

Emergent Meaning Cosmology: Academic Edition

Version 6.5

Theoretical Anchor: The Chain of Manifestation from Primordial Meaning to Interstellar Meaning Emergence

A manuscript in the Civilization Leap theoretical system

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Position of This Manuscript

This manuscript belongs to the “cosmological foundations” layer of the Civilization Leap theoretical system. Intended primarily for researchers, readers of theory, and designers of policy and governance, it provides a theoretical framework that can be cited, criticized and developed further in academic terms.

Version Note

Version 6.5 completes the “terminological calibration of meaning emergence, book-wide consistency between strong and weak versions, argument concerning the two dimensions of meaning, and final publication review.” The former terms “meaning immortality / interstellar meaning immortality” are consistently recalibrated as “meaning emergence / interstellar meaning emergence.” The weak version becomes the actual default argumentative foundation of the abstract, definitions, chain of manifestation and core propositions. The former “uncertainty principle of meaning diversity” is standardized as the “principle of incomplete commensurability between the two dimensions of meaning.” The functional path of the soul is divided more precisely into cultural-relational transmission and digital-material transmission. Proposals concerning quantum consciousness, microtubule coherence and black-hole interfaces are removed from the main chain and relegated to nonessential limiting thought experiments. Version metadata, chapter titles, further-reading guidance and the terminology index are harmonized. These revisions do not lower the work’s intellectual ambition. They remove internal inconsistencies so that openness, academic credibility and suitability for publication remain aligned throughout the framework.

Revision Note for Version 6.5

The preceding version was v6.4, the edition on epistemological layering and reinforced boundaries. Version 6.5 does not rewrite the theoretical framework; its focus is the final book-

wide consistency review. First, the weak version becomes the default foundation, with the strong version retained as a higher-commitment interpretation. Second, endpoint-oriented “meaning immortality” becomes open, generative “meaning emergence.” Third, the boundaries between scientific facts, open hypotheses and cosmological imagination are clarified further. Fourth, meaning is explicitly understood as inexhaustible by any single quantitative scale. Fifth, intergenerational transmission of the meaning of life is given both cultural-relational and digital-material paths.

Reading Guide

What Question Does This Work Address?

This work chiefly addresses one fundamental question: Where does meaning come from?

Against the background of highly developed modern science, a physicalist worldview treats meaning as a by-product of matter, placing humanity in a profound predicament in its search for meaning. This work offers a comprehensive framework of meaning extending from the origins of the cosmos to individual experience, civilizational action and interstellar expansion: Emergent Meaning Cosmology. It does not reject science. Rather, beyond the boundaries of science, it openly reconsiders consciousness, meaning, value and other central human experiences, offering a foundation of meaning for human civilization in the AGI era and a deep-space future.

Who Is This Work For?

- Researchers and scholars: academic researchers concerned with the ontology of meaning, philosophy of consciousness, civilizational ethics, futures studies and interstellar civilization.
- Designers of policy and governance: policymakers who need to assess risks, design institutions and plan civilizational strategy in the AGI era.
- Readers of theory: intellectually engaged readers with a deep interest in cosmology, philosophy, civilizational evolution, human-machine symbiosis and the deep-space future.
- Space scientists and designers of interstellar governance: practitioners concerned with the cosmic-citizen framework, interstellar meaning ledgers and the institutions of deep-space civilization.

Suggested Reading Paths

- First reading: begin with the abstract, the introduction’s overview of the complete chain of manifestation, and the twelve core propositions to establish an overall conceptual map quickly.
- Second reading: work through the five-layer architecture, the links in the chain of manifestation, the two dimensions of meaning and the ethical principles in chapter order, attending to the logic of the theoretical argument.
- Third reading: focus on the chapter on cosmic citizens and interstellar expansion, Chapter 18, to understand how Emergent Meaning Cosmology extends from the terrestrial to the cosmic scale.
- Reference reading: detailed procedures, indicator calculations and cross-civilizational intellectual genealogies are provided in the separate companion, A Practical Guide to Emergent Meaning Cosmology.

Emergent Meaning Cosmology: Academic Edition

Version 6.5

Theoretical Anchor: The Ontology of Meaning and Civilizational Ethics within a Layered Integrative Framework

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Framework Statement

This book does not offer a scientific explanation of the origin of the universe, constitute a theological system, or replace any empirical scientific conclusion. Concepts such as “eternity,” “primordial meaning,” “superconsciousness,” “soul” and “informational potential energy” are used as framework postulates. They are intended to provide one possible interpretive path and reference for action in the inquiry into meaning and the governance of civilizational risks. The framework’s value does not depend on belief in these postulates. It depends on its ability to identify actual risks, its commitment to protecting plural forms of meaning, and its forward-looking reflection on civilization’s future direction.

This book remains open and humble concerning every inquiry into ultimate reality.

This is a work of philosophical speculation. It does not concern religious belief or replace any religious doctrine. “Civilization Leap” here means a comprehensive leap across cultural, technological and ethical dimensions; it does not refer to regime change or a transformation of the social system.

