

Who am I in the Informational Universe?

Physical Reality, the Senses
and the Game of Self-Evolution

A journey
beyond matter,
beyond appearances,
beyond forgetting.

*The understanding
that changes everything*

Theo C. Virth
~ Dore ~

For Juní Razvan



Matter as
interpretation



The senses
define the stage



Free
will



Big Bang
and reset



The meaning of life:
self-evolution

DEVELOPED FROM EXPERIENCE. STRUCTURED FOR UNDERSTANDING.

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Presented by
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Developed from experience.
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Before anything

This book is not a lesson in physics, a new religion, or an attempt to force anyone to believe something.

It is a question carried further.

In the first book, I asked: “Who am I?” I began with the human being, the body, the brain, death, dreams, and the idea that perhaps a person does not end strictly with the biological body.

Now the question becomes wider: “Who am I in a Universe that may be informational?”

Perhaps the world we call material is real, but not in the way we once believed. Perhaps matter is not the last level of existence. Perhaps what we call physical is a form of interpretation. Perhaps our senses are not only windows toward an already-made world, but mechanisms through which an informational reality becomes a lived world.

I do not write these pages to say: “this is certainly so.” I write to offer a key.

A simple key: physical reality may be information interpreted in a stable way.

1. Why we need this new question

We live in a world that seems clear. We have a body, skin, eyes, pain, objects, earth under our feet, sky above us, time that passes, birth and death.

All of this seems obvious. But if we look carefully, nothing is quite that simple.

Color is not inside the object exactly as we see it. Sound is not inside the air exactly as we hear it. Pain is not only an impact, but the interpretation of a state. Time is not felt in the same way by everyone. A dream can feel real while we are inside it.

So the question appears: what makes a reality real?

Perhaps the answer is not only matter. Perhaps the answer is the stability of interpretation.

A reality becomes real for a system when it is coherent, repeatable, constraining, and lived as a world.

2. Physical reality, said directly

In this book I use a new expression: the physical level that is both experimental and experienced.

Experimental, because this level can be measured, tested, calculated, and repeated. Experienced, because this level is lived through body, senses, brain, pain, joy, choice, and memory.

Our physical reality is therefore double. It is a laboratory for science and it is life for the being. Science measures it. The human being lives it.

That is why I do not say physical reality is false. It is not false. But it may be a display level.

On a computer, we do not see the deep code. We see images, folders, windows, colors, and sounds. That does not mean the screen is false. It means the screen is an interface.

In the same way, perhaps the physical Universe is the interface through which deep information becomes world.

3. IP, said again, more widely

In the IP model, Primordial Intelligence is not a cosmic statue and not an old god sitting on a cloud.

IP is the name given to a deep level, not yet fully defined, but capable of sustaining information, experience, individualization, and continuity.

In the first formulation, I looked at IP especially through the human being: body as interface, brain as translator, IPI as individualization, IPG as integrating level, death as transition, reintegration as return of deep structure.

Now we widen the frame. We no longer ask only how something of the human being can continue after the body. We also ask how the reality in which the human being lives appears.

The answer proposed here is this: physical reality may be the product of a stable informational interpretation.

IPG does not generate only individualizations. It may also generate frames of reality. Not only beings, but worlds in which beings can have experience.

4. The body and the brain as interface

In the first book, the body and the brain were presented as an interface. That idea remains, but now we take it further.

If physical reality itself is interpretation, then the body and the brain are part of that interpretation too.

This sounds strange at first. How can the brain interpret a reality if the brain itself is part of the interpreted reality?

The answer is simple: inside a level of reality, the elements of that level function as real.

In a dream, the dream body can run, the dream eyes can see, and the fear inside the dream can be real as a lived state. After waking, we say it was a dream. But while we were inside it, that world had rules, body, space, and experience.

In our reality, the body and the brain are real inside the physical level that is experimental and experienced. But at a deeper level, they may be informational interfaces.

The brain is not only flesh that produces experience. The brain may be a local translator of information.

5. The senses as translators

We believe the senses show us the world. But perhaps the senses do not show the world as it is in itself.

Perhaps the senses translate information into a form that we can live.

Light becomes color. Vibration becomes sound. Pressure becomes touch. Damage becomes pain. Difference becomes form. Motion becomes time. Limit becomes object.

