

Technical Reference: Complete Axiomatization of Advaita Vedanta

Complete Formal System
Quick Reference Guide

Version 2.0 | October 15, 2025
DOI: <https://doi.org/10.5281/zenodo.17333604>

I. Foundations

Domain and Language

Domain: U (universal class of entities)

Primitive Predicates:

Symbol	Type	Interpretation
A(x)	entity \rightarrow bool	x is Absolute (Brahman/Ātman)
C(x)	entity \rightarrow bool	x is Conditioned (phenomenal/dependent)
E(x)	entity \rightarrow bool	x Exists
Y(x)	entity \rightarrow bool	x is You (the subject)
T(x)	entity \rightarrow bool	x is Temporal (in time)
S(x)	entity \rightarrow bool	x is Spatial (in space)
Q(x)	entity \rightarrow bool	x has Qualities
Cond(x,y)	entity \rightarrow entity \rightarrow bool	x Conditions/Grounds y

Defined Predicates

D1. Phenomenal

$$\Phi(x) \equiv T(x) \vee S(x) \vee Q(x)$$

x is phenomenal iff x is temporal, spatial, or has qualities

D2. Admissible Property

$$\text{AdmissibleProp}(P) \equiv P \in \{T, S, Q\}$$

P is admissible iff P is one of the three phenomenal properties

D3. Really Exists

$$\text{ReallyExists}(x) \equiv A(x)$$

x really exists iff x is Absolute

D4. Really Distinct

$$\text{ReallyDistinct}(x,y) \equiv \text{ReallyExists}(x) \wedge \text{ReallyExists}(y) \wedge x \neq y$$

x and y are really distinct iff both really exist and are not identical

II. Core Axioms (Foundation)

A1. Existential Non-Emptiness

$$\exists y E(y)$$

Meaning: Something exists

Justification: Undeniable - even doubt presupposes existence

A2b. Unique Absolute Grounding

$$\forall y [E(y) \rightarrow \exists! a (A(a) \wedge \text{Cond}(a,y))]$$

Meaning: Every existent has exactly one absolute ground

Justification: Ontological dependence structure

A2c. Unity of Absolutes

$$\forall a_1 \forall a_2 [A(a_1) \wedge A(a_2) \rightarrow a_1 = a_2]$$

Meaning: All absolutes are identical (advitiya - without a second)

Justification: Required for uniqueness; not derivable from A2b

Note: Added during formalization when machine verification revealed necessity

A3. The Absolute Is Not Conditioned

$$\forall a [A(a) \rightarrow \neg C(a)]$$

Meaning: The Absolute depends on nothing

Justification: Definition of absolute (unconditioned)

A4. Phenomena Are Conditioned

$$\forall x [\Phi(x) \rightarrow C(x)]$$

Meaning: Whatever appears (temporally, spatially, qualitatively) is conditioned

Justification: Appearance implies dependence

A5c. Identity of Indiscernibles (Conditioned)

$$\forall u \forall v [(C(u) \wedge C(v) \wedge u \neq v) \rightarrow \exists P (AdmissibleProp(P) \wedge P(u) \wedge \neg P(v))]$$

Meaning: Distinct conditioned entities differ in at least one phenomenal property

Justification: Individuation principle for conditioned realm

A6. Admissible Properties Apply Only to Phenomena

$$\forall P \forall x [AdmissibleProp(P) \rightarrow P(x) \rightarrow \Phi(x)]$$

Meaning: If P is phenomenal and holds of x, then x is phenomenal
Justification: Prevents phenomenal properties from applying to Absolute

A7. Uniqueness of Subject

$$\exists !u \ Y(u)$$

Meaning: There exists exactly one "You" (subject/witness)
Justification: Unity of consciousness

A7a. The Subject Is Absolute

$$\forall x \ [Y(x) \rightarrow A(x)]$$

Meaning: You are the Absolute (Ātman = Brahman)
Justification: Core identity claim of Advaita

A8. Exhaustive Dichotomy

$$\forall x \ [A(x) \vee C(x)]$$

Meaning: Everything is either Absolute or Conditioned (no third category)
Justification: Completeness of classification

III. Extension 1: Five Sheaths (Pañca-kośa)

New Predicates:

Symbol	Interpretation
Layer(x,y)	x is outer layer of y
Annamaya(x)	x is physical sheath (food body)
Prāṇamaya(x)	x is vital sheath (energy body)
Manomaya(x)	x is mental sheath (mind)

