

## Appendix II

*An In-depth comprehensive report for assessment and verifying factual information, fact-checking process, and thoughtfully academic inspection in order to promote the accuracy of: Amir Naseri's All-and-Nought, A Synthesis of Science, Philosophy, and Religion*

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Wolfram Alpha scientific search engine has been used to determine the accuracy of the scientific assertions and equations.  
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***All the following materials have been independently and impartially compared, determined and ascertained by the accepted scientific achievements.***

### Abstract

*All'n'None theory is a new fusion of science and philosophy: constructing the why's of ontology and how to interpret the meaning of ontological claims like Metaepistemology, which also covers questions from metaphysics, normativeness and epistemology; metacognition of one's thought processes and understanding of the paradigms behind them, and philosophical theology, which is closely related to the Deity and philosophy of religion which is presented in a completely scientific approach, however, in a more general view All'n'None is a theory whose main axis is philosophy and studies the basic principles of existence, identity and change, space-time, causality, necessity and possibility. All'n'None's main concept begins with questions about the nature of consciousness and the relationship between mind and universe, then try to answer them in a language of science (and not in the language of philosophy, yet in a philosophical manner). All'n'None's terminology is also derived from the book's general content, which implies "everything and nothing". Through accepted scientific standards, the author tries to demonstrate that "everything" in this world came into being from "nothing" and that "nought" itself*

*is not really what we think we know, and is in fact "everything". All'n'None examines why's & what's of existence, and doesn't merely seek to provide a theoretical answer to the fundamental questions of existence; rather seeks to provide completely scientific, testable, and provable answers; and to do this, it combines hard science to philosophy, epistemology and theology. All'n'None theory even challenges metaphysical issues including existence, objects and their properties, space and time, cause and effect, possibility, and then offers new definitions for old-fashioned concepts.*

*Course of development in All'n'none theory, like pure mathematics, is done using inferences from what is known a priori. The theory seeks to provide a coherent account of the universe structure that can explain our everyday and scientific understanding of it while being independent (not entirely relying on former theories). Just as in mathematics where there are different ways to define figures, in All'n'None there are new ways of defining objects, properties, concepts, and other beings that are supposed to make up the universe; while it's previously studied, as the case may be, entities assumed to be fundamental by science, such as atoms and supernatants, its main subject is the set of categories such as object, property, and causality that those scientific theories assume. There are two distinct positions on what the "universe" is studied by All'n'none: consciousness and symmetry: on the other hand, unlike metaphysics, which assumes that the objects under study exist within the observer's mind, in All'n'none it turns from introspection and conceptual analysis to a scientific approach. All'n'none responds that not any kind of knowledge of this universe can be explained solely by hard science, which claim to describe anything other than human perceptual content, and requires the entry of other sciences, especially mysticism and theology. But All'n'none itself assumes that a position has been taken on the fundamental questions about the universe, that it may proceed independently from the system's selections, so in expression, sometimes it overlaps with epistemology.*

*Perhaps, ontology is the most important headline in All'n'none, which includes questions about how entities are grouped into basic categories and which of these entities exist at the most basic level. All'n'none - which sometimes is called the theory of consciousness - whichever it is, is called the "science of existence." Yet once again, unlike ontology that often tries to determine what categories or the highest types are, and how a system of categories is formed that provides a comprehensive classification of all beings, All'n'None sees "symmetry" and "consciousness" as the backbone of the universe and "salvation" as its ultimate goal; an important part of the book is also devoted to the fact that salvation is not basically what we thought until today. "Identity" is also another major concern of All'n'none, as it is constantly asked what exactly "being" means when something is the same as itself or, more arguably, something else. Issues of identity arise in the context of time: what does it mean for something to be in two moments of its own time? How to calculate this phenomenon?*

*Another question about identity arises when it is asked that what our criteria are for determining identity and how the reality of identity relates to linguistic expressions. Identity, sometimes expressed numerically and in the language of mathematics in All'n'none, is a relationship that has something to do with anything else but its own self. Philosophically, All'n'none theory is influenced by perdurantism somehow: the nature of objects appears to us in space and time, are beings themselves some kind of space and time? And did they exist before objects? How exactly can they be defined? How is time related to change? Does something always have to change for time in order to exist? And All'n'none seeks to give them scientific, reasoned and undeniable answers.*

*All'n'None combines a number of causes, including future teleological causes in particular relativity and quantum field theory, with the concepts of place, time, and causality, and observes the temporal order of causality and uses concepts such as "symmetry" in order to describe time. For example, an experiment might claim that "my free will would help cosmically." Likewise, some interpretations of quantum mechanics can include causal effects over time. All'n'none theory holds that if the goal of science is to understand and predict causes and effects, then causality is needed as a basis for the philosophy of science. So All'n'none raises questions about how the universe could have been without these: symmetry is an indisputable fact all throughout the universe. All'n'none describes the central tenet of this philosophy as it is impossible for an entity to belong to one thing and to avoid the same thing simultaneously. All'n'none cosmology relies on a branch of metaphysics that deals with the universe as the sum of all phenomena in space and time, explaining that many of these are based on Deity and make no distinction between this application and its model for the universe. However, it raises questions about the universe that are far beyond the realm of science and science is unable to answer though. The book considers religious cosmology to be part of cosmogony and answers these questions using dialectical methods:*

*- What is the origin of the universe? What is its first cause? Is it necessary to exist? Monism? Pantheism? Creationism?*

*- What are the ultimate material components of the universe? Mechanism? Dynamics? Hylomorphism? Atomism?*

*- What is the ultimate reason for the existence of universe? Has the universe came to exist with a purpose? Teleology?*

*Determination of consciousness in a world mainly composed of matter, is a metaphysical issue that is so great and important that entitled to become an*

*independent subject of study, which is the philosophy of consciousness. In All'n'none however, consciousness transferred from metaphysical level to the realm of science so can be calculated precisely. Cartesian dualism is also studied from a new perspective in All'n'None theory, in which mind and body are fundamentally two different debates; mind has many properties that previously attributed to soul, as well as how mental and physical interact each other. This form of duality has been deepened in panpsychism, dualism, and some Eastern philosophical traditions (such as Kabbalah) and monism, and has tried to prove that not only it doesn't contradict scientific principles, but perhaps it also manage to evaluate science. Since the basis of all is consciousness, which joins unity and the concept of salvation together. All'n'none believes that there is only one "nought" in the universe that can be divided into many entities, and that is nothing but consciousness. All'n'none states that all "things" in the universe can be explained in terms of a "nought" which is the essence of existence, and believes that the essence of existence, of which everything is composed, is consciousness. The aspect of this view is that the mind and body are two facets of a single essence extracted from cognition, decision, and action, and causally determined by an unbroken chain of past events, so nothing happens that has not been determined before, yet at the same time, it also challenges the claim of "determinism" that limits the existence of free will. Although All'n'none has emerged as a philosophical discipline, yet it has a practical approach in many branches of science and information technology that can even be cited in mathematical language. Such domains generally consider some basic ontologies (such as a system of objects, properties, classes, and space-time) as well as other metaphysical positions on topics such as causality and cause and effect, and then base its specific theory upon them. According to the author, the "social" branches of philosophy, such as philosophy of ethics, aesthetics, and philosophy of religion (each in turn rise practical subjects such as ethics, politics, law, and art) all require All'n'none principles that can be considered in a variety of disciplines and applications. All'n'none, for example, may assume the existence of fundamental concepts such as value, beauty, and God, then use these hypotheses to present their arguments about the consequences. While other philosophers are developing theoretical debates, All'n'none is practicing applied metaphysics, using its main methods to strategize the theory, including ontology and other major peripheral themes. For example, the contradiction found in concepts like Deity or beauty may be due to the assumption that they are objects and not some other forms of ontological existence, but in All'n'None, these concepts are seen from different perspectives (hard science, biochemistry, philosophy, theology) so cannot simply be rejected. Before the advent of modern science, scientific issues were considered as separate segments of life. However, the scientific methods turned into an experimental knowledge.*

