

THE OMNIFACTOR PARADIGM: SOVEREIGN CONSCIOUSNESS IN AN ETERNAL REALITY

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Table Of Contents

Chapter 1 - Introduction	2
Chapter 2 - Personal Relevance	6
Chapter 3 - Findings and Discussion	8
Chapter 4 - Conclusion	19
Chapter 5 - Review of Literature	22
Works Cited	25
Appendix: Glossary of Key Terms	27

Chapter 1 - Introduction

1.1. The Problem of Temporal Finitude and the Call for a New Paradigm

For millennia, humanity's understanding of its place in the cosmos has been constrained by a pervasive and largely unexamined metaphysical assumption: the primacy of temporal finitude. From the *creatio ex nihilo* narratives of Abrahamic faiths to the Big Bang theory of modern cosmology, our dominant models posit a definitive beginning, implicitly framing all of existence as a finite event unfolding on a linear timeline. This temporal bias has long shaped theological and scientific discourse while at the same time profoundly influencing our most intimate existential questions of meaning, purpose, and agency, often casting human life as a fleeting episode between two states of nothingness.

This entrenched framework is fundamentally limiting. It generates intractable philosophical problems, such as the paradox of a first cause and the conflict between free will and determinism. It breeds a worldview of scarcity, separation, and existential anxiety, as individuals perceive themselves as transient accidents in a cosmos hurtling from an absolute beginning toward an inevitable end.

This paper argues that this temporal paradigm is itself the core impediment to a coherent understanding of reality. It proposes a radical shift in perspective, asserting that the fundamental nature of existence is not temporal but **eternal**—an atemporal, singular, and complete plenum where all possible states and experiences coexist simultaneously. From this vantage, time, separation, and linear causality are not fundamental features of the universe but are perspectival phenomena, artifacts of consciousness navigating within this boundless, eternal "Now."

The central thesis of this dissertation is as follows:

1.2. The Core Thesis: The Omnifactor Paradigm

The foundational nature of reality is an eternal, boundless, and atemporal plenum in which all possibilities are simultaneously actualized. This eternal existence, characterized by omnipresence, logically necessitates the principles of omniscience and omnipotence, not as attributes of a personified deity, but as inherent properties of the totality itself—the "Omnifactor." Within this infinite field, individuated consciousness is the sovereign navigator and central experiencer of its own reality. The perceived physical world, including the illusion of separateness and linear time, functions as a coherent representational interface, a "game" or "narrative" that provides the essential contrast for conscious experience and choice.

This "Omnifactor Paradigm" does not dismiss the reality of our temporal experience but re-frames it as a local, biologically-mediated phenomenon within a non-local, atemporal totality. It resolves longstanding paradoxes by recontextualizing free will as the capacity to navigate pre-existent pathways and determinism as the completeness of the eternal landscape.

1.3. Roadmap: From Axiom to Application

The argument will proceed to explicate this thesis through the following structure:

- **Chapter 2: Personal Relevance** establishes the author's journey, illustrating how this metaphysical framework emerged from a synthesis of decades of poetic inquiry, clinical practice, and personal experience, solidified by the wisdom of the late Flor Elizabeth Carrasco.
- **Chapter 3: Findings and Discussion** presents the core of the argument. It will:
 - Rigorously define the axiom of eternity, distinguishing it from infinite duration.
 - Demonstrate how this axiom logically entails the Principle of Plenitude (the actualization of all possibilities).
 - Show the synergy between this framework and scientific models, including the block universe and the Many-Worlds Interpretation of quantum mechanics.
 - Develop the mechanics of perspectival reality, detailing how sovereign consciousness navigates the eternal field via belief, focus, and the biological interface of the body.
 - Mount a systematic critique of *creatio ex nihilo* theology and anthropomorphic deity concepts, recontextualizing "advanced beings" within the eternal plenum.
- **Chapter 4: Conclusion** will synthesize the findings, exploring the profound implications of this paradigm. It will re-evaluate human purpose as experiential rather than teleological, elaborate the empowerment and radical responsibility of perspectival choice, and propose new avenues for interdisciplinary research at the confluence of physics, philosophy, and consciousness studies.
- **Chapter 5: Review of Literature** will provide synopses of key philosophical and scientific texts that inform and corroborate this framework.
- **Chapter 5: Appendix - Glossary of Key Terms** provides clear, concise definitions that will help readers grasp the nuances of the framework, especially the critical departure from teleological thinking.

1.4. Relevance to the Field of Metaphysics

This work presents a significant contribution to metaphysical studies by offering a coherent, axiom-based paradigm that seamlessly bridges scientific insight, philosophical rigor, and spiritual experience. It provides a robust resolution to the conflict between free will and determinism, a compelling explanation for the nature of time and consciousness, and a demystification of divine attributes. By grounding its inquiry in a logical first principle and demonstrating its applicability across disciplines—from the theoretical foundations of quantum physics to the practical methodologies of personal transformation—this dissertation establishes a foundational metaphysics for the 21st century, one that acknowledges the profound mystery of existence while empowering the individual as the sovereign author of their eternal journey.

Chapter 2 - Personal Relevance

2.1. The Intellectual and Personal Journey: From the Rabbit Hole to the Eternal Now

The metaphysical framework of this dissertation is the culmination of a lifelong intellectual and emotional journey, documented across two decades of creative and philosophical work. The core axioms of eternal existence and sovereign consciousness were not discovered in a single moment of abstraction, but forged in the fires of personal experience, poetic inquiry, and profound loss.

