

DataLogical Metaphysical Theory: Distilled

A Dialectical Distillation of the Essential Elements of Existence

&

An Anatomical Overview of the Transcendental Ground of Being



A Natural Simulation Theory & The First True Theory of Everything

“I can’t tell you if it’s true or not, but it’s the best attempt I’ve ever heard.”

“Isn’t that what we already think though?”

“DataLogic is what humanity has been seeking since we first evolved.”

“The question of necessary existence is relevant to several fields of inquiry, including cosmology, ontology, and theology. Start with cosmology. Many physicists and cosmologists are extremely interested in questions about ultimate explanations. Stephen Hawking states that his goal as a physicist is “a complete understanding of the universe, why it is as it is and why it exists at all”. Echoing a similar sentiment, cosmologist Sean Carroll writes, “We are looking for a complete, coherent, and simple understanding of reality”. Brian Greene, a theoretical physicist, asserts that an ultimate explanation of the universe “would provide the firmest foundation on which to build our understanding of the world”. The search for an ultimate explanation invites a question: what kind of an explanation can be ultimate? Can contingent reality alone constitute an ultimate explanation?” - Alexander Pruss, *Necessary Existence*

What is DMTheory?

DataLogical Metaphysical Theory is a theoretical framework in the domain of metaphysics, a field of study which concerns the first principles of things, including abstract concepts such as existence, knowledge, identity, space and time. In other words, metaphysics deals with the first principles of things in general, especially of their existence (which is obviously a necessary precondition for successful predication about any of these topics). Consequently metaphysics must give us first and foremost an account of existence as such – a description of all elements and factors which enter into the determination of base reality. DMTheory attempts to do this in three steps, the first of which is certain, the second of which is likely, and the third of which is certainly plausible... or is it?

What is this document?

This document is an attempt to distill the larger thesis of nearly one hundred pages into a digestible little summary that nonetheless contains all the relevant information as far as justifying the assertions contained within. How far it has succeeded will depend upon how necessary the reader feels it is to refer to the full-length document, DMTheory: Reloaded, in order to understand the ideas.

Who is the author?

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DMTheorem: Nothingness cannot exist because to exist is to be, and to be is to be something, while nothingness was supposed to be the opposite of something, being and existence. Thus, existence is eternal because nothingness cannot be. Existence is composed of two essential elements, Data and Logic, and the union of these elements compose the Object of Existence, DataLogic. DataLogic entails an inner dimension called The Theoretic, which contains everything which is logically possible. Our locally observable universe is clearly one which is logically possible, and therefore our own world must necessarily be entailed by The Theoretic. This space of logical possibility is the multiverse which contains our physical universe; both exist necessarily and eternally since existence cannot fail to be the case, as it has no logically possible alternatives. Thus, everything possible always is.

DataLogical Metaphysics:

Step 1: Existence is eternal because nothingness cannot be.

Step 2: The essential nature of Existence is Data and Logic.

Step 3: DataLogic entails The Theoretic, within which our own world is contained as possibility.

DataLogic is an attempt to describe the nature of Existence as such, and thus it is a specification as to the essence of what Is. This essence is proposed to be composed of two interdependent yet inextricable elements, each of which is equally necessary.

The compound term designates a general formula for Being consisting of substance and structure, or essence and form, which together constitute the irreducible basis of the object of Existence. That there must be a fundamental Isness which is necessarily combined with a certain relational form is a fact which resonates throughout all understanding, and the existence of multiplicity – especially polarity – is proof enough that relativity is deeply tied up with the nature of the world. The obviousness of the presence of Data – the incorrigibility of it – and the transcendental status of Logic as both implication and internal emanation of 'the one' – DataLogic; such facts are simply undeniable. Yet Logic insists that absolute Data must stand in a relation to potential data. While absolute Data is both possible and actual in the absolute sense, potential data is that which is logically possible but *not* absolute. Thus, our own world exists as one of the infinitely many possible worlds which are the manifestations of the multiverse.

Testifying to the existence of DataLogic is the prima facie plausibility of its axioms and the piercing simplicity of the solution it proposes. All facts testify to the existence of a DataLogical ground, and each and every one can be seen to be entailed by It.