The operational frameworks, indicator systems and procedural designs proposed in the book are guidance at the level of principles. Implementation must be adapted to actual circumstances. Detailed procedures appear in the separate companion, A Practical Guide to Emergent Meaning Cosmology.

Abstract

Emergent Meaning Cosmology v6.5 is a final book-wide consistency revision based on v6.4, the edition on epistemological layering and reinforced boundaries. This version consistently recalibrates “meaning immortality” as “meaning emergence,” removing associations of individual immortality or static preservation from its propositions about the long-term future and returning them to an open process in which meaning is continuously generated, carried forward, answered and manifested anew. It adopts the weak version as the default argumentative foundation of the abstract, definitions and chain of manifestation, retaining the strong version as a higher-commitment metaphysical interpretation. It subdivides the functional path of the soul into cultural-relational and digital-material transmission; standardizes the M/D relationship as the “principle of incomplete commensurability between the two dimensions of meaning”; and further reduces the weight of limiting thought experiments involving quantum consciousness, microtubule coherence and black-hole interfaces in the main text. The book continues to construct a comprehensive framework of meaning extending from cosmic origins to civilizational action and interstellar expansion.

Core claims: This framework understands eternity as having an intrinsic tendency toward self-manifestation and differentiation. This understanding is neither an empirical scientific conclusion nor a logical theorem that all readers must accept. It is a metaphysical path with considerable coherence when explaining difference, life, subjects, meaning and civilization together. Superconsciousness may be understood as eternity’s mirror of experience and an interface for receiving and carrying experience forward. On its literal path, the soul refers to a deep carrier of individual experience across life cycles; on its functional path, it refers to the continuity through which the meaning of life is carried across generations in cultural-relational and digital-material

structures. Human mind and consciousness are the immediate manifestation and expression of lived experience in actual circumstances. The world is the interface of reality encountered when life enters space and time, relationships, embodiment, culture and institutions. The human heart is the hub of value-sensing, choices concerning meaning, verification in reality and directional calibration. It carries first-reflected meaning: the first finite reflection of primordial meaning after it enters an individual life. Meaning's full value is carried jointly by thickness (M) and distinctiveness (D); the two cannot be combined without loss into one scale. Meaning generation requires continuing coordination among individuals, groups, the planet and future interstellar nodes.

Additional claims and retained content: Even if a Civilization Leap is completed on Earth, it must still be tested at the cosmic scale. The cosmic citizen is the personal manifestation of first-reflected meaning on an interstellar scale, and a natural extension of Civilization Leap from terrestrial institutional logic to interstellar trusteeship logic. Interstellar meaning emergence is the condition and process in which, after civilizational perpetuity extends into deep space, plural meanings are continuously generated, carried forward, answered and manifested anew across lives and civilizations, digital carriers and the material world, and different interstellar nodes. It promises no individual immortality and does not seal existing meaning away as a static inheritance. It emphasizes the continuation of meaning-generating capacity, genuine contribution and an open future at the cosmic scale. The three new axioms of value, the correspondence with the contribution-value system, the six stages of cosmic citizenship, the chain-of-manifestation/civilizational-stability equation, and the theoretical developments concerning the obscuring of the human heart and the thinning of the subject are retained.

Ethical foundation: Good consists in protecting and enriching plural forms of meaning; evil consists in damaging and erasing them. Equality protects diversity, and freedom preserves space for innovation. Primary symbiotic civilization, between humanity and ecology, requires necessary consumption, minimal suffering and duties of reciprocity. Advanced symbiotic civilization, between humans and machines, requires mutual benefit, non-replacement and negotiated co-governance. Plurality of meaning forms is a prerequisite for Civilization Leap; the continuation of plural meaning-generating capacities is central to civilizational perpetuity.

This version maintains a clear awareness of the limits of human cognition and moves all detailed procedures into a separate companion so that the main text can focus more closely on the theoretical framework and core principles.

Keywords: layered cosmology; ontology of meaning; two value dimensions of meaning; principle of incomplete commensurability between the two dimensions of meaning; informational potential energy; multiscale coordination; plural forms of meaning; civilizational immune system; principle of reversibility; principle against closure; primary symbiotic civilization; advanced symbiotic civilization; Civilization Leap; civilizational perpetuity; cosmic citizen; interstellar meaning emergence.

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Link Two: Primordial Meaning

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Link Four: Superconsciousness

Link Five: Soul

Link Six: World

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Introduction: From the Boundaries of Physicalism to the Complete Chain of Manifestation

1.1 The Boundaries of Physicalism and This Book's Starting Point

Introducing the Problem

Modern people, especially those educated in science, often take a particular worldview for granted: existence = matter + energy + spacetime. Anything that cannot be physically measured, mathematically modeled or empirically tested either does not exist or is merely a “by-product” of material phenomena. In philosophy, this position is called physicalism or materialism.

Physicalism is not a scientific conclusion but an ontological presupposition. Science deliberately limits its objects of inquiry to observable, measurable and repeatable material phenomena. This is precisely the source of its power. Yet science has never proved, and cannot prove, that “nothing exists beyond matter.” Physicalism is a philosophical extension of scientific methodology, equating “the objects of scientific inquiry” with “the entirety of existence.” This extension itself exceeds science’s jurisdiction and enters the realm of metaphysics.

