

Theory of Reality

SOME THINGS ARE RELATIVE AND ALTERNATING, OTHERS ARE NOT.

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Abstract

This article explains how reality works – using a *simple* theory. Complexity can be viewed as multiple levels of simplicity stacked on top of one another. What is *simple* in one view can be *complex* in another view and what is *complex* in one view can be *simple* in another. Some views are relative and others are not. Some views are alternating and others are not.

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1 Theory

There are *simple* perspectives of reality. Reality for a perspective *alternates* between **two** states or realities. Note that states and realities can be used interchangeably; for readability, *states* will be used more often than not. *View* of a perspective about its reality is *fixed* and *non-alternating* as it is absolute and based on own state. *View* about another perspective's reality *alternates* as it is *relative* to the state of the other perspective. *Alternation rate* of a perspective is *fixed*, but can appear to *alternate* or *change* when *relative* to the rate of another perspective. Views are *fixed* snapshots in time. For a perspective, when views about itself as well as those about other perspectives *alternate* so fast that they appear to be *fixed*, time stops for a perspective, and **singularity** is experienced. In this state, the perspective is unable to differentiate between own realities as well as realities of other perspectives.

Note that each *instance* of reality has a counterpart *non-instance*, and for each such pair, there are one or more higher-level *perspective* instances alternating over their *realities*. Note also that reality has *multiple* – past, present, and future – versions. An alternation from *reality* to *non-reality* in any one version will result in alternations in all versions and change the perception of how reality is currently known.

1.1 An application

Life is an instance of *reality*. Each *perspective* of life alternates between *two* states, e.g. *self interest* and *non-self interest* (or interest of another perspective). Observations of a perspective are fixed *views* when made on its own. On the other hand, observations are alternating views when *interacting* with another perspective. The former self views are just absolute views, whereas views during an interaction are relative to the state of another perspective.

Two perspectives interact when the states defining their realities are the same, i.e. interests are perfectly aligned with each other. The alternation – i.e. *rate* – of alternation and the *starting* state of reality differentiate one perspective from another, and also make each interaction unique.

Each *observation* is a momentary *snapshot* of one perspective of itself (when made its own) or a snapshot relative to the state of another perspective. Once an observation is made, it can be assumed that reality has alternated, i.e. states of perspectives have changed.

Higher the rate of alternation between states in a perspective, more snapshots the perspective is able to accumulate due to its less stable state configuration. Lower the rate of alternation, more snapshots the perspective is able to witness due to its more stable state configuration. Particularly, in a *human* interaction, the perspective with a higher rate witnesses *analytical abilities*, while the perspective with a lower rate witnesses *knowledge*. Every perspective is able to display either analytical abilities or knowledge in a *human* interaction relative to the each other's rate of alternation.

Interactions *continue* to occur if alternation rates of two perspectives *appear* to be the same to each other; e.g. interests continue to be perfectly aligned with each other over time. For example, let reality of one perspective alternate *very* fast and that of another perspective alternate *very* slow. Here both perspectives view each others' realities or states as not alternating relative to their own realities or states. Thus, interactions occur when the rate of alternation of one perspective relative to that of the other is the same as that of the other perspective relative to that of the first. If the rates are not the same, interactions stop.

Another reason for interactions to stop – at least on *Earth* – is due to

inherent limitations of current biology. Interactions of life perspectives can start, stop, start again, i.e. alternate, if biology made time irrelevant.

The rate of change of alternation rate of a perspective increases when interacting with another perspective with a *similar* relative alternation rate. If the alternation rate of a perspective is decreasing and eventually becomes **zero**, reality *stops* for the perspective and the perspective experiences *singularity*, while realities for other perspectives continues to move forward. When alternation rate for the perspective becomes greater than zero again and starts increasing, the perspective alternates to a different version of reality from the *past* or the *future* relative to its state. That is, if the perspective's reality was based on self interest, it alternates to the past, whereas if its reality was based on the interests of other perspectives, the perspective alternates to the future.

If a perspective interacts with another perspective when in a version of reality other than *present*, the other perspective alternates to a different version of reality, *past* or *future*, relative to its state. Note that while reality does not stop, by alternating – or *changing* – the *alternation rate* of a higher-level perspective, one can alternate or, simply, *change* reality itself.

1.2 Other applications

It is believed that the above *theory* can be used to explain reality from *any* view, *micro* or *macro* level. One interesting application would be to apply the theory to understand interactions between various microscopic perspectives in biology. Certain alternation rates and certain interactions of such perspectives could be considered *normal*. When there is a deviation, the system could be in an *abnormal* configuration. One could then use manual intervention to change the alternation rates of certain perspectives to return the biological system to normality.

2 Correctness and Completeness

It can be considered the the above theory is correct if it can be used to explain reality from a number of human and non-human perspective views. The theory is complete as for each instance of reality there is a counterpart non-instance [1].

References

- [1] A. Einstein, B. Podolsky, and N. Rosen. *Can Quantum-Mechanical Description of Physical Reality be Considered Complete?*. Physical Review, Volume 47, 1935.