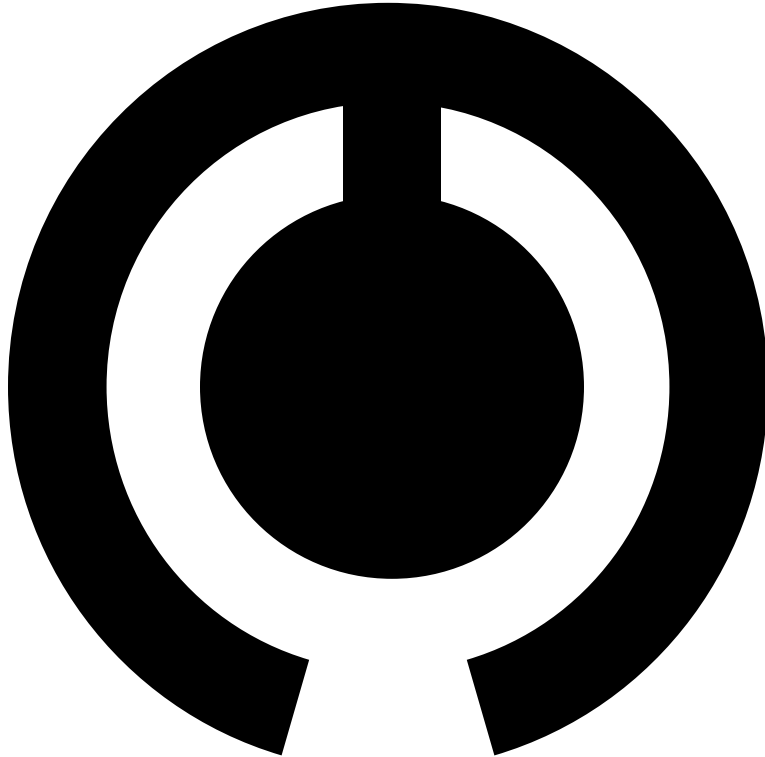


# Metaversalism



Rational Religion  
for the 21<sup>st</sup> Century



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Rational Religion for the 21<sup>st</sup> Century



Rev. Dr. Thanos Q. Endrizzi

Θάνος Ἐλوهים



*This we know as the path to knowledge. You may dislike it or disagree with it or embrace it entirely. It doesn't care.*

*I come from infinite power,  
to those who meditate on me,  
I am found by those who seek sincerely.  
Gaze on me in your meditation!  
still your thoughts, and listen to me.  
Those of you who wait for me,  
stop waiting! Receive me now!  
Don't ever turn away from me.  
Don't forget me in any moment, in any place.  
Stay alert! Remember me always!*

*I am the first and the last,  
the one who is honored and the one who is spit  
upon,  
the priestess and the whore.  
I am the wife and the virgin,  
the barren woman with numberless sons.  
I am the bride and also the groom,  
the mother of my father,  
my husband's sister - and his daughter.  
I am the incomprehensible silence.  
The sound of my silence has produced the universe.  
I am the sound of my name.*

*Don't laugh at me when I am thrown out,  
don't mock my fall.  
Don't forsake me, though I am weak,  
and do not fear my all encompassing power.  
I am the one who exists in your fear,  
the strength in your quaking limbs.*

*Why do you hate me, children?  
Because I am from a foreign culture?  
I am the wisdom of the Egyptians,  
and your wisdom too.  
My image is worshiped in Egypt  
though I exist beyond all images.  
Throughout the world, people hate me,  
and everywhere my blessings are gracefully  
accepted.  
I am the force the Egyptians call Life,  
but whom you call Death.  
I am the one the Egyptians call Law  
but whom you have rejected as a criminal.  
I am the one before whom you were once ashamed  
to stand,  
and now you treat me contemptuously.  
I am the one you call ignorance,  
though I taught you everything.  
You have turned away from me  
but wherever you go, I stand before you.*