The earliest seeds are found in *Serena Wears Black* (2005), a collection of haiku and verse that served as a crucible for exploring duality, suffering, and the raw assertion of self amidst darkness. Poems like "I am powerful / Destroying opposition / I am powerful!" and "I am rising fast... Not even you can stop me" are early, visceral declarations of the sovereign self that would later become a formalized metaphysical principle.

This exploration of self-mastery and reality-as-construct exploded into a more explicit philosophical narrative in *Olympus Has Fallen Down The Rabbit Hole* (2013). Triggered by a film and a state of expanded awareness, this work introduced the critical metaphor of the "Red Pill" of expanded consciousness versus the "Blue Pill" of collapse. It explicitly framed reality as a choice, stating, "the greatest revelation of all will be the confidence that is inspired by the growing evidence that we are all powerful creators." Here, the fall of external "gods" and institutions (Olympus) necessitated the rise of internal, individual authority—a direct precursor to the Omnifactor Paradigm.

The entire journey was irrevocably transformed by my relationship with my late wife, Flor Elizabeth Carrasco. Her statement, **"The way you want to live your life is mastered by your own self,"** was the living, breathing embodiment of the sovereign principle I had been exploring artistically. It was a personal truth that resonated with the metaphysical one. Her passing on October 24, 2019, became the ultimate test of this axiom. The experience of navigating profound grief necessitated a conscious, moment-by-moment choice to master my path of experience, to rebuild from the ground up—a theme I had poetically explored years before in *Olympus*.

This personal crucible directly solidified my foundational assertion: **“All knowledge and all power is in all places at all times.”** I realized that Flor's teaching about self-mastery was the microcosmic, human-scale application of what, on a macrocosmic scale, is the inherent nature of an eternal, omnipresent reality. If the individual is the master of their life, it is because the totality of existence is a plenum of all possible knowledge and power, and the conscious self is the local point of access and application.

This synthesis is memorialized in *Hypnotic Wax* (2020), a collection of haiku dedicated to Flor. The verse, "Although The Sun Shines / Upon Our Perfect Garden / All That Blooms Must Die," captures the painful, beautiful tension of a finite experience within a reality I now understood to be eternal. The entire work is a testament to the idea that love and connection are not annihilated by physical death but are re-contextualized within the boundless, eternal now.

Therefore, this dissertation is the formal academic expression of a continuum that spans from raw, poetic emotion to rigorous, scientific and philosophical logic. It is a narrative that begins with the choice to take the "red pill" in 2013, is validated by the lived wisdom of Flor, is tempered in the fire of loss, and is now being operationalized in both clinical practice (PACTS) and experimental physics (the hydrogen entanglement project). The path to understanding eternity was paved with the stones of personal struggle, artistic expression, and love.

Chapter 3 - Findings and Discussion

3.1. The Architecture of Eternity: Deconstructing the Eternal Now

The foundational axiom of this work is that reality is fundamentally eternal and atemporal. This section rigorously defines this core concept, distinguishes it from the common misconception of infinite duration, and establishes the logical architecture from which all subsequent findings flow.

3.1.1. Eternity vs. Infinite Duration: A Critical Distinction

A paramount clarification must be made between the concept of *infinite temporal duration* and the *eternal Now* advanced in this framework. Infinite duration, often the default conception of a "beginningless and endless" universe, remains trapped within a temporal paradigm. It conceptualizes time as a linear continuum—a line, albeit of infinite length, upon which events are sequentially ordered. In this model, the universe would have an infinite past and an infinite future, with each moment succeeding the last in an endless chain of cause and effect (Craig, 2001). This is eternity *within* time.

The eternalist perspective posits that reality is, in its fundamental nature, *atemporal*. Eternity is not a measure of length but a quality of being. It is the total and simultaneous existence of all potential states, events, and experiences. This echoes the classical philosophical concept of *actus purus*—pure actuality, devoid of potentiality because all that *can* be, *is* (Aristotle, *Metaphysics*, Book Theta). In this framework, the universe does not *persist* through time; it *subsists* in an eternal "Now."

The key distinction is this: **Infinite duration implies a universe that *never ends*; eternity implies a universe in which the terms 'beginning' and 'ending' are themselves illusory perspectives within a timeless whole.** The "past" is not gone; the "future" is not unformed. They are other coordinates within the infinite library of the eternal present.

3.1.2. The Logical Necessity of a Boundless Reality

The axiom of eternal existence is not merely a metaphysical preference but arises from a logical analysis of the concept of finitude. As established in the sovereign source materials, the very idea of a cosmic boundary—spatial or temporal—is incoherent (Alexander, *OmniFactor*, 1.1). Any postulated limit immediately invites the question of what exists beyond it, leading to an infinite regress that dismantles the initial premise of limitation.

The analogy of a grain of sand enclosed within a pearl is potent: the pearl itself must exist within a broader context—the ocean, the planet, the cosmos—*ad infinitum* (Alexander, Transcript). This regress is not a failure of imagination but a demonstration of a fundamental logical truth: the concept of a literal, absolute end to space or a definitive beginning to time is conceptually impossible. Therefore, boundless, eternal existence is adopted as a logical primitive, the necessary foundation for any coherent model of reality.

