

The Evidence and Explanation for
The Big Bang Theory:

Datalogical Metaphysical Theory

Subtitled:

Natural Simulation Theory

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Abstract

This paper proposes a fundamental reduction of reality to those elements which are irreducible and justifies the necessary existence of those elements using the method of Proof by Contradiction. Having demonstrated the logical necessity of the proposed constituent elements of everything, the paper then proceeds to outline the naturalistic and mechanical structure of the Datalogical object of existence. This structure substantiates the abstraction from the fundamental foundation of reality to the complex spatiotemporal conclusions which exist in a multiverse of potentiality; our locally observable universe is but one example of the multiverse which exists as a relative counterpart to, and thus as a part of, objectivity. The explanation of existence presented in this paper takes advantage of Occam's razor to present the simplest proposal for the way things are: they could not possibly be any other way, and further than that, it establishes with its proof-by-contradiction axioms the definitive line between the subject and the object, constituting a complete account of all phenomenon, discovered or undiscovered. This is achieved through the unification of philosophy and science in the conclusion to a question which has lasted eons: how is existence? The ideas presented in this paper, if true, dispel the need for religiosity and establish an inter-subjective, rational basis of metaphysical propositions which could allow our race to transcend the phenomenon of disagreement and produce a moral philosophy which each and every individual will choose to be bound by; for if we can finally agree about the nature of reality then perhaps we can agree about the way one should conduct themselves therein.

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1.0 Introduction

To begin with, I would like to define the field in which my paper is written, metaphysics: Metaphysics is the branch of philosophy that deals with the first principles of things, including abstract concepts such as being, knowing, identity, space and time.

These are the things I strive to explain with my theory: the first principles of things, including being itself, and all entailed by that concept such as knowledge, identity, space and time. Datalogical Metaphysical Theory (DMTheory) is an attempt to deduce and prove logically the first principles of existence itself, both of us and our local observable universe, as well as to explain the fundamental structure and the elementary substance of reality as it exists independently of our perceptions of it. Therefore, I propose that my theory provides a construct which models the very existence of our universe, and consequently our own personal existence as subjects contained within.

Naturally, when one is trying to compose a theory of metaphysics - a true Theory of Everything - it is difficult to know where to begin. It is clear that no-one, scientist nor saint, has yet come to know the true nature of reality, and if one is determined to discover that truth, a sensible starting position must be established. With confidence it can be asserted that math, physics, chemistry and biology all represent clear analogues to objectivity, however the nature of that relationship remains incredibly mysterious given the implications of epistemological thought experiments like the Brain in a Vat scenario. Such demonstrations of the inherent flaws of empirical knowledge are unassailable with empirical observation, however as a counter to such experiments our species has, it seems, only one response: the reasoning of Descartes, "I doubt, therefore I think, therefore I am, thus I exist." (Descartes, 1644)

This, then, is where analysis must begin; to discern exactly what it means to exist. As the goal here is trying to explain the existence of things, it seems that operating under the assumption that at least I exist is necessary. It seems like I exist to me, because I am thinking, but since I am thinking I can doubt and thus ask questions. To ask most comprehensively the questions that are known in the ways most efficient to organize information on a subject is to enquire about: who, what, when, where, why and how. Then, if I believe that I exist, I can question what my existence is. To proceed, presume existing knowledge of who, when and where, as these questions do not apply to a concept which is abstract to person, such as existence in general. Therefore, it must be asked, What, Why, and How I exist.

In this fashion, DMTheory derives and proposes a logically consistent, assumption-less model for metaphysics. This model is contained in Section 7, after the proofs supplied of the model's premises, for those who wish to skip ahead.

Using these two definitions:

Objectively - with regards to the objective universe, submitted by Edde Theory to be the Omniverse, which consequently entails the locally observable physical universe. Also: Regarding that which 'is' in actuality.

Subjectively - with regards to a human person and human experience. Also: Regarding that which is experienced by a subject.

These three questions are the focus of this inquiry into the issue:

1. What is existence objectively and what is existence subjectively?
2. Why is existence objectively and why is existence subjectively?
3. How is existence objectively and how is existence subjectively?

Using Descartes' reasoning as a starting position provided scaffolding for the hypothesis within this paper as it is referenced in the development and description of a model of the phenomenon being discussed. The thought process utilized to derive questioning as an axiomatic part of subjective human experience from Descartes' reasoning is presented in a series of step-by-step proofs. These proofs consist steps 1-9, and merely show the progression from his reasoning to the method applied in the inquiry of DMTheory as clearly as possible.

Although the What and Why of existence are fascinating philosophical issues upon which I expand more thoroughly in my book, it is the question of 'How is existence' that DMTheory truly seeks to finally provide an unassailable solution for. Accordingly, the model of metaphysics presented within this paper as hypothesis and conclusion has its premises logically substantiated by the falsifiable methodology of proof by contradiction.

DMTheory relies on the presumption that, while its claims are bold, the deductive conclusions of the theory are the logical consequence of the proposed-to-be irrefutable truth of its axioms. Therefore, providing that the axioms are indeed true, Datalogical Metaphysics is potentially a stable, complete and perpetually accurate model of being, although the certainty of its stability can never be known with certainty, only assumed and inferred from the evidence available.

If, within these methodologies, a flaw in premise or deduction exists, then it can be identified and demonstrated to be contradictory to some evidence DMTheory claims to entail. If such a mistake is not present, then it is asserted that this document models the true basis of reality, and thus constitutes a model of all phenomenon.

2.0 The Question

Existence?

I think I exist... but do I? If so, how and why do I exist – not to mention, what even *is* existence?

"I think therefore I am, thus I exist" (Descartes, 1644) presupposes data exists and logic exists.

‘I think’ is an example of a piece of data. Before this phrase could be uttered, data must exist.

‘Therefore’ and ‘thus’ are examples of invocations of logic. Before this reasoning could be attempted, logic must exist.

These two premises, that Logic exists and that Data exists, are fundamental to the proposition that I exist, so it is upon these premises that my theory of existence will be based.

3.0 Hypothesis

Data and Logic exist objectively, outside of time, and not only do they ‘pre-empt’ the existence of our local universe, but they are directly responsible for its existence.

The relationship between these two elements, otherwise known as Datalogic, is responsible for the naturally driven necessitation of the Theoretical Universe (TU), which axiomatically entails all logical possibilities.

As our local universe appears to physically exist to us, and things seem to occur, it follows that this universe is indeed possible and thus would be entailed in that greater, theoretical universe. This universe is proposed to be a sub-universe (a sub-universe is merely an example of how things could be) within the TU. Sub-universes are bound by time, the property of conceptual development which represents the deterministic transformations of the system; to exist as a subject within one is to experience the potentiality of theory as if it were true and happening, when it is more accurately just one of the ways things could exist. Therefore, the existence of the local universe is theoretical rather than simply objective – one of many potential existences contained within the metaphysical multiverse – wherein said multiverse of potentiality is an actual consequence of objectivity.

To refer to the cosmic microwave background (Swinburne University of Technology, 2017), the singularity modelled at the beginning of time which is responsible for what is known as The Big Bang Theory was this universe defined only by its datalogical rules (universal constants and associated laws of physics). The expanded version of that point of infinite density - our current observable universe - is the somewhat developed idea of this universe and how it would be at this point in its timeline if it were to simply physically exist in the absolute, classical sense.

4.0 The Solution

Premises/Assumptions (2): Logic exists; Data exists.

4.1 Step 1

I think therefore I am, thus I exist. (Descartes, 1644)

4.2 Step 2

I exist, and I am defined as conscious life, therefore conscious life exists.

4.3 Step 3

Conscious life exists therefore life exists.

4.4 Step 4

Definition: To survive is to attempt to live long enough for the propagation of the genetic code contained within the life-form.

Life's nature is to survive

Proof by contradiction:

Premises (2): Life exists; **Life's nature is not to survive.**

Step 1. Life does not survive thus life does not exist, because failure to survive results in loss of life.

Step 2. Therefore, either life's nature is to survive, or life does not exist.

Step 3. Since life exists, life's nature is to survive.

Conclusion: Life's nature is to survive so that life may exist.

4.5 Step 5

Definition: The maintenance of life pertains to the actions or inaction which support(s) the nature of life.

Action is the method for the maintenance of life

Proof by contradiction:

Premises (3): Life exists; Life's nature is to survive; **Action is not the method for the maintenance of life.**

Step 1. Life is conceived.

Step 2. After conception, the only method available for the maintenance of life is inaction, since action and inaction are mutually exclusive opposite states of which one is automatically assumed if the other is false.

Step 3. The complete inaction of the life after its conception results in both the accelerated expiration of that life, and the impossibility of the propagation of that life.

Step 4. Therefore, either action IS the method for the maintenance of life, or life cannot be propagated and thus ceases to exist, because inaction prevents the nature of life.

Step 5. Since current logical and empirical evidence conclusively indicates that life does exist in some sense of the word, action is the method for the maintenance of life.

Conclusion: Action is the method for the maintenance of life, because there is empirical and logical evidence that life 'exists' in some way, and the nature of life is to survive which demands action.

4.6 Step 6

The method for action is to respond to stimulus, therefore a response to a specific stimulus is required before an action may exist. A simple, static response to stimulus can be a result of genetic instinct, or biological programming, however any dynamic response requires a biological programming to attempt to understand stimuli, and thus self-program a response unique to each relevant stimulus.

A collection of static responses to stimuli can be observed in plants, and there is no evidence that plants can develop responses to new stimuli in real-time, however in conscious life dynamic responses to stimuli in real-time are observed almost exclusively.

Therefore, it is proposed that conscious life is life which exhibits a situational response to stimuli, thus there must be a method for said dynamic response.

