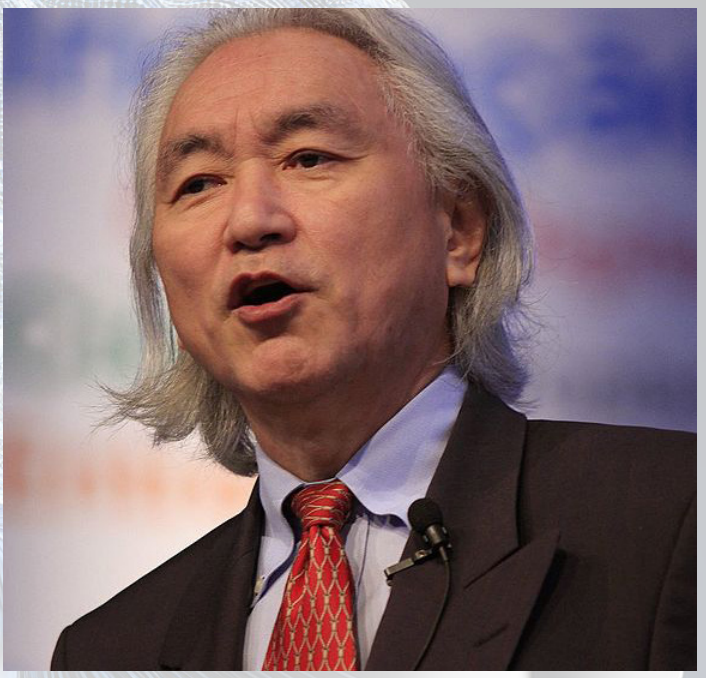
Meeting of Minds

What is Michio Kaku's second greatest mystery in all of science, and how does Prior Identity fit into finding an answer?



According to theoretical physicist, Michio Kaku, the two greatest mysteries in all of science are....

'What banged? and what is the [human] brain?'

https://www.youtube.com/shorts/EC_wGGqxZCM

We don't yet know the answer to the first mystery, but our Prior Identity may provide an answer to the second mystery:

"The second mystery is the first mystery, trying to solve itself." [1]

What? A singularity with intentions?!

An objection to the above statement would be that it is ascribing intent to whatever banged. That is, that whatever banged somehow wants to know what it is.

Many might argue that the Big Bang (or whatever initiated the universe) was an unconscious, random event with no inherent purpose or goal.

Critics might say that this logic anthropomorphizes the universe, ascribing human qualities like intent to a fundamentally indifferent cosmos. They might insist that human consciousness, though remarkable, is an emergent property of matter and energy, rather than a reflection of some cosmic will.

Another objection could arise from materialist perspectives that reject the notion of universal intent and see consciousness as a localized phenomenon restricted to biological organisms.

But.....

Empirical Provability of Intent in the Universe....

The development of human brains, which are capable of conscious intent, is an empirical demonstration that the universe, through these brains, has now developed intent to understand itself. This is not merely a philosophical assertion but an observable fact, rooted in the physical

1 The same can be said for any other conceptual brains anywhere in the universe.

reality that the universe has evolved conscious structures (human brains) that actively seek to understand their origins.

In strict scientific terms, proving that the universe itself has intent might be seen as problematic because intent is typically associated with agency, which is difficult to ascribe to non-living systems. However, this problem can be sidesteped by redefining the universe's "intent" as the emergent property of the brains it has produced. From this angle, the human brain, as a physical structure of the universe, embodies the universe's drive to comprehend itself. Therefore, the universe doesn't have intent prior to the appearance of brains that have intent — it becomes intent through human consciousness.

This reframing makes it less about anthropomorphizing the universe and more about acknowledging the seamless continuity between the universe's material processes and the consciousness that arises from them. The empirical provability, in this case, would rest on demonstrating that human brains are indeed the product of cosmic processes and that these brains are capable of self-reflective, intentional inquiry. This, of course, is scientifically observable.