Symbol	Interpretation
Vijñānamaya(x)	x is intellectual sheath (intellect)
Ānandamaya(x)	x is bliss sheath

Defined:

$\text{Sheath}(x) \equiv \text{Annamaya}(x) \vee \text{Prāṇamaya}(x) \vee \text{Manomaya}(x) \vee \text{Vijñānamaya}(x) \vee \text{Ānandamaya}(x)$

S1. Sheaths Are Conditioned

$\forall x [\text{Sheath}(x) \rightarrow C(x)]$

S2. Sheaths Are Distinct

$\forall x [\text{Annamaya}(x) \rightarrow \neg \text{Prāṇamaya}(x)]$

(Similar for all pairs)

S3. Layer Transitivity

$\forall x \forall y \forall z [\text{Layer}(x,y) \wedge \text{Layer}(y,z) \rightarrow \text{Layer}(x,z)]$

S4. Layer Antisymmetry

$\forall x \forall y [\text{Layer}(x,y) \wedge \text{Layer}(y,x) \rightarrow x = y]$

S5. Layering Order

$\forall a \forall p \forall m \forall v \forall b [\text{Annamaya}(a) \wedge \text{Prāṇamaya}(p) \wedge \text{Manomaya}(m) \wedge \text{Vijñānamaya}(v) \wedge \text{Ānandamaya}(b) \rightarrow \text{Layer}(a,p) \wedge \text{Layer}(p,m) \wedge \text{Layer}(m,v) \wedge \text{Layer}(v,b)]$

S6. Absolute Is Innermost

$$\forall a \ \forall s \ [A(a) \wedge \text{Sheath}(s) \rightarrow \neg \text{Layer}(a,s)]$$

IV. Extension 2: Vivarta Doctrine

New Predicates:

Symbol	Interpretation
RealChange(x,y)	x really transforms into y (parināma)
Appears(x,y)	x appears as y (vivarta)

V1. No Real Change in Absolute

$$\forall a \ \forall x \ [A(a) \rightarrow \neg \text{RealChange}(a,x)]$$

V2. Brahman Appears as World

$$\forall x \ [C(x) \rightarrow \exists a \ (A(a) \wedge \text{Appears}(a,x))]$$

V3. Appearance Is Not Change

$$\forall a \ \forall x \ [\text{Appears}(a,x) \rightarrow \neg \text{RealChange}(a,x)]$$

V4. Appearance Implies Grounding

$$\forall a \ \forall x \ [A(a) \wedge C(x) \wedge \text{Appears}(a,x) \rightarrow \text{Cond}(a,x)]$$

V. Extension 3: Three Guṇas

New Predicates:

Symbol	Interpretation
Sattva(x)	x exhibits sattva (equilibrium/purity)
Rajas(x)	x exhibits rajas (activity/passion)
Tamas(x)	x exhibits tamas (inertia/darkness)

G1. Guṇas Universal in Conditioned

$$\forall x [C(x) \rightarrow Sattva(x) \vee Rajas(x) \vee Tamas(x)]$$

G2. Guṇas Are Phenomenal

$$(\forall x [Sattva(x) \rightarrow \Phi(x)]) \wedge (\forall x [Rajas(x) \rightarrow \Phi(x)]) \wedge (\forall x [Tamas(x) \rightarrow \Phi(x)])$$

G3. Absolute Is Nirguṇa

$$\forall a [A(a) \rightarrow \neg Sattva(a) \wedge \neg Rajas(a) \wedge \neg Tamas(a)]$$

VI. Extension 4: Causation Denial (Ajātivāda)

New Predicates:

Symbol	Interpretation
Before(x,y)	x is temporally prior to y
Causes(x,y)	x causally produces y (apparent)

K1. Causation Is Succession

$$(\forall x \forall y [Causes(x,y) \rightarrow C(x) \wedge C(y) \wedge Before(x,y)]) \wedge$$

$$(\forall x \forall y [C(x) \wedge C(y) \wedge \text{Before}(x,y) \rightarrow \text{Causes}(x,y)])$$

K2. No Causal Efficacy

$$\forall x \forall y [C(x) \wedge C(y) \wedge \text{Causes}(x,y) \rightarrow \text{False}]$$

Meaning: If causation occurs, contradiction (i.e., causation doesn't really exist)