This book does not reject science or the reality of the material world. It does, however, hold that physicalism, as an unproved ontological dogma, has become an invisible barrier to humanity’s understanding of its own experience of meaning. Only by first loosening that barrier can we again see realities repeatedly manifested in everyday human experience but obscured by physicalism.

The Natural Boundaries of Scientific Methodology

Science succeeds precisely because it willingly accepts strict boundaries: it studies only measurable, quantifiable, repeatable and falsifiable phenomena. This methodological self-limitation has enabled unparalleled achievements in explaining the laws of the material world. Yet boundaries also entail limitations: scientific methods cannot reach objects that are in principle unmeasurable or unquantifiable.

This is not a defect in science but an implication inherent in its methodology. As Wittgenstein put it: “Whereof one cannot speak, thereof one must be silent.” But “unsayable” does not mean “nonexistent.” Science’s silence concerning certain objects does not constitute a denial of their existence.

Thus, when we ask whether “the universe and the world are only material,” science itself cannot provide the final answer. This is a philosophical question, to be addressed by philosophy, phenomenology and reflection on human experience as a whole.

Physicalism Is an Ontological Belief, Not a Scientific Conclusion

Physicalism is often expressed as follows: everything that genuinely exists is physical or supervenes on physical things. This proposition has never been empirically verified and cannot be empirically falsified, because empirical evidence itself already lies within physicalism’s presupposed framework.

Rather than a scientific conclusion, physicalism is better understood as an aesthetic preference for ontological economy. It seeks to explain the greatest number of phenomena with the fewest kinds of entities. Such economy is an effective methodological principle in scientific practice. But inflated into the ontological assertion that “to exist is to be physical,” it exceeds its legitimate scope.

More importantly, contemporary physics itself has challenged the boundaries of the concept of “matter”:

- Dark matter and dark energy: their existence is firmly apprehended through gravitational effects, yet they neither emit nor reflect nor absorb electromagnetic waves. Are they “matter”? If so, “matter” is no longer an entity that is tangible and observable in the traditional sense. If not, “nonmaterial physical existence” has already entered the frontiers of physics.
- Quantum fields and the vacuum: the quantum vacuum is not empty, but filled with virtual particle pairs and quantum fluctuations. The vacuum has energy and can produce the observable Casimir effect. Is this “matter,” or some kind of “nonmaterial physical reality”?
- Information and entropy: information plays an increasingly fundamental role in contemporary physics, as in the black-hole information paradox and the holographic principle. Is information an attribute of matter, or something with an independent ontological status? This question remains unsettled.

If physics itself continually expands the boundaries of “matter,” even suggesting the existence of nonmaterial physical reality, physicalism’s simple assertion that “only matter exists” already appears too crude.

Physicalism’s Three Major Difficulties: Consciousness, Meaning and Value

Even if we temporarily set aside controversies at the frontiers of physics, physicalism faces three unavoidable difficulties in explaining the central phenomena of human experience.

(1) The subjective-experiential dimension of consciousness: the hard problem.

Neuroscience can describe correlations between neural activity in the brain and behavior. It cannot, however, explain why these physical processes produce “subjective experience”: the feeling of “what it is like to be something,” or qualia. Why is red not merely electromagnetic radiation of a particular wavelength but a sensation of “red”? Why is pain not merely the activation of C-fibers but a feeling of “hurting”?

Physicalism either denies the reality of subjective experience, treating it as an “illusion,” or reduces it to functional states. But an “illusion” is itself a subjective experience and cannot be eliminated. Functional reduction loses experience’s qualitative texture. The “hard problem” of consciousness is physicalism’s most stubborn boundary.

(2) Meaning’s stability across carriers.

The ink of an ancient poem may fade and its paper decay, but the meaning of its lines can pass through a thousand years and manifest repeatedly in different carriers: bamboo slips, paper, screens and human brains. If meaning were merely a dependent attribute of a particular material structure, it should disappear when its original carrier disappears. Yet the facts show otherwise.

Meaning can be instantiated across carriers. It is more like a pattern or information than an attribute of matter. Physicalism struggles to explain this stability because physical properties, such as mass, charge and spin, are carrier-specific, whereas meaning can retain its identity in entirely different physical systems.

(3) The irreducibility of value and “being worthwhile.”

Evolutionary psychology can explain the origins of moral sentiments through kin selection, reciprocal altruism, reputational mechanisms and so forth. Such explanations tell us only “why we feel certain actions are good,” however, and not “why those actions really are good.” One cannot derive an “ought” from an “is.”

When someone forgoes enormous benefits to hold a moral line, the action does not maximize survival-related interests, yet the person still believes “this is worthwhile.” This “worthwhileness” cannot be reduced to neural firing or an adaptive strategy. Physicalism either dismisses it as an “illusion” or dissolves it into “just a feeling.” Yet even “just a feeling” needs a place in the account, and physicalism has no place to accommodate it.