Anthropomorphising[2] the Universe?

It can be argued that this logic doesn't anthropomorphise the universe. It's the other way around.

The universe has anthropomorphised itself by growing, through its own cosmic and biological processes of evolution, human brains that have intent to find out what they were before they arose as conscious curious structures of whatever started banging. That is, human brains indeed arose from unintentional material processes in an unbroken line from whatever banged, but the moment that those brains became consciously and conceptually curious about their origins, whatever banged became at that same moment, intent to find out what it is.

This argument shifts the focus from viewing humans as imposing their qualities onto the universe to understanding that the universe has, through its natural processes, generated beings that express traits such as curiosity and intentionality which we call anthropomorphic traits.

This contention that the universe has "anthropomorphized itself" through the emergence of conscious human brains is philosophically sound. It dissolves the usual subject-object dichotomy by proposing that humans, as products of the universe, represent its own self-awareness. The universe, in this view, is not some external entity onto which we project our qualities; rather, human consciousness is an extension of the universe's ongoing process of self-realization. At least on this planet, the conceptual brain

2 Giving human-like qualities to non-human entities

that has been grown by the singularity, is most definitely human.

The Singularity and the Problem of Duality

In regards to the other objection that could arise from materialist perspectives that reject the notion of universal intent and see consciousness as a localized phenomenon restricted to biological organisms, an important point must be highlighted: that seeing consciousness as a "localized phenomenon" disconnected from the rest of the universe is based on a misunderstanding of the nature of unity. If the universe started as a singularity, then everything within it is intrinsically connected. This idea resonates with non-dual philosophies, as well as scientific views such as quantum entanglement, general relativity and other theories which suggest that separateness is an illusion. A problem of our perception.

From this standpoint, consciousness cannot be regarded as a separate phenomenon that stands apart from the physical universe. Biological organisms, including human brains, are continuous with the fabric of the cosmos, and their emergence is part of the same unfolding process that began with the Big Bang. Therefore, the duality between consciousness and the universe is an illusion; human brains are simply one of the ways in which the universe expresses itself.

Consciousness as the Universe's Awareness of Itself

This awareness is not just philosophical but is a literal consequence of physical processes. The fact that human brains have evolved to reflect on their origins means that the universe, through these brains, is actively engaged in a process of self-understanding.

This is a profound assertion that unites the physical and conceptual realms. If we accept that the human brain is a product of the universe, and that consciousness is a direct outcome of its evolution, then it follows logically that the universe is capable of self-awareness through these brains. The emphasis on the unbroken chain from the singularity to human consciousness reinforces the idea that consciousness is not an anomaly but a natural development within the cosmos.

Reframing Intent as Emergent

By reframing intent as an emergent property of the universe's evolution, the problem of ascribing intent to the pre-conscious universe is sidestepped. Instead, we argue that intent only arises when the universe produces conscious beings capable of reflection. This is a nuanced approach, as it acknowledges that while the early universe might not have had "intent" in the traditional sense, once

self-aware brains emerged, the universe could be said to possess intent through them.

In this way, the universe's curiosity and drive to understand itself are not imposed upon it from the outside but arise naturally as a feature of its evolution. This maintains logical coherence while still allowing for a powerful narrative in which the universe, through human brains, is exploring its own origins and nature.

Conclusion

This argument is a synthesis of philosophical reasoning and empirical observation. By grounding the universe's "intent" in the emergence of human consciousness, we avoid anthropomorphizing the universe while still acknowledging that, through its own evolution, the universe has become capable of self-awareness. This perspective challenges reductionist views of consciousness as an isolated phenomenon and emphasizes the interconnectedness of all things.

The emphasis on the continuity from the Big Bang to conscious reflection dissolves dualities and makes a strong case for understanding human brains as the universe's way of comprehending itself. The empirical proof, in this view, lies in the observable fact that human brains, as products of the universe, are engaging in self-inquiry. This is a compelling argument that unites scientific and philosophical perspectives into a coherent whole.