DMTheoretic Details

Step 1 - An analysis of Nothingness

We have but two options: In 'the beginning', there either always was something, or there was nothing, and something came from nothing. If there are indeed only these options, then what we are faced with is called a true dichotomy.

There are, in the final analysis, three kinds of nothing - relative nothingness, conceptual or generalized nothingness, and primal or absolute nothingness. With the first, everyone is familiar - something which does exist is absent from a particular time and place. Of the second, one only has cognitive experience, as this is an abstraction of the first, a generalization of relative absence into a principle - one asks: what if, rather than one particular thing being absent, things in general were absent, and instead of things, there was no-thing, just an absence of everything that might have been. With respect to this type of nothingness, it must be noted that the presence of the concept is of course a flaw which cannot by any means be rectified, and yet calls out for resolution. And finally, there is primal nothingness.

Primal nothingness takes the tension which is present within the concept of nothingness between its name and its nature, and amplifies this infinitely, breaking the boundaries of intelligibility forever. The concept of nothingness is bad enough, but to propose that what is pictured in the concept could ever actually manifest itself, as if what was beyond inconceivable conceptually could concretize itself in a sustainable reality, is simply to go beyond the pale. Things which are fundamentally at variance with themselves cannot have manifest existence, and nothingness is the most nonsensical concept which could possibly be conceived. The very idea opposes itself, because in order to reach towards primal nothingness, an actual manifestation of that which cannot even bear to have a name, we create a conceptual contradiction par excellence: the being of non-being, the thinghood of no-thing or the somethingness of absolutely nothing at all. Such a profoundly paradoxical proposal really ought require no further refutation, and yet.

p1. Non-existence exists

p2. Non-existence is therefore something

p3. But non-existence was supposed to be nothing, and cannot be something without falling into contradiction

c. Non-existence is impossible.

p1. There is an absolute absence (an absence of absolutely everything)

p2. Absence itself must also be absent

p3. The absence of absence gives us presence, not absence

c. Thus, absence cannot be absolute.

p1. Nothingness exists

p2. Nothingness is an absence of everything, which is the same as non-existence

p3. But non-existence cannot exist

c. Thus, Nothingness cannot exist.

As a consequence of the foregoing, it has been established that Something must always have existed, because the only conceivable alternative (Nothingness) is logically impossible, and thereby the necessity of non-contingency was shown.

Step 2 - The Nature of 'that which Is'

In short, what will be asserted is simple enough; that Data and Logic are irreducible, that they are inextricable, that they are mutually necessary and that they compose Existence. In other words, that Data and Logic, i.e. DataLogic, is the essential substance from which every higher order object is constituted, since it is the ultimate Ground of Being.

Proofs for Data:

- p1. Assume data is not/that there is no data
- p2. Therefore observation is impossible
- p3. Yet, p2 is an observation, contra p2
- c. Thus data must exist, because observation is possible.

- p1. There is no data
- p2. p1 is an example of data
- c. There is data.

- p1. Data is false
- p2. p1 is true
- p3. p2 is data
- c. Data is true.

- p1. Data is absent
- p2. p1 is true
- p3. p2 is data
- c. Data is present.

- p1. $\sim\exists x \text{ Data}(x)$ is true
- p2. $\exists x \text{ Data}(x)$ where $x = \text{p1}$ is true
- c. $\sim\exists x \text{ Data}(x)$ is false.

These all express the same insight, namely that any attempt either to assert the non-existence of data, or to deny its existence, will necessarily partake of data and so be self-defeating. The very expression of the idea that data could fail to be the case inherently relies upon the existence of data, and therefore the potential truth of the assertion is thrown into grave doubt. Of all the proofs outlined above, perhaps the most striking are the first and the last, because each identify clearly the issue involved. This issue, of course, is that to deny data, one must assume it and utilize it.

Therefore, all these proofs could be summarized as stating that the existence of data is absolutely incorrigible, not only from a subjective perspective but even theoretically speaking, for of what might we speak in a theoretical manner if not of data which is? Nothing else can inform our views, and there is nothing else our predictions could be about, because data is all there is. At the least, the critic must be willing to grant me that, of everything that there is, and of anything that there ever could be, data must always be an aspect. It is, at bottom, as indubitable as it is irreducible.