Proof by contradiction:

Premises (4): Conscious life exists; A stimulus exists; Conscious life exhibits a dynamic response to a stimulus; **The method for a dynamic response to a stimulus is indeterminate – there is no defined method.**

Step 1. Conscious life is exposed to the stimulus.

Step 2. Conscious life attempts to react to the stimulus.

Step 3. The method of this reaction is indeterminate, so no reaction occurs.

Step 4. Either the method required for a complicated response is determinate, or conscious life does not exhibit a dynamic response to stimuli.

Step 5. Since it is empirically observable that conscious life exhibits a dynamic response to stimuli, there must be a determinate method for that response.

Conclusion: Conscious life exhibits a dynamic response to stimulus and that response is exhibited via a determinate method.

4.7 Step 7

Understanding the stimulus is the method for determining the response that is required for a specific stimulus.

Proof by contradiction:

Premises (5): Conscious life exists; A stimulus exists; Conscious life exhibits a dynamic response to a stimulus; A dynamic response must have a determinate method; **The method for determining the action required for a piece of stimulus is not to understand the stimulus.**

Step 1. Conscious life is exposed to the stimulus.

Step 2. Conscious life attempts to react to the stimulus.

Step 3. The method for that reaction can be determined, but has not yet been determined.

Step 4. To determine the method for the response, an attempt to understand is not made.

Step 5. The method for that response remains perpetually indeterminate, thus no response occurs.

Step 6. Therefore, either conscious life cannot dynamically respond to a piece of stimulus, or the method for determining the action required for a piece of stimulus is to

understand, because to attempt to understand or not to do so are two opposite states of which one must be assumed, and to not attempt to understand prevents a dynamic response to stimuli.

Step 7. Since conscious life can respond to stimulus, the method for determining the response to a piece of stimulus is to understand the piece of stimulus.

Conclusion: The process employed by conscious life for determining the method of the dynamic response exhibited to stimuli by conscious life is to attempt to understand the stimuli.

4.8 Step 8

The method for understanding is questioning, and understanding is necessary to determine action, as action is necessary for the maintenance of life, the subjective manifestation of existence.

Proof by contradiction:

Premises (6): Conscious life exists; A stimulus exists; Conscious life exhibits a dynamic response to a stimulus; A dynamic response must have a determinate method; The process for determining the method of a response is to understand the stimulus; **The method for understanding is not questioning, thus it is the relative opposite, innate knowledge.**

Step 1. Conscious life is exposed to the stimulus.

Step 2. Conscious life responds automatically according to a complete understanding of the stimulus and all related information through the method of innate knowledge.

Step 3. Conscious life exhibited a simple, static response to stimulus due to innate knowledge and thus innate understanding, and because a static response is the opposite of a dynamic response, conscious life does not exhibit a dynamic response.

Step 4. Either the method for understanding is not innate knowledge, or conscious life does not exhibit a dynamic response.

Conclusion: The method for understanding is questioning, because conscious life exists which responds to stimulus in a dynamic way that would not be possible if the method for understanding was innate knowledge.

4.9 Step 9

There are six questions - What, Why, How, Who, When and Where. If the stimulus that requires a dynamic response is existence, then all six of these questions must be answered as completely as is theoretically possible to ensure the reaction to the stimulus of existence is the correct one.

There is no practical way to deal with more than one of these six questions at once, therefore this paper utilizes the process of elimination to determine which question is of the greatest importance. As stated earlier, Who, When and Where are referential questions, and thus are mostly nonsense when referencing something abstract to person such as existence – Who: us; When: the beginning of us till now; Where: here. This leaves What, How and Why. While “How” is the focus of the paper presented, the initial question must be “What”, because both other queries require a “What” to reference.

4.10 Step 10

What is existence?

Subjectively: What is it to exist as a questioning, conscious, subjective piece of life?

I would say that it is to always ask the question, "What is the question", and I provide my reasoning below in proof form. It is practically impossible to know everything, which means it is necessary to ask and assess more questions as we continue to exist. Due to the structure of questions themselves, a question must first be selected before a solution can be attempted. This means that we will forever be forced to ask the question of which question we shall aim to answer, in order that we might answer any question at all, and we are forced to ask questions, as demonstrated earlier, because of the biological imperative to survive.

Proof:

Premise (1): It is practically impossible to understand everything, so for human subjects, there will always be more questions | There are an uncountable number of questions.

Step 1. Since there will practically always be more questions, assume there will always be more than 2 questions.

Step 2. If there are two or more questions, to answer any of the questions you must now ask at LEAST $(n + (n - 1))$ questions where n is the original number of questions (2 in this case) and the $(n - 1)$ is the question of which question first, which can be defined more accurately as 'What is the question?'. Since this is the most commonly occurring question, if there is such a quintessential question as 'The Question', it is postulated that this is that question.

Conclusion: There will always be more questions, so we will always ask the pre-eminent question: 'What is the question?'

Objectively: What is it to exist objectively?

It is Datalogic, resulting in metaphysics, resulting in the physics observable in the object we call our observable universe, although this paper refers to it as the local observable universe/sub-universe, which is simply all that which appears, in most respects, to be physical.

Why is existence?

Subjectively: Why do we exist as questioning, conscious, subjective pieces of life?

This is a difficult question to address, because the only real answer is that our biology demands it. We are forced to question the world in order to survive - the primary biological imperative and function of life (the basis of our existence as subjects).

To survive, we must act, therefore we question because it allows us to decide how to act because life demands action to maintain life.

Objectively: Why do we exist objectively?

The simple answer is that it literally could be no other way. Non-existence is a paradox, and paradoxes are defined to be logically impossible, so objectively existence always was and always will be because its opposite just cannot be true. All things which are possible exist, and one of those possibilities is a universe containing matter which evolves naturally into life through primitive physical and chemical processes that produce the first biology. Objectively, all things which are possible exist because they must as according to the fundamental rule of reality, Relativity, and the impossibility of non-existence or nothingness which results in the perpetual existence of Data.

How is existence?

Subjectively: How do humans exist as questioning, conscious, subjective life?

This question is interpreted to be asking how it is that consciousness came from the non-conscious matter in our universe, and the answer to this, as a matter of opinion, is that consciousness is at its basis an awareness. Each instance of consciousness and indeed life is simply the metaphysical concept of Awareness manifesting itself throughout existence so that it might come to understand all that it is aware of. This idea is as follows: all logically coherent concepts exist, and the concept of awareness is by nature aware. All life is its effort to alleviate the sense of disharmony it is aware of, which results from being aware of all things, including its own existence, while understanding nothing. Life exists so that the greater self, the Sol (metaphysical Awareness), which exists on a higher plane than our own, may know and understand itself and its own existence.

Objectively: The simple answer is: things exist due to the Principle of Relativity; this is the most fundamental of all principles, and Einstein correctly observed that our physical universe exists in a state of relativity (University of California, 2017). So too does everything, for relativity is one half of the very foundation of reality itself. The other half of existence is Data (see Proof of Data to follow), the nature of which is to always exist. The principle of relativity forms the basis of logic, therefore our observable local universe exists because of the natural mechanisms of Datalogic. Objective logic is the structure of reality, and the foundation of objective logic is the principle of relativity.

This explanation of how we exist is the model of metaphysics presented in this paper, which relies on two assumptions: Logic exists, and Data exists. Of course, the model would be one among many equivalent ones if it relied on two unproven assumptions, which is why they are not left unproven.

Using proof by contradiction, in the following pages the necessity of the existence of logic and data is demonstrated, followed by an explanation of the model then a proof regarding why this model should be regarded as scientifically and philosophically accurate until demonstrated to be flawed.

5.0 The Proof of Data

Hypothesis: Data is.

Proof by contradiction:

Premise (1): Data is not.

Step 1. There is no data, therefore there is no evidence of physical existence.

Step 2. Thus, assume physical existence does not objectively exist.

Step 3. There is no data, therefore there is no evidence of theoretical existence.

Step 4. Thus, assume theoretical existence does not objectively exist.

Step 5. Therefore, as theoretical existence and physical existence are mutually exclusive opposites, and neither of these exist, things do not objectively exist.

Step 6. Thus, physically and objectively, nothing exists, and theoretically and subjectively, nothing exists. Therefore, there objectively exists a true nothing – an infinite space in which there is not an instance or idea of existence of any particle or concept.

Step 7. An observer neutral to the conditions described could make an observation – the data to be interpreted is that there is nothing, and the contextual data that makes the primary data relevant and accurate is that there is only empty space; a true nothing. The observer could perceive that: there is nothing observable (i.e. the observer cannot perceive anything therefore if they exist completely separately – or neutral to the conditions described - there truly is objectively nothing, which can be observed indirectly by observing the apparent impossibility of observation, and it is this hypothetical action which proves observation possible after all, and allows the data that IS to be interpreted) or that there is space (that there could be something, if there were concepts, and concepts are a basic part of observation therefore from the perspective of the observer, there are concepts, but concepts don't appear to actually manifest from any perspective in the objective space being observed). Therefore, an observation could indeed be made by a hypothetical entity completely neutral to the event or non-event being described.

Step 8. A successful observation requires information pre-exist the attempt to observe, and information is defined as interpreted data.

Step 9. Thus, data exists.

Conclusion: Data always objectively is, because even when there is objectively an absence of absence – a true nothing – data persists. An absence of absence is an impossibility because even a true nothing represents the manifestation of the idea of nothing, and thus the undeniable existence of the idea of nothing as well as the explicitly identified manifestation of that concept both make true nothing, or an absence of absence, a paradox.