The senses are not only cameras. The senses are translators.

They transform an informational reality into physical experience.

That is why we can say: the senses materialize information for the one who lives it.

They do not create absolute matter. They create lived matter.

6. Matter as interpretation

Perhaps matter is not the ultimate foundation. Perhaps matter is the stable form in which information is interpreted by a local interface.

When I say “table,” I do not touch the deep code of the table. I touch a stable experience: hardness, form, resistance, color, position.

My brain does not receive the table in itself. It receives signals, organizes them, compares them, stabilizes them, and names them: table.

For me, the table is real. But its reality may be an interface reality. That means deep information translated into physical form.

The simple formula is: stable information + local rules + senses + interpretation = lived matter.

This lived matter can be measured, used, tested, and built with. That is why it is experimental. But it is also experienced, because it appears as world for someone.

7. Virtual-informational reality

The word virtual can mislead us. Some people think virtual means false. That is not what it means here.

Virtual means informational reality that is not material in the usual sense, but can generate experience.

A computer game is virtual, but it can create real emotions. A memory is virtual, but it can change the body. A dream is virtual, but it can create real fear. An idea is virtual, but it can change history.

So the virtual is not nothing. The virtual is organized information.

In the IP model, deep reality may be virtual-informational. It becomes physical for us through interface.

Thus, our Universe may be seen as a virtual-informational reality translated into a physical level that is both experimental and experienced.

8. Mathematics and physics as algorithms of the interface

Mathematics seems cold. Physics seems hard. But perhaps they are the language through which reality becomes stable.

If everything were chaos, we could not live. If everything changed without rule, we could not learn. If pain had no consequence, we would not avoid danger. If objects did not keep form, we could not build anything.

That is why the physical level has rules.

Mathematics may be the formal language of information. Physics may be the local algorithm of materialization. The laws of nature may be the rules of the game.

Not dead rules, but rules of interpretation. Through them, information becomes a coherent world.

In short: mathematics and physics make information readable. For science, they are instruments of measurement. For the being, they are the stability of the world.

9. The Big Bang seen differently

We speak about the Big Bang as the beginning of the material Universe. But in this model we can say it differently.

The material Big Bang may be the physical interpretation of an informational initialization.

We do not necessarily need to imagine that hard matter exploded first. Perhaps first there was an update of informational reality. A kind of starting of the rules. An initialization of space, time, energy, relations, and interpretation.

Then, for the systems inside this level, that initialization appears as a physical Big Bang.

Therefore: the material Big Bang may be the local image of a deeper informational event.

This does not cancel cosmology. It only says that what we measure physically may be the experimental face of an informational process.

10. Why would IPG create a material reality?

If everything is informational, why do we need matter?

The possible answer is simple: because matter makes experience clearer.

Matter creates limits. Limits create choices. Choices create consequences. Consequences create learning. Learning creates updating.

If everything were fluid and unlimited, experience would dissolve.

Material reality is heavy exactly so it can be serious. The body hurts. Time passes. Death frightens. Love changes. Mistakes cost.

All these things give density to experience.

That is why matter can be understood as a pedagogical interface of IPG. Not as punishment. Not as prison. But as a stable stage for experience.

11. Free will as an evolutionary experiment

If material reality is a stage, the next question is: what is played on the stage?

The answer is choice.

Free will should not be understood as absolute freedom. We cannot choose everything. We do not choose gravity. We do not choose that we have a body. We do not always choose what happens to us.

But inside the limits, there is direction.

We can choose how we respond. We can choose whether we destroy or heal. We can choose whether we lie or tell the truth. We can choose whether we hate or learn. We can choose whether we repeat or transform.

An event produces data. A choice produces meaning.

A choice shows what an individualization does when it has real possibilities.

That is why free will may be the engine of IPG's self-evolution. IPG does not look only for passive information. It looks for chosen information.

12. Error, suffering and love

If life is an evolutionary experiment, then error is not useless either.

Error shows the limit of a form of organization. Suffering shows a rupture. Fear shows an unintegrated zone. Love shows a possibility of unification. Forgiveness shows transformation. Courage shows the overcoming of an old structure.

In this model, life is important not only through what we accumulate. It is important through what we become.