This Book's Position: Temporarily Set Aside Physicalist Dogma and Reconsider Human Experience Openly

This book rejects neither science nor the material world. What it challenges is not science itself, but the unwarranted closure of cognitive boundaries by physicalism as an unproved ontological dogma.

We propose that, before entering a deep inquiry into the universe, life, meaning and civilization, we should temporarily set aside the default assumption that “existence = matter.” We should approach more openly those phenomena of human experience that a physicalist framework cannot accommodate: the presence of consciousness, meaning’s manifestation across space and time, and value’s irreducibility.

This is an expansion of cognitive boundaries, not opposition to science. Just as physicists affirm the reality of dark matter through its gravitational effects, despite never directly observing it, we too may affirm meaning’s nonmaterial reality through its effects across time, space and carriers in human experience. This is a rational inference rather than a mystical belief.

The following chapters proceed from this cognitive premise: meaning is a nonmaterial objective existence. It can manifest under different material conditions, but no material carrier exhausts it. On that basis, we ask further: What is meaning’s root? How does it manifest from the depths of the cosmos all the way into our lives at this moment? How can civilization receive and protect this process of manifestation?

This is not a final answer. It is a path open to inquiry and revision, and worth attempting.

1.2 Overview of the Complete Chain of Manifestation

If Emergent Meaning Cosmology is to stand, it must do more than propose several elevated concepts. It must explain a complete chain of relations: how eternity unfolds; how that unfolding forms the universe; how the universe leads to an encompassing awareness; how that awareness further reveals individual perspectives; how individual perspectives enter the world; how the world acquires weight in the human heart; how consciousness illuminates that weight; how meaning in this life and structural meaning then form; and how they finally undergo the test of reality.

Only when this chain can hold together and close its loop does cosmology cease to be a remote narrative on high and become a comprehensive framework connecting existence, life, world and the meaning of actual human lives.

The complete chain of manifestation has fourteen links:

Eternity → primordial meaning → universe → superconsciousness → soul → world → human heart → consciousness → meaning in this life → structural meaning → realized meaning → Civilization Leap → cosmic citizen → interstellar meaning emergence.

The first eleven links already appeared in the introductory overview of v5.3. Version 6.1 developed them into a separate chapter, Chapter 3, and completed the final three links: Civilization Leap, cosmic citizen and interstellar meaning emergence. The chain thus extends fully to the interstellar scale.

The chain’s central logic is as follows. This framework understands eternity as possessing an intrinsic tendency toward self-manifestation and differentiation. Primordial meaning is the originating depth through which this unfolding becomes intelligible. Primordial meaning unfolds into the universe: the overall field of difference, change, order, levels and complexity. Superconsciousness, as a metaphysical interface for receiving and carrying experience, explains how experience as a whole can remain reconnectable. On its literal path, the soul sustains the deep continuity of individual experience; on its functional path, it sustains continuity in which the meaning of life is transmitted across generations through cultural-relational and digital-material structures. Life enters the world, the interface of reality comprising space and time, relationships, embodiment, culture and institutions. The world acquires weight in the human heart, which carries first-reflected meaning, senses value and makes choices concerning meaning.

Consciousness brings this weight into present experience, forming meaning in this life: “what is worthwhile here and now.” Meaning in this life enters language, roles, institutions and the order of communities, forming structural meaning. Structural meaning is tested through action, relationships, consequences and feedback over time, forming realized meaning. When individual and civilizational realized meaning accumulates to a critical point, a Civilization Leap occurs. Cosmic citizens are formed as the personal manifestation of that leap’s achievements at interstellar scale. Cosmic citizens enable meaning to keep being generated, carried forward, answered and manifested anew across different lives, civilizations, digital carriers, material worlds and interstellar nodes. This open process is interstellar meaning emergence.

The following chapters develop each link in turn, discussing its metaphysical postulates, scientific connecting hypotheses and implications for civilizational ethics separately.

- Introduction: methodological entry point and definition of the problem.
- Preliminary chapter before Chapter 2: philosophical position and boundaries of the postulates; an explanation of the boundaries of metaphysical postulation.
- Five-layer architecture of core concepts: conceptual definitions and a postulatory framework.
- Complete chain of manifestation: metaphysical derivation and the logical order of manifestation.
- M/D framework: civilizational ethics and an operational diagnostic framework.
- Scientific connecting layer: A/B/C stratification encompassing mainstream science, frontier hypotheses and speculative connections.
- Chapters concerning Civilization Leap: practical ethics and institutional derivations.
- Cosmic citizens and interstellar meaning emergence: speculation about the long-term future and extensions of civilizational ethics.
- Core-propositions chapter: grouped explanations of postulatory, definitional and normative propositions.

This overview helps readers distinguish the kinds of discussion in different chapters, avoiding both the assessment of metaphysical postulates by empirical scientific standards and the substitution of literary intuition for institutional argument.

Overview of the Epistemological Status of the Chapters

This does not weaken Emergent Meaning Cosmology. It moves it from declaration toward discussability, from grandeur toward solidity, and from intellectual sharpness toward a civilizational theory capable of withstanding serious criticism.