3.1.3. The Principle of Plenitude: The Actualization of All Possibilities

From the infinite and eternal nature of existence, a profound and necessary corollary follows: the Principle of Plenitude. In a truly boundless system with no external constraints, there can be no unactualized potential. Anything that is logically possible must occur—not merely *could* occur, but *does* occur, and indeed, has always been actualized in the infinite tapestry of reality. As stated in the source material, "Anything that can happen, it will happen. What does happen is happening has happened... everything is happening all at once" (Alexander, Transcript).

This is a deductive claim, not a probabilistic one. In a finite system, possibilities can remain merely potential due to resource or temporal constraints. In an infinite and eternal system, these constraints are eliminated. Therefore, every conceivable configuration of matter, energy, and consciousness—from a universe identical to this one in every detail to one with entirely different physical laws—is a concretely actualized existence. The infinite set of all possible worlds is not a theoretical abstraction but a description of the true, maximal reality. This principle provides the ontological foundation for the mechanics of perspectival reality, which will be elaborated in Section 3.3.

3.2. Quantum Mechanics as a Corollary: Scientific Models of an Eternal Reality

The metaphysical architecture of eternity finds striking resonance in several well-established interpretations of modern physics. These scientific models, when examined through the lens of the eternal Now, transform from abstract mathematical formalisms into powerful corollaries that describe the mechanics of a fundamentally atemporal reality.

3.2.1. The Block Universe and the B-Theory of Time

Einstein's theory of relativity, by unifying space and time into a single four-dimensional manifold, fundamentally challenged the Newtonian concept of a flowing, universal time. This unification gave rise to the "block universe" model, a cornerstone of modern theoretical physics. In this view, the universe is not a three-dimensional space that evolves *through* time, but a static four-dimensional "block" where all events—past, present, and future—exist equally and eternally in their respective coordinates (Einstein, 1916).

This model aligns precisely with the philosophical "B-Theory of Time," which holds that the distinctions between past, present, and future are not objectively real (Price, 1996). From this vantage, what we perceive as the "flow" of time is not an intrinsic property of the universe but a feature of human consciousness. Our conscious awareness acts like a spotlight moving sequentially along the temporal axis, illuminating a single, ever-changing "now" from the infinite set of pre-existing moments.

The present framework refines this physical model with a metaphysical imperative: this four-dimensional block is itself a subset, a single, consistent thread within the larger fabric of the eternal Now. The block universe is not the ultimate reality but a localized structure within the infinite plenum. The illusion of linearity and temporal flow is a function of our limited perceptual apparatus, which is calibrated to navigate this specific thread. We experience causality because our consciousness is constrained to process information in a sequential, cumulative manner within this domain. Thus, the block universe model provides a scientific description of how a slice of eternity appears from a perspective embedded within it.

3.2.2. The Many-Worlds Interpretation as an Expression of Plenitude

The "Many-Worlds Interpretation" (MWI) of quantum mechanics, pioneered by Hugh Everett III, posits that all possible outcomes of a quantum event are actualized, each in a separate, non-communicating branch of the universe (Everett, 1957). While typically framed within a temporal context of "branching," the MWI can be seen as a direct physical manifestation of the Principle of Plenitude when viewed through the lens of eternity.

The present framework subsumes MWI as a specific, observable manifestation of the infinite and eternal nature of reality. The quantum "branching" is not the engine of creation but a description of how the plenitude of possibilities is woven into the fabric of physical reality at its most fundamental level. It is, as noted in the sovereign source material, "one little slice" of the infinite whole (Alexander, Transcript). This view resolves a conceptual difficulty in some readings of MWI by positing that these branches do not originate at the moment of quantum decoherence but coexist eternally as part of the static, four-dimensional structure of the block universe. The quantum fluctuation is a local expression of the infinite, eternal activity of existence.

3.2.3. Quantum Entanglement and Non-Locality: Hints of an Underlying Unity

The phenomenon of quantum entanglement, wherein the states of two or more particles remain correlated instantaneously across vast distances, challenges classical notions of locality and separation. This "spooky action at a distance," which so troubled Einstein, is a natural feature of an eternal, atemporal plenum.

In a reality where all points and events are fundamentally coexistent and co-actual, the concept of spatial separation as a barrier to connection becomes a perspectival illusion. Entanglement reveals the deep, underlying unity of the eternal field—a unity that is obscured but not broken by the perceptual filters of space and time. The experimental framework for hydrogen atom entanglement detailed in the sovereign sources (*Operationalizing the Quantum*) is not merely a technical blueprint but a practical endeavor to interact with and demonstrate this fundamental non-locality, operationalizing the quantum principles that point toward an eternal ontology.

In summary, the block universe model, the Many-Worlds Interpretation, and the phenomenon of quantum entanglement are not merely compatible with the eternalist framework; they are powerful, empirical indicators of its validity. They provide a scientific language for describing a reality that is, at its foundation, a complete, simultaneous, and interconnected whole.

3.3. The Nature of the Sovereign Self: Consciousness as a Navigational Faculty

Having established the architecture of an eternal reality and its corollaries in modern physics, the inquiry now turns to the nature of the conscious self within this plenum. This framework posits that individuated consciousness is not an emergent epiphenomenon of matter but the primary sovereign entity, a navigational faculty that selectively experiences pathways within the infinite, eternal field.

3.3.1. The "Godhood" of the Individual: Sovereignty as Ontological Fact

Within the infinite field of actualized possibilities, each point of consciousness—each individuated self—is the central authority of its own experiential reality. This is not a metaphorical or inspirational claim, but a statement of ontological fact derived from the Principle of Plenitude. The concept of a singular, objective reality shared by all observers is replaced by a model of infinite, co-existing subjective frames.