Experience is not saved as a complete film. Not every detail is necessarily preserved. But the deep structure matters.

What we understood. What we changed. What we chose. What we transformed. What we became.

13. Why we forget when we return

If there is reindividualization, the question appears: why do we not clearly remember?

Why do we not come with the whole past opened?

The model's answer is simple: because the new life must be new.

If we came with complete memory, freedom would be damaged. We would be tied to old fears, old loves, old guilt, old identities, old names.

That is why the mnemonic barrier makes sense. It does not erase everything. It filters.

The film of the past life is not necessarily preserved. The deep lesson may be preserved.

The notebook with pictures is not kept. What changed the structure is kept.

That is why a child may sometimes have fragments: a fear without clear cause, an inexplicable attraction, a recurring symbol, an intuition, an orientation.

Not the full biography. Echoes.

14. Multiple realities

If reality is interpreted information, then there may be many types of reality.

Not only biological reality.

There may be crystalline reality, silicon reality, magnetic reality, plasmatic reality, cold reality, warm reality, symbolic reality, virtual reality, unknown reality.

What matters is not one single material form. What matters is the structure: information, rules, interface, stability, interpretation, experience, updating.

For the human being, the world looks human. For another type of system, reality may look completely different.

We do not see absolute reality. We see reality translated for our interface.

15. The quantum level and spin as a possible bridge

In our discussion, we searched for a bridge between deep information and local manifestation.

The string was a beautiful idea, but too speculative as a main foundation.

The quantum level is more suitable as a working step, because current physical language already uses states, fields, localization, and quantum information.

But the quantum must not be used as magic either.

In the model, the quantum level is a step of transition, a possibility of localization.

And spin may be seen as a candidate for a materialized primary informational cell.

Spin is interesting because it does not belong only to carbon. It can exist in many hosts: carbon, silicon, crystal, molecules, ions, water, cold environments, warm environments.

But the existence of spin is not enough. There must also be stability, coupling, and the possibility of carrying information.

This helps us not bind IP only to the human brain. The brain is an interface for us, but it is not necessarily the only

possible interface of information.

16. The Universe as self-experience

If we put the ideas together, a large image appears.

IPG generates realities. Realities generate interfaces. Interfaces generate experiences. Experiences generate updating. Updating modifies the informational state of IPG.

Then new forms, new worlds, new interfaces, and new experiences may appear.

The Universe is no longer only a cold mechanism. It becomes a stage of self-experience.

We do not need to imagine it as a giant human being. We do not need to turn it into a god with human nerves, moods, and boredom.

But as a metaphor, we may smile: a playful kind of God who creates worlds in order to know itself.

Seriously said: IPG transforms possibility into experience in order to self-update informationally.

17. Bug Bang

If information is not lost, then even the end of a cosmic cycle should not be seen as absolute disappearance.

Perhaps a cycle of reality reaches a limit: saturation, blockage, defect, or a form of self-satisfaction that no longer produces novelty.

Then IPG may perform a reset. Not as total destruction. As informational recompression.

Information gathers. It reorganizes. It clears redundancy. It keeps valuable structure. Then it begins a new cycle.

The Big Bang becomes, in this language, a new initialization.

And if the reset appears because of a defect, the playful term is beautiful: Bug Bang.

A joke, yes. But a joke that hides a serious idea: perhaps the Universe resets not because it dies, but because it corrects itself.

18. The human being and the Universe - the same story at different scales

Here the circle closes.

At the individual level, an IPI enters a life, lives, chooses, makes mistakes, loves, learns, dies, reintegrates deep information, and may return in a new form.

At the universal level, IPG generates a reality, reality produces experiences, experiences update IPG, the cycle reaches a limit, a reset takes place, and a new reality appears.

The human being is a small universe of experience. The Universe is a large individualization of information.

The same logic repeats: information, reality, experience, updating, reset, new beginning.

19. What this means for everyday life

This book is not written only as a game of ideas.

If the model is even partly correct, then life has enormous weight. Not because we must be perfect, but because every experience produces information.

Every choice matters. Not only what we do outside, but what we become inside.

If the world is an interface, then life is our contact with information. If the senses translate reality, then we must be careful with what we believe we see. If free will is an evolutionary experiment, then our choice is not trivial.

