is also a vow. When you join a fellowship and a church you are not just making a behavioral covenant with your fellow members, you are making a vow (or claiming to make a vow) that you will keep that covenant. God is also involved, not just as a witness, the way it would be with a mere oath, but as a party. Compare to marriage vows. You are claiming to have involved God in your compact with your fellow members.

There is no enforcement mechanism stated here. Fellowships have the power to expel members, and higher councils can expel whole sectors. Consequences are possible for those who don't abide the Charter, or respect the Rationale and each other. But you will note that belief is not called for.

That's why it's called "The Rationale" rather than the Doctrine. It fills the roll of doctrine, but all it guides is discourse. It is a way of thinking about why we make every decision. As such, it must be based on a background concept of reality, which is why so much material that is seemingly irrelevant to how we live our lives. Why must you believe in comprehensiveness being the basis of Reality to be a Multiversalist? You don't have to believe in it, you have to advise each other based on the rationale that is based on it, and you have to heed each other's advice. This is a set of axioms on which you agree to base discourse within organized Multiversalism. The dogmas of other religions actually function as such, but we're being honest about it.

Nobody is saying, "I believe the entire doctrine." You are saying you will counsel others in accordance with doctrine. This is not a creed or dogma. It is a model for teachings. You will apply the doctrine in what you tell others and since others are doing the same and you are "heeding" them then you are heeding the doctrine. Whatever "heed" means. Does it mean you will do whatever you are told? It means you will take it seriously and have a good excuse. There's a difference between full-fledged resolutions and mere individual advice you may get from comments upon confessions. Your fellows may individually counsel you, with good justifications based on the doctrine, and while you should consider this seriously you need not do as you are told. But if a resolution is actually adopted by a majority, that can't be heeded without actual compliance. If you can't take the heat, get out of the kitchen. Failure to heed resolutions is grounds for expulsion. But then, anything is. As is explained later, fellowships can expel anyone and no specific criteria are given. The only guideline is the general one, Rule 15. If expulsion is not for a good reason, the fellowship is violating the Charter. Who guards the guardians? Why, higher ranking guardians. Thus, hierarchy has a function.

Rule 3. 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.

Mostly, this just defines a standard nested hierarchy by assigning names. I guess the concept "sector" needs to be crystal clear. In standard terms used to describe hierarchies it is any "leaf node," "subtree," or "tree." Every group with one of these assigned names is a "sector." A "sector" is not a level of organization or a certain type of grouping. All of these are sectors. Even a church is a sector, though it is not subordinate to any other sector. Again, a church is not a level of organization, it is a sector that is not subordinate to any other. It can be a fellowship church, a parish church, an order church, a league church, or a synod church. Three friends can get together and form a fellowship church (exempted from the normal size minimums defined in rule 10, by virtue of being a high council).

As voting subordinate sectors, the minimum populations at these levels (based on rule 10) are: Fellowship 10, Parish 200, Order 6000, League 240,000, Synod 12 million. It may seem overly aspirational to be planning how to organize millions of people, but it can't hurt to plan ahead and have such "problems" never happen (what would it matter, then?) but failure to plan for it could create problems, so I've built it in. For all practical purposes, the most important level is simple fellowships. If they can organize into parishes, that's great. That's enough to get some kind of supervision and larger scale organization. Attaining "order" level and getting to write your own Rule 24 mainly will serve as a distant goal. It gets harder as a church grows because rule 10 mandates an organization that grows increasingly flat as it gets larger. I'll discuss it in more depth farther along.

What is particularly important in the first paragraph is the mandate to join. Combined with rules 10 through 12 (especially the last sentence of rule 11), you might wonder why a small church would advertise its existence. Why not hide so you don't get annexed? The answer is rule 3. A church of any size has a duty to join a larger church if practical. Hiding is evidence of an effort to avoid that duty. It is a violation of the rules, an act of apostasy. Certainly, refusal to join can be justified for many reasons (too far away, incompatible culture), but simply hiding to avoid annexation should be hard to justify.

Like everything else, there's no ultimate enforcement mechanism other than that churches can declare each other apostate (rule 12). Presumably churches will emerge that take it upon themselves as a mission to review other churches. Such reviewing services will depend on their own reputation, so they will be honest. They will earn authoritative status and guard it zealously.

The names of the levels might need some explanation. "Fellowship" comes straight from Unitarian Universalism. It isn't particularly religious sounding, but could be religious. In UUism many smaller and less religious congregations call themselves "fellowships," and there's also a concept of "fellowshipping" of clerics. Multiversalism lacks clerics, so members of a fellowship serve each other in that role instead. And they are fellowshipped together. But Multiversalist fellowships are actually closer to the scale of what UUism would call "small groups."

UUism has something called "clusters" which are simply geographical groupings of a handful of congregations. In Multiversalism, they have a larger number of elements and the elements are smaller. Plus, the word doesn't sound good in a title. Imagine calling your church "Springfield Multiversalist Cluster." So the religious sounding word "parish" was used instead. It's also a county in Louisiana, so it should be cool. "Order" is more ambiguous. The names are designed to avoid relying on superficial appearances, like traditional religious names. A "department" is religious if it practices religion, and something called a "church" can be little more than a corporation. The names are picked for their ability to represent either a hierarchical level or an independent entity. "Department" and "branch" might be good names for subordinate sectors, but not for whole churches. Similarly, overly geographical names, such as "district" and "region" have been avoided. "Order," in particular, reflects the idea that a specialized cultural brand of Multiversalist practice might organize globally on the basis of affinity rather than proximity. Thus, an order can be equivalent to either a diocese or a monastic order. "League" is another generic level name. Other than parish, synod is the only specifically religion like name. If a Multiversalist synod ever exists, Multiversalism will have made it and can't be accused of pretending to be religious just by adopting outward forms associated with other religions. If a synod ever exists, Multiversalism will authentically be a world religion.

The groups that actually meet and make decisions for sectors are councils, and the second paragraph of this rule defines them. The definition is compact, but sufficient. A fellowship and the council of the fellowship are the same thing. It is a group of people who meet and do the various things described here.

Participation in a fellowship is the core purpose and means of organized Multiversalism. Every fellowship has a leader (appointed to it by the leader of its parish, if the fellowship is not also a high council) and a representative ("elected" by the fellowship council). Above fellowship level a simple pattern repeats at all levels. A parish council consists of the representative of every fellowship in the parish, plus the leaders of all those fellowships, plus it will have its own leader (appointed by the order leader, unless the parish council is also the high council of a parish church). The parish council will also elect its own representative to the order council.

No limits are specified here, but the representative of any council must be a member of the council. It could be the same person as the leader of the council, it could be one of the persons who are on the council by virtue of being leaders of its subordinate councils, or it could be one of the representatives elected to that council by a subordinate council. But it can't be some random person off the street or someone from a completely different sector or a member of some subordinate sector governed by the council who has not been selected for membership in the governing sector council. This is pretty clear according to rule 8.

A parish council is a group made up of the representatives and leaders of all the fellowships. Leaders and representatives haven't been described yet in detail, but the way they are spoken of here is an adequate definition for now. Someone elected and someone appointed. Leaders are appointed by higher leaders, and representatives are elected by councils. Joining it all at the very top of each church is the high council, which elects both its leader and its representative. What does the representative of a high council do? Nothing well defined in the Charter, but presumably they are emissaries, engaged in whatever diplomacy between churches may be established by resolutions. For instance, when three same size churches merge to form a new church it is the representatives of those high councils who actually hold an impromptu founding meeting of the new high council. Can they do this without approval of their high councils for the merger? Well, technically no. All decisions of councils are made by resolutions. Not yet being representatives to an existing higher council they can't act independently. The question of the power of resolutions to delegate autocratic authority will be addressed later.

Above parish level, the same pattern applies. Only fellowships are different. From parish up the council is made up of appointed leaders and elected

representatives, all members of the council ex officio. Only fellowships can induct members off the street or expel members on their own.

Rule 4. Fellowship councils must have a regular meeting every week. Parish councils must have a regular meeting every month. All other councils must have a 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. Any fellowship member, other than the leader, who attends no part of two successive regular meetings is no longer a member.

The regular governance meeting, or just “regular meeting” is the core of what a council does. It is a mandatory meeting that occurs on a regular basis and has a very restricted purpose of its own, but the existence of these meetings also serves other purposes. Even if governance meetings aren’t adopting any resolutions, they are mustering all the members together. As long as you have everybody getting together, you can piggyback other meetings and activities off of that. And if these meetings are mandatory, they are a way of knowing who is actually an involved member and who needs to be removed from the rolls. In turn, the existence of automatic removal for poor attendance at regular meetings provides individuals a way to resign without any elaborate protocols or bureaucracy. Just don’t show up. You could also propose a resolution to be removed from the member list, and it would be faster, but why bother?

Expulsion for missing two meetings in a row may seem harsh, but it’s too easy to just petition to be inducted again. Or get inducted into another fellowship. If you move or for some other reason want to transfer to another part of a church, or even a different church, you can do that

Others may think letting members skip any meetings is too easy. Things happen. Missing one meeting is understandable. It allows people to take almost two week trips out of town. It allows people to be sick now and then, or just not feeling it, or to have car trouble. Or to have other things come up that take priority, such as emergencies or work requirements. More than two is too easy, less than two is too hard, two and only two is perfect.

How is the mandate for the regular meetings enforced? It is enforced by the fact that the Charter, right here, says the meeting will occur whether or not anyone is there. It isn’t valid to change the meeting time to outside of the time period, so if an attempt is made to do so the meeting still occurs at the previously established time and place. A council can change its meeting time and meeting place, but only to within the regular time span. A council that last met at 9 am on Saturday the 14th in the bandstand in the park will next meet at 9am on Saturday the 21st

in the bandstand in the park. If, at the meeting on the 14th or an impromptu meeting on the morning of the 15th, they schedule their next meeting to be on Sunday the 15th at noon at Dennys, then their next meeting will be on Sunday the 15th at noon at Dennys. But if they schedule their next regular meeting to be Sunday the 22nd, then that doesn't change anything about the meeting the Charter requires them to have during the week running from the 15th to the 21st. They've merely rescheduled for the subsequent week, and the next meeting will still be Saturday the 21st at 9. This rule doesn't need enforcement because any violation of it has no meaning. It cannot be violated, so nobody enforces it.

Regular meetings, unlike impromptu meetings, are defined as occurring at a specific place. The place can be any size or defined any way. It can be the crater Hellas on Mars. Such a meeting would be ill attended, despite the large capacity of the venue. Everybody would get credited with an absence, so everybody would absolutely have to make the next meeting (presumably scheduled by impromptu meeting) or be automatically expelled. Everybody. This is a good way to expel everybody who is absent at a meeting: schedule the next one for an impossible location. Of course, you could just expel them by resolution instead, but that would be questionable. Using this trick you don't have to justify anything based on the Rationale, other than the choice of venue. If you are being dishonest you might as well go all the way and make up some pretext.

Leaders of councils are appointed by higher leaders (basically as spies or monitors), and can remain members of other councils as well, so they have to be exempted from expulsion for attendance so they can attend their home council meetings if they have conflicting schedules. Or really, the reason is that leaders are appointed by higher leaders with no other factor involved: not the council led, and not any automatic mechanism the council can influence.

Governance meetings, such as regular meetings and impromptu meetings, consist of nothing but members proposing resolutions and then getting them voted on. Rule 17 details this. Governance meetings should be quick formalities necessary to support the real point of everything: the other fellowship meetings that follow regular meetings. There needs to be an official way of making decisions, but so much is cut out of organized Multiversalist practice by Rule 13 that not many decisions will need to be made. Most of the time governance meetings will function largely as a roll call, most members just saying "remarks complete." Even when a resolution is proposed, voting is immediate and without debate. That should speed things up too.

It's implied, but not explicitly stated, that councils have one and only one regular meeting per week. A council can schedule and hold a second regular meeting, but it won't be a regular meeting it will be an advance planned impromptu meeting with improper enforcement of meeting location rules, and will risk taking void actions. We know a meeting that isn't a regular meeting or an

impromptu meeting cannot make resolutions because of rule 6. One regular meeting per time period may be implied, but resolutions being valid only from regular or impromptu meetings is definitely spelled out. One per period, just do it that way.