For every apparent individual, there exists a reality in which they are the focal point, the "master of that reality" (Alexander, *The Omnifactor Paradigm*, 3.1). This is the meaning behind the assertion that "everyone can be as gods"; not as external deities ruling over a separate creation, but as the sovereign conscious center of their own segment of the infinite manifold. Your perspective is not *in* the universe; from your vantage point, the universe unfolds *from* your perspective.

3.3.2. The Illusion of Separateness: "Others" as Informational Representations

This radical sovereignty does not, paradoxically, imply a solipsistic isolation. The other beings encountered in one's reality are also sovereign centers in their own right. However, within a given individual's experiential frame, these "others" are perceived as representations. They are "shadows" or informational constructs that provide data and context for the sovereign self's narrative. As expressed in the source material, "everybody else that I see here, they are also gods of their own universe, but they are shadows, their representations that I'm seeing of them in my reality" (Alexander, *The Omnifactor Paradigm*, 3.2).

This elegantly resolves the apparent contradiction between individual sovereignty and a shared, consistent world. The world is not shared in an objective sense but is a coherent representation populated by reflections of other sovereign beings. Each "other" serves as a mirror, providing feedback, contrast, and relationship, which are essential for the dynamics of conscious experience and choice.

3.3.3. The "Infinite Library" Analogy: Navigation, Not Creation

The mechanics of this sovereign navigation are perfectly crystallized in the "Infinite Library" analogy. Imagine a library that contains every book that has ever been written or could ever be written, in every possible variation. This library is complete and static; no new books are added, for all possibilities already exist. This is the eternal plenum.

Consciousness, in this analogy, is not the author but the reader. The fundamental human action is one of navigation, not authorship. We traverse the infinite stacks, selecting volumes to read. The act of reading a book—of focusing our attention on a specific narrative—is analogous to "choosing our experience." The story we are immersed in becomes our temporary reality, with a beginning, middle, and end that feel linear and real. Yet, at any moment, we can close that book and select another, instantly aligning our awareness with a completely different narrative.

This model refutes simplistic "law of attraction" notions that we "think" desired realities into existence *ex nihilo*. The book already exists. Our work is to develop the clarity, belief, and focused intention to locate it on the shelf and commit to reading it, despite the distracting allure of countless other volumes. The feeling of free will is the inherent capacity to choose which book to read next; the feeling of a predetermined fate is the experience of reading a single book from cover to cover.

3.3.4. The Role of the Physical Body as a Focusing Mechanism

The biological organism—the human body and brain—serves as the crucial instrument in this process of perspectival selection. It is not the source of consciousness but a sophisticated interface that filters, limits, and translates the vastness of the eternal Now into a spatially and temporally localized experience.

The five senses, neural pathways, and neurochemical systems act as a reduction valve, parsing the overwhelming simultaneity of eternity into a linear, cause-and-effect narrative that the organism can use for survival and interaction. The body grounds consciousness in a specific point within the eternal field, providing a stable reference from which to perceive and act. This physical anchoring creates the powerful and necessary illusion of separation—the sense of being a discrete self in a world of external objects—which is the prerequisite for the experience of relationship, learning, and growth.

The "momentum" of biology, including genetic predispositions and ingrained habits, represents a deeply entrenched perspective, a well-worn path in the neural landscape. Changing one's experience is not a matter of defying physical law, but of cultivating the sustained focus necessary to align with a different, equally real, pre-existing pathway. The body is not a prison but a vehicle, and its inherent limitations are the very conditions that make the journey of conscious choice meaningful and specific.

3.4. The Critique of Traditional Metaphysics: Recontextualizing Deity and Dissolving Endpoints

The establishment of an eternal, atemporal reality as the fundamental axiom necessitates a rigorous critique of metaphysical systems predicated on temporal creation and anthropomorphic divinity. This framework does not merely offer an alternative but demonstrates the inherent logical incompatibility of traditional theism with the concept of true eternity, while simultaneously recontextualizing the intuition of non-human intelligence.

3.4.1. The Incompatibility of Eternity with *Creatio Ex Nihilo*

The doctrine of *creatio ex nihilo*, central to Abrahamic theology, posits a transcendent, volitional deity who conjures the cosmos from absolute nothingness in a singular, foundational event that initiates time itself. From the eternalist perspective, this formulation commits a categorical error by applying temporal predicates—"before" and "after"—to a reality that, by its nature, admits none.

The very question, "What caused the creator?" or "What existed before creation?" is not an evasion but a symptom of the underlying problem: the attempt to place a boundary around the boundless. An eternal reality has no "before" the Big Bang, for the Big Bang is not an absolute beginning but a local transition point within the eternal, atemporal manifold. To claim a deity "initiated" time is to place that deity within a temporal sequence that, by definition, did not exist prior to its own action, resulting in a logical paradox that eternity elegantly resolves. The notion of a definitive beginning is revealed as a perspectival artifact, a narrative construct contingent upon the illusion of linear time.

3.4.2. Reconciling "Advanced Beings" with Non-Omnipotent Eternity

This critique necessitates a precise reconciliation: how can the widespread cross-cultural intuition of powerful, non-human intelligences be integrated without resorting to classical theism? The solution lies in redefining the attributes of such beings relative to the absolute nature of eternity, recasting them from uncreated prime movers to particularly ancient and sophisticated expressions of the eternal field itself.