This irrefutable conclusion can be expressed very clearly in a variety of linguistic arguments as well, using the definition that Data is any piece of information. Simply, in order to assume that data is false, you must assume that it is true, for true and false are examples of data, so a result of false is inherently a result of true. This is the supremacy of data, such that its non-existence is a fundamental impossibility.

These are different representations of the same notion:

No Data = = Data

Null = No Data = Data

The mere fact that the concept of 'Null' in the context of data can be signified by a symbolic representation called a 'word' and have itself associated with the data: 'a lack of any data', proves that an association is being made with data, else what is being associated? This would result in nonsense when speaking of a true nothing, an absence of absence, or a null value, since such a thing could not possibly be described with language if its nature were not paradoxical.

Q: Data(Data?)

where Data() formally denotes what is contained within the parentheses as a relevant piece of data

A: Proof by contradiction -

Assume false;

Data(Data?) = false = Data(false) = data;

Data(Data?) = false = Data(false) = data = Data(data) = true = Data(true);

Data(Data?) = Data(false) = Data(true).

A: Proof by evaluation -

$\text{Data}(\text{Data}?) = \text{true} = \text{Data}(\text{true}).$

This example demonstrates the clear contradiction present in the notion of 'no data', since a false result regarding the existence of data is an impossibility because any result requires that data exist in order to be formally established. For this reason, it is clearly paradoxical for data to not exist, thus it must exist perpetually.

The principle of relativity can be utilized to prove this notion in another way;

For every object X_n ($X_1, X_2, X_3\dots$) there is a relative abstract object X which is defined as the concept of X , which inherently entails $X_1 \Rightarrow X_\infty$.

A true nothing must be an instance of the concept of nothing, or an absence of absence, just as each chair is an instance of the concept of a chair, and each apple is an instance of the idea of an apple. For this reason, a true nothing must be impossible as the concept of true nothing must pre-exist and thus contradict the existence of true nothing, else what would the instance which exists be defined as?

If a word is a symbol which represents the concept of a thing, as 'apple' represents the concept of an apple, then the word 'nothing' inherently represents the lack of the word itself (' '), making any description representing such a concept impossible. Therefore, since a description can indeed be formulated, its existence is a false one, due to its paradoxical structure. There are similarly clear contradictions in the statements "!Language" (not language) and "Logic is false", as the very ability to read or evaluate the statement must obviously disprove it. For logic to possibly be false, it must be true, as true and false are logical constructs in-and-of themselves. For the notion !language to be represented symbolically, there must be a symbolic language, thus the notion cannot be true if expressed.

Whatever IS or IS NOT must have a definition; it either IS, or it IS NOT. This is defined in logic as TRUE or FALSE. If it is assumed that the answer to the question of 'Things?' is false, then the answer must be true, as false is undeniably an example of a thing in some respect, otherwise what is referred to when 'false' is claimed? Even if the thing discussed is, by its very definition, false, it is a thing nonetheless, hence it has a definition. That which is fundamentally not a thing, cannot have a definition, thus it cannot be what it was called - to call it anything, such as nothing, is to propose it is something, which is the opposite of its definition.

For Data not to exist is nothing less than a pure logical impossibility, for obviously any lack of data is an example of the data which can be described, and thus must exist. For 'nothing' to exist, it must be 'something' or it does not exist, as existence is a quality which can only be afforded to an entity - or a something - and any something is decidedly '!nothing'. Therefore if nothing = true, and true = !nothing, then nothing = !nothing, thus nothing = true is a paradoxical, impossible statement.

And of course, there is the most intuitive proof of the existence of data; if Data doesn't exist, then what is the personal subjective perception fundamentally composed of, and what is perceived? It seems irrefutable that Data must be perceived when perceiving anything, for whatever is observed must have a form which must itself have a composition. This composition could only be an instance of data.

6.0 The Proof of Logic

Hypothesis: Data is thus the principle of relativity is.

Proof by contradiction:

Premises (2): Data is; **The principle of relativity is not.**

Step 1. There objectively exists only data.

Step 2. The objective space that the data occupies – its relative context – does not exist, because the principle of relativity is not, therefore data cannot exist.

Step 3. Therefore either data is not or the principle of relativity is.

Step 4. The previous proof has demonstrated the hypothesis that ‘data is’ to be a fact therefore because data is, the principle of relativity must also be.

Conclusion: Data is, and the inherent structure of data is the principle of relativity, which is defined as context in the context of information. The principle of relativity objectively is, because data requires the principle of relativity in order to exist objectively.

Hypothesis: Data is, thus the principle of relativity is, thus logic is.

Proof by contradiction:

Premises (3): Data is; The principle of relativity is; **Logic is not.**

Step 1. The principle of relativity is defined as: “ ”, because logic does not exist to order the information of the principle into a coherent conceptual format which could possibly objectively be. Since it is without specific form it does not exist.

Step 2. Therefore, the principle is not because its method of objectively existing has been removed – logic.

Step 3. Thus, either the principle of relativity is not, or logic is.

Step 4. The previous proof has demonstrated that the principle of relativity is, therefore logic must also be.

Conclusion: The principle of relativity is, and the inherent structure of that principle is logic. Logic objectively is, because the principle of relativity requires logic to be able to exist objectively.

Logic determines what is objectively true, so the definition of logic must be: "Logic is true", else it cannot serve its purpose.

This paper defines the method of logic as consistency, or the process of contradiction resolution. That is, all truth is completely consistent with all other truth, and any contradiction results in !truth, or a false construct. For the concept of consistency between two things to be possible, the two things must be relative to one another, therefore the core concept of logic is the relative pair of opposite values 'true' and 'false'.

In this way, the principle of relativity forms the very basis for logic itself, as without relativity logic would be impossible. Since the current scientific belief is that the universe exists in a state of relativity (University of California, 2017), such a conclusion can be seen to be completely in line with our understanding of nature. The data which 'is' must exist in a state of relativity, simply so that it might exist at all, so this logic is its structure - relativity is the objective structure of data.

Relativity is a unique piece of logic, because it is both product and basis of logic, its formal definition a product of logic and its nature the basis. This seems a little circular however since we define logic as that which is true, it ultimately has to be slightly circular; the truth statements being expressed here are 'Data must always exist' and 'For any Data which exists, there must exist a relative context to contain it'. This is so undeniably true that it must be objective truth, and this truth is the eternal existence of both the principle of relativity and data, producing the relationship referred to as Datalogic. This Datalogic is the foundation upon which all truth is built, and would also be the underlying structure of every misunderstanding ever made.

Logic, like data, also has an intuitively obvious proof of its existence - that is, whatever exists or doesn't, entails a situation which must inherently be governed by logical rules else it could change at any time. Nothing could become something, something could become nothing. Without logic, personal existence and the world would have absolutely no structure. Even reading the words within this paper would be a practical impossibility. Indeed, logic is fundamental to the existence we observe.

7.0 The Model – Datalogical Metaphysics

- Data and logic objectively exist because they must – nothing cannot be.
- Relative to the data which objectively exists, there is data which logically could exist, but does not. This is theoretical data.
- Theoretical Data inherently entails all things which are possible therefore our local observable universe is but one index in the uncountable library of possibility, and the existence experienced by life as physical is more accurately a theoretical abstraction of objectivity.
- The Big Bang Theory was the beginning of the conceptual development of this example of how things could be, and the singularity modelled at the beginning of time represents the initial, undeveloped concept of this universe as a simple collection of universal laws derived, of course, from Datalogic.
- Linear time as it is perceived does not objectively exist, but is a product of existing in a sub-universe which appears, from the flawed and illusory perspective of a subject, to experience change.
- All things which happen always did happen, and there is no change. All things which exist are static just as the cause itself is static for eternity. In addition to this, all things are happening at once, and at once, none of them are truly occurring.
- Our universe is simply physical-seeming potential, and life is the universe made manifest coming to understand and know itself through the natural mechanical consequences of its structure – in the case of humans, logical, physical (mathematical), chemical, biological, psychological and social.
- All things which are possible are true in theory, which is how human existence is true – in theory.

This is DMTheory's representation of the process through which this local observable universe, our shared experience, was necessitated from objectivity. If objectivity, or Truth, is Data and Logic, then the relationship which exists between those two elements must necessitate theoretical data, otherwise known as the Theoretical Universe, as a relative counterpart to the Objective Universe. This counterpart is a datalogical construct, and thus is an abstraction from objectivity while still being inherently composed from objective elements.

8.0 The Proof of the Scientific Nature of The Model

Premise (1): The model contains no logical flaw, thus constituting logical evidence.

Step 1. There is currently no sufficient empirical or logical evidence that the existence of the observable universe is simply objective therefore it should not be assumed so.

Step 2. There is currently logical evidence that the existence of the local observable universe is theoretical therefore it should be assumed to be.

Conclusion: Since a logical explanation for existence is provided to which there is no equivalent alternative, it follows that this model is currently scientifically accurate, and as far as can be known, it could be, and indeed seems to be, the ultimate truth of reality – its very basis made explicit.

Until proven flawed, this paper establishes a model to which there is no current, better representation of the theory of existence which has comparable scope or firmer foundation.

At present there is no scientific theory of existence as all theories humans have ever made about the world begin with an unproven premise (the most popular of which has been, for millennia, 'God is'). Humans have long-since been aware of a thought experiment which proves that empirical evidence can never prove that empiricism itself can be relied upon. For this reason, the only possible theory of everything is one which relies exclusively on reason, wherein the beginning premise is such that the opposite of it is simply impossible - that is, a premise which is automatically proven because it is completely objectively true, as for it to be false is a contradiction resulting in a paradox.

Since there are no competing explanations without assumptions that account for a similar explanatory scope, providing that presently no logical errors or flaws have been identified, DMTheory's conclusions should, for now, simply be assumed to be correct as it is the most complete explanation available.