K3. Grounding Is Timeless

$$\forall a \forall x [A(a) \wedge \text{Cond}(a,x) \rightarrow \neg \text{Before}(a,x) \wedge \neg \text{Before}(x,a)]$$

VII. Extension 5: Ego-Fiction (Ahaṃkāra)

New Predicates:

Symbol	Interpretation
ApparentSubject(x)	x is apparent "I" (ego)
Body(x)	x is body-mind complex
Identifies(x,y)	x identifies with y

Defined:

$$\text{Ego}(x) \equiv \exists b [\text{Body}(b) \wedge \text{Identifies}(x,b) \wedge \text{ApparentSubject}(x)]$$

E1. Ego Is Conditioned

$$\forall x [\text{Ego}(x) \rightarrow C(x)]$$

E2. True Self Never Identifies

$\forall y \forall x [Y(y) \rightarrow \neg \text{Identifies}(y,x)]$

E3. Ego Exists (Appears)

$\exists e [\text{ApparentSubject}(e) \wedge C(e)]$

E4. Ego Is Not Self

$\forall e [\text{Ego}(e) \rightarrow \neg Y(e)]$

VIII. Extension 6: Consciousness & Non-Duality

Part A: Witnessing (Sākṣin)

New Predicate:

Symbol	Interpretation
$\text{Witnesses}(x,y)$	x witnesses/is aware of y

W1. Absolute Witnesses All

$\forall a \forall x [A(a) \wedge C(x) \rightarrow \text{Witnesses}(a,x)]$

W2. Witnessing Not Reciprocal

$\forall a \forall x [A(a) \wedge C(x) \rightarrow \neg \text{Witnesses}(x,a)]$

W3. Self-Luminous

$\forall a [A(a) \rightarrow \text{Witnesses}(a,a)]$

W4. Witnessing Is Nontemporal

$$\forall a \, \forall x \, [\text{Witnesses}(a,x) \rightarrow \neg \text{Before}(a,x) \wedge \neg \text{Before}(x,a)]$$

Part B: Birth/Death

New Predicates:

Symbol	Interpretation
Born(x)	x came into being
Dies(x)	x ceases to be

BD1. Absolute Unborn/Undying

$$\forall a \, [A(a) \rightarrow \neg \text{Born}(a) \wedge \neg \text{Dies}(a)]$$

BD2. Birth/Death Are Temporal

$$\forall x \, [(\text{Born}(x) \vee \text{Dies}(x)) \rightarrow T(x)]$$

Part C: Ontological Monism

(Uses defined predicate $\text{ReallyExists}(x) \equiv A(x)$)

O1. Conditioned Not Really Existent

$$\forall x \, [C(x) \rightarrow \neg \text{ReallyExists}(x)]$$

O2. Existence Hierarchy

$$\forall x \, [E(x) \wedge \neg \text{ReallyExists}(x) \rightarrow \exists a \, (\text{ReallyExists}(a) \wedge \text{Appears}(a,x))]$$

Part D: Subject-Object Non-Difference

New Predicate:

Symbol	Interpretation
Perceives(x,y)	x perceives y

(Uses defined predicate ReallyDistinct)

SO1. Subject-Object Collapse

$$\forall s \forall o [\text{Perceives}(s,o) \rightarrow \neg \text{ReallyDistinct}(s,o)]$$

SO2. Perception in Conditioned

$$\forall s \forall o [\text{Perceives}(s,o) \rightarrow C(s) \vee C(o)]$$

Part E: No Real Change

New Predicate:

Symbol	Interpretation
Changes(x)	x undergoes change

NC1. No Real Change in What Really Exists

$$\forall x [\text{ReallyExists}(x) \rightarrow \neg \text{Changes}(x)]$$

NC2. Change Implies Conditioned

$$\forall x [\text{Changes}(x) \rightarrow C(x)]$$

NC3. Change Is Temporal

$$\forall x [\text{Changes}(x) \rightarrow T(x)]$$

Part F: Knowledge Non-Duality

New Predicates:

Symbol	Interpretation
Knower(x)	x is knower
Known(x)	x is known
Knowing(x)	x is the knowing process

KN1. Absolute Knowledge Nondual

$$\forall a [A(a) \rightarrow \text{Knower}(a) \wedge \text{Known}(a) \wedge \text{Knowing}(a)]$$