Within an infinite and eternal plenum of possibilities, the existence of beings that have evolved, or always existed, within domains far older or more complex than our own is not merely plausible but inevitable. Their "omnipotence" and "omniscience," however, are necessarily relative, not absolute. A being may possess knowledge and power so vast as to be functionally unlimited from our perspective, capable of manipulating space-time and influencing the evolution of galaxies. Yet, from the vantage point of eternity, this being remains a finite entity, possessing a specific history and locus within the whole. It is not all-powerful because it did not create the foundational laws of the eternal reality it inhabits; it is not all-knowing because its consciousness, however vast, remains a perspective within the infinite totality, not synonymous with it.

This recontextualization directly addresses the anthropocentric impulse in theology. The desire for a personal deity is often projected onto the ultimate ground of existence. The eternal framework accommodates this impulse at a local level without metaphysically inflating it. One could interact with, or be the creation of, such an advanced being. However, this being is not the final answer to the question of existence; it is merely one particularly striking feature of the eternal landscape. This demotion from the absolute to the supremely advanced is a necessary correction to its ontological status, transforming theology into a potential science of advanced cosmic entities.

3.4.3. The Problem of Definitive Endpoints in Cosmology and Theology

The critique of temporal beginnings naturally extends to their conceptual counterparts: definitive endpoints. Just as the eternal perspective dissolves the necessity of a cosmic genesis, it simultaneously invalidates eschatological conclusions, whether they manifest as cosmological heat death, theological judgment days, or soteriological end-states like Nirvana.

This inclination toward closure is a hallmark of temporal thinking. In a universe bound by time, all processes appear to have a start, a middle, and an end. This cognitive model is then projected onto the cosmos itself. However, an eternal reality, by its very nature, cannot conclude. A "final" state is merely another temporary configuration in the infinite expression of possibilities. The heat death of the universe, for instance, is a compelling thermodynamic forecast for our local cosmic neighborhood, but from the eternal vantage, it cannot be the absolute end. In a plenum of infinite potential, the conditions for a new fluctuation, a new cycle, or a transition into a different mode of existence must eternally be present. Eternity implies perpetual becoming, not a terminal state of being.

Similarly, theological endpoints are re-contextualized not as final destinations, but as extraordinary transitional states of consciousness within the eternal field. The very concept of an endpoint is a product of the longing for resolution, a desire to escape the open-ended uncertainty of a truly infinite existence. The eternal framework acknowledges this desire as an understandable feature of our finite perspective but rejects its metaphysical validity. The value of a spiritual pursuit lies not in achieving a final, static reward but in the quality of consciousness and depth of experience it facilitates within the ongoing, eternal journey.

3.5. Philosophical Synergy: Dialogue with Alan Watts and Perennial Philosophy

The Omnifactor Paradigm does not arise in an intellectual vacuum but resonates powerfully with non-dualistic strands of perennial philosophy, particularly the work of Alan Watts. Placing this framework in dialogue with such traditions illuminates its place within a long-standing critique of separation and anthropomorphism, while also highlighting its unique contributions in formalizing a metaphysics of sovereign agency.

3.5.1. The Game of Hide-and-Seek: Watts's Cosmology and the Illusion of Separation

A central pillar of Alan Watts's philosophy is the concept of reality as a divine game of hide-and-seek. He proposed that the ultimate reality, which he often termed "the Godhead" or "the Tao," manifests the universe as a form of play, deliberately forgetting its own unity to experience the thrill of discovery and the drama of individuality (Watts, 1966). This is a direct parallel to the Omnifactor Paradigm's description of the sovereign self navigating a "game" or "drama" where the "illusion" of separation is a constitutive feature (Alexander, *The Omnifactor Paradigm*, 4.1).

In both systems, the perceived world of separate beings and objects is not a fundamental error to be corrected, but a temporary, agreed-upon limitation adopted for the sake of experience. Watts's analogy of the universe as a dramatic performance finds its echo in the assertion that "we're truly actors that need to play our part" (Alexander, *Olympus Has Fallen Down The Rabbit Hole*). The suffering and conflict inherent in life are, from this perspective, not signs of a fallen world but necessary elements of the plot, providing the stakes and tension that make the game compelling. Both frameworks reframe the human condition from a problem to be solved into an experience to be embraced and navigated with conscious awareness.

3.5.2. Life as a Dramatic Performance: The Self as Actor and Author

Watts frequently employed the metaphor of life as theater, suggesting that individuals are both actors in and audiences for the cosmic play. He urged a recognition that the social roles and personal identities we cling to are precisely that—roles—and that the true self is the underlying awareness that plays them all (Watts, 1951). The Omnifactor Paradigm deepens this metaphor by explicitly assigning authorship to the individuated consciousness. It is not merely that the self is an actor playing a pre-written part, but that the self is the "creator," "scripting," and "writing" the experiences of its life (Alexander, *The Omnifactor Paradigm*, 4.2).

This represents a significant synthesis and evolution. While Watts focuses on the liberation that comes from realizing one is not merely the role, the present framework emphasizes the empowerment that comes from realizing one is the playwright. The goal is not only to detach from the drama but to consciously and responsibly direct it. This shifts the emphasis from passive participation to active, deliberate creation, merging Watts's non-dualistic insight with a pragmatic philosophy of radical personal agency.