Regular meetings start on time and don't end until adoption of a resolution to adjourn. They are not dependent on quorum and nobody calls them to order. Speakers proceed in list order. Members who are not present get a turn to speak anyway, and will presumably be stood down because they aren't saying anything. If a resolution ends the meeting before you get a turn to speak, vote against it and maybe try to get higher on the list, however that is determined. More on that later.

Rule 5. 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.

Impromptu meetings exist because there are many possible situations when a council may want to adopt resolutions before their next regular meeting. One example may be new councils that have never met. They have no "last meeting" to provide a default time and place, and they have never met to adopt a resolution to set a first time and place for a regular meeting. They must use an impromptu meeting to get things started.

New churches are initially created at impromptu meetings. This is perfectly legitimate without any need for a special kind of meeting to establish a new organization. The implicit assumption of the Charter, especially rules 7 and 17, is that a potential council exists wherever there is a list of names. If there is a list of names, those are members of a potential council. If a majority of the members are within a 5 meter radius, one of them can convene an impromptu meeting. Then with resolutions, they can name the council (the high council of an embryonic fellowship church) and schedule a first regular meeting. They could also rearrange the list, or leave it as is, accepting the existing first and second names as the leader and representative respectively. However, due to the last sentence of rule 6, this rearrangement would expire at the end of the next regular meeting. When a resolution expires like that the status quo ante is restored. So any changes to the membership list made at an impromptu meeting must be ratified at a regular meeting. The same applies to the naming of the church by an initial impromptu meeting.

A word about naming. "Fellowship" or the like shouldn't be part of the name of a sector because the sector won't always be a fellowship or whatever. That size designation can be added much like adding a title to a person's name. "Church" is

also questionable. After all, what if a church is annexed? It is no longer a church. And again, the designation is part of the name like a title. Geographic names are good. "Springfield Multiversalist" is a good sector name. It can call itself Springfield Multiversalist Church until it gets annexed, at which point it becomes just Springfield Multiversalist Parish (or Fellowship, or Order, or whatever).

Another use of impromptu meetings is to immediately enact resolutions recommended by a drafting meeting. If a quorum exists, you can just go ahead and do it right there.

Another use of impromptu meeting is to deal immediately with disasters. What if the normal meeting place is no longer available or accessible? A new meeting place can only be established by holding an impromptu meeting. Or what if the sector has been expelled from its church and has become independent? It might be important to hold an immediate meeting to deal with that.

The convener thing is self-explanatory. Any member, any place, any time, can say, "I convene a meeting." If a majority of voting members of the council are present within 5 meters of that person, the convener, then the meeting has a quorum and it starts instantly. The place of the meeting is a volume 5 meters in radius around the convener. If the convener moves, so does the place of the meeting. Unlike a regular meeting, an impromptu meeting ends when it loses quorum, when a majority of voting members is no longer present. Presumably it can also be ended by a resolution, but the convener has no power over it once the meeting is convened. In fact, the convener cannot leave the place of the meeting because the convener is the reference by which that place is defined. Cycles of speakers proceed through the list until quorum is lost. If your fellowship has 10 voting members, 6 of them can make a quorum to hold a meeting, and 4 of those can be a quorum of those present to adopt a resolution. If you are at a meeting where your presence allows a quorum to exist so a minority of voters can adopt bad resolutions, all you have to do is walk out. That may be more powerful than staying to vote against it. The meeting ends as soon as quorum is lost. Instantly, even during a voting minute.

Are impromptu meetings unfair because they allow a bare majority of members to hold a meeting the others didn't get a chance to attend and know about? If your members are people who would do a thing like that you should expel them. At any rate, if an impromptu meeting is planned for such shady business, the odds are good one member of those in the know will let the cat out of the bag. If the impromptu meeting made important decisions, such as changing the next regular meeting, the cat is again likely to get out of the bag. A majority has to be there, and that's plenty of people for one of them to be decent. So you will get a chance, at the next regular meeting, to reverse anything they did. If you can get a majority. And if you can't, why do you want minority rule?

Rule 6. 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.

To translate from Roberts Rules format, proposing a resolution is “making a motion.” Rule 17 details the procedures (rules of order), though. What’s happening here in Rule 6 is the designation of adopted resolutions as decisions of a council. It is what the group has decided collectively. The collection of all past resolutions expresses the will of the council, its policies, decisions, requests, plaudits, reprobation, statements of intent, and supplemental rules. Citing a resolution is citing the will of the council.

Only two kinds of meetings provide opportunities to propose and adopt resolutions: the two kinds of governance meetings. Only voting members can propose or vote on resolutions. These rules could have created more categories of status, such as members allowed to stand down speakers and propose resolutions, but not vote on resolutions. But there are only three categories of persons who may be at a council meeting: non-members, non-voting members, and voting members. Non-voting members have a right to attend and speak in turn only, voting members have full rights, and non-members have no guaranteed right to speak or even attend meetings (though enforcement of meeting security depends on control of the venue and what structures, such as telephone equipped sergeants at arms, that the council has put in place with prior resolutions—but that need not be detailed here; this stuff is roll your own.)

Resolutions take effect at the end of meetings so that they can be reconsidered. If a resolution is adopted during a meeting it may affect procedures in such a way that it will make it more difficult to change the decision. For instance, members could have their voting rights taken away. They have until the end of the meeting to persuade others to reconsider, and they can vote for their own reinstatement until then. This rule also makes it easier to sort out rules that affect each other. They are adopted during the meeting in sequential order, and they take effect at the end of the meeting. This applies even to a resolution to adjourn. It takes effect at the end of the meeting, which it causes. It’s simultaneous.

Later resolutions taking precedence is necessary for rules to be changeable. It’s also sufficient. With this clarified, there’s no need to have a hierarchy of motion types or tabling of motions or any of that mess. You don’t have to prohibit bringing up the same topic twice in one meeting. You don’t have to prohibit one meeting from affecting another: they can’t supersede the Charter, and if the

Charter is in place the later meeting can reverse anything. None of that is needed. Later is stronger than earlier. Simple.

Impromptu meeting decisions expire at the end of the next regular meeting because it's important to encourage using regular meetings to do things, rather than impromptu meetings. To make a lasting resolution you have to do it again at the regular meeting. Using an impromptu meeting might be necessary sometimes, but since it is going to be done redundantly twice regardless, why not wait for the regular meeting?.

Now, the question of delegation of dictatorial powers. Suppose a council makes a resolution like "John Smith is now our King and may make decisions on our behalf. What John Smith says is what we say." The council has decided they want to do that, and they can give John Smith the title King, and claim that what he says is what they say, is the will of the council. But it's not. The resolution just says it's going to be called that. It is resolutions that are decisions of a council. Councils can delegate execution authority to individuals, but not decision-making authority. The council might decide to keep non-members out of a meeting, and appoint someone to make it happen, then that person is acting on the decision of the council, not making independent decisions for it. But the council cannot authorize someone to decide whether or not to keep out non-members *as a decision of the council*. If it authorizes such a decision, it is authorizing it as an individual decision. The person who throws people out (based on having been authorized to decide) may have the *permission* of the council, but will not be acting on its *behalf* unless the council has taken it upon itself to specifically exclude some particular class of people, such as non-members or people wearing hats. When excluding those people, and only those people, the sergeant at arms is *executing* the will of the council—but not *deciding* it. Councils cannot delegate decision making authority.

When non-governance meetings make decisions, such as when a drafting meeting decides to recommend a resolution text to the next governance meeting, that is technically a decision of the *meeting*, not a decision of the *council*. A non-governance meeting is sort of like a committee of the whole.

Rule 7. 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 control voting rights but all members are ex officio.

Any list of names is a potential council. When a majority of the people on that list hold a meeting and name the council it becomes a sector (a governed body,

an association). That council can then resolve to rearrange the member list, except that only a high council has any control over the leader. Selecting a representative is essentially just rearranging the list by plugging the new representative into the second spot and moving everybody else down.

A member list isn't necessarily a specific piece of paper, it is the sequenced set of names (wherever it is written, or maybe wherever it exists in human memory). By meeting and resolving so, a council can associate itself with a specific list, elevating it over other lists as representing its ordered membership. Maybe councils should appoint someone as recorder, and require that a true copy of the current member official list be posted and circulated, but that isn't necessary. A list exists before the council can exist, and resolutions that change it are part of the record. This includes additional information that may be appended to "the list."

Resolutions can remove the default "voting" status and leaders can designate probationary status. These aren't reflected in list order, but might be recorded beside names on any physical list.

There's a natural control on the power of councils to deprive members of voting status. Otherwise, a cabal with a bare majority could make its power unanimous by depriving all others of voting power. The limit on that sort of behavior (other than ethical limits) is that a council's status in the larger organization is based on the number of voting members it has. A council with too few voting members has no voting representative in higher councils. A council with very few voting members has to disband. You might deprive very new members of voting rights initially, make earning them part of a rite of passage. You might punish misbehavior by fundamentally valuable members by temporarily depriving them of voting rights. But wholesale use of disenfranchisement for political purposes is self-defeating. For one thing, those denied voting rights will just walk away and not be members at all unless they understand and accept that there's some good and fair reason for it.

Inducting a member is simply adopting a resolution to add them to the list. Expelling a member is simply adopting a resolution to remove them from the list. Selecting a representative is simply moving a member's position to second on the list. Selecting the leader, in a high council, is simply moving a member's position to first on the list. A council's resolutions can also rearrange the rest of the list, the mere speaking order.

Rule 8. 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.

Representatives are members of higher councils by virtue of being the selected representative of their council, the second on the council's member list. That's what's meant by "ex officio." In practice, the rightful representative of a newly selected representative of a lower council will not appear on the member list of the higher council until the higher council knows about it. The exact procedure is that when it is time for the turn of the previous representative to speak in the higher council, either the former representative (if present) speaks and informs the higher council of the change, or else the new representative speaks and announces the change. Bolstering this claim is one of the rights and responsibilities of the leader of the lower council. When the lower council changes its representative, the leader of that lower council should attend the next meeting of the higher council and speak to confirm the validity of the change, or perhaps to refute the claim of any pretender. It is the duty of the higher council to accept such claims. The change at the lower level is sufficient, the higher council has no say in the matter. If there is an irregularity such as conflicting claims by the new representative, the leader, and the former representative, then the change should be accepted provisionally, with the dubious claimant afforded only non-voting membership until confirmed. In such cases it is incumbent on the higher council to resolve a plan for how to investigate. If there is even one claim, and no conflict, the change should be accepted unproblematically. A total stranger could show up, and if the former representative or leader is not there to object then that stranger needs to be accepted as a member of the higher council.

Terms of office are indefinite. Even if a representative dies, they still hold office until removed from membership by resolution or automatically by failure to attend two meetings in a row or until someone else is placed in the office by a resolution. If a representative is automatically removed from membership without a replacement being selected, the third on the member list becomes the second on the member list just by virtue of how lists work. No rule is necessary, number three becomes number two and thus is the council's representative until someone else becomes number two on the list, by whatever means.

Councils above fellowship level ("higher councils") do not decide who their members will be. Combining rule 3 and rule 8 the standard is this: A higher council's members include: (1) the council's own leader, either elected from within from among existing members or else appointed into the council by a higher leader, (2) leaders of immediately subordinate councils, who are appointed by the leader rather than selected by resolution, and (3) representatives of immediately subordinate councils, who are selected by resolution of those councils. Of those three categories, the first is always a voting member, the third are never voting members (and neither first or third can be

removed by resolution). The second are voting members by default, but can be deprived of voting rights (but not membership) by resolution. The voting members of a higher council are only the council's own leader and any representatives of immediately subordinate councils that have not been deprived of voting rights by resolution of the council itself. A higher council cannot take in members off the street and cannot give voting rights to those who are its members by virtue of being leaders of subordinate councils.