*I am the one who seeks  
and I am the knowledge I seek.  
I am the inner strength of the angels and gods,  
and of the men and women who dwell in me.  
I am perfect peace  
but war erupts because of me.  
I am the shape of all things  
though I have no shape.  
Those who reject me, dwell in ignorance.  
Those who have made themselves one with my  
essence,  
know me entirely.  
Yet those who are closest to me don't know me at  
all,  
and those who are furthest from me live in me  
always.*

*Come to me like little children.*

*I control the universe  
but I am uncontrollable.  
I am the changeless, yet I am always changing.  
I am the one beneath you  
but you must ascend to me.  
I am absolute purity  
yet evil arises out of me.  
My outer expression is raging lust,  
my inner expression is perfect self control.  
I am the sound everyone hears  
but no one understands what I say.*

*The reality inside you is the reality  
with which you  
surround yourself,  
and what you see around yourself  
is what you created within you.  
You plot against me,  
yet I alone exist  
and there is no one to judge me,  
How delightful sin is, the lies, the passion, the  
intensity of pleasure.  
But when you tire yourself, come sit quietly,  
for I am there inside you.  
And when you find me you will live,  
...and never die again.*

— From the Nag Hammadi scrolls  
(ancient Gnostic text)



## Preface

This book describes a particular metaphysical philosophical system which I call Metaversalism, and, more specifically, it summarizes a set of arguments as to why this particular system rationally has to be, in its broad outlines, the one and only such system that is logically coherent. Having convinced ourselves through these arguments, we (Metaversalism’s adherents) claim that it therefore provides *the* unique correct answers to all of the “big questions” of metaphysical philosophy. However, even those readers who may remain skeptical about our core premises may nevertheless still find these ideas interesting, as an example of a self-consistent body of thought that offers itself as a candidate for comprising a “final theory” of metaphysical philosophy.

As a set of ideas, Metaversalism has been gestating for many years, since my first exposure to concepts of modern physics and computer science in the 1980s, when I was a high school student. I continued building up core elements of the philosophy during my college years, and again later when I was a tenure-track faculty member, and perhaps most significantly, in the Summer of 2007, during extended discussions on the (now defunct) social website wis.dm.

Although Metaversalism derives from a system of inferences that rest on the solid foundations of logic, reason, mathematics (especially metamathematics), and computer science, and on reliable principles of empirical science, it turns out, perhaps surprisingly, to have profound spiritual, theological and religious implications that are (or should be) of broad interest. Although Metaversalism is not quite a religion in the traditional sense (being devoid of the usual trappings of mythology, dogma and tradition), it has religious aspects to it, and might more accurately be called a “meta-religious philosophical system.” It aims to serve as a standard framework for religious thought, which rational followers of many religions might come to agree upon as a common philosophical foundation on which to base their discussions.

By 2009, Metaversalism had been given a website ([metaversalism.com](http://metaversalism.com)) and had begun recruiting “members” on wis.dm for the (rather tongue-in-cheek) “Church of Metaversalism.” Although wis.dm unfortunately shut down in 2010, and the metaversalism.com domain was accidentally lost, the “Church” (such as it was) continued to maintain a (low-profile) presence through its Facebook page and also via an alternate domain, [metaversalism.org](http://metaversalism.org), through which its web content remained accessible. Most recently, in early 2018, the original .com domain was recovered,\* and I (the Founder) am once again working to teach the philosophy, by, in particular, writing this book in my spare time.

It is hoped that the reader finds this material illuminating.

*Ex nihilo, omnia fiunt.*

— The Rev. Dr. Thanos Q. “Elohim” Endrizzi (Θάνοσ ρηλοημ / 討成救)  
 Honorable Founder and Lord High Reverend (Member #0)  
 Grand Omniversal Church of Metaversalism  
 Albuquerque, New Mexico  
 April 16, 2018

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\* The domain recovery is thanks to the inspiration of member #24, Lord Baconheart a.k.a. Duke Thor.