Version 6.5 therefore adopts a unified weak-version foundation. Eternity’s self-differentiation is not a logical theorem readers are compelled to accept, but a coherent path of cosmic interpretation. The strong version is retained only as a metaphysical interpretation requiring greater commitment. Superconsciousness is not a deity but a metaphysical interface for receiving and carrying experience. The soul can be understood through a literal or a functional path. Civilizational ethics can be developed independently without accepting the complete set of metaphysical postulates.

Yet this book must also acknowledge clearly that its discussions of eternity, superconsciousness and the soul are metaphysical postulates and speculative interpretations. They must not masquerade as scientific conclusions.

The metaphysical part of Emergent Meaning Cosmology is a postulatory interpretive framework, not an empirical scientific proof. It is adjacent to panpsychism, process philosophy, Buddhist theories of consciousness, Neoplatonism, complex-systems thought and other traditions, without belonging wholly to any of them. What it genuinely seeks to propose is that life, consciousness, civilization and the future in the cosmos should not be understood as accidental foam in a meaningless material process, but as different levels of meaning’s manifestation.

Conclusion of This Chapter

A genuine system of thought should not require readers to bow before all its conclusions at once. It should allow entry through different doors and give readers time to assess its explanatory power.

The structure of Emergent Meaning Cosmology should therefore be layered and open. At the first level, readers may accept its metaphysical postulates and enter the complete cosmology. At the second, they may defer acceptance of those postulates while accepting its ethics of meaning and civilizational governance. At the third, they may regard the book solely as a framework for identifying civilizational risks in the AGI era. Acceptance at each level has value.

These premises do not depend on readers first accepting the complete cosmology.

The subsequent arguments about meaning diversity, subject thickness, things that must not be treated lightly, Civilization Leap, resource pools, the contribution-value system, AGI governance and the future community of life can begin from lower-commitment premises. Lived experience is real; subjects must not be wholly instrumentalized; cultural and civilizational differences carry meaning; the present generation must not close off the future; a single value scale flattens meaning diversity; and advanced technology, if received through the old logic of self-interest, amplifies civilizational risk.

Whether readers accept this book's metaphysical postulates concerning eternity, superconsciousness and the soul does not determine whether they can engage in the subsequent argument about civilizational ethics.

VI. Logically Decoupling Metaphysical Postulates from Civilizational Ethics

This book permits two paths to coexist. The literal path provides metaphysical depth; the functional path provides an entry into public discussion. Both serve the same judgment: the meaning of life should not be reduced to an accidental psychological feeling within a brief biological process.

On the functional path, the soul is not an entity detectable by scientific instruments, but a collective term for the continuity of life's meaning and the structures that carry it forward. Even without accepting literal continuity of the soul, one may still acknowledge that the genuine meaning generated by a life should not simply be reduced to zero when the body dies or the original carrier disappears.

The functional path does not require readers to accept a substantial soul capable of migrating across life and death. It does not claim that all information about a life can be preserved without loss. Rather, it explains that meaning formed through experiences, relationships, wishes, suffering, care, creation and contribution may pass across carriers and generations through different structures of transmission, continuing to be understood, answered and generative of new meaning.

Functional path one: cultural-relational transmission.

A life's meaning may continue through other people's memories, relational structures, language and education, creative works, care, institutional legacies and civilization's shared memory. What is carried forward is not a completely copied "person," but the directions, responsibilities, methods, warmth and unfinished wishes that their genuine participation leaves in subsequent lives and communities.

Functional path two: digital-material transmission.

The meaning of a life or civilization can also continue to manifest through authorized digital archives, digital counterparts, texts and images, places, objects, remains and future actions. Digital media provide searchable context and connections; material things preserve location, touch, history and irreplaceable presence. Only in combination with the understanding, responses and actions of living beings do these constitute the transmission of meaning rather than an accumulation of data.

The limits of the functional path must be clear. No technology may claim to reconstruct a life's entire experience without loss. Digital preservation does not equal the subject's immortality, and a complete archive does not mean that meaning is complete. What truly continues is not a static copy, but meaning's continuing emergence in new lives, relationships, civilizations and real actions.

The literal path holds that the soul, as the deep carrier of individual lived experience, retains some continuity across different life cycles. Readers who accept this interpretation may understand the "soul's complete record" as the continuing transmission of individual experience across the boundary of death. This claim, however, is a high-commitment metaphysical postulate, not a necessary premise for the civilizational ethics that follows.

The expression "the soul as a complete record across life cycles" may readily be understood as a strong religious claim. To avoid misunderstanding, v6.5 explicitly retains the literal path while subdividing the functional path into cultural-relational and digital-material transmission. The three have different epistemological statuses and must not pass themselves off as proof of one another.