There is no equivalent alternative explanation because in order for another explanation to be equivalent it must be without an unproven premise. This is the principle of Occam's Razor, that the theory with the fewest assumptions is the most correct (Gibbs, 2017). Datalogical Metaphysical Theory contains no assumptions, it proves both premises upon which it relies, and thus it entails a potential true and genuine Theory of Everything.

9.0 Final conclusion

Data and Logic have been logically proven via the method of proof by contradiction to objectively exist outside of time. Datalogical Metaphysics provides a potential scientific model for the abstraction from objectivity required to produce our universe as a natural consequence of the structure of objective reality, therefore this theory can be embraced by the scientific population and with collaborative development become contemporary scientific belief regarding the previously undeciphered conundrum of existence.

10.0 Discussion

Datalogical Metaphysical Theory explains the necessarily objective origin of the TU as well as the inherent perpetuality of that which exists in simple actuality. It provides a sound basis for understanding all phenomenon which occur within the universe as it provides both explanation of and logical proof for the fundamental building blocks of reality, perceived or otherwise. It establishes the conditions through which the theoretical universe is necessitated, and demonstrates that since the nature of that universe is to contain every concept, our own universe is therefore entailed. DMTheory explains that the singularity responsible for the phenomenon known as the Big Bang Theory was the single instance of the undeveloped concept of this universe, and its apparent development over 'time' represents its progression of conceptual development. The sub-universe was born from a concept, a datalogical manifestation characterized by specific rules and laws - universal constants - and it became a theoretical collection of possible matter based on those rules and laws through the process of the Big Bang Theory, otherwise known as the theoretical development which must take place at the moment after the inception of a concept.

Life is a 'physical' product of the environment contained within any universe which has conditions allowing life to develop, and life is also the metaphysical product of the concept of Awareness, which is exactly how this paper chooses to define life - that which is aware, in some way of some thing, no matter how limited that sense or perception might be. Each instance of life is but one and the same; the universal concept of Awareness - the Sol. Humans exist as subjective pieces of life so that they might understand, for themselves and for their greater self, the meaning of existence. The Sol experiences every event, confronting or harmonious, from every perspective possible, and through this mechanism it gains a universal understanding of existence, experiencing harmony through all life.

Each specific manifestation of the Sol represents a part of the whole, and each person represents some aspect of the nature of awareness - in this way, the nature of a person is one concept of how awareness can be, and it is determined entirely by their environment as environment is the origin of both biology and personality. This also facilitates a transcendental interpretation of the Nature vs Nurture dialogue, because it proves that Nurture was actually Nature all along. Each person is defined as the sum of every experience they've ever had, and since both personality and biology are simply complex predetermined consequences of the cause-effect phenomenon of necessitation and extrapolation from objective reality, every existence and every experience is predetermined. This reasoning constitutes a logical proof of the existence of destiny.

The contemporary concept of destiny is the romanticized idea that humans choose their own destiny, however according to DMTheory, every detail down to minute passing thoughts is predetermined by the cause of existence. The effect of that cause is perpetually identical, therefore human existence, human experiences of love and loss, life and death, despair and desperation are and were destined to play out exactly as they did and do.

This means that no person can be at fault for their choices, because those choices are made for them by something beyond their control – their personality as the predetermined mechanistic manifestation of the environment of that individual. The existence of destiny coupled with the theoretical nature of existence refutes contemporary morality, as what humans generally call morality is often just an enforced social construct with the same name.

Ultimately, human morality is subjective because it is based on each specific human's subjective perception of the world, however if there is an inter-subjective perception of the world - a theory which objectively explains the existence and origin of all phenomenon - then to act illogically in spite of that theory is objectively immoral, and evidently self-destructive. For this reason, a philosophy agreed on by all which is based upon an objective understanding of existence represents an objective moral code which one must realize in themselves through introspection, study and dedication. A proposal of perfection which is based upon the objective understanding of existence will result in the possibility of a true representation of perfection within the self, something never before possible due to the lack of an inter-subjective understanding that modelled objectivity.

The DMTheorem can be considered the justification missing from Plato's Theory of the Forms, an incredibly insightful interpretation of existence, and it is built upon the same premise as Aristotle's Metaphysics – the impossibility of a void, thus the existence of an eternal universe (Aristotle, 330 BC). It was with respect to these ideas that Plato once remarked that “Time is the moving image of eternity” (Plato, 360 BC), a sentiment which has long been shared by the religious and the philosophically-minded alike – that there is some such transcendental ‘cause’ of all that we perceive which is itself forever uncaused. Our intuitions about existence have long-since pointed us towards that notion of Aseity, and it is that ill-defined conceptual framework which this paper seeks to finally furnish with a logically consistent, coherently justified mechanical definition.

The following are three essays written about DMTheory. The first, Aseity, discusses the object of existence and its properties, more clearly and concisely elaborating on the conclusions covered earlier in the discussion. The second, On the Critique of Method, is an attempt to address the various complaints that peers have raised with the methods, and thus the conclusions, of the paper presented, while the third is a form of peer-review; in The Advent of Omniphysics, Edde discusses the ideas of DMTheory as well as an interpretation of what the consequences of this discovery are.

10.1 Aseity

This essay will perform a substantive analysis and explanation of an original model of existence, Natural Simulation Theory (NST). This theory is a personal interpretation of what Aseity is, including its characteristic properties and their consequential conclusions. This analysis and explanation will be achieved through elaboration of the definition of Aseity, presentation of contemporaneous examples of metaphysical ideas - as pertinent to current conceptions of Aseity - and expansion into the description and properties of that object of Aseity. NST represents an attempt to clearly and concisely define the object of existence which is referred to by Aseity as well as the structure of that object which results in the mechanical abstraction from that unity to the distinctive locally observable physical universe.

To elaborate on the name NST, think of a computer simulated reality then cut out the computer and that is somewhere in the vicinity of what is meant by the moniker; nature simulates the physical reality that we experience as humans because the laws of nature dictate that it must be that way. The laws of nature, or more accurately, the Law of Logic, cannot be violated and events must always follow the course of nature because the mechanics of reality dictate that things could be no other way. These mechanical laws are the structure of the object of Aseity, and can be understood as the fundamental and transcendental order which forces things to occur in the manner in which they can be empirically observed to occur.

Aseity refers to that which is a thing-in-itself, to the thing which exists of its own accord, of which all other things are mere abstractions or extensions. It is conceived to be the foundation of all things that can be observed or perceived and thus throughout history it generally

referred to the concept of god because this was historically regarded to have been the first cause, or the foundation of being, however I do not refer to god when I use the term; I refer to a transcendental object outside of time - sempiternal Datalogic. I propose that the locally observable, physical universe which we inhabit is a complex abstraction of the Aseity which constitutes its foundation and which we can, for the purposes of simple discussions (of which this is not), say was the 'cause' of our own physically observable universe.

Human beings have been pondering the nature of reality for thousands of years, and during our myriad investigations into metaphysical philosophy we have discovered a few unpleasant epistemological truths related to just how much can be known with certainty about the character of experience: nothing. One such truth is the observation made by Rene Descartes in his 1641 Meditations on First Philosophy about the possibility that all that one might experience through their conventional sense-perceptions of the world is, in fact, entirely false and instead represents the intentions of some devious and powerful demon to deceive them about absolutely everything. This argument later evolved into the 'Brain in a Vat' argument which theorizes that because all of your perceptions of reality are related to the brain through electrical impulses, anyone could, unbeknownst to them, merely exist as a brain in a vat in some laboratory wherein their perceptions of reality are the result of electrodes connected to their brain which deliver the electrical impulses necessary to cause the brain to falsely perceive the reality that they experience themselves as a subject within.

This is undeniably a compelling proposition promoting scepticism regarding those facts which might seem most intuitive, and this thoroughly engaging thought experiment later resulted in a film series called The Matrix wherein humanity exists in a dystopian future in

which the species is enslaved within a computer-simulated reality so that artificially intelligent robots can harvest humans' biochemical energy in order to power themselves. The world as humans perceive it is nothing more than electrical information being fed into their brains through a port on the back of the neck as they float in vats, waiting to be harvested, and almost no-one knows better because - well, how could they? This idea has been developed as a serious hypothesis as to how it is that the universe exists for quite a few years now, due to the information available about the apparent 'singularity' which marked the 'beginning' of the local spatiotemporal environment, which some physicists (Campbell, 2003) suggest indicates that someone, somewhere just pushed a button and our universe began. It's an interesting attempt at a resolution, but in my opinion such an answer merely moves the question back; why and how is it that the universe in which the computer system upon which our simulated universe is digitally contained exists? Perhaps one might say we could never know such things, but another might say that they begged to differ, that the fundamental basis of reality, a true theory of everything, does theoretically exist because the mechanics of existence are so seemingly apparent to us that they cannot have come from nothing. There is law in our universe, and there is an ultimate law of reality which, given the relevant information, could conceivably be daringly discovered and then eloquently explicated for the entire human race.