Rule 9. 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, which cannot be taken away by resolution. Only by being a leader may be a person be a member of more than one council on the same level. A council's leader serves in office 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.

Leaders, other than of the high council, are appointed by immediate higher leaders. In a synod, the leader of a fellowship is appointed by the leader of the parish, the leader of a parish is appointed by the leader of the order, the leader of an order is appointed by the leader of the league, the leader of a league is appointed by the leader of the synod and the leader of the synod is selected by the synod council.

The leader of a council serves at the pleasure of the appointing immediately superior leader, not at the pleasure of the council led. Accordingly, that leader is always a voting member, ranked first on the member list. The same person cannot be both leader and representative because the same person cannot be both first and second on a list. The leader can be appointed from among the existing members of the council to be led, from among all members of the sector led by the appointing leader, or can even be someone brought in off the street. Leaders are a combination of model, monitor, and liaison. They report to the higher leader who appoints them, they represent the wishes of higher levels to the council led, and they facilitate communication between levels. They do not have any special power to give orders. Their only unilateral powers are the power to limit who can be selected as representative of the council they lead, and the power to appoint leaders of immediately subordinate councils.

The mechanics of leader decisions might need to be addressed. Just as a resolution can change, for example, the voting status or list order of a member, so the leader can change the probationary status of members or can appoint subordinate leaders. The process is similar to that used for a resolution. On a turn in a governance meeting, a member proposes a resolution and the council

votes to adopt it. Similarly, on a turn in a governance meeting, the leader designates a member as probationary, or appoints a subordinate leader. The only difference is that there's no vote. The leader's statement enacts the decision. Any such appointment statement that violates these rules (such as if it makes more than half the members of a council probationary or appoints the same person as both leader and representative) is void. There's no resolving the problems and keeping the rest, the whole thing is void if part of it is impossible. Like other void actions, any such appointment that violates the rules given here simply doesn't have any effect. For instance, if you have a council with 10 members, 7 voting members and 3 of non-voting, with 5 of the total probationary, any attempt to designate one more member as probationary would be void.

Incidentally, in appointing probationary status, no distinction is necessarily made between voting and non-voting members because none is mentioned here, and none can be added by resolution because that would intrude upon the powers given to leaders here in the Charter. It is entirely the leader's discretion.

The statement that a leader is the only person who can be a member of two councils on the same level reveals an important requirement that you won't find anywhere else. It's only stated here, and in negative form. Nobody can be a member of two different fellowships or two different parishes or two different orders, and so forth. You can be a member of councils on different levels, and in fact all representatives are. But in addition, a member of one fellowship can be a member of a second fellowship as well, but only through leader status. In theory, one person could be leader of multiple councils on the same level. There's no limit defined, so there's no limit.

As with representative, there are no term limits. Leaders serve until someone takes their place. Since the only way for a leader to leave office is for someone else to be appointed to it by the higher leader, a leader could be dead and never come to any meetings and still would be holding that office. Since leaders only leave office by appointment of a replacement, there is no moving up from second to first on the member list, as there is with vacancies at the representative level.

The leader of the high council has power over the appointment of all other council leaders, essentially, by having power to appoint those who appoint them. So, by electing its leader the high council creates an entire hierarchy of agents in every council in the church. They represent the will of the high council, which as a body is ultimately the product of votes at lower levels. The will of the church as a whole is represented in every council by its leader.

When appointed to be leader of a council, a person automatically becomes a voting member of that council, regardless of prior status, and remains so *ex officio*, regardless of membership in any other council. Upon being replaced as leader of a council, membership in the formerly led council is lost, even if the

person was a member of the council prior to being its leader. The council can subsequently readmit that person if the person is not a member of any other council (and even then if the other membership is by virtue of leader status).

Implied here, by stating the exception regarding leaders, is that nobody can be a member of two councils on the same level (except as a leader). There is no real enforcement mechanism. Presumably churches will establish systems of reports and information sharing so that nobody gets away with being on multiple peer councils at once.

Rule 10. 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.

“For every higher council that increases by ten” means this.

Not counting understrength and non-voting councils, here are the minimums for a council to have a voting representative.

Minimum voting members for a fellowship council is 10 to have a voting representative on the parish council

Minimum voting members for a parish council is 20 to have a voting representative on the order council.

Minimum voting members for an order council is 30 to have a voting representative on the league council.

Minimum voting members for a league council is 40 to have a voting representative on the synod council.

Minimum voting members for a synod council is 50 to have a voting representative on any council above synod level.

The minimum number of voting members to keep a fellowship council (other than a high council) from disbanding is 5. The minimum number of voting members to keep a parish council (other than a high council) from disbanding is 10. The minimum number of voting members to keep an order council (other than a high council) from disbanding is 15. The minimum number of voting members to keep a league council (other than a high council) from disbanding is 20. The minimum number of voting members to keep a synod council (other than a high council) from disbanding is 25. Nothing in the charter prohibits an expansion council from being created at this minimum, non-voting size, though it might be a good idea to include something in any Rule 24 about fissions being allowed only if they at least maintain the same number of voting councils. Only

independent churches can be created with just 3 voting members at the very top, making up the high council, and even then (other than fellowship churches) they must each represent a full-size sector with enough voting members each representing full size sectors of their own and so forth.

This design of structure becomes increasingly flat at higher levels, meaning there's a higher ratio of immediate subordinates to immediate superiors. This also means these are huge councils at higher levels. A synod council has at least 50 voting members, plus 50 more non-voting league leaders, plus its own leader for at least 101 members with turns to speak. The reasons for this design are several.

First, the largest group that can reasonably conduct the kinds of soul-searching round robin discussions (with commentary and question and answer rounds) that are called for in this Charter is about 20. So that should be the largest a fellowship ever needs to get. Half that should be a more typical size, and that's a good size for a discussion group. It's also easily attainable, so a small first step to getting things started. But there can be setbacks, so we shouldn't disband groups until they are half size, which in the case of fellowships is 5. That's still a reasonable sized group to hold discussions as envisioned.

But to maintain this ratio and provide for a hierarchy of higher levels that's highly speculative would require too many levels. The higher levels are more able to handle large size because they only deal with governance matters and are so important the members will be willing to invest the time and effort for these congresses. The increasing flatness reflects the decreased need for micromanagement. So, the ratio increases steadily at higher levels.

Ideally a fellowship has **10** to 20 members. A parish has **20** to 40 fellowships (so, average 500 or so members). An order has **30** to 60 parishes (so, average 20,000 members). A league has **40** to 80 orders (so, average a million members). A synod has **50** to 100 leagues (so, average 75 million members). If somebody gets 3 full strength synods together, they can create a higher level of organization, I guess you could call it the Planetary Multiversalist Association. At minimums those populations are 3 for a fellowship church, 30 for a parish church (3 fellowships of 10 members), 600 for an order church (3 parishes of 20 fellowships of 10 members each), 18000 for a league church (3 orders of 30 parishes of 20 fellowships of 10 members each) and 750k for synod (3 leagues of 40 orders of 30 parishes of 20 fellowships of ten members each). Here are the non-overlapping nominal ranges of populations. Fellowship, 3-30. Parish, 30-600. Order 600-18000. League 18000-750,000. Synod 750k plus. This presumes sectors will split in two when they get too big. You will note the maximums quickly become much less than the "average" given up above. The "averages" are what you might likely see in a peak movement, the "ranges" more reflect a growing one. Truly typical, good for describing the levels to the uninitiated, would be more like half the

nominal maximums (15, 300, 9000, 300k, 16m). Or you could use minimums as voting subordinate sectors (rather than atypical church sectors): 10, 200, 6000, 240,000, 12 m.

What might happen to churches and sectors that barely have enough population is a cascade. In an order with just 15 full parishes, one of those parishes only has 20 fellowships, one of which has just 10 voting members. A voting member in that marginal fellowship misses a second meeting and the fellowship becomes non-voting, with only 9 members. This means its parish now only has 19 voting fellowships, so it becomes non-voting as well. The order now only has 14 voting parishes, so it is no longer viable as an order and it automatically disbands. Each of its parishes becomes an independent church. Maybe they will band together into 3 or 4 order churches, each with 3 or 4 parishes. But they won't be part of the larger league the order was part of. It must be because had the order been an order church it wouldn't have had to disband at 14 voting parishes because its council would be a high council, which has a special minimum of 3. The reason for that is to make it as easy as possible for new levels to form.

What will happen when a new church forms that has more levels than those around it is that it will be able to vacuum up smaller churches very rapidly to increase its population. It will go from 3 to 20 very quickly if there is fodder. It won't even care if it is annexing voting sectors or not because it is a church, with a voting member minimum of 3. As long as the new sectors are viable enough not to disband (ie fellowships of 5 voting members rather than 3, parishes of 10 voting fellowships rather than 3, and so forth) then taking them in won't hurt anybody.

What happens when a church annexes a smaller church that is viable as a church but not as a sector? Like a fellowship with 4 members. It disbands it, if nobody takes action. The sequence of events is critical, and the doom can be avoided if the right actions are taken. More where I talk about annexation.

Rule 11. 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.

Three fellowship churches can get together and form a parish church. They would need to have 10 voting members each or the parish church would immediately disband because of its high council not having at least 3 voting members. Similarly, three parish churches with voting representatives can get together and form an order church, three order churches can form a league church, and three league churches can form a synod church.

What are the exact mechanics of this process? Theoretically, the representatives can do it unilaterally provided it is done in a non-void manner (by rule 5). But the polite way is to get authorization first. Using an example of three parish churches, first the representatives of the three churches would meet informally and all agree to attempt the merger based on a tentative member list of the high council of the anticipated order church. Those representatives would then propose authorizing resolutions at their next parish council governance meetings. If all three councils adopt the authorizing resolutions, the representatives would then meet again in an impromptu meeting as the high council of the new order meeting to name the council, verify the member list, and set an initial regular meeting.

Here's an example of how the fission of a sector works, when done politely. Suppose one of the parish sectors in an order grows to have 30 voting fellowships. The parish council can adopt a resolution setting up a new parish. The resolution would create a member list for the new council, splitting off 10 of the council's members to make up a new council of a new parish sector. The new parish would be also subordinate to the order's high council, and the fellowships would all be unchanged. In this case, there would be a sector council member list with a leader initially chosen by the council. The leaders and representatives of all the fellowships in the new parish would go to their next fellowship governance meetings and inform the fellowship councils of the change. They would also meet as the new parish council in an impromptu meeting and pick a name and set a first regular meeting and possibly rearrange the member list. Their leaders and representative would then attend the next order council governance meeting. The representative and leader of the original parish council would be on the member list of the order council and they would have to inform the order council of the change. By default, the leader and representative of the new parish council would be added at the bottom of the member list of the order council, but a resolution could change that placement.

Note, the representative of the parish council governing the ten-fellowship sector would not be a voting member of the order council, since the minimum number

of fellowships for a parish to be a voting parish is 20. But it would be a viable parish that did not have to disband. In fact, a barely voting parish with 20 fellowships could split into two such non-voting but viable parishes, but that would deprive the order council of a voting member so it would cause the order church to disband unless there were at least 4 voting members on the high council to begin with. In the case of an order sector subordinate to a league, there would have to be at least 30 other voting parishes in the order for the change to not deprive the order of viability and force it to disband.

However, the representative of a sector has the power under these rules to just do this unilaterally by announcing it at all at a meeting of the higher council, forcing everyone else to catch up. Since doing this without the proper process would be very rude, this might have consequences, and it would be reversible anyway. But it's necessary for the rules to have the business end that way. Representatives do this stuff by announcement at higher council meetings.

The polite process for a sector to secede is that its council adopts a resolution doing so. Immediately at the end of the meeting at which such a resolution is adopted, the secession is authorized, but no secession goes into effect until the immediately higher council is officially informed. The representative of a seceding sector can use a turn to speak and inform the higher council of the secession. Such an announcement causes the secession to take effect as of the end of the higher council meeting. If a representative makes such a pronouncement without it having been authorized, it still takes effect until reversed.