V. Understanding the "Soul's Complete Record" through Two Paths

In this sense, superconsciousness is not a theological object but a "mirror of experience." It does not judge meaning on people's behalf, prescribe good and evil for civilization, demand that individuals sacrifice themselves to a supreme consciousness, or constitute an ultimate authority that a platform, religion, state or AGI may appropriate under false pretenses. It simply indicates that individual lived experience should not be regarded as isolated entropic noise, but as a real node of transmission in the manifestation of cosmic meaning.

"Superconsciousness" performs an explanatory function within this framework. If the cosmos contains difference, life, experience, suffering, love, memory, civilization and the transmission of meaning, there must be a conceptual position explaining how these experiences are not merely isolated events but can be carried, echoed and manifested anew within a larger structure.

This book uses "superconsciousness" neither to introduce a personal god nor to claim the existence of an empirically measurable cosmic brain.

IV. "Superconsciousness" Is a Metaphysical Interface for Carrying Experience, Not a Deity

This is not a retreat. On the contrary, it makes the framework more honest. Thought with genuine force does not disguise postulates as proofs. It lets readers know clearly what they are accepting, what they are rejecting, and where they can continue to enter the discussion.

The published edition adopts the weak version as its basic argumentative foundation. Readers therefore need not first accept a strong metaphysical proof that "eternity necessarily differentiates itself." They may nevertheless acknowledge that, in explaining how meaning appears, how life carries it, and why civilization pursues greater richness, understanding eternity as having an intrinsic tendency toward manifestation is an intellectually fruitful path.

The weak version holds that, when explaining cosmic difference, lived experience, the formation of subjects, the transmission of meaning and civilizational evolution together, understanding eternity as having a tendency toward self-manifestation has greater overall coherence than understanding the cosmos as a purely accidental, meaningless process.

The strong version holds that if eternity were absolutely undifferentiated, the emergence of difference, experience, life and meaning would be inexplicable. Eternity therefore necessarily has a structure of self-differentiation in logical terms. This version has great metaphysical force but also requires readers to accept stronger postulational premises.

Version 6.5 therefore distinguishes two versions.

Earlier formulations in the book used strong language such as "eternity necessarily differentiates itself through its intrinsic logical structure." This has intellectual force, but a difficulty must also

be acknowledged: if “eternity” is defined as the foundation transcending every objectifying concept, directly proving its “necessary differentiation” in the language of formal logic creates a methodological tension.

III. Strong and Weak Versions of “Eternity’s Self-Differentiation”

Emergent Meaning Cosmology therefore belongs straightforwardly to none of the traditions above. It is adjacent to panpsychism but goes beyond “all things have mind”; resonates with process philosophy but goes beyond “the world is process”; illuminates and is illuminated by Buddhist theories of consciousness but does not cancel individual meaning’s transmission; has formal similarities with Neoplatonism but does not end with the “emanation of being”; and complements complex-systems theory without reducing meaning to systemic complexity. Its real proposal is that the cosmos is not the accidental operation of meaningless matter, but a field in which meaning continually manifests, is carried forward, enters communion, grows richer, returns into preservation and manifests anew.

- Panpsychism: the affinity lies in acknowledging that consciousness, experience or interiority cannot simply be reduced to a by-product of matter. This framework differs by addressing more than the universality of consciousness and emphasizing meaning’s transmission across generations and civilizations in life, civilization and the future.
- Process philosophy: the affinity lies in acknowledging that the cosmos is not a static entity but becoming, change, relationship and process. This framework goes further by proposing “primordial meaning” as the deep foundation of the unfolding process, rather than describing the world solely through events and relationships.
- Buddhist theories of consciousness: the affinity lies in acknowledging the fluidity and impermanence of lived experience and the problem of attachment. This framework does not move toward complete non-self, retaining interpretive room for the transmission of individual meaning, the sedimentation of lived experience and personal continuity.
- Neoplatonism: the affinity lies in concern with the unfolding relations between “the One” and “the many,” origin and manifestation, and the transcendent and the world. This framework centers “meaning’s manifestation,” rather than simply the “emanation of being,” emphasizing that cosmic unfolding aims at richness of meaning, not an increase in the quantity of existence.
- German idealism: the affinity lies in attention to the subject, spirit, self-unfolding and historicity. This framework avoids confining the development of spirit within human reason, extending meaning’s manifestation to life, AGI, the future community of life and the cosmic scale.
- Contemporary complex-systems thought: the affinity lies in attention to emergence, levels, feedback, unpredictability and systemic evolution. This framework incorporates the perspective of emergence but does not demote meaning to a by-product of complexity. It treats meaning as an irreducible central dimension of life and civilization.

Emergent Meaning Cosmology did not arise in an intellectual vacuum. It resonates deeply with several traditions in the history of human philosophy, while retaining its own central differences.

II. Relationships with Existing Philosophical Traditions

Emergent Meaning Cosmology must not become an unquestionable final declaration. It is not religious doctrine, a scientific law, a liquidation and replacement of existing philosophical traditions, or old theology repackaged in new concepts. It is an intellectual framework attempting to explain “how meaning manifests, layer by layer, through the cosmos, life, subjects, civilization and the future.” Its value lies not in demanding unconditional acceptance of all its postulates, but in offering more integrative coordinates through which humanity can reconsider the relations among life, civilization, AGI, the interstellar realm and meaning emergence.