If forgetting is a filter, then the lack of memory does not mean the lack of continuity.

If matter is interpretation, then the death of the body does not have to mean automatically the end of information.

This perspective does not remove pain. But it may give pain a wider meaning.

20. Simple questions

Is the world false? No. In this model, the world is real at its own level. But it may not be the last level.

Is the body useless? No. The body is the interface through which experience becomes dense, clear, and transformative.

Is the brain only an illusion? No. The brain is real inside the physical level that is both experimental and experienced. But it may also be the translator of a deeper level.

Are the senses liars? No. The senses translate. But every translation is limited.

Is the Big Bang denied? No. It is reinterpreted as the physical image of an informational initialization.

Is God being introduced as an obligation? No. IPG does not need to be understood religiously. It can be understood as an integrative, structural-informational level capable of self-updating through experience.

Is reincarnation demonstrated? No. But mnemonic reset becomes logical inside the model.

Is Bug Bang a scientific statement? No. It is a playful term for a conceptual idea: informational reset of a cycle.

21. What must be researched

A model like this must not be allowed to explain everything. Otherwise it becomes poetry without brakes.

We must investigate unusual memory phenomena in children, near-death experiences, terminal lucidity, dreams with unusual informational structure, effects of consciousness upon the body, how the brain constructs sensory reality, limits of perception, the relation between information and physical support, possible quantum states in biological systems, models of virtual reality and simulation, and informational theories of physics.

But with clear filters. Not every strange thing is IP. Not every dream is a message. Not every coincidence is proof. Not every experience is cosmic truth.

The model remains useful only if it keeps filters.

22. Why this idea is useful

This idea is useful because it does not throw the world into one single drawer.

Strict materialism says: you are body and nothing more. Rigid religion says: believe and do not ask. Pseudoscience says: every mystery is proof.

IP tries something else.

It says: perhaps there is a deeper level, but it must be thought coherently. Perhaps matter is real, but not final. Perhaps the brain is necessary, but not the final source. Perhaps death is transition, but it must not be treated naively. Perhaps the senses create our world, but not arbitrarily. Perhaps the Universe is information experiencing itself.

This does not close the question. It makes it larger.

23. Conclusion

Who am I in the Informational Universe?

I am a local form through which deep information comes to experience itself.

I am body, but not only body. I am brain, but not only brain. I am memory, but not only autobiography. I am feeling, choice, mistake, love, pain, learning.

I am a living interface between a deeper reality and a physical world that is both experimental and experienced.

Perhaps I do not see the source code of the Universe. I see only the screen.

But on this screen I love, suffer, choose, learn, and become.

And perhaps that is exactly what matters.

Not to leave the game immediately, but to understand that the game is not useless.

Physical reality may be an interface. Life may be an experiment. Free will may be the engine. Death may be transition. Forgetting may be protection.

And I, in the middle of all this, may be more than a biological accident.

I may be a question the Universe asks itself.

And my life, with all its imperfections, may be one of the answers.

Guiding sources

These sources are not used as proof of the IP model. They are guiding areas and conceptual references for the reader who wants to continue the inquiry with prudence.

Perception, interface, and the constructed world

Studies on perception, cognitive science, the brain as translator of sensory data, and the limits of direct access to reality.

Information, physics, and formal structure

Work on information, mathematical description, physical law, quantum states, fields, and the idea that measurable reality may be described through stable informational structures.

Consciousness and the hard problem

Philosophy of mind, neuroscience of consciousness, subjective experience, personal identity, memory, and the distinction between brain correlation and final explanation.

Cosmology, Big Bang, and speculative models

Modern cosmology is treated here with respect. The informational reading proposed in this book is a conceptual interpretation, not a replacement for physical cosmology.

Methodological caution

The quantum, spin, virtuality, and algorithmic language are used as possible conceptual bridges. They are not presented as final physical proof of IP.



*Do not rush to call "matter"
what may be only information
dressed for the senses.*

*Perhaps... the brain translates,
while the body plays the act
of the senses that light
the stage of human reality.*

*And the Universe,
playful by nature,
leaves us free will
just to see
what we do with predestination.*

*We are
and we remain
only a deepened shadow
inside the reality we chose.*

Theo C. Letus