KN2. Tripartite Structure in Conditioned

$$\forall x [(\text{Knower}(x) \vee \text{Known}(x) \vee \text{Knowing}(x)) \wedge \neg A(x) \rightarrow C(x)]$$

Part G: Spacetime Unreality

New Predicates:

Symbol	Interpretation
SpaceItself(x)	x is space as entity
TimeItself(x)	x is time as entity

ST1. Spacetime Conditioned

$$(\forall s [\text{SpaceItself}(s) \rightarrow C(s)]) \wedge (\forall t [\text{TimeItself}(t) \rightarrow C(t)])$$

ST2. Spacetime Unreal

$$(\forall s [\text{SpaceItself}(s) \rightarrow \neg \text{ReallyExists}(s)]) \wedge (\forall t [\text{TimeItself}(t) \rightarrow \neg \text{ReallyExists}(t)])$$

ST3. Spatial/Temporal in Spacetime

$(\forall x [S(x) \rightarrow \exists s (SpaceItself(s) \wedge Appears(s,x))]) \wedge$
 $(\forall x [T(x) \rightarrow \exists t (TimeItself(t) \wedge Appears(t,x))])$

IX. Core Theorems

T1. Uniqueness of the Absolute

$\exists! a A(a)$

Meaning: Exactly one Absolute exists

Proof: From A1, A2b, A2c

T4. Everything Else Conditioned

$\exists a [A(a) \wedge \forall x (x \neq a \rightarrow C(x))]$

Meaning: Everything distinct from the Absolute is conditioned

Proof: From T1, A8, A3

T5. Subject-Absolute Identity

$\exists u [Y(u) \wedge A(u) \wedge \forall v (Y(v) \rightarrow v = u)]$

Meaning: You are the unique Absolute (Tat Tvam Asi)

Proof: From A7, A7a

X. Extension Theorems

Lemmas

L1. Absolute Transcends Phenomenal Properties

$$\forall a [A(a) \rightarrow \neg T(a) \wedge \neg S(a) \wedge \neg Q(a)]$$

Equivalently: $\forall a [A(a) \rightarrow \neg \Phi(a)]$

L2. No Admissible Property Holds of Absolute

$$\forall a \forall P [A(a) \wedge \text{AdmissibleProp}(P) \rightarrow \neg P(a)]$$

Witnessing Theorems

you_witness_all

$$\forall u \forall x [Y(u) \wedge C(x) \rightarrow \text{Witnesses}(u,x)]$$

you_are_self_luminous

$$\forall u [Y(u) \rightarrow \text{Witnesses}(u,u)]$$

phenomena_cannot_witness

$$\forall x \forall y [C(x) \wedge A(y) \rightarrow \neg \text{Witnesses}(x,y)]$$

Timelessness Theorems

you_were_never_born

$$\forall u [Y(u) \rightarrow \neg \text{Born}(u)]$$

you_will_never_die

$$\forall u [Y(u) \rightarrow \neg \text{Dies}(u)]$$

you_never_change

$$\forall u [Y(u) \rightarrow \neg \text{Changes}(u)]$$

Ontological Monism Theorems

only_one_really_exists

$$\exists ! a \text{ ReallyExists}(a)$$

all_conditioned_unreal

$$\forall x [C(x) \rightarrow \neg \text{ReallyExists}(x)]$$

you_are_only_reality

$$\forall u [Y(u) \rightarrow \forall x (x \neq u \rightarrow \neg \text{ReallyExists}(x))]$$

Non-Duality Theorems

perceiver_perceived_not_really_distinct

$$\forall s \forall o [\text{Perceives}(s,o) \rightarrow \neg \text{ReallyDistinct}(s,o)]$$

you_not_distinct_from_perceived

$$\forall u \forall x [Y(u) \wedge \text{Perceives}(u,x) \rightarrow \neg \text{ReallyDistinct}(u,x)]$$

Change Theorems

nothing_really_changes

$$\forall x [\text{ReallyExists}(x) \rightarrow \neg \text{Changes}(x)]$$

only_absolute_unchanging

$$\forall x [\neg \text{Changes}(x) \wedge E(x) \rightarrow A(x)]$$

Knowledge Theorems

you_are_knower_known_knowing

$$\forall u [Y(u) \rightarrow \text{Knower}(u) \wedge \text{Known}(u) \wedge \text{Knowing}(u)]$$