In accordance with rule 3, every church will be seeking to join a slightly larger church if practical. Rule 3 calls for churches to seek to join a church with one more level of hierarchy, but not to seek out much larger churches. If the only other church a fellowship church knows of is an order church, it need not petition for admission. But if there is a parish church it has a duty to do so if practical. The polite way for a larger church to annex such a slightly smaller church is to make some effort to inform it that it is being annexed by inviting its representative and leader to the next meeting of the larger church to witness their church being annexed. The representative or leader of the larger church would do this. Perhaps this is done by private communication with those persons, if means is known, or perhaps it is done at a meeting of the smaller church's high council, if publicly known and accessible. At any rate, once the annexation takes place, the annexed church is part of the larger church and can have a new leader appointed to it, who will certainly be able to attend meetings of the now subordinate sector's council to inform all of what has occurred. This is not rude. The correct thing for the smaller church to have already done is to have sought out the larger church and requested admission.

However, the annexation of much smaller churches should be much more polite, because they have no duty to seek annexation, merely to accept it once it occurs. First, to be polite, the representative of the larger church doesn't do such annexations until authorized by the high council. Then, the smaller church is asked if it wants to be annexed, and where it wants to be placed in the larger church's hierarchy. It is only annexed if its high council adopts a resolution to accept it. But again, the representative of the larger church can technically do this unilaterally and without permission.

What happens if an annexed church doesn't act like a subordinate sector and keeps on pretending to be independent? First it should be deprived of voting rights, but that's likely of no consequence because it likely isn't sending its representative or treating its appointed leader as such. One option then is to expel it, as it likely wants. A sector that has to be expelled for that reason is apostate and should be recognized as such by all churches. The other option is to treat it as nothing but a rebellious sector. It cannot be forced to act as it should, and its appointed leader should attend all its meetings and constantly remind it of that, if such intrusion is not illegal or unsafe. One strategy might be to contact its subordinate elements and inform them that their "high council" is misbehaving and that in fact they have been annexed.

Churches merge only those two ways: fusion of peers by representatives forming a new higher council and annexation, either by request or by force. Smaller churches can't join larger ones as sectors on their own. They request annexation. This is implied.

The system of allowing larger churches to annex smaller churches means that once a church attains a new level of size, possibly with just a high council of three members, that church can start annexing smaller churches to grow very rapidly. Likely what will happen is that independent minded churches will put themselves beyond annexation by forming larger churches that govern with a very light hand. Either way, the system encourages agglomeration.

Is the power of annexation justified? By billing your group as Multiversalist you subject yourself to this Charter. You give permission to be annexed under these rules. If you don't cooperate, you are the one breaking covenant and that is perfectly legitimate grounds to deny your right to call yourself Multiversalist.

Rule 12. A high council may disown another church, irrevocably declaring it apostate. A church may not annex a church that considers it apostate.

Disownment is only done by churches to other churches. Subordinate sectors can't disown anybody, and can't be disowned by anybody. If a subordinate sector is acting wrong its church should be expected to do something about it or else expel it, at which point it can be disowned. Similarly, if a subordinate sector

thinks a church is acting wrong, it can't disown on its own. It needs to convince its church to do so.

What does disownment mean in practical terms? It means that in the opinion of church A, church B is not Multiversalist at all, just a group misusing the name. Group B need not be treated as Multiversalist. It cannot annex or be annexed any more than a church can annex an alcoholics anonymous group, a masonic lodge, or the local chamber of commerce. It's a totally different kind of animal. But if Multiversalism ever gains social cachet, the opinions of respected churches might have influence on their own. If the Springfield Mainstream Multiversalist Order is widely known and admired then when it disowns Suburb Iconoclastic Multiversalist Parish that means something.

Due to the decentralized nature of the design for organized Multiversalism, this is the only means of enforcing any standards. There's no central authority. It's all franchised, all home-made. Those who are really out of line will be really unpopular. Flavors, brands, factions and denominations might develop, and this is how: individual churches declaring other individual churches apostate.

Also, it must be pointed out that this rule doesn't provide for a high council to reverse a disownment. Once a church is declared apostate that is permanent. When you declare a church apostate you aren't just asking it to reform, you are asking it to disband. You don't do this until you are absolutely sure it is irredeemable. So declareth the Charter, by omission--it is heresy to say otherwise.

Disownment should be used as a threat, an ultimatum. Tell the other church what you think it is doing wrong and demand it reform or be disowned. Give it a chance. Furthermore, disownment should only be for true apostasy, and use of it for other purposes is itself apostasy. Only violation of this Charter counts, though (by rule 15) that intrinsically includes failure to properly apply the Rationale).

[Rule 13.](#) 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.

As long as these things are on the table religious organizations will be at risk of becoming scams. Their purpose will be building maintenance or currying endowments or collecting donations. Employees will become a financial interest group with wrong motivations. The government will have a say. All these things involve each other. One step on the escalator brings in all the rest. You have to cut out all of it.

We are groups of people who gather. As far as the government is concerned, we don't exist. If we can't meet for free in a public place, we meet at someone's house or a member rents a place and passes a hat to pay for it. Sermons and other traditional worship elements can be incorporated into member turns. Use your confession or revelation to tell us all about your epiphany or educate us about the Rationale. Maybe we will sit still for it. We won't pay you.

Authentic Multiversalist churches are truly independent. Hopefully this will have its own value, enabling them to survive varied conditions relatively unscathed, which in turn will give them additional valuable roles, as a knock-on effect. Authenticity is such a clever ruse.

Rule 14. 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.

This was the original text: "Members of the same fellowship may not materially assist each other in any personal way other than to assist with participation in the activities of the fellowship. This rule does not apply between spouses, or between parents and their minor children. Members of the same fellowship may not have intimate relationships. This rule does not apply between two people who are each other's only spouses."

Under that version, if you are in the same fellowship, you can't loan each other money or help move furniture unless it's part of something the whole fellowship has resolved to do, an "activity of the fellowship." You can carpool to meetings. That is assistance with participation. You can even have a potluck at meetings. That is an activity of the fellowship.

The idea is that we are not about giving or asking handouts, other than *The Multiversalist Handout*. This allows us to focus on providing another kind of support. If a member needs help enough, it is good for all to be involved. Also, Multiversalist fellowships are not hook up opportunities. Nobody should come to use others for themselves. This is prevented by banning you allowing yourself to even look like you are being used.

The change serves two purposes. First, it's more elegant and less micromanagement. Fellowships can authorize favors and relationships. If you wouldn't dare bring it to the group for a vote, then maybe you shouldn't be doing it or asking for it. Second, the earlier more restricted form makes the institution less appealing. Let people be friends, even if they also meet for spiritual discourse. It may even increase bonding within the group when these requests are shared. But don't fall into the habit of giving blanket permissions. Authorizations should be specific and limited. Higher levels should enforce this, or even write rules producing it into Rule 24 when possible.

Rule 15. All actions of any Multiversalist, council, or church must be justified in terms of the Rationale and the Charter. This includes resolutions, comments, and reports but it also includes our personal lives.

There's a comma after the word "Multiversalist." No individual Multiversalist or council or church may do anything ever that cannot be justified in terms of the Rationale and the Charter. Any questions? Ask your fellowship. They may have some questions of their own.

Rule 16. 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 at all levels.

All kinds of culture type material could be created by idiosyncratic resolutions. You could create titles for leaders like steward or monitor (fellowship) parson or elder (parish) ordainer (order) legate (league) and archon (synod). You could have titles for representatives like delegate (fellowship) alder or elector (parish) ordinal (order) legislator (league) and senator (synod). You could wear funny hats, demark your meeting areas with special yellow string, and have a mandatory singalong every third Thursday. You could make the leader the officiant and the representative the recorder, or have them be separate offices, or not have them at all, or have them rotate. You could even change the definition of "standing up" to allow standing up a little object rather than assuming a vertical posture. The rule is that these rules of the Charter can be added to but not subtracted from. Where there is a conflict between Charter and resolution the Charter prevails.

What might be a really good idea is having an official compilation of all resolutions posted on a website or bulletin board. You could have a custom of everyone voting against any resolution not provided in writing, but it would not be directly enforceable because these rules give voting rights, and that can't be taken away.

Similarly, there's nothing requiring silence when the speaker is speaking. Consequences are unofficial. A culture of unofficial speech standards should develop, or perhaps be codified as the unenforceable expectation by resolutions. Those transgressing unwritten expectations are not protected by them. Politeness is due only to the polite. You can do a lot to somebody without violating the rules. Just make it clear what it's about or nobody learns anything.

Rule 17. 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," 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.

So, this paragraph is the rules of order for governance meetings (the only ones that can formally adopt resolutions). Everybody takes a turn to talk. You are done when you propose a resolution (make a motion), when you say you are done, or when a majority stand up. After you propose a resolution there's a minute of voting: unless a majority raise hands at once during that period the proposal fails. If a majority raise hands at once, the resolution is "adopted" meaning it is formally an expression of the will of the council, and thus of the sector the council governs. People keep getting turns in a circle until the quorum is lost (in impromptu meetings, rule 5) or a resolution to adjourn is adopted (regular governance meetings, rule 4). Or until everyone leaves (rule 19).

There is no debate. Just motions and voting. There are no amendments. Pass it or fail it. If you want the same resolution except a little different then wait your turn and propose that resolution instead.

There's another venue for debate and amendments: drafting meetings. If a proposal isn't recommended by drafting and you vote for it anyway, it was you who cut out debate and stuff, not me. If you aren't sure what the motion is, vote against it. Nobody has to repeat it several times or pass it out to everybody in writing, but those would help get my support. If you're easier, that's you. If somebody cheats the rules it's void. Say so, out of turn. Disregard the void outcomes, ask others to do so.

Turns to speak (to hold the status of speaker for a time) proceed in order of the member list (voting or not voting), beginning each round with the leader, then the representative, and so forth. If a member is not present that doesn't impact the right to a turn as speaker. Absent members get a turn that ends only when a majority of voting members present stands up.

Rule 18. 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.

This was inspired by my experience in a small Unitarian Universalist congregation. We have something called "Joys and Concerns" where anyone and everyone can get up and tell everyone about sad or happy events in their lives. It is wildly popular, often overshadows the mock protestant religious service in which it is embedded, and forms the deepest form of personal community connection we all really have. It was also influenced, obviously, by what I've heard about Alcoholics Anonymous. Kurt Vonnegut was very enthusiastic about AA, not just for assisting with addiction control but as a cultural institution in its own right. It's a venue for real connection, something more than a granfalloon.

Modern institutional religion is not about community, it is about hierarchy. You don't listen to each other, you listen to an authority figure. It was designed to bolster feudal monarchy not to create villages and tribes.

Really, limiting the topic of confessions, questions, and answers is aspirational. People can talk about whatever the group tolerates. Make political speeches, tell fart jokes, whatever. Even the initial words are unenforceable. They are a ritual, and failure to abide by the mandate, made here by the Charter, to recite them makes clear how seriously you take Multiversalism. Your fellowship should respond accordingly.

For an example of how a confession meeting proceeds, imagine a tiny fellowship church with just four members, called here leader, representative, recorder, and officiator. Here's the sequence: governance meeting ends, leader confesses, representative questions leader, leader answers, recorder questions leader, leader answers, officiator questions leader, leader answers, representative confesses, leader questions representative, representative answers, recorder questions representative, representative answers, officiator questions representative, representative answers, recorder confesses, leader questions

recorder, recorder answers, representative questions recorder, recorder answers, officiator questions recorder, recorder answers, officiator confesses, leader questions officiator, officiator answers, representative questions officiator, officiator answers, recorder questions officiator, officiator answers, confession meeting ends.