*All'n'None goes on to rethink "whys" to which science has stopped answering but at the same time uses the same scientific evidences in order to answer those questions. For example, any theory of fundamental physics is based on a set of axioms that may assume the existence of beings such as atoms, particles, forces, charges, masses, or fields. Expressing such assumptions is considered the "end" of a theory. All'n'none examines their meaning as human abstract ideas. For instance, do all theories of physics require the existence of space and time, objects, or properties? Much of All'n'None's premises are devoted to analysing the role of metaphysics (philosophy of religion) in scientific theorizing: "a scientific mind doesn't progress just by following experiments, rather, by surpassing experiment." All'n'none shows the way in which former untestable, as well as non-experimental propositions, can be properly tested and thus scientifically effective in producing new intended results. All'n'none argues that changes in the ontological status of the concept of "race" have played a key role in the development of biological thinking. In All'n'none, new metaphysical ideas have emerged within quantum mechanics, where subatomic particles probably do not have the same kind of individual detail that philosophy has traditionally paid attention to. There is a purely rational connection between All'n'none and theological teachings and philosophical reflection in the philosophy of religion - such as Buddhism, Christian, Jewish, Islamic, etc. In this view towards these disciplines, if at least one of the premises of an argument arises from revelation, the discussion falls within the realm of theology; otherwise it falls into the realm of philosophy. All'n'None does not consider itself affiliated with any branch of science, yet believes that addressing the fundamentals of religions removes ambiguities that have previously put science at a dead end in dealing with these issues. In All'n'None, common interpretations of metaphysics (such as non-physical or magical beings) are discarded and used to arrive at a different reference, assuming that all physical, mental, and spiritual beings are from a basis of the same system. For example, "spiritual healing" is something other than what is often thought of as magical methods instead of scientific manners. Of course, All'n'None does not prohibit such categories, but it does not support or actively encourage them either; as a matter of fact, the core of discourse in All'n'None is that such beliefs can be analysed and studied through criteria such as symmetry and consciousness, as to search for incompatibilities, either within oneself or with other accepted systems. The philosophy of Eastern religions has been focused in All'n'None theory; for example, in Buddhist philosophy, there are various metaphysical narratives based on Buddhist texts, raise various questions regarding the nature of existence, but early Buddhist texts did not focus on metaphysical issues, rather on moral and spiritual educations, and in some cases dismissed some metaphysical questions as useless and vague. Meanwhile, their teachings are used to support the theory of "consciousness", which is interpreted as a form of idealism or phenomenology, and denies the gap between self-consciousness and the objects of*

*consciousness. The conclusive idea in All'n'none surrounds Sufism and the concept of "Unity" which in Arabic synonyms to monotheism. The term "unity of existence" which has been translated as existence (or presence) here, refers to the "existence of Deity" and compared to monotheism. On the other hand, "intuition" meaning "monotheism of the witness", believes that God and his creation are completely disparate. The author divides theoretical philosophy into ontology as a general issue, which serves as a prelude, distinguishing the three of soul, universe, and God: cosmology and theology are called experimental, rational disciplines since they are independent in terms of revelation. This plan is the three religious counterparts of created, creator, and creation. All'n'None theory describes the consciousness as a power beyond mankind that is positively or negatively in contact with beings in a way that takes them to new levels of existence, beyond the earthly preoccupations of ordinary life.*

**I** The author makes an acceptable effort to provide scientific answers to non-scientific issues. He believes that neither physics nor God – as it is traditionally known in religions- alone are sufficient to describe the functionality of universe. Alluding to Stanford Encyclopaedia of Philosophy, the author believes that the answer to this question is inherently impossible for most philosophers, such as the squaring of the circle, and even God, as religions describe it, does not provide all the convincing answers. He's even gone so far as to challenge the philosophers' argument such as *reductio ad absurdum* and expresses nothing is possible.

There are various concepts he uses consistently in almost all discourses in the book, are exactly the same as those used in both philosophy and theology, but also new concepts have been added too: consciousness and salvation are among them, sometimes referred to as the theory of consciousness that is considered as the centre line of the book. The quote simplicity is made out of complexity is one of the outstanding statements in the book that bonds science, philosophy and religion altogether.

The scientific dispute of the book start from the universe: the author considers the world to be the first most essential part based on the three main elements of universe, human and God. The presentation of God – as it's called Deity - as a subject in the scientific context is not greatly admired by scientists, yet it'll become understandable considering the process of developing towards the following chapters. In any case, the documents that have been expressed from a scientific point of view

seem to be correct. First of all, the biggest challenge that grabs the readers' attention is that non-scientific topics such as religion - at least unrelated to the main subject - are also mentioned. However, the author himself admits that fantasy is desirable in his theory, as long as it does not contradict mathematics and laboratory observations.

The author's references to mathematics and physics are quite accurate. However, what seems to be more important to him is the conclusion that he draws from this scientific data, which cannot be judged at this level and should be evaluated in the overall interpretation of the book. Also, the author's attempt to explain the behaviour of elementary particles has offered various theories, the most prominent of which is quantum field theory, which is highlighted more than the others in the relevant chapter. But apart from the elementary particles, most of the scientific theories are only mentioned and their correctness is assumed for the author and he doesn't need to re-prove these theories to the reader, sometimes this point in the chapter on quantum physics gets even more challenging, especially if the reader comes from fields other than the hard sciences.

The scientific topics used as an introduction to Heisenberg's theory of uncertainty in such a way that the reader instantaneously finds himself confronted with Heisenberg's theory. However, perhaps it would have been better to open Einstein's famous saying God does not play dice with the universe a little further, as this discourse has created many doubts in the sciences that by no means are less important than the main topic of discussion, which is *probability*.

In expressing the Boltzmann's entropy, the relationship between entropy and the number of ways in which atoms or molecules of a particular type of thermodynamic system can be arranged (which is the key concept throughout the book) is less mentioned and needs to be clarified a little more. As we know that the term Boltzmann entropy is sometimes used to denote entropies calculated on the basis of approximations, which unfortunately have been given little explanation here. Basically, the biggest drawback in the chapters dedicated to science, is that a huge amount of data is presented in a compact space that sometimes overlap one another, and this makes the understanding of this section requiring specific knowledge and difficult for readers from unrelated areas. Of course sometimes it becomes impossible or at least hard to follow. This becomes even more crucial when we notice

that the overall content of the book is not science. This problem is also seen in the expression of M-theory: the author assumes that the readers have proper intellectual attainment about this theory (in great detail) and proceeds to express the further. The explanations provided in the relevant chapter seem insufficient - although the provided explanations are not wrong at all.

The most interesting part of the science chapters is the discussion of hyperinflation, the most complex of which is presented in the simplest terms so that even those with less background in science can understand. Nevertheless, it also raises the question of why the preceding and subsequent chapters are not written in the same simple way! The numbers and figures presented in this section are completely flawless and perfect. Although the author himself has explicitly acknowledged that the scientific findings on hyperinflation are not complete yet, the scientific evidences he presents in his theory are sufficiently accurate and convincing. His main focus is on finding volatile particles not yet found in nature; the following chapters are intended to prove them in other areas. However, we know that mathematically as well as based on other scientific disciplines, the most widely accepted theory of how the universe was created, is this model of hyperinflation.