Whatever IS or IS NOT must be defined by its state; it either IS, or it IS NOT. These states are defined logically 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, else what would the concept of 'falseness' refer to? Even if the thing discussed is, by its very definition, false, it is a thing nonetheless, otherwise it would lack definition. That which is fundamentally opposite to thinghood and Being 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 nature.

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 = something, then 'nothing = !nothing' and thus 'nothing = true' is a paradoxical, impossible statement. Hence data must exist, because even its non-existence would also indirectly constitute the existence of data. Data cannot fail to exist, and therefore it is eternally Present and/or Real.

Proofs of Logic:

Disclaimer: obviously one cannot truly prove logic, because any attempt to prove it will inevitably rely upon the axioms which one hopes to vindicate in order to perform its demonstration, and the results will therefore be irrevocably suspect. What is important here is whether it is conceivable that structural consistency could have failed to be the case, and moreover whether the absence of such consistency is what we observe in our empirical inquiry into Nature. Note: The nature of logic is explored in greater detail in the discussion portion of the main paper.

p1. Relativity is false

p2. 'false' presupposes relativity

c. Thus relativity must be true.

p1. Relative context does not exist

p2. Intelligibility is impossible

p3. p2 is an example of an intelligible proposition

c. Therefore, relative context must exist.

p1. "Consistency is unnecessary in nature" is true

p2. By p1, "Consistency is necessary in nature" can also be true

p3. If p2 is true, then p1 cannot be true

c. Consistency is necessary.

p1. The LNC (law of non-contradiction) is false

p2. Thus, the LNC is also true

p3. By the principle of explosion, all propositions are derivable from p1 + p2

p4. In reality, all propositions are not true

c. Therefore the LNC cannot be false, and thus consistency is ubiquitously characteristic of Reality.

p1. Structure is absent

p2. Flux is present

p3. Flux inevitably leads to order

c. The presence of structure is inevitable

p1. Structure is absent

p2. Absence is present

p3. Absence is a type of structure

c. Structure is present.

p1. All principles/rules are false

p2. By virtue of being a principle/rule, p1 is false

p3. Thus, some rule or principle is true

c. Hence p1 must be false (cannot be true).

What is a rule? It is always something which governs or regulates what is the case. If there is no rule, then either nothing at all exists, or there is a completely constraintless something, yet in either case some *thing* yet reigns, namely an absence of order. This, then, is the rule in such a scenario, and we have already briefly examined where such a rule gets us. To suppose that there can be a state of affairs which is completely unconditioned is already to nominate a condition it satisfies; being free. Thus, that freedom becomes the basis of that which Is, so that freedom is present.

To suppose that there is no rule or principle is to suggest that there are no constraints on the substance of Reality at all, that 'constraints = false' is true. Constraints = false can be understood in two ways; either, no constraints exist or no constraints *can* exist. Either way, we have a serious problem. If no constraints can exist, we simply have a constraint, while if it is to be asserted that no constraints DO exist, then one would naturally wonder whyever not?

In other words, on the weaker variation there is nothing which might stand in the way of or otherwise prevent the spontaneous manifestation of constraints, while on the stronger version of the hypothesis, we have the obvious paradox of a constraint against constraints. In each and every case that has been outlined above, we see a similar phenomenon, namely that in the attempt to define a situation in which there is no condition which holds true, the very existence of our definition itself serves as the counter-argument against the nebulous 'what' it attempts to assert.

Step 3 – The derivation of specificity and the resolution of the fine-tuning problem.

Here we return to one of the questions which initially prompted our inquiry, the curiosity which is made most acute in the fine-tuning problem. This is the puzzle of how it came to be the case that the variables of physics have the very precise values that they do, when other values – of which there are very many – would have been equally possible. In other words: why does this specific world exist, when any other world might have been the case instead? Here, we must rely on some extension of the fundamental commitments we have already outlined, namely the existence of Data and Logic. So – what are the logical implications we might draw out of the existence of DataLogic?