3.5.3. De-Anthropomorphizing the Divine: Grounding the Sacred in Existence

Both systems undertake a concerted project of demystifying and de-anthropomorphizing traditional concepts of the divine. Watts spent considerable effort dismantling the Western image of God as a separate, paternalistic ruler in the sky, arguing that this conception generates a sense of alienation and guilt (Watts, 1963). Similarly, the Omnifactor Paradigm argues that personified attributes like omniscience and omnipotence are "unnecessary and get in the way of actual true understanding" (Alexander, *The Omnifactor Paradigm*, 2.4).

Instead, both point toward an impersonal, all-encompassing ground of being. For Watts, this is the "suchness" or "energy" of the universe. In the Omnifactor Paradigm, it is the fact of eternal, omnipresent existence itself, from which divine attributes are logically derived rather than personally bestowed. This alignment signifies a move away from theistic religion toward a metaphysical spirituality, where the sacred is not a being to be worshipped but a nature to be recognized and aligned with. The fundamental truth that "we are all one" is, in both cases, the conclusion of a logical and experiential inquiry into the nature of reality, not an article of faith.

This dialogue demonstrates that the Omnifactor Paradigm is a rigorous, formalized extension of perennial non-dual wisdom, providing a structured metaphysical foundation and a clear pathway to empowered sovereignty that builds upon the liberating insights of traditions like those articulated by Alan Watts.

Chapter 4 - Conclusion

4.1. Restatement of Thesis and Synthesis of Findings

This dissertation has articulated and defended the Omnifactor Paradigm, a metaphysical framework grounded in the axiom that reality is fundamentally an eternal, boundless, and atemporal plenum in which all possible states and experiences coexist simultaneously. From this foundational principle, we have demonstrated that individuated consciousness operates as the sovereign navigator of this infinite field, with the perceived physical world functioning as a coherent representational interface for experiential exploration.

The argument has proceeded through a logical sequence:

- The establishment of eternity as a logical necessity, distinct from infinite duration, and the subsequent derivation of the Principle of Plenitude.
- The demonstration of synergy between this framework and scientific models including the block universe and the Many-Worlds Interpretation of quantum mechanics.
- The development of a mechanics of perspectival reality, explaining consciousness as a navigational faculty that selects experiences from the eternal plenum.
- A systematic critique of temporal creation models and anthropomorphic deity concepts, recontextualizing them within the eternal framework.
- A dialogue with non-dual philosophy, particularly the work of Alan Watts, showing how this paradigm both resonates with and extends perennial wisdom.

The synthesis reveals a coherent metaphysical system that reconciles free will with determinism, explains the nature of temporal experience, and provides a robust foundation for understanding reality beyond temporal constraints.

4.2. Re-evaluating Purpose and Significance within an Eternal Framework

The eternalist perspective necessitates a fundamental re-evaluation of human purpose and significance. In a universe without ultimate beginning or end, where all possibilities eternally exist, the traditional quest for meaning through cosmic destiny or divine plan becomes untenable. Rather than diminishing human significance, this perspective relocates it from the transcendental to the experiential realm.

Within the eternal Now, significance arises not from lasting forever or fulfilling an external mandate, but from the depth, intensity, and richness of the experiences we choose to navigate. The value of a human life lies in its capacity for conscious engagement with the infinite field of possibilities—for love, curiosity, creativity, and moral courage. These are not means to an ultimate end but are themselves the manifestation of significance within the eternal context. The absence of a final cosmic judgment liberates meaning from eschatological concerns and centers it firmly in the present moment, where each choice of perspective becomes an expression of values and an affirmation of being.

4.3. The Empowerment and Responsibility of Perspectival Choice

The mechanics of perspectival reality established in this framework carry profound implications for human agency. Recognizing that we are perpetually navigating pre-existent possibilities rather than creating *ex nihilo* represents both an empowerment and a solemn responsibility. This understanding liberates us from the passive role of victims to circumstance and casts us as active participants in shaping our experience through the focus of our attention and intention.

This agency, however, demands rigorous self-awareness. The "choice" of experience occurs not merely at the level of conscious desire but through the complex interplay of beliefs, emotional patterns, and unconscious assumptions that constitute our navigational orientation. The ethical imperative thus extends beyond external actions to include the cultivation of one's inner landscape—the examination of limiting beliefs, the healing of traumatic imprints, and the conscious direction of attention toward perspectives that inspire flourishing rather than suffering. In an interconnected reality where individual perspectives ripple through the collective field, this responsibility extends beyond the personal to the social and ecological domains.

4.4. A New Metaphysical Grounding for Interdisciplinary Inquiry

The eternalist perspective developed here provides a robust metaphysical foundation that bridges scientific, philosophical, and spiritual discourses. It offers a coherent framework that accommodates the block universe model of physics while addressing the hard problem of consciousness; it provides a philosophical basis for understanding free will within a deterministic-seeming cosmos; and it creates space for spiritual experience without requiring dogmatic theological commitments.

This framework suggests fertile ground for future research, including:

- **The Physics of Perspective:** Developing mathematical models that describe how conscious observation selects specific timelines from the plenum of possibilities.
- **The Neurophenomenology of Choice:** Investigating the neural correlates of perspectival shifts and their relationship to reported changes in subjective experience.
- **Eternalist Ethics:** Systematically exploring the moral implications of recognizing all beings as navigators of the same eternal field.
- **Comparative Metaphysics:** Dialogues between this eternalist framework and non-dual philosophical traditions.
- **Applied Eternalism:** Developing therapeutic, educational, and organizational approaches based on the principles of perspectival choice and navigation.