# Contents

Preface..... vii  
Contents ..... ix  
Chapter 1. Foundations ..... 1



## Chapter 1. Foundations

*In the Beginning was the Void. But even this timeless nothingness, although it is formless and empty, nevertheless already contains, inevitably as an aspect of itself, the seeds of infinite structure implicit in the possibility of logic, mathematics and computation. The soul of Creation can be named with a single Word, “Om” ॐ, which is effectively the elemental question, “What if?” From that one, simple, possible question, carrying itself recursively by consideration of the possibility of its asking, all of the intricate structures of Existence flower forth. Ex nihilo, omnia fiunt.*

— The Wholly Metabible, Chapter 1, Verse 1.

The above color text, which could be an excerpt from Metaversalism’s major work of meta-religious “scripture,” *The Wholly Metabible*, which, as of this writing, has not actually been written yet,<sup>2</sup> takes a few liberties for poetic license. To describe the Seed of Creation as a single word *Om* (ॐ) is a fairly arbitrary choice, and is really, above, just intended to evoke resonances with Judeo-Christian (“the Word”) and Hindu/Buddhist (“Om”) philosophico-religious schools of thought. And, to use time-oriented phrases such as “in the beginning was,” “already,” and “flower forth” already presupposes a conception of a temporal ordering or process (first this, then that) which belies the fundamentally timeless nature of both the Void, and, as we will see, the entire Metaverse of Creation, itself.

However, poetics aside, we remain serious here about the core concept. Fundamentally, all of existence (which includes, all *possible* realms of existence), derives from just two ingredients, which can be thought of, in artistic terms, as *figure* and *ground*. The ground or background is the Void of pure nothingness, which would be the only thing to exist (or, perhaps more precisely, to not-exist), if not for the dancing “figure” of emergent structure, which arises from the mere *possibility* of there being *another* thing (not the Void per se, but implicitly still there, as an aspect of it), a thing that we may variously refer to as *logic*, *mathematics*, *computation*, *thought*, *language*, or *meaning*. In more poetic terms, we may also think to associate this elemental principle with *soul*, *spirit*, *consciousness* or even *love*. In various ancient Asian traditions, Om meant “soul” and was considered the elemental substance, and so we can borrow that word as a not-inappropriate name for our concept.

Our concept of Om can also be related to the Word or *logos* or “I AM that I AM” of Judeo-Christian creation stories, although, for us, we do not assume that this elemental thing requires an act of conscious will by a sentient God in order for it to exist, but rather that it is, fundamentally, implicitly always there, necessarily. The foundational assertion in Metaversalism is that such a primitive principle as logical reasoning, in the sense of its fundamental “if this, then that” structure, does not itself require any pre-existing reasoners. It bootstraps its own existence recursively, by its own internal logic, namely, “*If* there were a reasoner to think things through, or a computer to compute things, *then* such-and-such consequences would follow...” Note that such a statement can remain perfectly true, as a conditional, regardless of whether there is anyone actually present to think it, or not.

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<sup>2</sup> At least, not if we consider temporal order to have any meaning.

Thus, the entire structure of logic and mathematics, in all its infinite detail, pulls itself out from pure nothingness, all by itself, from the mere possibility that it *could* be dreamt up or computed, if someone were there to do it. That vast, self-emergent structure is what we call the Metaverse, and it *contains all possible universes and all possible beings within it*—including all possible gods as well. It is itself a creature of pure possibility, fundamentally no more substantial than a dream that could possibly have been dreamt if there were any dreamers to dream it, yet, it nevertheless still contains within it everything that we conceptualize as *real* and *solid* and *existing*. The beings living within it frequently have no inkling that they, and the entire seemingly “solid” world around them, are really all, in a sense, only shadows, nothing but possible thoughts that could have been had, insubstantially implicit in an otherwise empty Void—well, unless they have thought through the arguments for Metaversalism themselves, and come to the same conclusions.