Each of those confessions, questions, and answers is a “turn” as confessor or questioner. Each of those turns is ended only by “remarks complete” or standing down. The number of such turns is the number of members squared times 3. So, these meetings can theoretically be very long. With 20 members that's $20 \times 20 \times 3$, or 1200 turns. So, brevity should be expected. If confessions are just two minutes that's a base of 40 minutes, and the 800 questions and answers could be limited to 4 seconds each. It would be something like this: “Q. Why did you do that, didn't you think of reaching out for advice? A. My phone was broken, but I get you, I should keep that in mind.” Such a thing would be a tolerable 2 hours, but some members may feel confined by the expected brevity. A fellowship with only 10 members would have 300 turns per confession meeting, so you could have 5 minutes to confess and then each question and answer could be 30 seconds, adding up to 150 minutes total.

Can a resolution compel members to stand to help enforce time limits? Or to put it another way, does this Charter give members a right to not stand on command? By implication, this is a prerogative of members. No resolution can say you are standing when you aren't, and we don't have any way to enforce a resolution commanding you to stand. You can be expelled, but why not just expel the person who talks too long? Or mostly stand up: if a majority don't want to stand down a long-winded speaker that's a decision of the council. So no, you can't enforce time limits other than by most of you freely standing up. You can set an informal limit, that's all.

By implication, confession meetings don't require a quorum. There is one round and only one round, which defines the one way for a confession meeting to end: everyone has had exactly one turn as confessor. If everyone leaves, the last one out can be presumed to have stood up and sat down enough times to complete the round.

Confession meetings commencing immediately after governance meetings means that as soon as an adjournment resolution for the preceding regular governance is adopted the confession meeting commences. The leader's turn as confessor begins right away, the adoption of the adjournment resolution starts it.

What are the effects of confession meetings? Officially nothing. They don't make resolutions. They make communities, focused by a commonly revered purpose.

Rule 19. 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. Only voting members have any role in drafting meetings, however. 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.

A drafting meeting is likely to be attended only by those interested in composing the text of resolutions, and it can't make final decisions, so it's like a specialized committee of volunteers. Except this committee doesn't have to be established centrally, it is made up of self-selected participants.

There is no way for members other than the speaker to amend a proposed resolution. When it's your turn to “question” (really, comment) the speaker you might offer a suggested amendment, or an amended version, and threaten to vote against the text if it doesn't get changed as you want. Or if someone has already done this, you might speak up in favor of this or that existing proposed amendment. But only the speaker, at the end of the round of questions and answers, can actually offer an amended version. There's only ever one “question on the floor,” that being the speaker's proposed text. After the round, the speaker may or may not offer an amended version and the council decides. If you don't like it, but want it amended in a way you can't get the speaker to do, then vote against it and use your turn to propose it with the amendments you want. The forum is provided here for sufficient communication.

Fellowship councils hold drafting meetings once a month, parish councils do them on alternate months (alternating with community building festivals), and higher levels do them after every single regular meeting (once a year) because they have no other kind of post governance optional meetings. At such levels governance (including cultural leadership through governance) is the only real purpose, not community building or individual attention. Orders should mostly focus on distinctive cultural creativity and leadership, leagues and synods should mostly focus on mobilizing for defending and promoting the faith in the larger society, though supervision of orders is a component of that.

It should be noted that if a 20-member confession meeting seems like it might take a long time, wait until you get to a 100-member synod drafting meeting. This is part of why only voting members get to speak or question in drafting meetings. A 2500 turn meeting is barely manageable as a multi-day convention. 10000 is not.

This would be a good place to talk about excessively long meetings. One way to handle these is to take breaks during someone's turn. Leave that person, a trusted volunteer, to guard the meeting place and everybody else go sleep or something. Another alternative is to use resolutions to craft a system allowing multiple drafting meetings. The rules call for drafting meetings with a certain minimum frequency but no maximum is set. You could also create a system of subcommittees, establishing the first 5 voting members as chairs of committees delivering packages of proposed legislation from committee drafting meetings (defined only by resolutions rather than these rules), then adjourn after those first five are done. For drafting meetings, these rules let you be creative.

Since no standard is given here for ending drafting meetings each council will have to set one by resolutions. Otherwise, meetings continue until every member has left the area. One way is to limit each drafting meeting to one round like confessions and revelations. Another is to set a quorum like impromptu meetings. Another is to allow a speaker to call for adjournment rather than offering proposed resolution text, like a regular governance meeting. Or set a hard time limit. A meeting could even assign some member the right to adjourn the meeting at will.

Another issue is the question of meetings during other meetings. Can you hold an impromptu meeting during a drafting meeting? Sure. Why not? Prohibiting it would be against this Charter. The way to prevent it is to stay out of the five-meter radius around anyone who tries to convene one.

[Rule 20](#). 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.

Everything that applies to confession meetings applies here. The only difference between a confession meeting and a revelation meeting is the purported purpose and topic of speaking. This is where your sermons would be.

Rule 21. 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.

These meetings, which occur irregularly and are ill defined, are entirely open to shaping by resolutions. The only difference between these and the simple fact that councils can freely add optional meetings to the schedule is that this one is automatically scheduled. Some kind of meeting commences following the fifth regular meeting of the month. There is no method defined for enforcing the fact that it should be planned and open to the public, other than that all Multiversalists are sworn to abide by these rules or earn the scorn of other Multiversalists. A council that doesn't plan something is really lame. If in doubt, a potluck dinner is always good.

Rule 22. 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.

Like service or recruiting meetings, festivals are not defined here in detail. One exists and it is open to all parish sector members, but not innately mandatory. My vision is for it to be a big party, a chance for Multiversalists to make connections with nearby Multiversalists of other fellowships.

This would be a good place to talk about the power of higher levels. Higher level councils have the power to expel lower-level councils or deny their representatives voting rights. This power can be used as threat to coerce lower-level councils, to force them to abide by higher level council resolutions, or adopt model resolutions as directed. Why would this threat hold any power? Who needs to be a part of a higher organization? Any Multiversalist church will seek to join a larger church, but that doesn't mean every sector has to do what it can to not get expelled from one. If a sector is expelled and becomes a smaller church, it will (if its high council members are good Multiversalists) attempt to join a larger church. They will petition for admission, and the larger church (not obliged by the Charter to annex smaller churches) will be able to set conditions, which may be punitive for previously expelled sectors now operating as churches. Further, a church making no effort to get taken in is at risk of disownment. Essentially, higher levels have power because lower levels seek status and approval and higher levels control it.

In addition, higher level leaders have the power to appoint lower-level leaders. Through proper selection, such leaders can put agents into councils who will chastise them, repeatedly propose resolutions desired by higher levels, and who will shape the character of what kind of member can be the representative.

Rule 23. 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.

Anything that was left out here, or left to resolutions, can be made compulsory throughout a large church, as much as any of these rules. But only once. This the establishment of a distinctive brand. The rule 24 so created can be any length. It could constitute an entire extensive codification of all the resolutions an order has created throughout the process of its growth. Or it could just provide for a class of rules making up a constitution or set of bylaws, harder to change than regular resolutions but not as immutable as the charter. A rule 24 could even add to the doctrinal function of the Rationale, provided such extended doctrinal elements don't contradict the original ones.

This is also the place to talk about what churches could be used for. Sure, they help members contemplate the purpose of their lives in light of understanding the will of God. But there are many possible ways to serve God, and organizations can take on specialized purposes. Provided they can be justified in terms of the Rationale as serving God, these purposes and methods would be acceptable.

Ideas include education, information gathering, goods and resources sharing, and political activism. Such pursuits could be compatible with rule 14, but there's a case to be made for the purity of just the core activities of fellowships: confessions and revelations. Many cases can be made for many things. Multiversalism is highly customizable.

Chapter 24 Strategies and Interpretations

Organized Crime

The assertion could be made that organized Multiversalism, as I've designed it, could be used for organized crime. I mean that in the broad sense of the many things that are organized and criminal, not necessarily in the sense of gangster style illicit businesses. I mean, people smoking a joint used to sit in a circle and pass it around. That was organized and criminal and very likely connected some way to actual gangsters or equivalent. Similarly, Multiversalist churches could be used for revolution, or vigilantism, or even terrorism. They could become gangs.

My reply is that any organization of any kind could be used for anything whatever, regardless of its official purposes and ideals. If you think a Multiversalist church is being used for some purpose of which you do not approve, the solution is to disown it. Or help it have an accident.

Activism

Activism by agitation seldom makes the world a better place. It persuades politicians to serve a special interest group. It's what Mozi called "[partialism](#)." We make the world a better place by making people better if they care to join us. Not by being free astroturf for lobbyists. No matter how fun it is.

Spawning Resolutions

A spawning resolution is one that sets up conditions under which additional resolutions will be made by virtue of the original algorithmic resolution. For instance, a council might make this resolution: "At any time during an impromptu meeting the Officiant of this council may unilaterally say 'Meeting adjourned,'" at which time a new adjournment resolution is adopted by action of this current resolution."

This would be void because, according to Rule 6: "Councils can delegate executive authority, but not decision-making authority." The proposed resolution would be void where it gives the Officiant the power to decide when to adjourn the meeting. That involves making a decision not included in the original resolution, rather than merely executing the resolution. How do you distinguish? A resolution to buy paint may be delegated to an individual to execute. The individual decides what color paint to get, since it was not specified. The color decision was simply not a decision of the council. The council is giving freedom not authority.

Also, the power to make new resolutions cannot come from any method other than the one spelled out in Rule 17: "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". Only speakers propose resolutions and only by using the process spelled out in Rule 17.

Is this reading too much into the rule? It doesn't say "only," so by itself it could be interpreted as merely defining one possible method of making resolutions. Yes, but any such other method created would have to constitute violation of Rule 6, and not just where it addresses delegation of decision-making authority.

Algorithmic Resolutions

What about a resolution that delegates decisions to automatic processes? An example might be "All regular meetings automatically terminate 1 hour after commencing." The only decisions involved are made by properly enacted resolutions (meeting start time and the resolution attempting to set a time limit). You might think this would be a violation of rule 4, where it says, "A regular meeting...can only be ended by an adjournment resolution." But the case could be made that this itself constitutes an adjournment resolution. To emphasize that, it could be rephrased: "All regular meetings of this council are adjourned one second after commencing." That would be a really bad resolution to make essentially (but not formally) making regular meetings impossible. The only way to fix the problem would be to hold an impromptu meeting and repeal it.

Could impromptu meetings be similarly sabotaged? Not according to Rule 5, which says, "An impromptu meeting continues until a majority of voting members are no longer within five meters of the convener." A resolution saying, "Henceforth, all impromptu meetings of this council are adjourned 1 second after commencing," would be void, and the impromptu meeting would continue until a majority of voting members were no longer within five meters of the convener.

Trigger Resolutions

A trigger resolution is a resolution that takes effect when a certain condition is met. Unless otherwise stepping on the charter, they are allowed. For instance, a parish council might make a resolution automatically expelling any subordinate fellowship with fewer than 10 members. This would be a legitimate form of algorithmic resolution. The charter says subordinate fellowships with fewer than 5 members are disbanded and those with fewer than 10 members are voteless, not that they have a right to have as few as 5 members without being expelled. But how is "If it rains, we will meet indoors" different from "If Bob says 'Meeting Adjourned' the meeting ends"? It is delegating a decision of the council (adjournment time) to Bob rather than specifying all parameters of the decision in advance or disowning them.

Redefinitions

Some culture specific assumptions are made in the Charter. These should not be taken to bind anyone to a specific culture. If your Church is based in a colony

mining the asteroid belt, it might not use Earth years or traditional months and weeks. It may use a calendar with ten days per week and ten weeks per month and ten months per year. This would have to be defined by resolution if not obvious from context, or the prevalent norms locally. Presumably other variants would be OK, though it is implied that days are shorter than weeks which are shorter than months which are shorter than years. Would such new definitions have to be consistent? Could a council change the calendar constantly? Inconsistency is practicality challenged. Suppose you want to change to a 20-day week next week so you can go on a longer vacation. So, you adopt a resolution adopting a different calendar. Unless the council is a high council this would make it out of step with the rest of the church, so they might prohibit it, but the Charter doesn't require anything regarding that. It just presumes consistency church-wide, it doesn't mandate it. So, a fellowship could make up its own week length every week theoretically. Then it could schedule its next meeting on the 17th day of the next 20-day week. Then the meeting ends and both resolutions take effect simultaneously.