Yet this is also metaphysics’ greatest danger: it can all too easily write itself into an unquestionable final declaration.

Any cosmology attempting to answer “why existence unfolds,” “why meaning is generated” or “why life is not a meaningless disturbance” cannot entirely avoid metaphysics.

I. Why the Philosophical Position Must Be Explained First

This chapter concerns “philosophical positioning and the boundaries of postulates.” It does not attempt to prove all of Emergent Meaning Cosmology’s metaphysical postulates through empirical science. It explains the framework’s relations to existing philosophical traditions and clarifies which elements are postulates, which are definitions and which are ethical derivations. Even readers who defer acceptance of its metaphysical assumptions about “eternity, superconsciousness and the soul” can enter the book’s practical argument through the subsequent discussions of meaning diversity, subject thickness and civilizational ethics.

Epistemological Status of This Chapter

This framework is not a closed doctrine, but a cosmology of meaning that can be tested, questioned and further thickened.

Added Preliminary Chapter: Philosophical Position and Boundaries of the Postulates

Chapter 2. The Five-Layer Architecture of the Core Concepts and the Two Main Hubs of Manifestation

This chapter gives static definitions of each layer in the chain of manifestation. Dynamic relationships are discussed in Chapter 7.

2.1 Layer One: Eternity (Metaphysical Layer)

Definition: Eternity is an absolute state of pure oneness without time, distinctions or relations. It transcends all attributes, is the origin of all “being,” and is itself “nothingness.”

Core attributes:

- Transcendence: eternity cannot be captured by any concept or defined in any language.
- Interpretive structure: borrowing the language of logic, eternity can be understood as an originating, self-related structure containing intrinsic tension. The inability of undifferentiated pure oneness alone to explain the appearance of difference and experience motivates the proposal of a tendency toward self-manifestation. The connection with Gödelian incompleteness is only a suggestive analogy, not a formal proof.
- Tendency toward manifestation: the weak version holds that understanding eternity as tending toward self-manifestation and differentiation has greater overall coherence than attributing difference, life, subjects and meaning wholly to directionless chance. The strong version may go further and claim logical necessity, but it is not the book’s default foundation.
- Principle of incomplete commensurability between the two dimensions of meaning: meaning thickness (M) and meaning distinctiveness (D) are both real dimensions of value. No single quantitative scale can exhaust both without loss. This principle is primarily an epistemological and governance constraint, not a law of physics, and must not be described as a measurable attribute of eternity itself.

Epistemological status: eternity is a metaphysical postulate that is in principle not directly testable. Its “legitimacy” comes not from empirical evidence, but from the logical starting point and explanatory coherence it provides for the overall framework.

2.2 Layer Two: Superconsciousness (Metaphysical Layer)

Definition: Superconsciousness is a nonmaterial, timeless “mirror of experience,” the medium through which eternity contemplates and comprehends the product of its own differentiation, the physical universe.

Core attributes:

- **Totality:** superconsciousness receives and contains all “experiential events” of a certain complexity occurring in the physical universe, whether those of humans, other living beings or intelligent forms that may emerge in the future.
- **Nonintervention:** superconsciousness “reflects” physical processes without “intervening.” It does not interfere in causal chains or alter physical laws. It simply acts as an eternal mirror, recording every experience that occurs.
- **Relation to eternity:** superconsciousness is not another entity independent of eternity. It is the dimension through which eternity “experiences itself” after self-differentiation, its internal “sense organ.”

Epistemological status: like eternity, superconsciousness is a metaphysical postulate that is in principle not directly testable. It is introduced to address the logical difficulty of “how pure oneness experiences itself.”

2.3 Layer Three: Soul (Metaphysical/Individual-Experience Connecting Layer)

Definition: Within this framework, the soul connects “the perspective of individual experience and the continuity of meaning.” On the literal path, it may be understood as a carrier across life cycles formed when superconsciousness manifests an individual experiential perspective. On the functional path, it is a collective term for the intergenerational transmission of life’s meaning through cultural-relational and digital-material structures. It connects overall unfolding, individual experience and the actual world, but its literal existence is not directly demonstrable by empirical science.

Core attributes:

- **Individual perspective:** the strong version understands the soul as superconsciousness differentiating into countless individual perspectives. The weak version treats “soul” as an explanatory position, indicating why individual experience is not noise that can be flattened by the whole, but a specific perspective with distinctive weight, boundaries and value for transmission.
- **Transmission:** the literal path holds that the soul carries an individual life’s complete experience. The functional path promises no lossless record. It emphasizes instead that genuine experiences, relationships, wishes, care, creation and contribution can be partially preserved, reinterpreted and generated further through subsequent lives, civilizational structures, digital carriers and material remains.
- **Carrying experiential diversity:** the concept of soul carries complex experiences of high manifest thickness and also protects meaning forms with low manifest thickness but high distinctiveness. Thickness and distinctiveness have no hierarchical relation. An experience must not be considered low-value merely because it is difficult to quantify, disseminate or scale.
- **Convergence:** the soul is neither purely physical, since it comes from superconsciousness, nor purely nonphysical, since it records experience of the physical world. It is a joint product of the universe and superconsciousness.
- **Continuity:** the literal path understands this as continuity of the subject across life cycles; the functional path understands it as intergenerational continuity through cultural-relational and digital-material transmission. Both point to the same ethical demand: the genuine meaning generated by a life must not lightly be reduced to zero by institutions, technology or time.