- The first of the six points that the author believes are derived from physics and teaches us something beyond physics, is without any imperfections.

- The second point, according to existing theories, is completely correct and controversial. But perhaps he would be better to refer to the calculation of uncertainty analysis or the method used to find uncertainty in variables. This section states that any distinguishable symmetry of any physical system from conservative forces has a corresponding law of conservation and is explained in very simple terms. One of the most interesting parts in here, is how the system is defined and how it links to the universe, which breaks the wave function each time as it selects any of the probabilities, affecting its members as well as its network. As a result, it is re-influenced by both areas and leads to the next the possibility of the next selection. Unfortunately, this part has been concealed in the context and requires further explanation.



- The third point is also quite correct in terms of scientific explanations, but it also has ambiguities, along with some key concepts such as quark, Higgs field, and gluon field appear without prior initiation, making the discussion a bit difficult for readers of non-scientific fields. But at the same time, the proposed definitions of energy and space, while accurate, lack an exact reference to the Max Noether's theorem on rationality for surfaces in terms of classifying the conditions for procedures to be rational, and so on. The reason for the CSC, which is one of the key concepts throughout the book, is sometimes confused. However, there is no scientific objection to it.

- The fourth point, which is on scientific issues and revolves around the axis of duality, is absolutely correct and science-wise.

- The fifth point is also provable, but for some reason – personal view - it would be better to be introduced as the first or second point. It seems that this point has more priority than the ones before.

- The sixth point, which deals with the position of the system in the universe, although the definitions and intuitions given are correct, yet contrary to the previous points, it lacks sufficient argument and evidence and is presented with scientific findings only - without any documentation and providing evidence - there is no flaw to their accuracy, however. It has also been noticed that even in the philosophical sections, these scientific principles and findings are brought to bear witness.

An acceptable effort has been made to introduce the Lorenz system (here, it is referred as the Lorenz attractor) but the graphic chosen is dysfunctional and it's suggested that it be replaced with a better image or at least a more acceptable description be added. All given equations and numerical data are correct in this section.

Complexity is one of the main keywords in the scientific sections of the book and has been discussed numerous times from different perspectives. The author discussed the nature of system at various occasions and explicitly acknowledged that this important issue needs to be weighed and calculated, and without these calculations the issue of complexity would be controversial. Unfortunately, in none of these discourses has the author provided a solution for calculating complexity, nor has made any reference - at least at the academic level.

This can be seen in some of the book's other key themes, including intertwined, stacked layered systems. Of course, the claims made don't go against the achievements of classical physics, however, the gap of valid references in the middle of the discussion is left completely empty; Although the points made by Stephen Wolfram, von Neumann, and Melanie Mitchell have largely remedied this shortcoming, yet from an academic point of view, the lack of these references can undermine the final conclusions of the discussion.

In the discourse of consciousness, where consciousness is considered a purely physical subject, no reference is made to support and validity of this theory. This issue becomes even more important when the author insists on the scientific nature of his research through various disputes in his book. This issue arises hurdles in the process of expressing the theory, especially when the CSC law is introduced and then, this law becomes the basis of subsequent discourses, and even the final conclusions are based on it.

All the arguments on symmetry are entirely correct, but given the importance of this discussion throughout the book, it seems insufficient. For example, in the discussion of symmetry, local and global symmetries, or continuous and discrete symmetries are left unsaid and only space-time symmetry and supersymmetry are mentioned. Also, the transformations that describe a physical symmetry usually form the mathematics of physical symmetries, which is often an important part of mathematics for physicists, once again, remained unsaid.

The term All'n'none, which is coined exclusively by himself and presented through this book considers the origin of the whole universe and the sum of all forces in the universe, which is both everything and nothing. Except for the last part of the book, all the descriptions and arguments that have been put forward to prove it in terms of science, as well as philosophical debates are correct. Also, all the concepts referred to space and time are adopted from classical physics.

Throughout scientific debates, philosophy is a constant foothold, and the focus of discussion fluctuates between physics and philosophy. Perhaps the keyword throughout the book is *consciousness*. Although the concept of consciousness is not something new, yet in this theory we see that as a brand-new concept that overlaps not only with hard science

but also with philosophy and religions. The author considers consciousness beyond scientific observation and sometimes uses it as a synonym for All'n'none and *self*. The term All'n'none has an unlimited scope and is sometimes even called the generator of super-space. From a scientific point of view, the placement of All'n'none is not clear here - it can neither be accepted nor rejected - and its position will be determined over time. As we know, many of the terms that are accepted as scientific principles today were once in dispute. So it's too early to value All'n'none; but we also know that it is a completely new concept that the author uses as an umbrella term to cover both science and humanities. The scientific documentations presented in here, say the Copernican principle and so on are all correct.

In this theory, the author considers the world to be completely different from “clockwork universe” (he uses the term Newtonian machine) and believes that from an engineering point of view, its next move cannot be predicted. He theorizes that the universe chooses the next selection based on probabilities within its sub-systems. Of course, this theory can be considered influenced by Heisenberg's uncertainty principle, however, according to further explanations as the theory goes on, it can be considered a different interpretation of it, where the final conclusion can clarify its position. All theoretical discussions about symmetry are also correct.

In the last step, theory compares all these scientific data - all that has been presented so far - with the foundations of Buddhism and Panpsychism and then explains to what extent *systems of faith* are compatible with these criteria or not, and concludes that religious beliefs also operate on the basis of survival through adaptation, and all of these are considered to be within the process of complexity and the basis of conservation, is consciousness.

The theory of conscious universe<sup>1</sup> is based on the assumption that science is necessary for a full understanding of the concept of *mind* and more importantly, for explaining the phenomenon of *consciousness*. Through conscious universe, he suggests that classical mechanics cannot explain consciousness as a phenomenon; while quantum phenomena such as entanglement may explain an important part of it. The main argument against the theory of conscious universe is that

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<sup>1</sup> which seems to be adopted from the theory of quantum mind

quantum states in the brain undergo coherence before they reach a state for neural processing. Although, this argument has already been made by physicists such as Max Tegmark, but what is different in this theory is that based on Wolfram principles and the ideas of psychologists such as Carl Jung, Alfred Adler and Sigmund Freud, Quantum mysticism can also be derived from its result: that is, exactly what religions and metaphysical attitudes are based on. This thinking revolves around the quantum principles and the role of observer in the collapsing of wave function. The theory doesn't offer any argumentative or positive aspects for quantum mysticism, rather merely observations and parallel concepts between quantum physics and mystical concepts of different religions, among these debates that arise in religions, the role of consciousness in the collapse of the wave function is the noticeable. In this view, he offers an interpretation of *the observer* and has a direct role in the collapse of the wave function. In concluding this section, the author calls this total interaction as *system*.

One interesting part of this theory is that the interaction between systems is necessary to form a neural network; a metaphor that can easily be found in the behaviour of brain and nervous system in Ethology of living beings. As a matter of fact, in network knowledge that computer programming science is inspired by, understanding how computer networks work can be very effective in order to understanding how the universe works. The concept of system then refers to the religious rites from Far East and surprisingly shows that religions use a similar mechanism (meditation) and from this point onwards, the concept of system can be extended to them. Concepts such as network, consciousness, and system find new meanings that we didn't know before and need to be studied at another level.

**II** The author describes human nature by mentioning cognitive and experimental sciences and then cleverly re-directs the entire discourse back to centre line of the book again through existential philosophy to complexity. Descriptions about human and philosophical approaches to the definition of *mankind* are appropriate and do not contradict academic knowledge. All the information given about cognitive and experimental sciences together with philosophy of mind are correct.