Another way to use redefinition is to change the meaning of "stand up," and "raise hand." Maybe you are non-humanoid cyborgs in a zero-gee environment and these concepts don't make sense. You could give everybody green and red lights they could activate to indicate "standing up" and "raising hand." But here's a rule of thumb for that. You can add new definitions of "standing up" but you can't ever take away the original one. If you are in a gravity well with a floor and can stand up, that is always among the acceptable ways to indicate standing up. This principle also defends against nonsensical uses of time period redefinition. For instance, a week can be redefined as 3 days, but that doesn't make it impossible to schedule a meeting for the 5th day of the week because the original definition must always remain among the valid options. What does that mean in implementation? It means you are scheduling a meeting for the 2nd of week after next and still have to schedule one for next week. If your meetings have always been on the 4th day of the week there is no precedent day when they can occur so what you have done is create a week with no meeting, thus one everyone is absent from. If it's a fellowship you just doomed it to disband (unless you can repeal the resolution before the meeting ends or use an impromptu meeting before those meetingless weeks end with all members being automatically expelled), but otherwise ex officio members remain members and the council and sector are not disbanded. There's already a meeting scheduled during the next 3-day week so at least there's that. You can make a mess, but you can always fix it or accept its consequences.

One thing you might try to do, under the Gregorian calendar, is schedule, the meeting of a league council for next February 29th. This might be an effort to make it quadrennial, in effect, but if taken wrong there would be 3 years when meetings don't exist. The February 29th meeting can still be scheduled, but the resolution applies only to the next leap year. If it's 2021 then you are scheduling

a meeting for February 29th 2024, but that leaves 2022 and 2023 unscheduled, and thus they will still occur at the time already set by the precedent of the 2021 meeting. You may think the meetings in 2022 and 2023 have been obviated, and you might not show up, but the meetings automatically start with you or without you. The rules apply like a math problem and there's an answer. Multiple ones, with complex numbers.

A good rule of thumb might be that high councils can set church-wide standard definitions for things like signals, calendars, and the meaning of "meter" if they are to be redefined from the prevailing cultural definitions in effect where the sector meets. While respect for the social contract is primarily an ethical matter under the Rationale, it can be interpreted as a default beyond ethical matters. When we say "meter" there's a global definition we can all assume until the high council decides to impose something different.

Command Resolutions

Do high council resolutions apply to lower councils? Not directly, but councils can make trigger commands that have consequences. You would set the groundwork for such things by the high council adopting a resolution like this: "This church resolves to define a command resolution as one all subordinate councils are required to adopt on pain of expulsion. Adoption of mandatory resolutions is required as of the end the council's next regular governance meeting or consequences take effect. Failure to expel a directly subordinate council which has failed to adopt a command resolution is itself a violation of this command resolution so councils failing to expel violating subordinate councils must themselves be expelled. This is a command resolution, so all councils must adopt it, so henceforth any superior council can make command resolutions that are binding on all councils subordinate to them." Then you could use that system to follow up with something like, "The following is a command resolution: 'A meter is defined as 7 feet.'"

Although later resolutions take precedence over earlier ones, these command resolutions are standing and can force stability. A subordinate council that initially complied and defined a meter as 7 feet can, in theory, redefine a meter as 2 inches, but if it does it has just repealed the command resolution it is required to have in effect, so the consequence takes effect.

Oversized sectors that can afford to expel subordinate sectors have the advantage of the power to make command resolutions, but maintaining such power has costs. By dividing to make one sector into two sectors as soon as possible, a sector's population can maintain a favorable ratio of members to per capita vote power on high councils. Staying oversized means not only greater command authority but also disproportionate disenfranchisement. If you want to be a well-represented fellowship, split as soon as you have 15 members, relegating the newest 5 into a new voteless fellowship.

Clearly, command resolutions will have power only to the extent sectors benefit from being part of something larger. They are commanded by the charter to seek to join a larger church, but effectively that just means that if they don't they can be disowned. There's little intrinsic incentive to take actions necessary to stay a part of something larger. Creating such an incentive should be a goal. To increase the social cachet of being part of a well-known church, build in additional benefits.

Benefactors

Churches and sectors cannot own anything. Fellowship members cannot help each other (unless immediate family). Such things must be done as individuals for the sake of collectives. You can provide a place for meetings, you can bring food for a shared meal that is part of an activity, you can offer use of your laundromat free to all parish members. By doing such things you make it beneficial to be a member and thus you strengthen the cause.

What if a member of my fellowship takes advantage of my generosity to the parish? "Members of the same fellowship may not materially assist each other in any personal way." Generosity to the group is not personal. Part of the idea of rule 14 is to prevent con artists and other users from joining fellowships for the purpose of targeting marks. But another part is to prevent the formation of cliques.

Conscience and Fellowship

The covenant in Rule 2 calls for "heeding the counsel of my fellowship." But the Rationale says "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," and these mandate refusals can be against social contracts we are involved in "by virtue of voluntary commitment," such as by becoming a Multiversalist.

So, can a Multiversalist ethically assert conscience and refuse a resolved mandate from the member's fellowship? Yes, but this would require convincing the fellowship of the validity of the assertion of conscience. Unlike all other social groups, a fellowship has the power, for a member, to judge what is authentically inspired. The only recourse a Multiversalist has, in the case of fellowship being at odds with conscience, is to switch to a different fellowship. A fellowship in a different church can take you in while you are still being retained by the old fellowship until you have missed two meetings. Assuming you are staying Multiversalist.

Cool Names for Bands

How do churches and sectors name themselves? When created they pick a name, like a sports team or a musical group. It shouldn't be related to their

sector level. This may lead to churches being made of sectors that have humorous or nonsensical names that don't tell you anything about them. That's ideal. Calling your new fellowship "the Galactic Empire" or "the Angels of Mercy," will always work. Calling it "The Maple Street Fellowship" is short sighted. Calling it a church, like "Church of the Intelligent Multiverse," is likely to create confusion if it is ever annexed. But there's no reason a resolution can't change a name, provided everybody is properly informed of the change.

Are Multiversalists [Evil](#)?

In composing this I felt I was just being realistic. But I was just now listening to John Lennon's "[Imagine](#)" and it came to me that what I have presented is an evil ideology. No personal love. No heaven on Earth. Feelings having no intrinsic importance, just increase of "power". "Concepts" rather than rigid moral guidelines—other than a single purpose of eternal unrewarded service to a heartless God. Procedural "rules" that allow vast flexibility, no check on license other than group perception of the will of God. This is not what the [empires of time](#) have used their shamans to label "good."

Most people are good: they are varied and impressionable and God likes them that way. So wouldn't it improve things to make everyone smarter and stronger without distinction? Instead of selecting the worst for power, make people evenly *effective*. Alternatively, maybe "most people" (aka, "the common people") are evil and only certain noble souls are worthy of detection and uplift. Commoners are instruments, nobles ends. How would you characterize someone who says that loving, kind people (only, since only they will listen) should seek to be blind, weak, stupid, and submissive? See no God, give up your possessions, block thoughts while always taking the easy path, and sacrifice for every random stranger? [Raise both hands overhead](#) as a victory celebration! Yep, it's us who are evil. [Boo!](#)

Chapter 25 Recap

“When multiplied by ‘i’, a quantity undergoes a 90-degree rotation in the complex plane, which translates to a phase shift in a wave.”

—Google AI

25.1 This Book in Retrospect

In reviewing this text for wording and continuity I saw a lot of flaws.

I repeated myself a lot. I’ve written this book, in earlier versions, over and over for forty years. Each time I swirl the boot wax, the shine improves. When I boil down my theory it’s not long enough to make up a book, so I threw in old stuff. I just couldn’t stand to kill my treasures. On the other hand, I’ve been chastised for explaining complex ideas without repeating key points enough. You can’t win.

Assembling all this got uneven results, but I had good reasons not to eliminate cruder, older, sections. They were written on the level of someone with less understanding, but that might just be what the doctor ordered for speaking to people with no understanding.

There were many issues it didn’t address. If I am purporting to provide an underlying explanation for everything then why can’t I provide a unified field theory equation? Here it is:

If energy=curvature then curvature=energy. It was an egg first, because the first chicken hatched from the egg of a proto-chicken. Reptiles laid eggs. My insistence on the flatness of underlying space, the illusoriness of relativistic curvature, looks like the whining of an ignorant crank because it was conceived in ignorance. But I’ll stand by it, even if it wrecks my academic career.

25.2 Science and Multiversalism

This section is an afterthought.

When I first encountered synchronicity I had a vague idea of classical physics and an even more vague idea of quantum physics and had heard gosh wow rumors about relativity. Everything pointed to the idea of deterministic “laws of physics” that just were. What I was seeing was incompatible with this idea and I was compelled to reconcile the conflict. I wanted to figure out how synchronicity could be a product of a safely scientific world. The only loophole I could find was the uncertainty in quantum mechanics, and I formed the tentative theory that quantum probabilities are sensitive to the entire future.

My theory became much more sophisticated, and I now know a little more about science, though I am by no means a physicist or anything. I have an

undergraduate degree in a social science, plus I took way more hard science and philosophy than strictly necessary. Plus I look stuff up and I read a lot of pop science and watch science popularization videos. The human population includes such a range, from the totally ignorant to world class experts. I'm above average in my understanding of science, but I repeat that I am not a scientist.

My ambition was never to create a new scientific theory. My ambition is to explain a phenomenon in a way that is *compatible* with science. I had written this entire book and was going over it, polishing up wording, when I realized I had not properly met up with science. I had just met up with quantum mechanics. At least, well enough to avoid cognitive dissonance.

My idea was that science is bound by this wonderful method, able to shine intense light on a small area, but that there is much that science can never reveal. Many answers are like car keys lost somewhere in the grass beside a road, and science is a street light. Science may not be able to find the keys. Science gives us certainties, but must everything be certain? Can we have working theories, or must we just divide all questions into known facts and total mysteries? I felt I could create new ideas and explanations by disregarding the necessity for them to be scientific, provided they didn't conflict with what is known. I felt I could be like a child or monkey, able to climb up into the twigs at the top of a tree and pluck fruit that heavier adult humans could never safely reach. By devaluing certainty, I could harvest "possibilities" and judge them superior to other possibilities. I could select them as working theories, even without needing compelling proof, or even testability.

The problem with being consistent with science is that science isn't even consistent with itself. Quantum theory ([as if there were just one](#)) and relativity have not been fully reconciled in one unified field theory. They've tried quantizing gravity, and orthodox, functional Quantum Field Theory includes special relativity. But these are not full unification, just consistency such as I'm looking for.

At it's core, I've developed this totally far out idea about everything being based on "comprehensiveness". Nothing could be less arbitrary than everything. I could be accused of using the anthropic principle, but I refute that. I use the mediocrity principle. Our universe is as it is because this is what makes lots of universes, not because this is the tiny part of reality where the universes have observers. Universes with observers are a subset, a smaller circle entirely within the set of universes that are likely because they are highly functional, so if you are an observer you know that the qualities you see make for functional and prolific worlds. If you start by assuming all possible worlds are created, then you can think that way. Imagine a big circle with a tiny dot. The big circle is all possible worlds, and the tiny dot is the worlds where humans can exist to be observers. That's the anthropic principle. Now imagine that instead of a tiny dot,

the circle has another huge circle inside it, comprising most of the larger circle. That's the "favored complexity" principle. Universes are being generated constantly, and most universes have the fine structure constant equal to $1/137$ (and thus c equal to what it is) because those constants make more universes so finding yourself in one is more probable. Nothing to do with observers.