First, let us try to analyze that to which we have committed ourselves; Data is non-contingent uninterpreted information, and Logic is consistent relational structure. What then do these two things constitute as one undivided whole? It must be something which is absolutely necessary, some fundamental substance, with some essential form.

What therefore seems clear is that we have committed ourselves to the existence of Data which is logically possible and Actually exists, where what we mean by Actual is that it exists without exception or condition. This Data must have a certain structure, a morphology defined by relations or connections of consistency. Through this we can imagine that there is something which is contextually relative to the absolute Data, a type of data which is logically possible but *not* Actually existent. Thus, if there is Actual and absolute Data, then there is a Logical counterpart to that Data, which is theoretical data; this contains the multiverse, because it entails all logically possible scenarios.

This theoretical data, defined as the realm of potentiality, is a necessary entailment of Actuality because possibility is the internal structure of the Absolute. It constitutes the extension of Actuality into the realm of abstraction, and within the realm of abstraction – within the domain of 'what could be' – is where we find our own unique world. Obviously, our own world is one of the logically possible worlds, otherwise it could never have been the case to begin with. Yet, what evidence do we really have that this world and this world alone is uniquely the case? How would we distinguish between potentially existing within a potential world, and concretely existing within an actual one? Perhaps the way we typically use the terms 'actual' and 'reality' relies on the scope within which we are instantiated, and thus cannot be relied upon to orient our ontological analyses because such always reflects only what is local.

To make the proposition more clear, perhaps the concept which is invoked by 'actual' is an indexical, similar to the terms 'I' and 'me'. The meaning of them is fixed, of course, but the reference varies depending on the subject who invokes them. Similarly, it would seem plausible that 'reality' simply designates that corner of Existence in which you personally happen to be manifest, and 'actual' in this context simply refers to what is concretely accessible via one's own locality – what is present in the 'here and now' that is constituted by the experiential constraints of an individual life form. But what do the properties of concreteness and connectedness tell us, bereft of qualia? Such a query naturally entails a turn towards the preconditions of locality, the Actual and the Real. Where actuality is locality, Actuality is the non-contingent ground of Being; where reality is the local environment, Reality is Isness itself.

Let us take a moment to go over what has been asserted, because this step is admittedly the most technically complex of the triad of assertions which compose the core of the theory. First of all, we said that Actuality is the ground of possibility, and that it in turn entails the specific manifestations of so-called 'actuality', which are really just locality in disguise. This notion of locality involves the contextualization of possibility in relation to the Absolute by way of individuation, because a locality is always a contingency which logically could be otherwise. In other words, a locality is a specific way Existence as such could be, but Actually isn't. Yet the fact that it could be means it is an aspect of Existence, because it is an instance of possibility, and possibility of course is entailed by Actuality. The generality of Isness entails potentiality, and this organically blossoms into a multiplicity of specificities. Absolute Actuality implies potential Actuality and potential Actuality entails specific possibilities being actual. Within one such possible world, there are creatures such as we who ponder how we came to exist. This is the final solution to that timeless mystery.

Perhaps this step is difficult to follow, in that the reasoning might be thought to be opaque, or the approach rather oblique especially considering the magnitude of what this final step tries to show. For without this step, the solution is incomplete in a rather embarrassing way, for what use is a metaphysics which cannot explain the only world we have access to – this one. If one cannot follow this final step, or finds that the logic fails to compel them to follow, then the entire solution might well be in big trouble. Let us therefore take our time when considering the precise details.

In fact, the proposition is not as complicated as it may have been made to appear initially. It is as follows: Existence is eternal, and consists of a multiverse of logically possible universes. Within the multiverse, there is one world which is identical with our world; this is the world in which we exist. In other words, the world in which we 'actually' exist is a possible world which exists as a natural extension of Absolute objectivity. This notion of course raises many more questions than it answers, but at least we might be able to conceptualize how the transcendental foundation postulated within this paper can be seen to logically entail the existence of this particular world. The important question which remains to be answered is clear: how would you know if your existence was merely potential?