He traces the origin of life from ancient microorganism and the origin of the universe in the realm of single-celled organisms. Each member of this ancient group or Archaean is mentioned in this discussion. The

scientific evidences presented to support the argument are also quite correct.

The most interesting challenge in this section is the question of which comes first, bacteria or archaea? And the answer itself lies in the nature of each, then explains the views of scientists such as Lynn Margulis, who said, although they merged together, yet it is not possible for one to exist without the other, and this their systemic consciousness. Eukaryotes have the collective consciousness of their entire subconscious, and once again, the front line of the conversation turns to the theory of consciousness. Scientific supports are fully accepted in this discussion, but the final conclusion is off-centre novel and completely new, which in combination with the views presented in the previous chapters, reinforces the theory of system evolution. Finally, the author offers the answer to this question, not in the evolution of the chemistry of life molecules, but in the complexity and function of complex systems, and the implicit consciousness sits far behind it. Referring to detailed explanations in previous chapters, the author explains that complex systems are considered complex since they have the ability to find a way to inspire the performance of their members and can break the wave function by picking a new selection. All of these arguments further reinforce the equation of conservation corresponds to symmetry then by relying on the *principle of least time* confirms the importance of symmetry.

In the next step, with evolutionary algorithms, he explains that the totality of a system is completely different from the sum of its components, and that the system memory is not in its components, rather in the time laps within system's selections. The author still keeps on insisting that without understanding the phenomenon of complexity it is not possible to understand the biochemistry of life. The scientific references in this section don't conflict our knowledge, yet from the fact-checking point of view, either correctness or inaccuracy of this discourse must be determined through methodical debates; especially the idea of ability to recall past experiences, which seems more challenging than the rest.

Another important topic is cellular data content: it's challenged the commonly designated theory that living things are made up of their own body tissues. The author considers the structure of living things of their body tissues plus data content. Their body "*data processing centre*"

constantly use this data to absorb vital substances from the environment and consume them in the system, then the ultimate result would be consciousness, as in all previous arguments, consciousness could be replaced with complexity without pushing any change to the content of debate so all equations end up in *conservation*. The author considers all his theories not necessarily for human beings, but for all living beings with the same function, and therefore introduces them as a scientific laws. Although they're not accepted as law yet, still they cannot be rejected easily.

The concept obtained by inference from consciousness in the religious teachings mentioned in the first part requires mastery of religious issues and should be studied and evaluated at a higher level.

**III** In the following step, the author explains the universe in details from physical and philosophical perspectives. He claims to be present for the first time in the history of civilization, and considers these introductory descriptions to strengthen the foundations of the All'n'none theory, which is literally able to explain the whole universe as a real phenomenon.

All'n'none theory is like a table based on three legs: existence, creation, and duality, which in a word reflects being. The author has tried to look at one of the most philosophical concepts in the world from the perspective of science and explain it in the language of science as he points out, this is the first time that being has been described from a scientific point of view without ignoring its philosophical aspect. He challenges the science that values existence only in confrontation to non-existence and no one ever been able to provide a comprehensive and independent description of existence. Philosophy also focuses solely on the reasons for existence and has never considered the phenomenon of being as an independent phenomenon, and for the same reason the arguments it presents always comes with many ambiguities and opens to more than one interpretation. Also, in addition to existence, philosophy is also incapable to describe naught and this failure is also ignored by almost all philosophers. To strengthen his position, he witnessed the views of famous philosophers and pioneers of existentialism such as Heidegger, etc., and even enlisted the Stanford University encyclopaedia for assistance. The author believes that in order to understand existence, one must first understand the concept of symmetry, and he himself has devoted all his efforts to this

notion, which, of course, he sees in both physics and mathematics, as he calls it a kind of *not-affected-ability*: a property that a mathematical object remains unchanged under a set of operations or transformations. According to him, symmetry is the perception of an object on itself that preserves the structure. The mathematical formulas he proposes to prove his theory are all valid and accepted. He concludes that existence corresponds to symmetry, and sees two reasons for philosophers' failure to provide an accurate definition regarding the existence: first, their lack of knowledge of mathematics, and second, their mistake in distinguishing symmetry and confusing it with balance. That's why in return to the question what existence is? He suggests what symmetry is. Then in order to provide answer to this question, to be efficient he applies a unique language made up of philosophy, physics and mathematics. In the next step, he uses trinity, duality and unity in order to describe the supersymmetry. The most reliable scientific documentation in this discourse are *Noether's theorem* and the ideas of *Hermann Weyl*, the key parts of which are presented completely intact and without any interference. In the end, by presenting scientific arguments, he considers creation as a result of the adaptation of the components of a symmetrical system. All'n'none theory becomes even more interesting when we see that along with attempting to prove existence and being there is also an attempt to describe *nought* and then considers the two as an inseparable single entity that can only be defined through symmetry. He calls this notion the parity inversion which is widely used by quantum mechanics: in such a way that in a parity conversion, a phenomenon becomes its mirror image, but the parity conversion remains a unit conversion for a chiral phenomenon (chiral symmetry) matter and antimatter; he calls this phenomenon *All'n'none in unity*.

**IV** In the following step, the author continues his theory by raising the topic of Panpsychism and this philosophical view according to which the - human - mind is the fundamental feature of everything in the universe. He focuses on the fact that the first assumption of mental Panpsychism comes from, relying on this topic, he carries on and jump to his theory of consciousness. Relying on Systemic studies in scientific and philosophical systems, which is an initiative for the detailed investigation and analysis of systems, the author inspires his theory from the Eastern religions, the accuracy of which should be examined at the level of religions. However, as far as philosophy and logic are concerned, the documentations presented here, are absolutely correct.

It is also worth noting that systemic studies is an attempt to develop logical, mathematical, engineering, and philosophical paradigms and frameworks in which physical, technological, biological, social, cognitive, and metaphysical systems can be studied and modelled. Perhaps, this may be the first systemic approach towards religions. The disadvantage of this section might be the insufficient / incomplete explanation about Paninfochism, which confuses the reader in the continuation of the discussion, regardless of the category of religions.

As it goes through the theory, philosophers have been repeatedly accused of fail to adapt to scientific headway in various fields, not following the footsteps of the other scientific disciplines and being unsuccessful in achieving theories tailored to the current world conditions. This claim can be discussed from several perspectives and may open up a new settlement in philosophy, yet still cannot be easily rejected though. This is true that even believers of Thinghood, Holism, Logocentrism, Scepticism, and even First-Cause philosophy have not been able to provide a clear philosophical explanation for 21st century conditions. Given the claims made in this theory, may be – in case practically proven - the most serious competitor to Habermas' *Theory of Communicative Action*. However, consciousness does not play a central role in any of these theories, and even if it does, no explanation is provided for how it works and how it is applied.

In All'n'none theory, the author claims to have put forward in the simplest possible way, yet sometimes in some parts it is so intricate consisting of many interconnecting parts that makes it quite difficult to follow; however, if we want to judge fairly, this must be admitted that it is difficult, if not impossible, to state some of these topics simply put. Yet all scientific data about wave function and related equations are correct.