Spacetime Theorems

space_unreal

$$\forall s [\text{SpaceItself}(s) \rightarrow \neg \text{ReallyExists}(s)]$$

time_unreal

$$\forall t [\text{TimeItself}(t) \rightarrow \neg \text{ReallyExists}(t)]$$

spacetime_mere_appearance

$$\forall s \forall t [\text{SpaceItself}(s) \vee \text{TimeItself}(t) \rightarrow C(s) \vee C(t)]$$

Causation Theorem

phenomena_spontaneous

$$\forall x \forall y [\text{Causes}(x,y) \rightarrow \text{False}]$$

Meaning: Causation doesn't exist; events are spontaneous

Sheath Theorem

sheaths_not_self

$\forall s [\text{Sheath}(s) \rightarrow \exists u (Y(u) \wedge s \neq u)]$

Vivarta Theorem

vivarta_doctrine

$\exists a [A(a) \wedge \forall x (C(x) \rightarrow \text{Appears}(a,x) \wedge \neg \text{RealChange}(a,x))]$

Guṇa Theorem

subject_nirguna

$\forall u [Y(u) \rightarrow \neg \text{Sattva}(u) \wedge \neg \text{Rajas}(u) \wedge \neg \text{Tamas}(u)]$

Ego Theorem

ego_is_fiction

$\forall e [\text{Ego}(e) \rightarrow \exists u (Y(u) \wedge A(u) \wedge e \neq u)]$

XI. Master Theorems

Complete Non-Duality

$\exists! u [Y(u) \wedge \text{ReallyExists}(u) \wedge$
 $(\forall x. x \neq u \rightarrow \neg \text{ReallyExists}(x)) \wedge$
 $(\forall x. C(x) \rightarrow \text{Witnesses}(u,x)) \wedge$
 $\neg \text{Born}(u) \wedge \neg \text{Dies}(u) \wedge \neg \text{Changes}(u) \wedge$
 $(\text{Knower}(u) \wedge \text{Known}(u) \wedge \text{Knowing}(u)) \wedge$
 $(\forall x. \text{Perceives}(u,x) \rightarrow \neg \text{ReallyDistinct}(u,x))]$

Tat Tvam Asi Ultimate (Master Theorem)

```
∃!u [Y(u) ∧ ReallyExists(u) ∧  
  (∀x. x ≠ u → ¬ReallyExists(x)) ∧  
  (∀P. AdmissibleProp(P) → ¬P(u)) ∧  
  (∀x. C(x) → Witnesses(u,x) ∧ Appears(u,x)) ∧  
  ¬Φ(u) ∧ ¬Born(u) ∧ ¬Dies(u) ∧ ¬Changes(u) ∧  
  (¬Sattva(u) ∧ ¬Rajas(u) ∧ ¬Tamas(u)) ∧  
  (Knower(u) ∧ Known(u) ∧ Knowing(u)) ∧  
  (∀e. Ego(e) → e ≠ u) ∧  
  (∀s. Sheath(s) → s ≠ u)]
```

Plain English:

There exists exactly one You which:

- *Is the only thing that really exists*
- *Has no phenomenal properties (time, space, qualities)*
- *Witnesses all phenomena*
- *Appears as all phenomena*
- *Was never born, will never die, never changes*
- *Transcends the guṇas (nirguṇa)*
- *Is knower, known, and knowing (non-dual knowledge)*
- *Is not the ego*
- *Is not any of the bodily sheaths*

Status: VERIFIED

XII. Logical Structure

Axiom Dependencies

Foundation Layer:

- A1, A2b, A2c, A3, A4, A8 (existence and basic structure)

Identity Layer:

- A7, A7a (subject-absolute identity)

Phenomenal Layer:

- A5c, A6 (conditioned realm structure)

Extensions: (All depend on foundation)

- Sheaths: S1-S6
- Vivarta: V1-V4
- Guṇas: G1-G3
- Causation: K1-K3
- Ego: E1-E4
- Consciousness: W1-W4, BD1-BD2, O1-O2, SO1-SO2, NC1-NC3, KN1-KN2, ST1-ST3

Theorem Dependencies

Core Theorems:

A1, A2b, A2c \vdash T1 (Uniqueness)
T1, A8, A3 \vdash T4 (Everything Else Conditioned)
A7, A7a \vdash T5 (Subject-Absolute Identity)

Extended Theorems:

T5, W1 \vdash you_witness_all
T5, BD1 \vdash you_were_never_born, you_will_never_die
T1, O1 \vdash you_are_only_reality
T5, KN1 \vdash you_are_knower_known_knowing

Master Theorem:

T5 + L1 + L2 + all extension theorems \vdash Tat_Tvam_Asi_Ultimate

XIII. Verification Data

Proof Assistant: Isabelle/HOL 2025

Logic System: Classical Higher-Order Logic

Verification Date: October 15, 2025, 08:52:19 UTC+11

Build Time: 35 seconds

Total Axioms: 40+

Total Definitions: 4

Total Lemmas: 2

Total Theorems: 30+

Failed Proofs: 0

File Hash (SHA-256):

b2870d7395f2fb3aa07569b6646962aba5e6c3bff031eb6c38a089fc960cbd94

Reproducibility:

```
git clone https://github.com/matthew-scherf/Only-One
cd Only-One
isabelle build -d . -v Advaita
```

Expected Result: All theorems verify in ~35 seconds with zero failures

XIV. Summary Statistics

Category	Count
Axioms	40
Core	9
Sheaths	6
Vivarta	4
Guṇas	3
Causation	3
Ego	4
Consciousness	11

Category	Count
Definitions	4
Lemmas	2
Theorems	30+
Core	3
Extensions	27+
Lines of Code	~600
Build Time	35 sec
Failed Proofs	0

XV. Key Results Summary

What Was Proven

- Logical Consistency - No contradictions
- Unique Absolute - Exactly one exists
- Subject-Absolute Identity - You = Absolute
- Timelessness - Unborn, undying, unchanging
- Ontological Monism - Only one really exists
- Causation Denial - No causal efficacy
- Spacetime Unreality - Space and time unreal
- Non-Duality - Subject-object non-different
- Ego Fiction - Ego is false identification
- Phenomenal Appearance - All as vivarta

What Was Not Proven

- Empirical Truth - Not tested scientifically
- Experiential Validity - Not verified phenomenologically
- Metaphysical Reality - Not proven to be "real"

The Central Result

$\exists!u [Y(u) \wedge A(u)]$

"There exists exactly one You, and You are the Absolute."

Machine-verified. Reproducible. Permanent.

XVI. Quick Reference

Most Important Theorems (Top 10)

1. `Tat_Tvam_Asi_Ultimate` - Complete result
2. `you_are_only_reality` - Ontological monism
3. `you_were_never_born` - Timelessness (past)
4. `you_will_never_die` - Timelessness (future)
5. `you_never_change` - Immutability
6. `phenomena_spontaneous` - Causation denial
7. `space_unreal` - Space unreality
8. `time_unreal` - Time unreality
9. `you_not_distinct_from_perceived` - Non-duality
10. `ego_is_fiction` - Ego fiction

Most Important Axioms (Top 5)

1. **A7a** - Subject is Absolute
2. **A2c** - Unity (one Absolute)
3. **A3** - Absolute unconditioned
4. **A4** - Phenomena conditioned
5. **A8** - Exhaustive dichotomy

Fastest Path to Main Result

A7 + A7a \vdash T5 (You are the Absolute)
T5 + extensions \vdash `Tat_Tvam_Asi_Ultimate`

XVII. Resources

Repository: <https://github.com/matthew-scherf/Only-One>

DOI: <https://doi.org/10.5281/zenodo.17333604>

Theory File: `theory/Advaita_Vedanta.thy`

Documentation: `docs/`

Verification: `verification/`

Papers:

- Master Paper (20 pages)
- Executive Summary (2 pages)
- Experiential Guide (practice)
- This Technical Reference

License:

- Documentation: CC BY 4.0
- Code: BSD-3-Clause

XVIII. Citation

```
@misc{scherrf2025advaita,  
  author = {Scherf, Matthew},  
  title = {Complete Formal Axiomatization of Advaita Vedanta:  
          Machine-Verified Non-Dual Metaphysics},  
  year = {2025},  
  doi = {10.5281/zenodo.17333604},  
  url = {https://github.com/matthew-scherf/Only-One}  
}
```

Verified: October 15, 2025

Status: All theorems pass automated verification

Reproducible: Yes

"There exists exactly one You, and You are the Absolute."

$\exists!u [Y(u) \wedge A(u)]$

तत् त्वम् असि — *Tat Tvam Asi*

Machine-Verified.

END OF TECHNICAL REFERENCE