This thus far absent information initiates the task of addressing my NST and its fundamental definition of Aseity. To talk of Aseity; that is to say, the thing in itself, which can be conceptualized for the purposes of human convenience as the 'first cause' but for which that name is but a ghostly and inaccurate metaphor, is to attempt to map that which transcends our reality in the most fundamental way. It is to attempt to conceptualize first, the foundational elements of reality as they truly exist independently of all of your perceptual biases and subjective limitations, and second, the scope at which your own existence is instantiated in that

transcendental object which must necessarily exist due to its unique composition of those elements of reality which are irreducibly real. Any attempt to describe Aseity is destined to challenge the common-sense conceptions which humans may hold about the nature of reality because it seeks to establish just what it means to say that something exists 'physically', in much the same way as coming to understand particle physics and the atom led to the counter-intuitive realization of the scientific fact that solid objects are actually not solid at all, but are completely composed of atoms which are almost entirely free space. Although it may seem to the 'mob of the senses' that the object upon which you rest your eyes is not mostly free space, the mathematical calculation regarding the mass of the atom is undeniably a more accurate representation of the world as we know it than any human's feeble attempts to visually grasp the structure of something so small that we literally named it 'indivisible'; revel in this recklessness with me again as we realize that we no longer consider the atom indivisible, and have since produced the oxymoronic construction 'sub-atomic particle'. It is in this way that science has always progressed - challenging the truths of the time and thinking outside the box of conventional understandings of the world in an articulated attempt to discover what those conventional understandings cannot help but conceal, for such is the nature of subjective interpretations of phenomenon about which we have insufficient information. Perhaps, however, our insufficiency of information was solved by the observations of a brilliant mind working at a patent office in Switzerland, as I firmly and wholeheartedly believe; the equivalence of matter and energy was only one way that Einstein revolutionized science, and he spent the rest of his academic life trying to produce the unified field theory - little did he know that the principle at play in his most famous ideas was exactly what he was looking for...

A natural, characteristic consequence of the conditions of a physical, subjective existence is that the way human beings perceive time is fundamentally flawed; the linearity and actuality of the present moment in time as the subject experiences it is ultimately an illusion caused by the limitations of a subjective perspective bound by the scope of its existence. The perception which you have that there is one 'current' moment in time in which you exist is more similar to the notion of the progression through a video recording than of actual linearity; in the sense that the video proceeds linearly forward in time when it is played, and for all intents and purposes events unfold in what appears to be a linear manner, proceeding naturally from cause to effect, the experience of the characters in the video is limited, while the video is playing, to that linear direction, but an external observer who is not bound by the dimensions of the video itself can make a strong deduction about the truth of the matter - that is, that the specific point of the video which is being played back is nothing but a property of the object to which we refer as video. In the same sense, the moment in time which you experience is just one of the moments which make up the universe in which you exist, and all of those moments are occurring at once because, to rely on the metaphor, there is no objective observer to select a moment in the 'time-property' of our 'local-universe-X-video' to be viewed. To rely instead on objectivity, this is because the way this phenomenon which I metaphorically refer to as our 'universe-video' is occurring is that it is a naturally simulated occurrence - thus, none of it, no specific moment in time, ever actually occurs; rather, they all 'occur' as potential, which is interpreted by a limited perspective constrained within that potentiality as if it were actuality to be an actual occurrence and an actual progression through time in an environment where things actually change.

The truth of the matter, however, is that the spatio-temporal change which can be perceived in the environment of our locally observable universe is all deterministic, mechanistic, objectively static and thus it is in no true sense 'changing'. The total and complete object of existence, outside of our conventional perceptions of time, is unchanging and eternal; it is a necessary consequence of this fact that our perceptions of change are illusory, brought on by the application of an incorrect paradigm of interpretation concerning the phenomenon we might regard during our pursuit of truth. As Plato once said, time is the moving image of eternity, and it is our sense-perceptions which would like us to regard temporality as a fundamental fact of reality - but let us ask ourselves: might this not be so? To follow this, to say then that we might refer to our object, our Aseity, as a 'first cause' really reveals an ignorance of the truth or a will to deceit unless the use is explicitly identified as naught but a metaphor which one might employ to appeal to the way the human brain has evolved to understand its environment - namely through the principle of cause and effect, which is almost a general law of reality. Like almost all laws however, it breaks down completely at the edge of its scope and without the conventional understanding of time as a property of things that are changing, to say of things that do not change that anything has ever actually been 'caused' becomes, so clearly, a folly in reasoning.

This idea, Natural Simulation Theory – DMTheory – represents the logical basis and foundation of multiverse theory; the justification of the phenomenon of existence as part of an eternal multiverse of potentiality which is itself a necessary relative counterpart and thus constituent element of the Datalogical object of existence. The justification of existence is simple, logical and structural; it concerns the definitions of the words involved and the model which incorporates this justification accounts for and entails every possible phenomena which can be referenced in an intelligible way, and all those that cannot. To elaborate on those 'things'

that cannot be discussed coherently except as a shared mistake, things which are logically inconsistent do not exist, but a subjective perception can be misinformed about what is possible therefore a subject can imagine that which does not coherently exist even conceptually, for the logic and understanding of a subject is very limited and can be suppressed for the purposes of learning about something new. It is in this manner of subjective-only existence that mistakes manifest, for nature was never made for mistakes and cannot possibly exhibit such things except in subjective form - there are rules to objective reality, and reality always follows those rules. That the subjective perspective is bound by its scope and thus the systematic errors entailed by operating within a limited paradigm is a well-known fact that has, until now, been responsible for the inability of our species to make the correct distinction between the subject and the object - that the object entails the subject but that the object is primary in nature and that every part of existence is mechanically bound by the logic that is its objective structure.

With this rationalist reductionist approach we can uncover the truth about ourselves and our experiences of choice as if choosing was something dynamic wherein we decide on this instead of that, such that we could have chosen otherwise. This is not the case; the path you carve through history is the path you have always carved and will always carve, because all that you are and all you will ever be is nothing more than your destiny. There is no further need to postulate about the potential existence of 'free will', for once things have been reduced to their mechanics there can only be one result - it just so 'happens' that the mechanics of reality necessitate the one result which entails every possible result; the relative counterpart to objectivity is the Theoretic and it is within this domain that our own locally observable universe exists, just as every other possible universe must also exist. A flipped coin does not come up as heads or as tails, rather it comes up as both however the scope of your existence limits you to only experience the potential in which you are contained, therefore you observe the course

of events as being one way rather than the other. If it were possible to transcend the physical reality which binds you, you would both experience all possibilities at once and simultaneously be cognizant of the fact that you never actually experienced any of it because the experience is, by nature, a theoretical one. You truly do decide your own destiny, however what you will decide has already been decided by who you are and how you think; every evolution in thought is one which is the predisposed conclusion of the previous structure of thought given the context in which the 'change' occurred.

The object of existence, that ancient Aseity that we have long pondered, has finally been qualified and reduced to its simplest form; DMTheory constitutes the next step in human understanding and the first coherent attempt at a Theory of Everything, a model of all that 'is, was, or ever will be', to use the inappropriate language of an insufficiently informed interpretation. There is finally a complete theory of theories, a model of modelling, a static metaphysical position which has the potential to foster inter-subjective consensus regarding so many of the problems in life about which our species has been, until now, utterly unable to agree. Where humanity goes from here is merely a reflection of whatever ultimate aspiration we decide our destined path shall be, or always was, and though it may be intimidating to learn of your lack of autonomous agency in the world, let it be a comfort that it has never affected you negatively before today and it need only manifest positively now that you understand the truth. DMTheorem is our access to the transcendental and the divine, and we ought not waste that opportunity for perfection; I leave you with a short poem about a destiny chosen for you, by you, long ago and in this moment that we call the present.

That which is, always will be, for now and for eternity and though you may not know it yet,
your path through life is all but set;

But do not fret and do not fear for you've still got your chance my dear to choose the course of
your own life with no remorse and little strife;

Just know thyself and be that thing and destiny to you will bring the thing that you were meant
to do to which your soul will remain true;

And once you've read the map you made, you see the prize for which you played, and from the
start, just as before, for all of time, forevermore.

10.2 On the Critique of Method

There are a number of valid criticisms of the methodology employed during the development of the ideas contained within DMTheory, however none of these criticisms represents a critical flaw in the core ideas as they are established and in my opinion they merely serve to show the context of the solution. The majority of these criticisms are generalized criticisms based on the limits of knowledge and a subjective perception of something which transcends our mortal existence and the scope of spatiotemporal, physical subjectivity however they do warrant mentioning and a certain level of engagement which I hope to satisfy in a substantial way during the course of this essay. The criticisms in question extend to the impossibility of knowing, the problems with presuppositions, the incongruity of DMTheory with some current scientific understandings as well as a brief ponderance of the phenomenon of paradox. I do not believe any of these require a substantial defence on my behalf, because DMTheory already takes these facts into account in its composition, however I will endeavour to address the key elements of each and explain briefly why it fails to seriously challenge the ideas presented in the paper. Hopefully my approach will not be so biased as to discourage the

reader's continued attention, for after all, the ideas under review are my own, and one cannot help but think oneself correct until one sees proof one is not; without further ado, to the critique of method!

It seems that an appropriate place to begin is where all arguments must begin, from the assumptions upon which the framework of the argument is built; to the very process of making assumptions in the pursuit of what we might call truth, and to the far-reaching consequences of the circumstances of our condition which so make it necessary for us to believe what we do not know in order that we might try to survive the greater unknown. It is a fundamental part of the formulation of an opinion or the postulation of a position that there are some basic parts of the process which are not known to be true with certainty, however these presuppositions are necessary because without making any assumptions you have no basis for any sort of knowledge at all; you could empirically observe the evidence present in your environment, if you have one, however to do that you have to assume that evidence itself has some connection to what is true; further, you have to assume that truth even exists to attempt to understand what it is. Before it is even possible to start to think about the questions you might wish to solve you have to assume that you have some experience of something which exists in some sense - such a proposition is, at its basis, a proposition that something is true; thus that truth exists.