The author goes on to say with certainty that there is no such thing as the laws of physics in nature, and only the existing CSC law. In addition, any conscious selection by any system (particle) is – or should be - in line with the symmetry of the systems, which is interpreted as law. This point is debatable: when a physicist talks about symmetry, he usually doesn't mean as everyone else thinks. We know that the backbone of mechanics (both classical and quantum) is Lagrange; basically where  $T$  is the kinetic energy and  $V$  is the potential energy. You can use Lagrange as a shortcut to describe a variety of physical and dynamic phenomena



using the *principle of least action*, which I'm not going to get through. But if you can change some of the variables without changing the dynamics that Lagrange describes, then you have found a symmetry. The theorem that describes the correspondence between symmetries and the laws of survival is the Noether's theorem. This is certainly one of the most important issues, and the author discusses it in detail in his book. Yet, when talking about the "*aesthetics of equations*", physicists often talk about Lagrange.

The Noether's theorem states that for every continuous symmetry of an action, there is a conserved quantity, e.g. energy conservation for time immutability, load conservation for U. The question should be, is there a similarity for discrete symmetries? The answer is yes: from Lagrange. T-symmetry is actually one of the discrete symmetries - still remains a dispute for many. Also, if the CPT symmetry implies something like the law of conservation, for continuous global symmetries, the Noether theorem gives you a local charge density that integral is maintained throughout space (e.g. independent of time). For global discrete symmetries, you must distinguish between cases where the stored load is continuous or discrete. For infinite symmetries however, such as networks etc., the conserved quantity is continuous, albeit a periodic value. Therefore, in such a case, the modulus actuators are maintained in the cross-network. Local protection is just like in the case of continuous symmetries. In the case of the finite group of symmetries, the conserved quantity itself is discrete. So you have no local protection laws since the stored quantity can't be constantly changed in space. However, for such symmetries, you still have a reservation that places restrictions (selection rules) on permissible processes. In my view, this issue should have been explained in more detail in this chapter, but nevertheless, it does not violate CSC law, but makes it difficult for most readers to understand.

The statement of *general momentum* in the maintenance of symmetry of the whole being is a completely new attitude (whether Lagrangian, or Hamiltonian), but at the same time it doesn't conflict any of the laws of physics, so it can be accepted as the author's explicit statement as a part of his theory and should be reviewed at a higher level.

According to this statement, in each momentum an entirely new creation comes about and consequently, each elementary particle as well

as its properties such as mass, velocity, spin rate, etc. gets rewritten and modified.

According to All'n'none, all the particles in the universe get updated at any given moment, a photon may be symmetrical with its adjacent particle, resulting in what we call *motion*; whereas, when a photon radiates, it appears to move in a straight line. According to this theory, in the symmetry of the photon system - contrary to what is thought - what is assumed from the function of the physics of the universe that the photon that reaches its destination is fundamentally different from the photon that just started its course, is completely wrong. The author gives the example of chanting beads, in which the momentum of a bead evokes the transmission of motion for all the other beads. With this example, he theorizes that at the quantum level, photons are immersed in space and no bead (momentum) in space is alone and independent from the others. Each momentum follows the symmetry of the *system* and at the same time maintains the symmetry of the system as an *entity*, which we interpret as motion, vibration, velocity, rotation, etc.

This part of theory can neither be confirmed nor rejected on its own and must be ascertained through breathtaking debates, however, what is expressed through the theory doesn't contradict today's scientific achievements. The author also relies on existing theories such as Bell's theorem in order to reinforce his own, but it still has a long way to go before it is accepted as a scientific principle.

The basic disparity (and perhaps the most distinctive feature) between All'n'none and all existing theories is that it considers *symmetry* as the causality of the entire universe which is within the dynamism of all beings, and *consciousness* is the only cause of symmetry which, by choosing from probabilities, by affecting on a system creates *symmetry* and defines the identity of the entire system. He sees the *beginning & end* of the universe based on symmetry, like a circle made up of *nothing*, which, by comparing the universe to *von Neumann* computers, reinforces this claim, which appears to be true. The author believes the universe started from perfect symmetry, which is defined by *nothing*, so in this case, every action that created the universe must inevitably be able to turn the universe back into nothing. He sees entropy - which is associated with uncertainty - as the constant symmetry of the whole universe in motion. All'n'none holds the reason that most physical systems are not known is that they have no choice but to choose from

their constituent parts (as he says, like a piece of rock), and consequently their behaviour can only be determined by basic laws of physics such as gravity or force. However, the theory of consciousness is able to provide a more accurate and scientific explanations about all phenomena within existence. Depending on the symmetry in which the universe is placed, each system draws an independent state whose overall behaviour is obtained from the aggregation of the sum total behaviour of its components. Force, as stated by All'n'none, is the conscious behaviour of a system, and since the whole universe is constantly attempting to maintain symmetry, so any change in one or more components of symmetry, consequently and inevitably causes a change in other axes of symmetry in a system.

The concepts of consciousness and transcendence are by no means new; they have been discussed in the philosophies of both Eastern and Western traditions, however, the concept of *inner* and *outer* consciousness appears to be inspired by the *Sphere Model of Consciousness* (SMC) theory, which recently published by the Italian Research Institute for Neuroscience, although they are not chronologically fit together, and both are presented almost simultaneously.

Although systems theory — and more recently systems complexity theory — are by no means something new; but the system that All'n'none theory describes differs in general structure from traditional definition of system: consciousness, symmetry, simplicity, and intricacy are the most important components of a system. The system is defined by consciousness and symmetry, yet its behaviour is obtained by chaos (and order) which is a result of simplicity and intricacy: without these elements, the system loses its identity. Another term that is quite new to system is *dimensions*, which is the axis of symmetry in a system; dimensions also indicate the rate of complexity in each system. The existence of a system can be defined based on its coordinate axes.

Pointing out the resemblance of existence - as a system - to computer network and blockchain algorithm is quite creative in order to understand the nature of a system in which all parts work together: each *being* plays a role in maintaining symmetry with the others, and spiritual energy is significantly responsible for that *system*, unfortunately, there is no plausible explanation for this assert that this is the case. Even so, the author explicitly explained that this has not yet been scientifically achieved, nevertheless in the eleventh chapter he's tried to provide a

description of the nature of *soul*, but – apart from the CSC law - those explanations are less scientifically plausible. Unfortunately, there are contradictions in some parts of this theory, like no matter how we look at the supersymmetry, the author doesn't point out All'n'none theory to be entirely based on the principles of physics, and doesn't require to be a part supersymmetry (whereas, through previous chapters it was all based on physics) perhaps the author should have provided more explanation for these contradictions. In proving his theory, the author doesn't see it possible to explain with the existing principles of physics. He bases his theory of All'n'none on the assumptions that the universe came into being out of nothing, and at the same time puts forward the question of how it came into being out of nothing. Also, he considers aesthetics not as an indisputable fact, yet as a reality related to human being, which can have a different nature at different times (which, of course, is quite true).

**V** The issue of field, entropy, space-time and M-theory examines the latest findings of physics and then weighs the theory with their abstracts to show its accuracy to the reader and then uses it in the final conclusion. This section relies on string theory, which is also based on the property of quantum gravity: the maximum amount of information content limited to each level is a maximum which refers to the flat structure of the cosmos. Thus, as the author implies, the content of information within a place, say a room, does not depend on the size of the room, but on the area of the surrounding walls. No matter how extreme this idea may seem, theories about the holographic universe are not new at all. Nevertheless, researchers claim to have found evidence to support this idea. Lately however, theoretical physicists believe that by studying the cosmic microwave background (CMB) - the residual radiation from the Big Bang - they have found signs that our universe is an illusion. On the other hand, the holographic universe means the information that makes up what we perceive to be a three-dimensional reality that is stored on a two-dimensional surface, including time. This means that basically everything you see and experience is an illusion. The basis of this theory is physics, which uses mathematical models and abstractions of physical objects and systems to justify, explain, and predict its idea, sometimes however, uses experimental physics and other experimental tools in order to further explanation. It theorizes that everything you see, feel, and hear in three dimensional space, and that your perception of time actually originates from a two-dimensional flat field.