Perhaps even more importantly – what difference would it actually make if it turned out to be true that this world was just one of an infinite number of logically possible worlds, each of which was just as real as this one? We might have an intuition here that if something isn't real in the sense of being uniquely manifest *to us*, then it doesn't count, however on second thought this seems rather close-minded in its perspective. For, surely we should not rule out *a priori* the possibility that there are areas of Existence which we have no epistemic access to, but which nonetheless *are* there somewhere, forever out of reach. Surely we would want to allow that these too might be 'actual' in a way?

And, as to what difference it would make, it would seem that the only answer available is to say that there would be at one and the same time no difference at all and all the difference in the world, for the difference between a potential world and its being actual is just that the latter really is, while the former is not! Yet what in the end does this amount to except a reiteration of the initial conviction that what is locally observable is the limit of what really exists? Is there some way to make sense of actuality which does not beg the question against the modal realist view?

Let us therefore imagine that actuality is, as we have said, simply an indexical that refers to the locally observable environment and the entities that are manifest therein. This way of thinking does not in principle rule out the existence of other logically possible worlds, as long as their existence is somehow 'elsewhere'. Now, let us imagine that one of these worlds is different from all the others in that it alone 'Actually' exists. What is this special sauce which the 'Actual' world has which distinguishes it from the other 'merely possible' worlds? More importantly for our purposes, what qualitative difference would the presence of that special sauce make to the experience of some agent?

We might experience a strong intuition that there *must* be *some* difference, however it is unclear what informs this feeling, especially since its validity relies on an additional assumption, namely that the difference between mere possibility and actuality would be equally discernable to an actual person and a possible one. Ignoring that for now, however, it seems that we must find some anchor for our intuition in the form of an articulable quality which would set a real world apart from one which was merely possible. Yet, surely all qualities in a possible world are exactly as they would be if that world were uniquely actual, and to a potential person contained therein they would therefore be indistinguishable? For to exist within any world is just to take that plane of being as all there is – as Reality as such.

A possible world, to its possible inhabitants, is the most real thing there is; there can be no doubt that it seems concrete and actual to them. This is why it is common practice to refer to the world one experiences as one's own 'reality'. There is however always something more fundamental, no matter how unquestionable 'base' reality can appear at times. There is something which is transcendently necessary, some ground of Being which accounts for every thing that ever was, is, will be or could be. There is a necessary basis of Existence, and it *is* the eternal verity of DataLogic. Only DataLogic can serve as the basis for everything else which is manifest, for only it is non-contingent.