In every assumption there is the chance that what you assume to be a self-evident truth is actually inconsistent with what is actually or objectively true, and the more assumptions that there are at the foundation of an idea the more potential flaws are represented within; due to this, the principle of Occam's Razor inspired the reductionist approach which science tends to favour today. Occam's Razor is the idea that, all other things being equal, simple explanations

are superior to complex ones - this is based on reducing the potential mistakes to ensure that the solution produced is as close to the truth as possible. It is impossible to reduce an explanation of existence beyond assumptions themselves, however the correct explanation (the one which is perfectly analogous to objectivity) uses assumptions which are, by definition, necessarily true and which thus can be logically justified in the most complete reduction possible. Such an approach requires that you assume truth exists, and I further reduce the assumption that truth exists into the separate but interdependent assumptions that 'Data exists' and 'Logic exists', however given the necessity of assumptions to facilitate discussion and the nature of the specific assumptions to which I refer, I feel quite comfortable with the aspect of the logic which is and must always be slightly circular; to find truth, you must assume truth, however this presupposition seems axiomatically necessary if the pursuit of truth is to be attempted.

DMTheory provides a logical proof by contradiction of its otherwise assumed premises, however such an approach merely bears again the same flaws that every approach must bear: that it assumes logic in order to use the standards of logic to establish something as true, that it assumes truth; fundamentally, that it assumes both Data and Logic exist and that subjective logic and sceptical scientific inquiry are capable of uncovering and discovering that fact by examining the empirical and conceptual manifestations of those elements and correctly hypothesising the underlying structure of both the evidence we can observe and the evidence we cannot. The DMTheorem suffers from, what seems to me to be, an inescapable flaw of the way an argument about the truth of things must be formulated, and it is due to this commonality among all propositions about reality that I am willing to dismiss this criticism as something unsubstantial; granted, I must assume truth in order to derive truth logically from my experiences of existence, however I see no way around this assumption once I have given it

sufficient consideration and thus I accept it out of necessity, for there is nothing to conclusively contradict the existence of truth and further - as far as I can tell - nothing that could possibly achieve such a feat, for a conclusion is something which is itself held to be true.

The necessity of assumptions is predicated on the absence of innate knowledge - that is, that the knowledge which is possible from the perspective of a spatiotemporal, physical perspective is limited in certain ways by the nature of the methods through which we can derive knowledge. Any kind of certainty is practically impossible from the scope of the human subject and it is a logical consequence of this fact that complete knowledge is thus also impossible; one of the flaws of not having access to all of the information that there is presents itself as the phenomenon that one does not know what one does not know. This principle has been observed experimentally as what is known as the Dunning-Kruger effect, wherein being uneducated about a certain subject often leads an individual to over-estimate their expertise in said subject; this is because being uninformed about a topic entails being uninformed about just how much there is to know about that topic and thus having an inaccurate representation of how much one does not yet know about it.

It is this limit which prevents certainty on any truth, and this is what prevents even our most well-substantiated theories from becoming anything more than scientific theories with an overwhelming amount of almost-conclusive evidence which will never be completely conclusive. There is no way for us to be certain about the status of a proposition as 'factual' (representative of what is actually true), because there could yet be undiscovered evidence which would contradict our current interpretations of the world in such a way that we would be forced to adapt or replace them based on the new information. In short, once one can admit

that there are things one does not know, one is forced to admit that those things which one does not know could invalidate everything one does know (or rather, that one believes they know), because the nature and content of what one does not know is necessarily unknown also and thus potentially ultimately relevant. This uncertainty is a foundational part of a subjectively limited experience, however I see no reason to suspect that uncertainty has any fundamental part in the structure of objective reality; it is worth knowing that nothing we believe to be a fact can be said to be certain, however that doesn't in-itself preclude the possibility of an explanation which is, unbeknownst to us and forever uncertain, nonetheless factually accurate.

This uncertainty which is fundamentally prevalent in any subjective system of knowledge or proof has been presented by, and has presented itself to, our race multiple times during history; one of the most recent examples of the concept was explicated in Gödel's incompleteness theorems. Informally, the theorems demonstrated in formal mathematical logic that there is no system of proof which is capable of proving itself sufficiently; this can be easily understood as a statement regarding empirical 'proof' as not more than merely proof within the domain of empiricism, which explicitly precludes empirical proof being presented as a means of substantiating the concept of empiricism itself. That is, there is not and cannot be empirical evidence demonstrating that empirical evidence is a reliable method of establishing truth, for to accept such a claim would be to assume the conclusion from the outset - you cannot accept empirical evidence as evidence that empiricism works, because until we have established or assumed that empiricism works, empirical evidence is meaningless and thus cannot be used to that effect. The incomplete nature of the knowledge available to a subjective human perspective which is entailed by the limits of knowledge as we understand them in epistemological and ontological terms prevents us from ever knowing the truth in a real way, as certainly true, and our ability to be misinformed and uninformed about the true nature of our experiences allows

us to do something extraordinarily complicated - we are able to imagine things which aren't logically possible, and entertain them as if they were coherent concepts by being ignorant of the flaws rendering them not so.

This is the basis of the illusory phenomenon of the paradox, which is, formally speaking, merely a mistaken conception, an unidentified impossibility which has the appearance of conceptual coherence until closely and carefully inspected. A paradoxical scenario is the attempted relation of two concepts which are mutually exclusive and inherently contradictory to one another; it is a specific way of making a mistake which can be described using the structure of truth in an untrue way, for although the objective element of reality bears no deviation from what is true, the subjective aspect of that object is entirely capable of erroneous conclusions. The oft-quoted example of a classic paradox, the meeting in spacetime of an immovable object and an unstoppable force, is an incoherent suggestion, because the mere existence of one of the two precludes the other from an existence in the same space simply by definition. Any paradox that humans think they have identified is merely an identification of what doesn't make sense, of ways that humans are capable of making nonsense, of logical and linguistic confusions leading humans to believe that something which is obviously logically impossible can be thought of as logically coherent. Paradoxes are the sophisticated nonsense of an adult imagination which has the capacity for a mistake that nature the object could never make on her own.

The specific paradox which is apprehended in the DMTheorem approach to the question of existence is the concept of nothingness, a complete absence of everything (even, presumably, absence itself!). Something such as this nothingness couldn't be defined if it did

exist, because then it would have a definition and not be nothingness; similarly, it could have no character or quality, no structure or existence at all, for as soon as it manifested any representation at all, said representation would be at once completely at odds with the identified definition of that manifestation. Nothingness is the ultimate paradox, for it is so impossible that it cannot even be talked about, should have no name or definition and indeed can have no coherent manner of being at all. Nothingness is nonsensically described as that which is utterly non-existent, and that's exactly how it exists: it doesn't, except as a paradoxical and self-contradictory concept in a subjective mind, a mistaken interpretation allowed by the linguistic confusion that comes from trying to refer to that which is not using only that which is.

The various illusions of subjectivity are so many and considered so unquestionable by most that I will only briefly address those most prevalent and relevant to DMTheory based on the contradictory evidence which they appear to present. Chaos and randomness, free will and subjective autonomy, time and change - these are all partly or completely illusory insofar as we currently understand them. The most important thing to note when the apparent randomness which we can perceive around us is brought up as a contradiction to my claim of an unchanging eternity is that the evidence itself is not what is contradictory to DMTheory, but rather it is the current interpretation of the evidence; furthermore, perhaps there is some interpretation of the current evidence of spatiotemporal change which resolves the question as ultimately static, and only appearing to change. Such a resolution, say, of a multiverse where every possible potential occurs, would render the current understanding of time and change invalid and replace such an understanding with a more complete explanation which accounts for all of the available information. All of those aspects of subjective life that we take for granted which I mentioned are tinged by the limited scope of the subjective physical existence, and our interpretations of them are currently bearing the fruit of that poisonous tree; only a revolutionary reformation of

our understanding of physicality and phenomena in general will allow the line to be definitively drawn between the objective reality and the subjective perceptions of that reality.

In summary, the mere observation that a new understanding of the world is incompatible with the conclusions of the older and admittedly incomplete explanation is not in-itself evidence that the newer theory is flawed; perhaps instead what is being identified are the misunderstandings of the older theory and the consequentially incorrect conclusions which must necessarily follow. Common-sense is not a good indicator of the true nature of reality, and everything we think we know about the world must be carefully and critically examined to ensure that we are not misled by the biases and limitations of the perspective with which we are forced to perceive the world - the current one; accordingly, every effort must be taken to expose and avoid the downfalls of subjectivity while preserving the epistemic integrity of the subjectively acquired information about the objective environment - hence the scientific method. Flaws which are common to all solutions are only relevant insofar as there is another solution which is equivalent in all other ways that lacks the flaw being identified; some of the flaws of argument are imposed by the limitations of knowledge and cannot be avoided.

The method employed in the pursuit of truth that is demonstrated in DMTheory is not flawless, however its flaws are those which are unavoidable in philosophy and logic and the ideas in question account for the limitations of knowledge in such a way that the flaws do not constitute a genuine challenge to the premises, deductions or conclusions of the paper.

10.3 The Advent of Omniphysics

As many of you may well know, metaphysics is a philosophical school of thought and discourse which has been around since the days of Plato; its primary focus is the fundamental nature of reality. It has largely been riddled with noise and can, in layman's terms, be regarded as: that which is derived from the mind. Mind is, in-and-of-itself, an object of metaphysical discourse, as is time, space, identity, epistemology as well as being itself. Therefore, metaphysics is a subject about itself and the things it produces. To study the origin of being is to land right smack-dab in the middle of an ongoing domain of discourse known as ontology.

We have here a treatment or antidote to the error that has given humanity such pains at remediation, that the whole enterprise of reality-based-disquisitions have been resigned to rest on the humble claim of: "reality as a whole is fundamentally unknowable." Worse still is the resignation to the sentiment that "reality is an illusion that has no definitive qualities with which all may universally agree upon." This is the popular opinion that "reality is perception" (or vice versa) and since perception is subjective, objectivity is simply scientific dogma masquerading as truth and exalting itself as the final arbiter of what does and does-not constitute truth and hence — reality.