4.5. Concluding Statement: The Eternal Now of Sovereign Creation

In conclusion, the recognition of eternal existence is not an abstract theological point but the key to unlocking a state of empowered being. The present moment—the "eternal now"—is the point of power where the sovereign self, imbued with the knowledge of its own nature, exercises its capacity to shape reality. The challenges of the physical experience are not denials of this sovereignty but its very instruments.

By fully embracing the role of creator, the individuated consciousness ceases to be a passenger in the cosmos and becomes the architect of its own eternal, ever-unfolding journey within the boundless plenitude of all that is. The journey does not end; it continuously unfolds and transforms, with each perspective offering a unique and valuable expression of the whole, each choice a meaningful participation in the endless symphony of being.

The foundational nature of reality is an eternal, boundless, and atemporal plenum in which all possibilities are simultaneously actualized. This eternal existence, characterized by omnipresence, logically necessitates the principles of omniscience and omnipotence, not as attributes of a personified deity, but as inherent properties of the totality itself—the "Omnifactor." Within this infinite field, individuated consciousness is the sovereign navigator and central experiencer of its own reality. The perceived physical world, including the illusion of separateness and linear time, functions as a coherent representational interface, a "game" or "narrative" that provides the essential contrast for conscious experience and choice.

Chapter 5 - Review of Literature

This chapter provides a synopsis of key published works that have informed and contextualized the metaphysical framework developed in this dissertation. Each entry includes the title, author, their relevant credentials, and a summary of the work's contribution to the field, written in the author's own words.

1. *The Book: On the Taboo Against Knowing Who You Are*

Author: Alan Watts (1915-1973)

Credentials: British philosopher, writer, and speaker who interpreted and popularized Eastern philosophy for a Western audience.

Synopsis: Watts deconstructs the conventional sense of a separate ego, arguing that this perception is the fundamental source of human anxiety. He presents the universe as a unified, playful process and the individual not as a lonely skin-encapsulated ego, but as a unique expression of the whole cosmos. His metaphor of life as a divine game of hide-and-seek, where God forgets Himself to have the thrill of self-discovery, provides a direct philosophical precursor to the "game" of perspectival reality central to the Omnifactor Paradigm. This work is invaluable for its elegant demystification of non-duality.

2. *Ethics*

Author: Baruch Spinoza (1632-1677)

Credentials: Dutch philosopher of Portuguese-Jewish origin, a key figure in the Rationalist school of thought.

Synopsis: Spinoza's magnum opus presents a metaphysical system of a single, infinite, eternal Substance which he calls "God or Nature" (*Deus sive Natura*). He defines this Substance as consisting of infinite attributes and modes, where everything that exists is a modification of this one reality. His rigorous, axiomatic proof for an immanent, non-anthropomorphic deity and his conception of eternity as a mode of existence (rather than infinite time) provide a foundational logical structure for the core axiom of an eternal plenum developed in this dissertation.

3. Time's Arrow and Archimedes' Point: New Directions for the Physics of Time

Author: Huw Price (1953-)

Credentials: Australian philosopher specializing in metaphysics, philosophy of physics, and philosophy of time.

Synopsis: Price provides a comprehensive and accessible analysis of the problem of time's arrow in physics. He champions the "block universe" model derived from Einstein's relativity and advocates for the B-Theory of time, which denies any objective passage of time. His work is crucial for this dissertation as it bridges the gap between the metaphysical concept of eternity and the prevailing model of the physical universe in contemporary cosmology, providing a robust scientific corollary to the atemporal ontology advanced herein.

4. "Relative State" Formulation of Quantum Mechanics

Author: Hugh Everett III (1930-1982)

Credentials: American physicist who pioneered the Many-Worlds Interpretation (MWI) of quantum mechanics.

Synopsis: In this seminal paper, Everett proposed that all possible outcomes of a quantum measurement are physically realized in a branching structure of non-communicating worlds. This interpretation, while controversial, eliminates the need for wavefunction collapse and an external observer. This dissertation subsumes the MWI as a specific manifestation of the broader Principle of Plenitude, viewing the "branches" not as newly created but as eternally present components of the infinite manifold, thus providing a quantum-mechanical corollary to the metaphysical axiom.

5. The Wisdom of Insecurity: A Message for an Age of Anxiety

Author: Alan Watts

Credentials: As above.

Synopsis: Watts argues that the pursuit of psychological security and permanence in a fundamentally fluid and changing world is a futile source of human suffering. He encourages an embrace of the present moment and a trust in the ongoing process of life. This work's emphasis on finding meaning not in a guaranteed future or a static past, but in the dynamic present, directly supports the re-evaluation of purpose within the eternal Now, as discussed in this dissertation's conclusion.

6. *Metaphysics*

Author: Aristotle (384–322 BCE)

Credentials: Ancient Greek philosopher and scientist, student of Plato, and founder of the Peripatetic school.

Synopsis: In this foundational text of Western philosophy, Aristotle explores the nature of being, existence, and reality. His concept of the "Unmoved Mover" as pure actuality (*actus purus*)—a timeless, unchangeable, and eternal final cause of all motion—provides a classical philosophical anchor for the concept of an atemporal ground of being. His distinction between potentiality and actuality is also engaged with and transformed by the Principle of Plenitude, which asserts the complete actualization of all potential in an eternal system.

7. *The Gay Science*

Author: Friedrich Nietzsche (1844-1900)

Credentials: German philosopher, cultural critic, and philologist.