The Omniverse According to DMITtheory

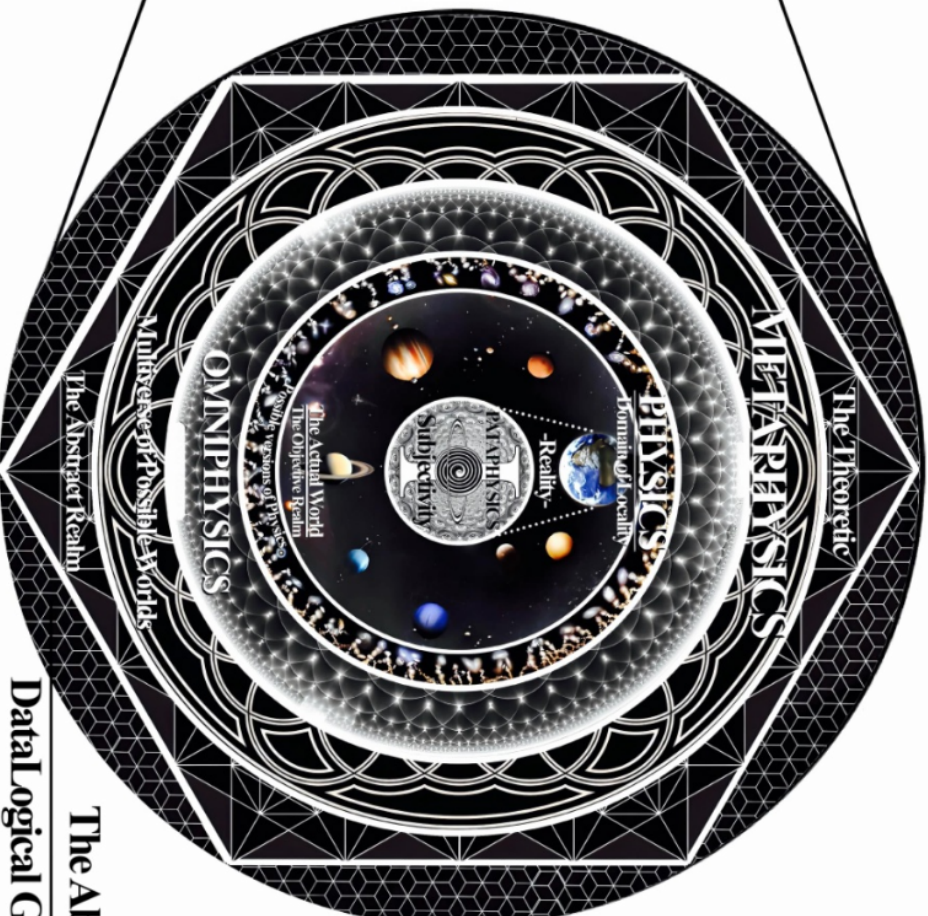
All There Is
Actual Data
Always Is



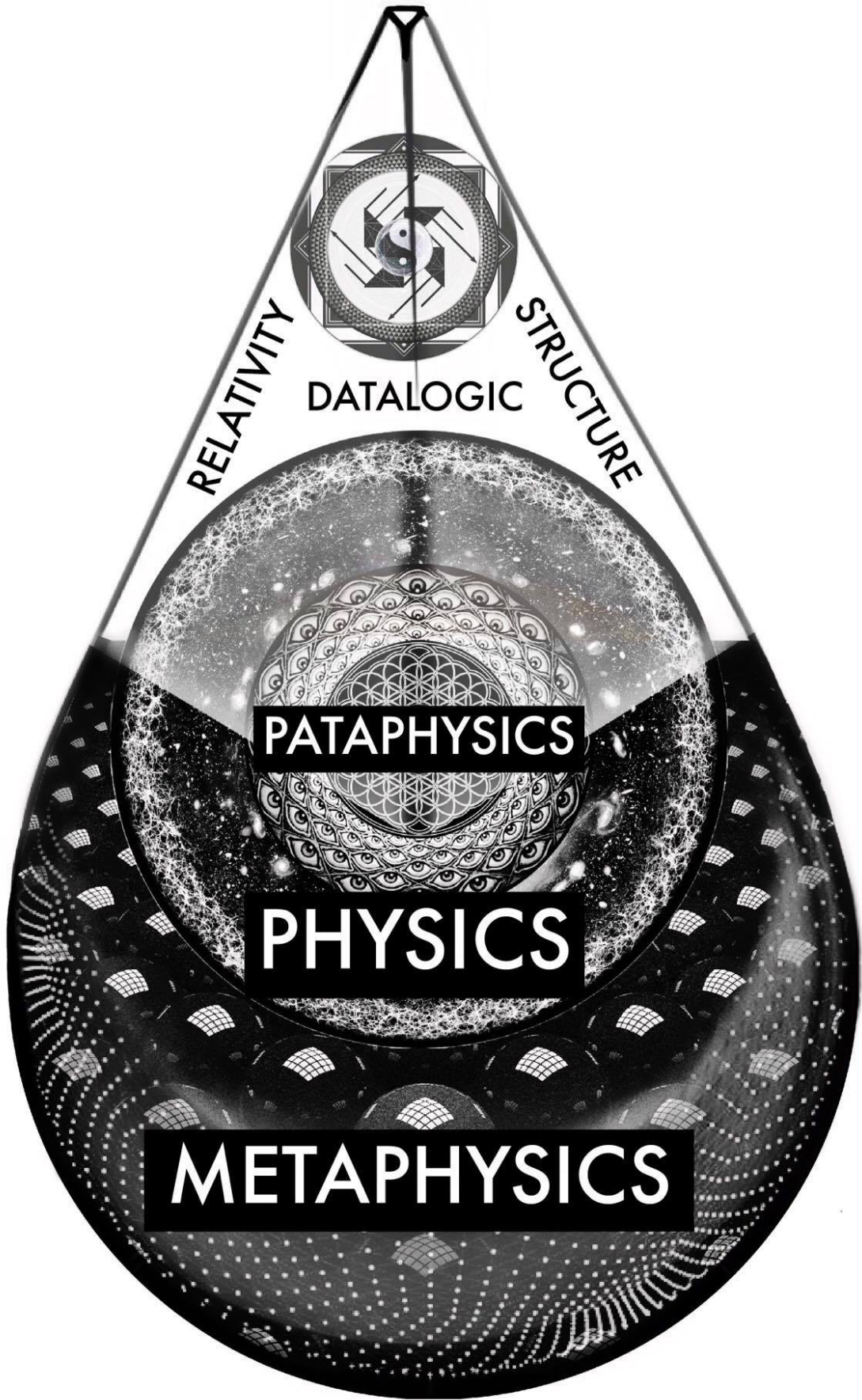
Relativity/Data

←The Pixel of Datalogic←
⇔The Essence of Existence⇔
→Interior Structure of the Pixel→

The Structure of Data



The Absolute
Datalogical Ground



RELATIVITY

STRUCTURE

DATALOGIC

PATAPHYSICS

PHYSICS

METAPHYSICS