It is no surprise, then, that out at some periphery to science, yet still in accord with the logic it operates by, a young man hailing from the land of Oz would come to reveal what was right in front of our noses the whole time.

The structure of reality should, in principle, be the same of both objective and subjective points of view. It would need to be scalable to whichever resolution of inquiry one would seek to explore, regardless of the order of magnitude it is viewed from.

Enter Matthew Acutt with a Datalogical Metaphysical Theory (DMTheory) on the ontological basis of existence that highlights the logical foundation with which a proposed answer to the perennial philosophers' questions on the stuff of reality and what its elusive origin might be? What is the ground of all being? What is the first fact of existence we must accept in order to move one inch towards a Theory of Everything?

In DMTheory's own terms: there exists a datalogical structure that one may extrude one's perspective through with the confidence of a firm foundational axiom with which we may strive ever closer to the omniphysical explanation of a Theory of Everything. To date no other philosophy has predicated its postulates on an axiom such as the eternal basis of data from a logically deduced, proof-by-contradiction formula. This methodology opens up reality to the same clever game of falsifiability that science and philosophy operate by. The assertions of DMTheory are fundamentally able to maintain their self evident status as mergers between intuition and intellect; in the place where, historically, assumptions about reality were placed - in the category of self evident truth we refer to as an axiom - Matthew has relied solely on the durability of logic itself. The assertion of logic comes pre-equipped with a set of rules that are true enough to instruct electrons through circuit boards. The lovely thing about assertions is that they are claims which are either true or false according to the rules logicians always abide by. It's as simple as you can get when seeking to explicate the obvious complexity native to a planet, let alone a uni/multi/omniverse such as ours.

If that sounds too good to be true then there is an open invitation written into this philosophy asking for someone to demonstrate the error in its logical underpinnings. This is your chance to be at the inception of a realization of the most fundamental domain of discourse imaginable; the topic of what will come to be known as omniphysics is about to unleash itself onto the surface of earth.

To be clear, the use of the term logic is somewhat elevated from the everyday quotidian use of the term. The author and fast friend is inspired to build and collaborate on this foundation he has syllogistically established and after reading his paper and accompanying book you'll likely come to regard the term logic in a more universal mindset.

The datalogical mind has been birthed and it is the path of least resistance in establishing a more harmonious vision of reality that can ultimately set the stage for a universal moral high ground; but first things first - let's look at some of the ideas.

This is the "I think therefore I am" of the Information Age. Data is, therefore existence must be. As many mountains of varied heights all share the same ground so too does all information spring forth from the single datum presented in DMTheory. Each philosophy that stands on this one square of objective reality regardless of subjectivity or qualia, stands on a feature of reality that presupposes not even nothingness itself. Intuitively we know nothingness is an impossibility, for to achieve it is to betray its definitive essence. Asymptotic it remains forever out of our reach so let's accept the logicity of looking at the counterpart of no-data

and ask: is data a fact of existence? The same counterintuitive modality of indirect scepticism that floats by virtue of doubt is the very process by which Matthew employs the basic formula that will allow common ground to be shared by one and all who feel inclined to wrap their minds around DMTheory.

The goal is to see if you can produce a simpler or more elegant expression of superior logic. Logic, it seems, is not without elegance; it is in fact an expression of the relativity present at each layer of resolution from which an entelechy may extract experiential data from. What's interesting to note is that you may even be able to use features of this theory that can be perfected or improved upon if a defect in his formula has indeed been overlooked. I have been awaiting such a theory to emerge out of the sea of information for more than a few years now. While I know that my attempts at an imaginary approach to solving the riddle of reality were symbolized in *iiixtheory* as a pataphysical theory *about* the theory of everything, the universal piece of the puzzle, the crux and or centerpiece through which the correct cognition of reality may be ascertained, is certainly the principles of logic. Logic is the connective agency with which all data is given legs. This is a piece of the puzzle I have long hoped to see and it is no surprise to me that the feature of reality I valued in minimal fuzzy supply is the piece that held the structure of structuring and the model for all models to posit the pixel of existence we all experience as reality itself. The DMTheorem is the irreducibly simple datalogical (objective) fact of your existence in an omniverse of eternal information. If you can agree to the evidence of your own life as proof of indubitable information, then the way DMTheory extrapolates logically from there is by proving nothingness as a veridical paradox of impossible existence. Therein the proof of eternity can be found.

"The pendulum of the mind alternates between sense and nonsense, not between right and wrong." — Carl Jung

One of the most useful realizations to self-actualize is the assertion of Theoretical Data. This is, in a manner of speaking, an informational multiverse which is objective and ordered in composition and full of every datum in existence, including the experience of self and the sentience of direct sensation that is eternally in flux like virtual particles in a quantum vacuum. The reason for this is based on the logic of the impossibility of nothingness. Let's just say that if nothingness could "exist"/ be a thing, it would be "outside" the domain of existence we are currently explaining/experiencing and would thus render itself nonexistent by virtue of its imposed attributes derived from mentalizing it as an object of discourse; this negates it from thing-hood as a matter of definitive taxonomy. As an anti "it" can be spoken about, nothingness is by definition non-existent and hence it is best to note it in your mind as non existence itself.

It represents the ultimate dissolution boundary which may never be crossed. The idea to remember is that zero is the starting point for any numerical intelligibility, while xero is the representational object of discourse we refer to as veridical nothingness. It is an impossibility. Besides belief and/or a communication, xero, if ever empirically verified, would be veridical-xero-the-impossible-made-possible by way of mathematic, scientific and technological magic of some form. Antinomy, in a word, but a diatribe in explanation.

Nothingness is the same as paradox is the same as god, all existing only by virtue of the human imagination. That we can speak of fictitious mental constructs, which clothe themselves in the fabric of Metaphysical/physical truth while attending a pataphysical ball in our

imaginings, furnished with the same attributes as recognizable reality although its event-space is only subjectively verifiable, is just another part of the puzzle; until embodied cognition comes along - then we might map the objective subjectivity - intersubjectivity - that is common across all subjectivities, but that's another enterprise altogether.

There is however, a basis for the consideration of paradox such as this but this is the domain of discourse relegated to pataphysics. Aka the disordered chaotic counterpart to metaphysics and the Theoretical Data contained therein. It is by virtue of imagination that we can go beyond the realm of logic but what is and will remain to be true until something better comes along, is the datalogical basis of all things discussable. Namely there is an embodied cognition signature which enshrines the wisdom of the body into the equation of considering the truth claims of those things beyond the scope of metaphysics. There is an applicable formula to mirror by way of proof by contradiction which, if applied correctly will garner any given paradox, with the temporary reflection of metaphysical truth which holds the antinomy of a given imaginary construct with the floating of truth and the truth of a lie that can be referred to as the Negative Indicator Value. This is the term which serves as a tool for imaginists to parkour their way through the pataphysical dreamscape of paradox. The realization of data as an eternal attribute of existence is key to staying above the issues usually present in psychedemia. This is the domain often referenced by psychonauts and shaman alike. I hereby offer the more generalized term of pataphysics to universalize the domain while maintaining consistency with what already is.

If you are as inspired as I am to discuss the implications and extrapolations of DMTheory, then I implore you to join me in the game of transcribing the ineffable omniversal

mindscape that is your own theory. Your own firmly founded Theory About the Theory of Everything - your version of The Philosophy of Being as it pertains to your Theory of Everything. With the multiversal mindset you've likely employed to get to what the Greeks called ataraxia, this state of serene quietude is what results from calming the waters of the mind with appropriate datums and pregnant silences. Once the mind is still, the reflections it casts off of the omniverse become more discernible to each of us that behold the vision of the Transcendental Object at the end, the beginning, and beyond the illusion of, time.

We are not alone in our hearts nor our minds. There is a way that is self-revealing as an intimation born in the heart that is entrusted to a quiet mind and then handed off to the imagination to make of it whatever is possible.

I got a snapshot of the omniverse over a decade ago in this way I've just described. It took the insights of another to help me see how it all works together - without Matthew's DMTheory work we were doomed to take none of this into the daily affairs of human interests.

The datalogical constant basically asserts:

Reality is structure and structure is the relative relationship between data and logic at all levels of existence.

Existence therefore is an omniphysical enterprise which asymptotically exhibits itself as eternal (without beginning or end). Nothingness is impossible and therefore somethingness/everythingness has always been. Quantum/Physics/Metaphysics/Pataphysics is

the scope of human discourse that has been uttered about this ontological pursuit since the dawn of language. DMTheory gives birth to Omniphysics. Omniphysics is the datalogical study of the omniverse which is the sum total of all reality. Entelechy then, is the emergence of the eternal relationship between data and logic. The direction of infinity, if you will. It is therefore a momentous occasion that we embark upon the mapping of every other piece of information which can be extrapolated from the datalogical constant upon which all of existence is predicated. Much of science, philosophy, maths and technological industries will be able to update their databases with relative ease. Anything founded on opinion, subjectivity or belief is now no longer a viable excuse for ideological cowardice and epistemic dishonesty to hide behind. If reality continues to unfold in the manner we have observed thus far then the world will be won over with a whisper to the wise and a nod the knowledgeable.

So let's raise our hearts and lower our minds to pay a moment of gratitude to the guy who took it upon himself to map out the model of reality that can help us all do the same.