With all these explanation, All'n'none states that this universe was created as a result of the functioning of consciousness, and is now part of that consciousness. According to All'n'none, Neutralino and Axion particles can exist or form dramatically. Since these particles only interact with weakly vector bosons, they are not produced directly in large numbers in the Hadron Collider and appear mainly as particles in decays that occur in several stages. To put it more clearly, the existence of both particles is a function of partial and general symmetry and is permissible, and this can be stated that anything like this that is permissible is entirely possible, even if it is highly unstable and invisible. The author also states that symmetry describes the properties of space-time and particles that are unchanged under certain transformations; in general, the invariance and the laws of conservation, play an essentially important role in formulating All'n'none theory. Technically, the author also offers powerful methods for solving problems and predicting what might happen. While we know that in quantum mechanics, conservation laws do not always answer the problem directly, they are the correct constraints and the first steps to solving multitude problems. Let's take a closer look at the concept of symmetry: symmetry is a kind of invariance: a property in which an entity remains unchanged under a set of operations or transformations, in which there is a precise correspondence between different parts, and as a new member enters the symmetry, it helps to maintain and re-establish it. The core concept of the book is how all signs represent a universe that could, and is reasonably, comes from an absolute *nothing* - including the absence of space itself - and that one day it may be understandable through processes that cannot only return to nothing. Existence is generally what is assumed to be objectively, independent of the presence of the object. Yet it is the All'n'none theory that mentions the whole universe as existence. According to All'n'none, existence goes beyond observation and objectivity and establishes the scientific principles of existing knowledge without observation. Most philosophers believe that a certain period of time can be considered for existence, however, All'n'none states that every being is a blend of existence and non-existence. Supersymmetry is also equivalent to existence and non-existence, which is the ultimate existence. According to the latest description in the *Science journal in 2005*, consciousness is input of information, thoughts and emotions, so it can be concluded that the concept of *self* which is very crucial in defining consciousness. The All'n'none theory not only explains functions of physics, but also adds

to the neglected part through *consciousness*. It states that *beings* are made from consciousness and through theory of consciousness we may be able to control them. Another interpretation of the problem of measuring in quantum mechanics is the collapse of wave function and quantum events that require consciousness. That is, not only is consciousness not the result, on the contrary, it is the cause of existence, and even the cause of intracranial processes on very small scale. All'n'none theory expands the domain of knowledge into new realms. Gaining consciousness will no longer be an unattainable. Pure consciousness is a pair of information and is achievable as well as the ability to establishing symmetry in systems, which can be translated into knowledge or technology. The scientific information in this section is not inaccurate, but once again, seems insufficient. The author suffices to provide some superficial information appearing to be true only until examined more closely that is not enough to lay the groundwork for future material, and seems there was room for an introduction to this section a little more. In fact, the biggest drawback to the book is that it is not observed in the compilation of material in favour of moderation: the materials presented are either too scientific and deep or superficial, and the overall distribution of the material is not balanced. However, in this case, the volume of the book would increase significantly, as if the author had chosen abstraction between these two. In any case, the scientific content of the book cannot be criticized yet but in order to prove the compatibility of All'n'none with the theory of consciousness field, an acceptable strategy has been adopted, which seems to be understood only at the professional level.

**VI** The author interprets the law of conservation of energy in such a way that since energy (as a physical property) doesn't change in the course of time within a system. It can only be transformed from one to another state; Consciousness - as described in previous chapters through Noether's theorem and other scientific evidences - is a kind of energy and has the same characteristics, so it must follow this law. Since in the special theory of relativity energy and mass are interrelated, energy conservation generally states that the sum of energy and mass of a single system is constant. Evolutionary algorithms also show that the theory of evolution is well presented. An important part of this discussion is devoted by way of preamble to present scientific documentation, some of which are quite well known. But as the debate carried on, references are made to consciousness and system. Although consciousness, as a topic, was described in detail through previous chapters, since

consciousness is the core of discussions in this book, it is discussed over and over in each chapter from many different aspects; just as if looking at a same scenery from different perspectives to finally get a full picture of the whole thing. This helps the reader to gradually gain a better understanding of All'n'none. Since a system usually made up of elements that are interconnected to facilitate the flow of data content, a system usually has interacting units for which mathematical patterns can be set. And the author states that consciousness is also a part of any system that was ignored before. He also emphasizes that consciousness is the driving force of any system and not necessarily a part of it. In this way, without consciousness, the system will disintegrate and its existence will fail: consciousness affects symmetry and the two (conservation law) causes the system to be established and remain steady. Every part of life, then, refers to a system of autopoiesis, which has the ability to maintain and *re-create* itself. The existence of this system is based on the symmetry created by consciousness. Consciousness has been passed down from generation for billions of years and is a legacy that is constantly cycled. So the author argues that consciousness has existed for billions of years through cells which is called *consciousness of cells*, and according to foregoing theories is the sum of all chemical changes occur in a cell and through which energy and components. The basis for essential processes such as the synthesis of new molecules and the decomposition and removal of other molecules is provided. But this new theory also adds consciousness to this equation, arguing that the nature of existence cannot be explained without considering *cellular consciousness*. In All'n'none theory, systems interact in a stacked intertwined manner, and each system is a part of a higher system. Then the absence of one causes a total failure. These intertwined systems are coherently interconnected by *consciousness* bonds. According to All'n'none theory, living things are not significantly different from non-living things, unless they are part of the life system. All'n'none theory claims that can provide an applicable tool for understanding any being, including living things. However, in this section, a simple explanation is presented to lay out a paradigm. The formation of brain also shows the puzzle of how it is calculated in cells as well as complex systems in general. The human brain uses the same method of calculation and that benefits the both: from here on, consciousness is divided into *inner* and *outer* subdivisions.

Cognition, the process of acquiring knowledge and understanding via thought, experience, that provide us with an understanding of the world

around us so that from cognition, the brain begins to expand, communicate, and analyse who we are. Language, reasoning, and decision making are among the mental processes that are involved in various stages of cognition. Cognitive processes are adopted from different perspectives in various fields, however, IT would be the closest one to what the theory presents. Many different approaches are combined to examine cognition methodically in evolving field of cognitive science, a gradual turn into independent academic discipline. In All'n'none however, the term *cognition* is commonly used in an information processing function to refer to ones' mental abilities and is used to study system dynamics. Cognition of man is conscious and unconscious, objective or abstract as well as intuitive. It involves a variety of processes that have something to do with memory. Traditionally, emotions are not seen as a cognitive process, but All'n'none focuses on the cognitive psychology of emotion, which the thought processes and understanding patterns are beyond it. Cognition can take many forms, such as reflecting on your own ways of thinking and knowing when and how to use specific strategies to solve a problem. All'n'none theory considers cognition to be a biological function and is based on the theoretical assumption that any organism - whether single-celled or multi-celled - is constantly engaged in systematic cognitive actions with intentional behaviours, that is, a pair of senses. Movement, That is, if a creature can sense and respond to stimuli in its environment, it is cognitive and any explanation of how natural cognition might appear in a living thing is limited by biological conditions in which its genes survive from one generation to the next. Complexity has always played a major role in all scientific and is the basis in complex systems. Although mankind has been constantly grappling with this great problem from the beginning until today, yet the emergence and manifestation of the *complexity of growth* has been so increasingly.