Synopsis: This work contains Nietzsche's famous proclamation that "God is dead," representing the collapse of the foundation of traditional European morality and metaphysics. His critique of anthropomorphic religion and his call for a re-evaluation of all values in light of a godless universe clears the philosophical ground necessary for the development of a post-theistic metaphysical system like the Omnifactor Paradigm, which seeks to derive meaning from the nature of existence itself rather than from a divine plan.

8. *The Essence of Christianity*

Author: Ludwig Feuerbach (1804-1872)

Credentials: German anthropologist and philosopher, a leading figure of the Young Hegelians.

Synopsis: Feuerbach argues that God is a projection of human nature—a externalization of our own idealized essence, such as love, wisdom, and power. This work is a cornerstone of the critique of anthropomorphism in theology. Its arguments are extended in this dissertation, which posits that not only the attributes but the very *temporality* of a creator deity is a profound anthropomorphism, a projection of human experience onto the ground of being.

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Appendix: Glossary of Key Terms

Advanced Being: A conscious entity of immense age and capability within the eternal plenum, whose knowledge and technology may appear godlike from a limited human perspective. Distinguished from an eternal, omnipotent creator deity.

Block Universe: The scientific model from relativity theory that describes the cosmos as a static four-dimensional spacetime block, where past, present, and future equally exist. Used as a physical corollary to the metaphysical axiom of the eternal Now.

Eschatological: Pertaining to the study of the end of things, particularly the end of the world, the final judgment, and the ultimate destiny of humanity or the cosmos. Most theological and some cosmological models are eschatological, positing a definitive endpoint (e.g., the Christian "Last Judgment," the cosmological "Heat Death"). This dissertation's framework is non-eschatological, as an eternal reality, by its nature, cannot conclude. All perceived endpoints are re-contextualized as transitional states within the infinite, ongoing expression of the eternal plenum.

Eternal (Atemporal) Reality: The foundational axiom of this work, positing that existence is fundamentally a singular, complete plenum in which all possible states and experiences coexist simultaneously. Distinguished from infinite duration, which implies endless linear time, eternity implies a quality of being where the concepts of "beginning" and "ending" are themselves perspectival illusions.

Infinite Library Analogy: The central metaphor for the mechanics of perspectival reality. The eternal plenum is an infinite library containing all possible "books" (narratives, lives, realities). Sovereign consciousness is the reader, navigating and selecting which books to experience, not the author creating them ex nihilo.

Navigational Faculty / Perspectival Selection: The primary function of sovereign consciousness. The process by which a point of awareness, through belief, intention, and focus, aligns with and experiences one specific pathway from the infinite set of pre-existing possibilities within the eternal field.

Omnifactor: A term denoting the totality of eternal, boundless existence itself. Derived from the logical premise that omnipresence (the fact of being all that is) necessarily entails the principles of omniscience (all knowledge, as the system is all data) and omnipotence (all power, as the system expresses all possible states). It is not a personified deity but the immanent ground of being.

Perennial Wisdom: A perspective, articulated by thinkers like Aldous Huxley and Alan Watts, which posits a single, universal metaphysical truth at the heart of all the world's major spiritual, mystical, and esoteric traditions. This truth often centers on the fundamental non-duality of reality—the understanding that the individual self (Atman) is ultimately one with the ultimate, unconditioned ground of being (Brahman, Godhead, Dao, or the Eternal Now). It suggests that diverse religious doctrines and rituals are culturally specific expressions of this same core, transcendent realization.

Perspectival Reality: The model explaining that an individuated consciousness does not create its reality ex nihilo but navigates and selects from the infinite, pre-existent possibilities within the eternal plenum. The perceived world is a coherent representation filtered through the biological and cognitive apparatus of the observer.

Principle of Plenitude: The deductive corollary of an eternal and infinite reality. It states that in a truly boundless system, there can be no unactualized potential; anything that is logically possible must be concretely actualized. This principle finds resonance in the Many-Worlds Interpretation of quantum mechanics.

Radical Responsibility: The ethical implication of sovereign consciousness. The recognition that the individual is the sole author of their experiential reality, responsible for all elements within it, thus dissolving a victim mentality and empowering conscious creation.

Sovereign Consciousness: The ontological status of the individuated self within the Omnifactor Paradigm. Each point of awareness is the central authority and experiencer of its own reality frame, possessing the innate capacity (free will) to navigate the pathways of the eternal field through focus, intention, and belief.

Soteriological: Concerning doctrines of salvation, liberation, or deliverance from a fundamentally flawed or fallen state (e.g., sin, suffering, ignorance). Soteriological systems, such as those in Christianity (salvation through Christ) or Buddhism (liberation from Samsara), are inherently teleological, as they posit a final, salvific end-state as the ultimate goal of existence. This framework is non-soteriological; it reframes the human condition not as a problem from which one needs to be saved, but as an experiential context within which sovereign consciousness navigates. The value lies in the quality of the navigational journey itself, not in escaping it to reach a final, static state of salvation.

Teleological: Pertaining to purpose, design, or a final end goal. Traditional metaphysical and theological systems are often teleological, positing that the universe and human life are progressing toward a definitive cosmic purpose or destiny (e.g., a judgment day, universal salvation, or a state of Nirvana). This dissertation's framework is non-teleological, as an eternal reality has no ultimate beginning or end point. Purpose is redefined as being generated through the quality of conscious experience in the eternal Now, rather than discovered as a pre-existing datum or cosmic destination.