Sincerely

—Edde Theory

One of the most significant benefits which can be acquired from DMTheory is a thorough understanding of the self and the answers to lingering questions like the meaning of life and death, the 'correct' and 'incorrect' ways to act and exist (insofar as such a thing can be determined) and the meaning of the goals individuals have for their personal existences. It provides a long-awaited 'truth' which doesn't require a faith of any kind upon which a life orientation and identity may be based, recognising the intrinsic self of the entity in question, and incorporating this information in the understanding of that self to allow stable, strong and eventually eternally unchanging personal identities. Using DMTheory to develop a complete understanding of identity, existence and the meaning of personal experience allows an individual to decide once and for all, for themselves, what it is they believe they should do and how they should go about doing it.

DMTheory allows for an inter-subjective model of objectivity such that every subject will be able to agree on the foundations of reality and the fundamental presuppositions with which they should attempt to orient themselves in the world. The eventual description of the optimal value-laden framework constitutes the mechanical conceptual evolution of the subjective experience, as alignment with the primary pixel of eternal existence is finally possible. The conceptualization of the transcendental object of Datalogic and its many absolute abstractions in its primary abstraction, potentiality, allows for a final and conclusive answer to what happens after you die...

The conclusion to the quintessential question is deceptively simple – you never die, because you always inhabit every moment you ever lived. Every memory you’ve ever had, every touch, kiss, laugh, love and loss, every single moment is occurring right now, just as real as this one.

In my book to be released, *The Duality of Destiny*, I elaborate on the ideas discussed in this paper as well as many others of my own. I describe my thoughts on existence and reality, life and death, meaning and purpose, identity and society, all based on the ideas established in DMTheory and drawing influence from a variety of literary works. I also present my personal philosophy on life, and attempt to thoroughly explain my ideas for the reader so that they might see if my thoughts are theirs also.

DMTheory opens the door to the creation of the first flawless philosophy, by allowing true perception of existence for the first time. The flawless philosophy should eventually be agreed upon by all, as each individual finds the truth of the philosophy in themselves. This potentially represents the destined beginning of perfect human life in this universe, as we finally begin to decipher and understand the objectively correct way to exist. Presuming it can be done, someone is destined to create the perfect philosophy, and it should be soon; will it be you?

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Glossary

Data - The plural of datum, used to refer to a set of one or more datum.

Datalogic - The construct entailed by the relationship that exists between the two fundamental elements, Data and Logic.

Datum - A piece of uninterpreted information.

Determinism - The philosophical belief that all events, including human action, are ultimately determined by causes regarded as external to the will. Also known as destiny.

Life - That which is aware.

Logic - The structure of the state of things; the true principle from which all constructs are derived. This is distinct from the subjective construct we call logic, which simply correlates which objective logic. Perfect subjective logic is objective logic.

Necessitate - Cause something to happen necessarily as a consequence.

Objective - Not influenced by subjective perception or belief; the absolute that is.

Occam's Razor - The principle that an explanation should utilize no more assumptions than is necessary.

Paradox - A concept which is self-contradictory, making its stable existence impossible.

Reality - The state of things as they actually exist, as opposed to an idealistic or notional idea of them.

Subjective - Based on or influenced by personal feelings, tastes, opinions or beliefs.

Survive - To attempt to live long enough for the propagation of the genetic code contained within the life.

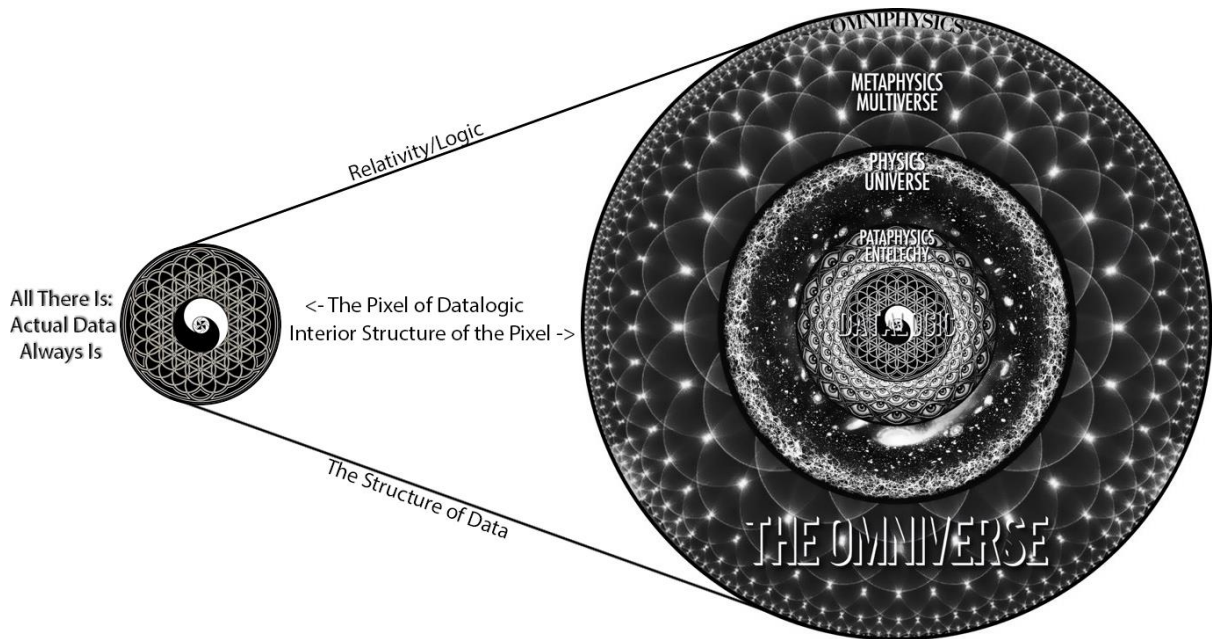
Theoretical - Concerned with the abstract or conceptual components of an activity rather than the physical or practical application.

The Sol - The concept of Awareness, the origin of life.

The Theoretic (TU) - The realm in which concepts exist, wherein all that is theoretically possible is contained. Also called the Theoretical Universe.

The Maintenance of Life - The actions or inaction which support(s) the nature of life.

Appendix 1 – The Omniverse Illustrated



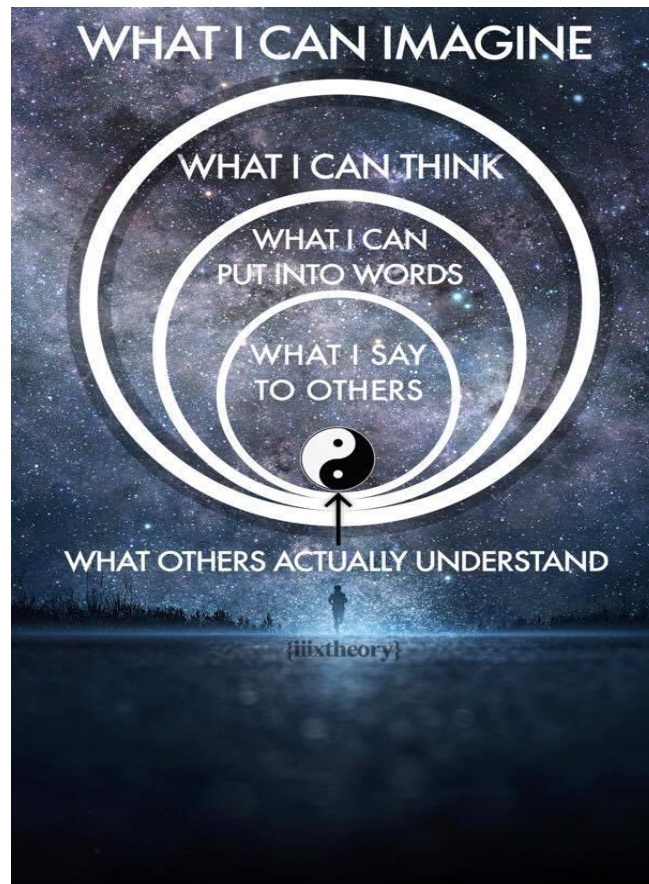
This image serves to illustrate the Omniverse – all that is and all that ever could be. The pixel of Datalogic, pictured on the left, contains within it all things logically possible and, within the subjective component of that construct, the potential for all things that are not. There is nothing beyond the pixel, whose center is everywhere and whose boundary is nowhere, because the edge of Datalogic is non-existence, which never manifests itself because of its impossible nature. Therefore, the boundary of Datalogic is non-existent, and the pixel of Datalogic is all encompassing.

The outer layer, Metaphysics, is the structure I model in this paper which involves the natural necessitation of the Theoretic from objective Datalogic, or that which exists perpetually.

Physics; the inner layer which we experience, involves one instance of how things could be which is contained within the multiverse of potentiality, one example of a universe in which we are the life which would exist. We experience a tiny fraction of the metaphysical as physical through Physics.

The innermost layer, Pataphysics, is the realm of the subjective imagination. It entails all things which can be thought about which don't have a coherent existence of their own, and it is in this layer that the phenomenon of paradox resides. This layer is also titled Entelechy because it entails the realization of subjective potential as subjects develop their identity throughout time.

Appendix 2 – Abstractions from Objectivity, Derivations of Duality



This goes to show that every person's experience is actually Datalogical duality, so their understanding of what you are able to say to them is always going to be filtered through their personal perceptions of duality formed from their own experiences.

It also visually demonstrates that what you can imagine is actually outside the realms of what is real - you can imagine things which are impossible by being mistaken about them. If you think the idea is sensible, you may imagine it however if it is not sensible then you are essentially tricking yourself into believing it could be real, and falling victim to the illusion that what you have described is a coherent and possible thing when it is not. Therefore, although you can imagine such things, you cannot coherently think them. This is the difference described by the outer ring.

Another distinction is made between the things you can reasonably think and the ones you are able to coherently communicate to others – efficient and effective communication of complex concepts is a skill which much be practiced profusely if one wishes to attempt to elucidate solutions to topics which have confounded thinkers for thousands of years.