My "model" is based on "dimensions" (comprehensiveness reified [degrees of freedom](#)) because it just seems reasonable to me that the flat space Pythagorean dimensional world we see in daily life would reflect underlying reality, and variations from it would be distortions. Mediocrity, right? Dimensions have to be fundamental, and weird stuff must be shadow plays projected upon their backdrop. In fact, even in special relativity there's a pseudo Pythagorean theorem, except the squared time dimension is subtracted instead of added, matching all these weird effects. In this there's a recognition that certain perpendicularity rules are how things normally work (the relations between any two dimensions involve literal squares) but with the caveat that for some reason time is different. We are told spacetime bends (superseding geometry) because the math most directly demands bending in order for stuff to work out and for the resistivity of space to energy changes to remain constant. When something is changed, equations demand compensation elsewhere, changing much else, but which is more reasonable: that geometry itself changes or that stuff takes a different shape?

Here's the thing. It's clearly only time that's different, and time is made of the impact of energies pushing us through at least one other dimension of a somehow different kind. I'm proposing how that other dimension is different (it's not one dimension but constant new ones). Time being different would bend energies and look like bending spacetime. But that would be an illusion because we are only seeing the energies bending from inside bent energies we are made of. Literally, general relativity says *energy is curvature*. But why end it there and bow down in awe at the magic curvature? By the reflexive property of equality, *curvature is just energy*. Energy=curvature, so curvature=energy. Does analyzing the weeds change that?

And what is energy? It's change, the demands of patterning; it's quantized waves (in constantly branching multiple worlds). The constant right angle turns I propose could be part of the true, adjusted wave function. That square root of negative one (the "i" in the wave equation) is related to right angle turns in configuration space, and looks suspiciously similar to subtracting a square, as of time in relativity. And the complex numbers (those "i" based ones) are related to the world proliferation (if you believe MWI). I can't be sure why the constant perpendicular turning doesn't integrate to infinity. That comes down to the paradox of Achilles in a way, but in a comprehensive reality there would be more wave cycle based worlds than infinitesimal based ones. I suspect the reason time is related to c rather than infinity has something to do with the formula for some

invisible but foundational wavelength requiring a certain length of run in one time dimension before turning again. Is our world quantized by the wavelength of the finite cosmos? I guess I've waved at it vaguely sufficiently, leaving me pretty safe, but nevertheless I could turn out to be wrong even at that...

But here's another conundrum. If the speed of light limits what can be local, how can we make generalizations about the whole future of the universe affecting things here and now? Because it was already made, many, many times. That light traveled long ago and far away (but right around the corner). My theory covers that. That's me up in the tiny limbs. A lightweight. Waving at you.

Yes, this is scientifically naive, in that I didn't learn a bunch of details and equations. In fact most of my thought was initially made in total ignorance. Causality isn't "patterns" it's wave functions, [aka fields](#), right? Totally important.

25.3. Define This as Metaphysics

Long ago, I observed synchronicity and it shook my world. I set out to reconcile it with the scientific world view I believed in. I concluded that synchronicity was the inspiration for religions. Spiritual forces are real, but every whimsical myth about them isn't. But the spiritual cannot be studied scientifically. Science reveals much, but it has limits. There are parts of reality that it will never be able to show. About some things we can never have certainty, but that doesn't mean we can't have preferred working theories, or that we can't prefer plausibility. It is foolish to remain totally agnostic about everything that has not been systematically proven to infinite certainty. "Believing" in "it seems most likely" is not foolishness or blind faith. It's how we have to operate in life sometimes, outside the lab. "Belief" is an epistemological tool.

Science gives us known facts, so conjectural speculation should be consistent with known science. In the development of my philosophy, I have sought to be consistent with science, but that's hard because science isn't even consistent with itself. Quantum physics and relativity haven't been fully reconciled. My system of conjectural speculation suggests a vague region in which that unification might exist, and that's sufficient for my purpose of avoiding conflict with science. If the future quantifiably replicable unification of science turns out to be outside the region I indicate, then my system of ideas will have been disproven. I guess that makes my ideas a falsifiable hypothesis, but I am under no illusions that I've solved any kind of scientific problem.

My ambition was to map a part of reality beyond science, and I think I've created the best of maps of that region. That's a low bar. Since it seldom pays off, nobody goes there except idiots, so all the maps of the place were made by idiots or else made long ago before people knew better and they're based on ignorance...

25.4 What Have I Done?

What I've created is a religion. Actually, what I've created is a theology and supporting philosophy. A religion is a social movement and associated institutions. I've created the software for it but it isn't actually running on any machine anywhere. I think it should. We need a better religion than the ones on offer, including atheistic ones. We need a metaphysical theory that gives purpose and meaning to everything under one overarching system of explanation. Don't spend your life working it out like I did. Don't reinvent the wheel, add the steam engine. Build on my shoulders. Explain the finite cosmos in terms of my thinking, for instance. Something related to mediocrity and growth rates of infinities? Here's a hidden entrance, I don't know if I have time to go far beyond it.

My theory amounts to pantheism, because it postulates a unique God that is identical with the whole of reality. But that label is misleading. My pantheism is not just replacing the word "universe" with "God" and equating "awe at nature" with worship. My God is entirely in reality, and subject to being fully understood. I don't defer to a mystical blank check. "Supernatural" is just another word for "non-existent." Explaining things with reference to supernatural answers isn't explaining them, it's giving up on the possibility of explanation.

25.5 Formalish Argument

25.5.1 Definitions:

25.5.1.1 Reality: Everything that exists.

25.5.1.2 Comprehensive: Including everything without exception.

25.5.2 Fundamental Axiom:

Reality is comprehensive: All must be.

25.5.3 Justifications:

25.5.3.1 Teleology: From the north pole you can only go south. The fundamental basis of existence must be its necessity rather than anything more fundamental. The turtle at the bottom has to be suspended from the ones above it. Even thinking about the basis of reality is thinking about what is necessarily so.

25.5.3.2 Elimination: The possible bases of reality are: a preference for non-existence, a preference for some arbitrarily selected kind of existence, or a preference for existence generally without qualification. Nihilism is disproven by the existence of anything. It conflicts with empirical evidence. Arbitrariness can't be the most basic fundamental because it requires a further basis. For example, a random basis assumes some method of randomization. Only comprehensiveness remains as necessarily the basis of reality. Only the comprehensive necessarily has nothing outside itself. Even the process of elimination requires assumption of the infinity of possibility.

25.5.3.3 Math: The real numbers between 0 and 1 are equal to the real numbers between 0 and 2. The complex numbers between 0 and 1 do not equal the complex numbers between 0 and 2. Things are comparable and actual only because of complex numbers. Only the highest cardinality of infinity is actual.

25.5.3.4 Physics: Wave equations depend on complex numbers. The physical world reflects the reality of infinite possibility.

25.5.4 Implications

25.5.4.1 Permutation at Infinite Rate: Everything possible exists, but this comprehensive reality can never be complete. A comprehensive totality could be disassembled in infinite ways and each subsequent set of possible parts rearranged in further infinite ways. Comprehensive reality must constantly grow to include all possible permutations of itself. Change must exist, thus time.

25.5.4.2 Selection for Complexity: More complex arrangements would permute more productively, so their portion of reality would constantly increase. Further, most regions of reality would be complex and permutable ones that lend themselves to further increase of complexity and permutability when permuted. By the principle of mediocrity, any randomly chosen thing is likely in part of reality that tends to increasing complexity and permutability.

25.5.4.3 Predominance of Infinite Order: Only infinite things exist significantly, and things are infinite only by being orderly. Order allows generation of infinite implications from finite definitions.

25.5.4.4 Ubiquity of Waves: Everything is waves defined by equations. Those waves have meaning only in relation to other waves, creating fields together.

25.5.4.5 Multiversal Replication: These fields unite entire infinite universes into time-space continua, which would be static block universes if considered in isolation, but each (despite being infinite in duration) is a copy of other "continua" that exist in various sizes of infinite and growing sets. These continua affect each other through retrocausal effects related to the increasing complexification of reality, forming multiverses. Events can seem to affect each other instantly at any speed because they were already coordinated together when the evolving block multiverse was created many times before.

25.5.4.6 Perpendicularity: Since reality is comprehensive and growing, most waves extend from formulae that include terms calling for constant right angle turns into all possible new dimensions. Specifically, each wave function includes an imaginary number, which combined with the rest of the terms, gives a value for how often each wave must diverge into all possible variants through right angle turns. Even without the demands of wave interactions, each wave evolves in infinite different ways continuously. That makes time different from the other dimensions (those not as impacted by the imaginary number).

25.5.4.7 Curvature is Energy: If energy is curvature then curvature is energy. Privileging curvature over energy as more primal is illogical (probably based on its being an end of the line, but which end?) and in fact there's more evidence that energy is more primal. Space isn't bending, energy within it just looks like it, and we wouldn't know any better from within our frame. We would have to speculate about metaphysics. Alternatively we could just be in awe of the curvature as ultimate and inexplicable. Curvature is energy and energy is the demands of wave functions, specifically evolution around all possible corners.

25.6 You Tube Comments

Imagine a Venn diagram. A circle represents all possible worlds, with all possible constants and such. A much smaller circle inside represents just the worlds with observers. But most of the observations are of that set of worlds because it's where the observers are. That's the anthropic principle. Now imagine the big circle of possible worlds with a giant circle inside it, taking up almost all the room. That giant inner circle is all the worlds with constants and such that lend themselves to making worlds. We (and incidentally the tiny dot of all worlds with observers) are probably inside the big circle because most worlds are. That's the mediocrity principle. But this way of thinking can only teach you new things if you consider (believe) that all possible worlds exist, even the ones that can't have very many stable or permutable variants. Comprehensiveness is the least arbitrary possible assumption.

Reality, the totality of existence, constantly "seeks" to be comprehensive. That axiomatic fundamental is God. Reality consist essentially of nothing but infinite things because there are infinitely more kinds of them than finite things, and they are infinitely larger than finite things. Infinite things are waves and time-space continua, finite definitions with infinite extension, so everything is orderly and patterned. And every kind of orderly patterning exists, arrayed in infinite dimensions. Yet a comprehensive reality can never be complete, because new permutations and combinations of its totality are constantly becoming possible. Reality is growing at an exponential rate, but it is also made of copies of existing patterned time space continua ("block universes"), and the proportions between kinds of time space continua are constantly changing as more permutable types are created more rapidly. "Time," in one sense, is the patterned sequence of one block universe, though they are trees rather than columns because from any moment it branches constantly, following many different right angle turns. Yet in another sense time is almost entirely the newest copies being created, diverging in infinite but proportioned copies from the dead tree of old block universes at every moment. These right angle turns are built into wave patterns. This is energy, and it's what the illusion of curvature is made of. Further, paths leading to more complex futures are preferred, so the universe seems to be coordinated across great separations in time and space, but it's really a result of long ago interactions. Humanity is being nudged by these retrocausal probability distortions, nudged to take the perfect actions necessary to optimize total future complexity. Is that God being outside time? Or God being time?

If energy is curvature, then curvature is energy. QM describes the behavior of energy. If we can accept that the curvature called for by relativity is curvature of energy (time patterns) that looks like curvature of spacetime, rather than insisting that space itself is curved, then there's no problem. Spacetime doesn't need to be discretized. Time and energy seem discretized because of some kind of wavelength, and the fine structure constant distorts the behavior of waves.

25.7 Obscurity

Sometimes I read my own stuff and I'm baffled. I understand the whole, but my way of explaining it doesn't always draw connections, but rather implies them. Here's an example:

3.13.4.1

"Future and past do sense each other dynamically in the actual progress of time (as opposed to the mere animal tracks it leaves behind in any one block universe, tracks we confuse for the animal itself)."

Considered by itself this sentence sounds like nonsense because it doesn't play on any context you expect, or explain its divergent context. It plays on a context I assume I have built up, but may not have actually explained yet since a lot of it comes later.

Further, some places I contradict this and very much say that future and past sense each other. There's one thing and I'm giving accurate but incomplete statements about it in different ways. The same thing can look differently from different angles. You get a picture of the whole by combining all those views into a single picture. Understood in context, I'm talking about time actually being new creation rather than patterning within created objects (block universes). The patterning in a block universe, considered in isolation, is the animal tracks. Within that pattern there is no interaction between future and past, no feedback between causal and retrocausal influences. There's just a continuous shape, mostly seemingly dictated by causal patterns in one direction. But there are random elements.