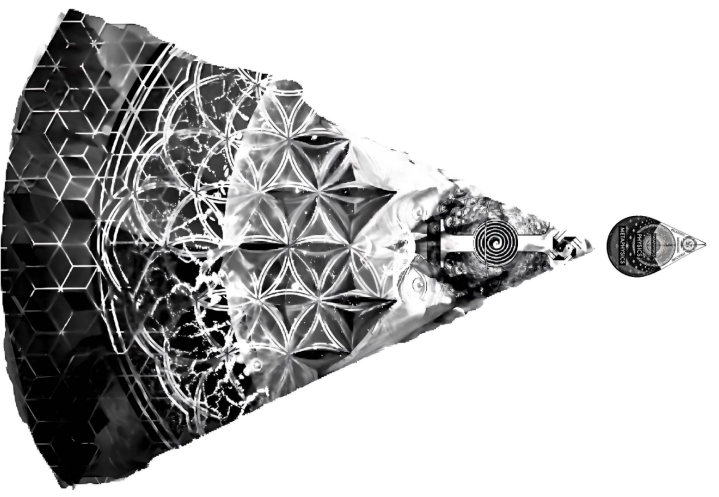
Map of DataLogic (top-down perspective)



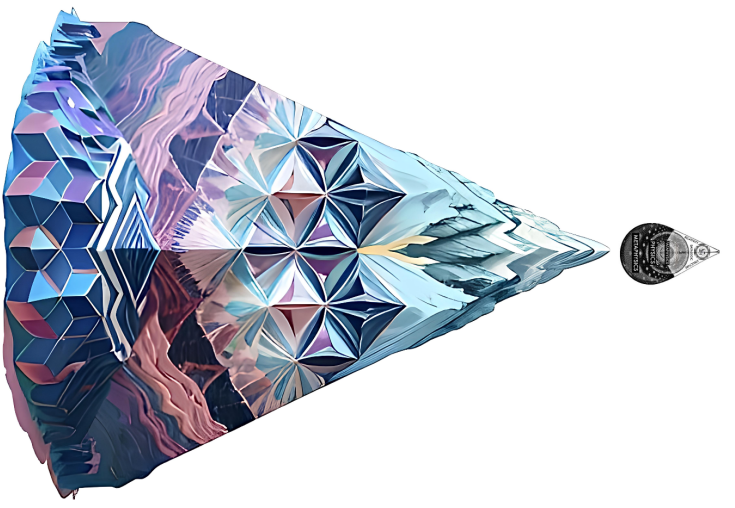
Pixel of DataLogic (bottom-up perspective)



Mount DataLogos (front-side view)



Mountain of Truth (back-side view)



Pixel of DataLogic

Pataphysics | Subjectivity

Physics | Objectivity

Metaphysics | Objectivity

Metaphysics | Aseity

DataLogical Ground | Absolute