Bicameral mentality is also one of the most controversial hypotheses in psychology that perused in All'n'none: bicameral theory assumes that human brain has two segments, one that speaks and commands and the other that hears and takes orders. According to this theory, human nature is also divided into two parts, the speaker part which is called Deity and the listener part which is called man. Bicameral theory states that individuals were controlled by their own brain commands, but they'd believed that these brain commands were from an outsider Deity. All'n'none theory however, holds that the commandments



recorded mostly in ancient myths, legends and historical interpretations actually came from the human mind and suggested that these are just commands made and processed in the human brain. Also, the ideas mentioned in the ancient myths are called *creative inspirations* were inherited to us through cellular memory from billions of years ago. Moreover, Based on Harari's book, All'n'none examines the future of mankind. The author states that within the 21st century, human beings will emerge into a new generation that by controlling both brain positions, will be their own God. Also, the author believes that understanding the future will be based on the past and referring to what was previously thought to be expired: the true meaning of *faith*, *religion*, and *salvation*.

All'n'none theory considers religion as a social system derived from a particular philosophy of life, manuscripts that contain spiritual elements so if we look closely, it has the ability to interpret scientific theories in which the ultimate goal is nothing other than what the universe is headed for, and it is governed by CSC law: *salvation* - which the author equates with *conservation* - is the state of being saved from failure or severe condition (in religious terms; *suffering*). In religions, salvation is generally referred to as the liberation of the soul from sin and its consequences, which the author considers corresponding to the conservation that arises through symmetry. By studying the manuscripts of Abrahamic religions<sup>2</sup> as well as the Eastern systems of faith, he has tried to prove that the instructions of these texts are completely consistent with the achievements of quantum mechanics, which are introduced in different words.

The author also, considers the concept of *satisfaction* as a prerequisite for understanding *salvation*, which in the general sense is the realization of the highest state of human nature, the opposite of which *lust* can be the cause of all human *suffering*. So, whatever we desire inside us can be both pleasant and painful simultaneously. But according to All'n'none, true satisfaction comes in two aspects: *external* and *internal*. When you respond appropriately to your ego, there would be *inner satisfaction*, as well as *external satisfaction* is when you protect the rights of the others, as well as your community and environment. In order to achieve

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<sup>2</sup> Comparing and fact-checking of these texts and testifying the accuracy of their content with the claims made in this theory should be evaluated at another level.

*satisfaction*, then, we must strike a balance (symmetry) between our *inner* desires (ourselves) and our *external* desires (others), that is, what most religious teachings have often affirmed. The author proves with mathematical reasoning that *satisfaction* is the place of *symmetry* and called it absolute (pure) *satisfaction*. He believes that the teachings of religions are completely in line with this *principle* and imply the CSC law. Another debates in the theory of All'n'none is holism, which is more about the content of propositional tendencies as well as the meanings of impersonations. For example, if you think that in a particular case, the content of a one's beliefs depends on their inferential or reasoning relationships with that person's other beliefs, so you are a holist about that content. So clarifying them, requires getting into detail about that concepts of *inferential* or *evidential* correlation, and also how extensive these correlations should be. Also, reductionism, which is the concept of associations between phenomena that considers the world as a machine, which can be understood by studying each of its components and elements. By presenting these theories, the author has used them to interpret the religious texts, as well as how these ideas have led to systemic thinking and its derivatives, such as the science of chaos and complexity.

**VII** To strengthen his claim, the author compares cognition and consciousness. First he explains that cognition is a mental function of acquiring knowledge and understanding through mind, experience as well as senses. Processes such as comprehension, knowledge, attention, memory, judgment and evaluation, reasoning and calculation, etc. Consciousness however, is about deliberate feeling and emotions of surroundings. It can also encompass collectively thoughts and feelings of an individual being or a category. He discusses the various concepts used in the field of *consciousness* and *cognition*, and enumerates the different types of consciousness of beings. This is where the theory becomes completely personal: based on the theory, it may be said that a living being is *conscious* because it can sense and understand its environment and has the capacity to respond appropriately, but the sense of consciousness in a being doesn't only require the ability to perceive it, but also the active use of those abilities. Also, concept of consciousness in a being requires that being be *self-aware*. Self-awareness, however, comes in degrees and varies in several dimensions. Conscious beings can be defined as beings that have an experiential life as if is the theory says that organisms are conscious of various things. Consciousness in this sense is understood as a deliberate relationship

between a living being and the object of which it is aware of; so conscious state can be thought as a state that has phenomenal or apparent characteristics. All'n'none claims that conscious states have no mental properties other than their representational ones, previous theories however, describe consciousness as a form of self-awareness. These theories are presented in different forms: some consider necessary states as perceptions, and therefore describe the process of creating such states as a kind of inner perception or perhaps *introspection*. In these theories, the intermediate level of representation model focuses on the content of conscious experience. The key question of All'n'none theory is what conditions led to the growth of our cognitive abilities from a primitive anthropomorphism to an essentially modern human being? The answer to this question is very important for understanding our current nature. Since the steep path of our cognitive development is a feature that distinguishes us as humans from other beings, this is also an attempt to determine the origin of mankind. This set of scientific problems highlights and reveals the many ways that can be addressed, shows the scope of the field under study and shows the ways in which the theory is progressing and the author carries on to discuss the mind and brain, presenting advanced evidence in their field of expertise and offers possible and provocative perspectives on topic. As the author says, even in a simple system - like a piece of rock - the momentum of a conserved quantity, meaning that the total initial momentum of a system must be equal to the total final momentum of the system and the total motion remains unchanged. And if you apply the same principle to complex systems such as financial markets, you will surely find that without central control unit, they are made up of many different and related segments and clearly demonstrate the behaviours that lead to the conservation of system that would collapse without them.

The factual references in this section are completely correct, and the documentations provided as testimony are also presented without interference.

No identified scientific reference was found to confirm *Homoconsciseometry* and *Conciesiotherapy*, but according to the context, it is understood that Homo conscious and conscious therapy were meant. Homo Conscious is a set of theories that imply a hypothetical evolutionary pathway in which profound consciousness is found. This is in parallel with the existence of Homo sapiens, whose supposed

wisdom led to the collective creation in a set of artificial social and physical structures that may have deviated from the deep interest and understanding of the universe. In this theory, people think of traditions, collective dreams, discoveries, life after death, and other issues in this universe as speculation and as a compliment to the understanding of human life that overshadows science. These beings are empathetic, dreamy and coexist with the universe, and their existence is part of the entire system. Homo Conscious is the root of human evolution that serves as the cornerstone of this collection. It hypothesizes that psychedelic ideas have been widely introduced by humans in the early stages of their evolution as an explanation for the sudden doubling of cognitive capacity that occurred in human neuroscience millions of years ago. This theory suggests that repetition of experiences leads to higher consciousness, which is ultimately an exploration of the deep meaning that lies dormant within mankind. From the anthropology point of view, the emergence of Homo-consciousness represents an objective process: the minimum characteristics suitable for human development would gradually grow in order to reduce the risky effects of the continuation of development process. Thus, Homo conscious will never be a *cyber-homunculus* backed by artificial intelligence, but the product of a long-term process representing the rise of *collective human consciousness*. Here are some points that highlight the difference between Homo sapiens and Homo conscious:

Personal interests (whether material or immaterial) prevail over any other situation-oriented mentality, with the aim of achieving goals (as of the present) in the future, a complete attitude towards others; rationality based perception of the *common future of mankind* governs the *conscious* and consequently, favourable image of the future, the possibility of accurately evaluate the outcome of current actions in the future, as well as choosing the appropriate action plan. For example, the exploration of space at great distance seems challenging for the Homo-sapiens, and that is why even in the current competitive conditions, even countries that are strongly opposed to one another continue to cooperate in this area. So Homo conscious is needed especially in this situation, considering the inevitable establishment of *united mankind* to which the future of the humanity depends. In fact, Homo conscious existed in different eras called at a time, yet it's more commonly referred to as "*belonging to this world*." Homo conscious, would exist in many people in everyday life while it shouldn't, an individual and other people have a vital bond between the present and the future.