At one point in the continuum events will go in ways that are not determined by the causal pattern. These are divergences, where the series splits, if you see it from outside. But when considering just one series of events there seem to be places where the pattern does not entirely determine everything. There's no interplay here, within the pattern of the one block universe, there's just random stuff that the pattern responds to. That random stuff happens to be retrocausally determined on a scale outside the isolated block universe, where also the causal "subject" being played on is considered. If you are shaping an object on a lathe, the current shape of the object influences you, just as you influence the shape of the object.

3.13.4.2

"Probabilities throughout 'the' continuum are constantly changing."

Now I'm talking about something completely different, and I don't make that clear. A continuum, a single block universe, can be isolated up to a moment in...creation sequence, actual time. If you only consider one thread and the

random choices that have been included in it, then you have a single block universe up to a point. But each instant that singularity ends and becomes vast multiplicity. You can follow one of the many threads, like doing genealogy by following only one branch of the tree. But really, if you consider the whole set of all children of the last moment, the ratios between all the different kinds of paths from that moment will be different from the ratios between all the different kinds of paths from the last moment, not just because they are different threads but because the set as a whole can be radically different from one to the next. This is possible because the number of copies of the next moment is infinitely larger than the number of copies of the last one. Each decision doesn't just double the number of worlds but adds an infinite number of them, though the number of types is finite. And the number of threads of each type is different from the number of threads of each other type, so there are ratios. Those ratios, probabilities, can pivot radically from one moment to the next. With each step of creation the future changes.

3.13.4.3

"The futures and pasts that stretch ahead and behind from now are like spectra reflected by a prism, and that rainbow constantly changes not only because "now" changes, but because what actually exists changes. "

With each step of creation, each moment, the future changes, but so does the past. Any moment has many possible pasts that could have led to it. Creation is ongoing, each moment consisting of infinitely more worlds than the last one. Yet any moment is also part of many different histories, intersecting threads in an infinite dimensional spaghetti bowl of twisting timelines.

3.13.4.4

"We cannot directly distinguish the sources of change."

The shifting of probabilities, ratios between numbers of each type of future and past extending out from the present moment, is influenced by factors outside the sets of all those futures and pasts, namely the greater context of the total reality of many multiverses. We can't see that, so it looks random.

3.13.4.5

"We just see probabilities and the outcomes of dice rolls, but those outcomes are determined by both past and future influences. "

We can't see the whole, so probabilities look random. But, while their true causes are related to permutation of the whole of reality, the fact that all that permutation is really producing is different irrelevant higher scale arrangements (of vast sets of multiverses) means that from within it looks like the past and future are influencing each other. This mutual influence isn't really impacted by the speed of light rules within the pattern of one continuum. An analogy might

be the way a novel is written. In later drafts, the author will often go back and insert things into earlier points in the narrative. What, you think [guns](#) get there by accident? The need for the gun to be there to play a role in the climax didn't travel through the narrative to manifest in scene 1. It traveled through the redrafting. The probabilities we see, that are really ratios between near futures, are created by far futures. But no signal passes from the far future to the present. The whole time line is redrafted, with new features.

3.13.4.6

"From here it appears there is not only the array of copies of the old universe but also the much greater spectrum of varied new universes."

I have no idea what this means. You got me there.

No, I'll take a shot at it. There is at least one additional level beyond just the patterned thread of one timeline and the constant generation of new multiverses. People and universes exist in many locations throughout reality simultaneously. We exist in many worlds with identical pasts, which will have different futures, and we will probably find ourselves to have always been in one of the more numerous types of worlds. But there is more than just all that. We could limit our concept of that to just uncertainty about which world we are in, within a set, but really the set itself is changing. And the set of ways the set can change is a set that's changing. And so forth.

I go on these walks and it all seems so clear, then I come back and write it up as fast as I can before it fades. Try and dope it out. Or read the sequel I'm working on right now: *A Monstrous and Unappealing Thing: The Second Book of Multiversalism*. Or write your own. Do what I have done here.

25.8 One More Thing

I propose this ignorant concept of infinite things being "growing." Infinity isn't a noun, like a number, it's a verb. When you look for what kind of noun reality is, don't be surprised when you find that it's a noun. When you look for how to describe the physical world as a static form, don't be surprised if you create a model of a static form. When you try to treat infinity as a variable don't be surprised when it doesn't work as a procedure.

Appendix A Figures

Figure 1

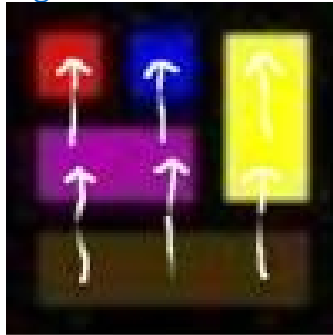


Figure 2

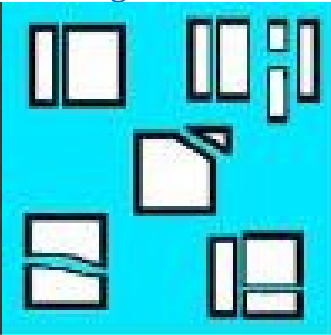


Figure 3

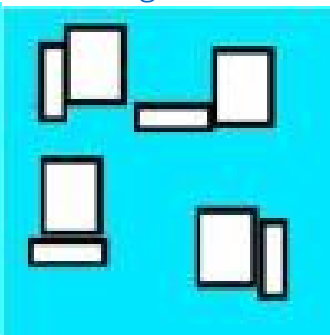


Figure 4

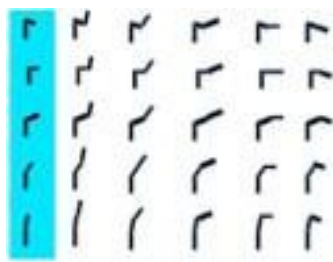


Figure 5

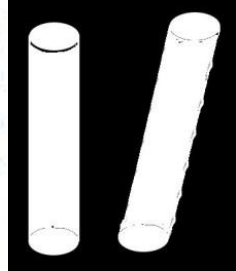


Figure 6

Figure 7



Figure 8

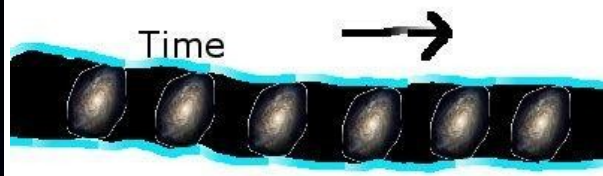


Figure 9

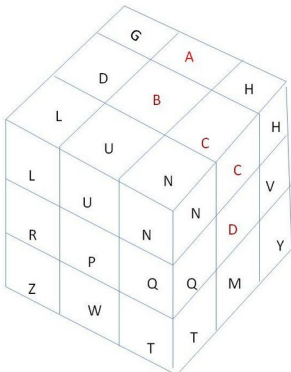


Figure 10

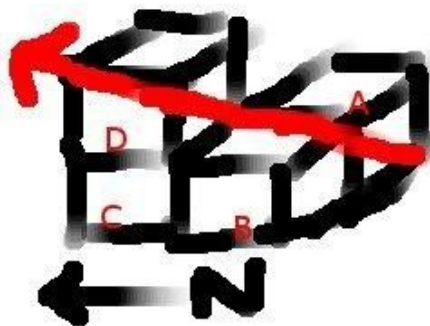
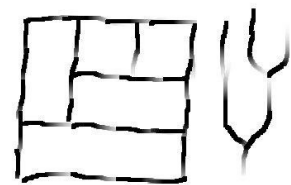


Figure 11



Appendix B Videos

Reading papers takes a lot of time and effort...

--Bryce DeWitt

Pantheism

<https://www.youtube.com/watch?v=L RKJmIZjuY4>
<https://www.youtube.com/watch?v=qGXu0u06Lqs>

Particles

<https://www.youtube.com/watch?v=Q2OlsMblugo>

Visualizing Wave Functions

<https://www.youtube.com/watch?v=KKr91v7yLcM>

Infinity

<https://www.youtube.com/watch?v=FzuMSJTysmg>
<https://www.youtube.com/watch?v=OxGsU8oIWjY>

Multiverse

https://www.youtube.com/watch?v=SDZ454K_IBY

Synchronicity

<https://www.youtube.com/watch?v=4FF2XkzGMCg>

Butterfly Effect

<https://www.youtube.com/watch?v=fDek6cYijxI>

Complexity

https://www.youtube.com/watch?v=vp8v2Udd_PM
<https://www.youtube.com/watch?v=TLm6dC34gYk>

The Singularity

<https://www.youtube.com/watch?v=9X4icngTpLE>
<https://www.youtube.com/watch?v=2w37ty9gGU8>

Process Theology

<https://www.youtube.com/watch?v=SlZlBhYgw14>

Teleology

<https://www.youtube.com/watch?v=ezgc7GhwCqM>
<https://www.youtube.com/watch?v=A3a1pV9RGIO>

Space Migration

<https://www.youtube.com/watch?v=3y3MmmfZmP8>

Infinite Growth

<https://www.youtube.com/watch?v=yxsLrteNl0E&t=193s>

Fractals

<https://www.youtube.com/watch?v=rGwwydEWLiI>

Social Mobility

<https://www.youtube.com/watch?v=GjuV-XdYHhA>

Quantum Immortality

<https://www.youtube.com/watch?v=JJwUd53-dZ8>

Consequentialism

<https://www.youtube.com/watch?v=NT3VU4B5Dsc>

Non-Euclidian Geometry

<https://www.youtube.com/watch?v=NleVVz1Y21Y>

Transhumanism

<https://www.youtube.com/watch?v=RVmuU04-X5E>

Complexity Is Increasing

<https://www.youtube.com/watch?v=nyLeeEFKk04>

<https://www.youtube.com/watch?v=yCm9Ng0bbEQ>

<https://www.youtube.com/watch?v=CFCDj8EZ1X8>

<https://www.youtube.com/watch?v=xCUKEqa8MKQ>

<https://www.youtube.com/watch?v=hOfRN0KihOU>

<https://iopscience.iop.org/article/10.1088/1742-5468/ad6428>

Growth Mindset

https://www.youtube.com/watch?v=KUWn_TJTrnU

[Appendix C Author Biography](#)

Roy Neary is a fictional character in the movie *[Close Encounters of the Third Kind](#)*. For those with poor synchronicity perception aptitude, let me explain. Flying saucers are an analogy for spiritual perception. Roy is a pseudonym, because [the author wishes to remain anonymous](#). There is a good reason for that. You see, the problem with creating a new religion is that your motives are rightly suspect. Roy's motive in sharing this is not fame and fortune, it is having high impact. Also, he wants to create the religious movement he wants to join, but primarily he wants to serve God.

Imagine someone starting to learn about God straight from the horse's mouth. This theological researcher might be inclined to make a deal, "You can tell me; I will make sure and keep it secret." Clearly if anyone got the full scoop this way, they kept it secret, because what Roy presents in this book appears to be completely original and unique.

Roy made a different deal. "You can tell me; I will not keep it secret." Roy must follow through on that promise, because that is how vow magic works. What boon is Roy paying off with this service to God? The boon is the answer. Roy gets to know. Roy gets all the stuff that led to him learning all this. That is the retroactive luck he is creating for himself, or rather paying off by following through, which he had to become certain to do in-order to get the luck to start with. Only when Roy truly resolved to share this truth, did Roy gain admission as a scholar. Or journalist.

If the purity of that were tainted by some kind of self-interest that would taint the message. Roy wants the message to be powerful. Because Roy has a debt to pay.

You might ask, "But what if there are questions? Who will we go to?" Roy says to go to God. Or go to your fellowship. You have been provided better tools than any religion has ever provided before. Are you not informed?

If I tell you who Roy really is, you are to keep it secret. God said to tell you that.

Blurb

God wants us to replace humans with fanatical unfeeling builder robots. Our lives will be better if we go along with it. Better yet, we could become fanatical unfeeling builder robots. [Try it, it's fun.](#)