With Homo conscious, the present begins to be *enlightened* by the human consciousness to connect to the future, and this reciprocal link provides the "human dimension" to our existence in the universe. In general, human existence has a behavioural basis. Thus, Homo conscious is expected to become the evolutionary future of Homo sapiens in the coming era. The understanding of Homo conscious of future evaluation of world politics confirms the fact that the Homo-sapiens is on the verge of ending the history, and capacity of mankind (as well as its conceptual and analytical tools) in encounter of new challenges. Through a scientific perspective, especially through the eyes of technology and quantum physics, what was once considered imaginary or in a short time unimaginable, can be proved and predicted. In the field of human relations, paradoxically, social changes have taken place, as we have experienced before, and at the other end of the pendulum of evolution, there are examples of societies that show their quiet living conditions. Homo Deus' theory is optimistic for the future of humanity. We can also incorporate countless religious and spiritual currents that foretell times of change and the beginning of a new age on universe. Even confirming the above observations, it is still clear that we are not living in normal, monotonous days or a simple linear evolution. This fact has been revealed through science and technology, and its impact on human life is evident. Therefore, it is not far from the mind that humanity is also currently undergoing a transformation, an evolution, and a distinctive leap in its position as a species. As Homo sapiens gives way to a better species, will be noticed later in our history. Anyway, the time to transition has come, since it's been about 180,000 years that this species came around. What can happen after the age of knowledge, the peak of a species called Homo sapiens? Knowledge, then, comes with evolution of *consciousness*. An advanced consciousness that transcends and encompasses science and self-knowledge, and the knowledge that arises from higher intuition and our connection to the entire universe and its wisdom. This species doesn't come to provide a substitute for reason, thought, and knowledge, but it comes to add to all that we have gained and learned so far, to our values, to our understanding of the universe, to our respect for ourselves, as well as for the others. It is said with confidence that the name for this new human being is homo conscious<sup>3</sup>.

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<sup>3</sup> The author focuses more on Homo Deus instead

Consciousness therapy, integrates the recognition of thoughts and energy, and is based on the premise that energy and consciousness are inextricably linked together. It emphasizes the access to innate health and higher awareness so that the interaction between the consciousness and energy becomes the main motivation for change. This process conveys the principles of energy, mind, thought, and awareness that relate to a man's specific issues. Raising the level of consciousness in this way, helps the balance in biological energy. A species of conscious human, who is aware of himself and their plans in the universe as well as the whole laws of the universe, and the causes and effects behind everything. Beings from the most complex to the simplest, are aware of their autonomies and abandonments, as well as their individual role in collective evolution, their mission and purpose in life, and their relationship with other beings of the planet.

Jung believed that the man's conscious realm of mind is like a small island in an ocean of the unconscious. In one of his theories, Jung states that he coined the term *unconscious* for research purposes and could have used the word *God* instead. He also states that wherever he uses the language of myth, the words *eternal*, *God*, and *subconscious* are synonymous and exactly the same. According to him, the most prominent feature of the collective unconscious is the marvellous symbols which he called the *archetype*. The author believes that psychologists who follow Jung's theories would certainly find All'n'none theory very useful in the transcendence of their thought. All'n'none theory expresses the nature of soul and its relation to body not only in man, but in the entire universe, and shows that how deep Jung's idea was when he said the subconscious speaks to man through myths, and the both originate in the subconscious is individual and collective.

We know that complex systems, regardless of their purpose, have some principles in common, and these principles can be modelled mathematically. From the other hand, human can also be described as a complex system that is also a function of mathematical dimension as well as complexity in each dimension. So accordingly, All'n'none states that humans can also be identified by using its dimensions and coordinates of complexity. Then Homoconciseometry and Conciesiotherapy allow psychologists to get a new look to phenomena that they were unable to see before. And the author believes this is the *higher consciousness*, or the *consciousness of God* or the same part of the

human mind that is able to go beyond the human physical body which described in the section on religions. Achieving altered states of consciousness is described as an inherent human motivation. Even those who pursue drugs and alcohol are inherently pursuing consciousness. The author argues that drug addicts direct themselves to drug-induced rise that replaces an alternated state of consciousness. All'n'none enables therapists to access their patient's inherent consciousness in order to perform their treatment in ways that have not been as effective as in the past. Even consciousness and eating behaviour are closely related. All'n'none states that cognition and consciousness processes are influential even in food choices. Researches shown that energy therapy (as an alternative medicine) is the same as consciousness therapy, which is based on physical energies, and many energies are said to be related to the *religious concept* of the *soul*. In the twenty-first century, many have also introduced quantum mechanics and the Grand Unified Theory GUT, arguing that at very high energies, electromagnetic forces, weak nuclei, and strong nuclei operate from a single energy field, and even beyond that, there are those who say that consciousness can even be a part of GUT forces to arrive at a theory of everything. According to the author, mentality is merely a metaphor of man's outer consciousness of his environment and is not simply consciousness at all. Consciousness is the force that focuses on thoughts, so they can be resulted in positive or negative experiences. This belief is based on the idea that consciousness is – or made of - energy and that they absorb each other through the law of *homogeneity of energies* in the first law of thermodynamics, when a system goes through a cycle is expressed by a quantity called *internal energy* and has the property that if the system is allowed to interact with the environment - in order to maintain symmetry - the system is transferred from its original state to another. So the energy absorbed by the system during this process is considered either positive or negative. According to All'n'none, this energy is the inner consciousness and the product of which is manifested, is the outer consciousness that absorbs its counterpart.

The mind is defined as being responsible for one's thoughts and feelings, the place of intellect in which it is experienced as a combination of thought, perception, memory, emotion, will, and imagination, including all unintentional cognitions, and is used in the thought processes of the intellect. Cognition however, is the process of gaining knowledge and understanding through thought, experience as

well as senses, which bring the meaning of the world around us. Mind inspires cognition, and it is the cognition that has a profound effect on our bodies, while cognition describes, acquires, stores, transforms, and consumes knowledge. Various factors such as perception, memory, language, reasoning and decision making, etc. are among the mental processes that are involved in various stages of cognition. But the two – mind and cognition - should never be confused with consciousness: mind experiences the dependence on the substance, while consciousness experiences the passion and feeling that *being* gives to us. Searching for the place of the soul probably goes back to the knowledge of its existence. The ancient Indian, the Greeks, and the Roman philosophers, as well as the followers of different cultures each named it differently, considered it inhabiting within *self*, yet distinct from the human body. Many consider it immortal and assume death as the result when soul leaves the body. The All'n'none theory uses the term *soul* to denote consciousness, as in the phrase "*prayer is the soul of religion.*" It is not surprising that it continues to explore the *self* of mankind. Thousands of years of efforts to determine the nature and location of *soul* have led to a better understanding of its amazing structure and function of man and his place in the universe. If we accept the existence of soul and where it comes from, then we must focus on the consciousness. All'n'none offers a modern concept of soul (*self*) by discussing the definition of *death*. Loss of consciousness is synonymous with the absence of *self*, while it is a meaningful alternative to the *departure of soul*.