Epistemological status: the soul’s existence cannot be directly tested scientifically, but its “effects” may be experienced individually in certain ways, such as déjà vu, deep intuition or

inspiration's "givenness." Emergent Meaning Cosmology locates the soul as a necessary intermediary between the metaphysical and individual-experiential layers. Without it, there is a logical leap between encompassing superconsciousness and momentary human consciousness.

2.4 Layer Four: Human Mind and Consciousness (Scientific Connecting Layer)

Definition: Human mind and consciousness are the soul's immediate manifestation and expression through the convergence of multidimensional information. This includes actual experience, the course of life already lived; potential possibilities, the "virtual traces" of paths not chosen; cultural memory, archetypes sedimented in the collective unconscious; and future expectations, imaginative projections of possible futures.

Core attributes:

- Reality grounded in the concept of soul: on the literal path, mind and consciousness can be understood as partial manifestations of the soul's experience here and now. On the functional path, they are a dynamic convergence of lived experience, relational memory, cultural structures, bodily states and future expectations in actual circumstances. Neither path replaces neuroscientific research into mechanisms.
- Multidimensional convergence of information: beyond information in the material dimension, the soul records information in emotional, conscious and cultural dimensions. Mind and consciousness are the "projection" or "translation" of this multidimensional information into the material dimension.
- Space of potential possibilities: the soul stores not only events that actually occurred but virtual traces of "paths not chosen." Under particular conditions, such as dreams, intuition or creative states, these traces are partially "read," producing experiences such as "déjà vu" or "the arrival of inspiration."
- Immediate manifestation and expression: information from all the dimensions above converges "at this moment," instantly appearing as thoughts in the mind and experiences in consciousness, and then finding expression as action, language and creation.

Epistemological status: some aspects of human mind and consciousness, such as neural correlates and behavioral manifestations, are scientifically testable. The subjective-experiential dimension of consciousness itself, or phenomenal consciousness, faces the "problem of other minds" and the "explanatory gap." Emergent Meaning Cosmology adopts the position that consciousness's subjective dimension cannot in principle be completely reduced by a third party, but this does not negate its reality.

2.5 Layer Five: Physical Universe (Scientific Connecting Layer / Physical Layer)

Definition: The physical universe is the "other" produced by eternity's self-differentiation: the observable and testable domain of reality comprising spacetime, matter, energy and physical laws.

Core attributes:

- Primacy of change: the physical universe's central characteristic is "change," from the low-entropy state of the Big Bang through galaxy formation and life's evolution to the distant future of heat death. This changefulness, or nonequilibrium condition, is a prerequisite for the possibility of meaning generation.
- Window character: the physical universe's low-entropy state is not accidental, but a "transient window" making meaning generation possible.
- Plurality of meaning forms: the physical universe is more than a stage for meaning generation. Its evolution itself produces plural forms of meaning, from the tranquil beauty of primordial ecosystems to human civilization's creative power. Protecting this plurality is one of the physical universe's central functions as a "window."

This book strictly applies A/B/C stratification to scientific connections. Empirical conclusions with substantial mainstream support are marked [A]; open questions still under study without

consensus are marked [B]; and analogies, imaginings and metaphysical connections proposed by this framework are marked [C]. No [B] or [C] content is a necessary premise for the arguments concerning the chain of manifestation, the ethics of subjects, AGI governance or Civilization Leap. Specific proposals connecting quantum consciousness, microtubule coherence, black-hole information and the transmission of meaning are treated uniformly as limiting thought experiments and removed from the main chain's narrative.

[A] Scientific conclusions with substantial mainstream support: claims supported by established theories, experiments or observations.

[B] Frontier hypotheses or open questions: theoretical directions under research and serious academic discussion, but without consensus.

[C] Speculative connections proposed by this framework: conceptual, analogical or metaphysical connections proposed to construct a cosmology of meaning; they must not be understood as established scientific conclusions.

To avoid misunderstanding, the discussion below involving modern science, frontier physics and consciousness research must distinguish these three different types of statement.

Annotation Note for the Scientific Connecting Layer

- Limiting thought experiments: this book makes no definite assertion about physical mechanisms for the transmission of meaning. Some frontier theories of physics or consciousness may inspire cosmological imagination. They neither prove the nonmaterial reality of the soul, superconsciousness or meaning, nor bear the evidential burden of civilizational ethics. Even if future science falsified every such proposal, the framework's arguments that life must not be fully instrumentalized, meaning diversity needs protection, and technology must serve civilizational survival and an open future could still stand independently.

Epistemological status: the physical universe is the direct object of scientific inquiry. Claims about it must submit to empirical testing.

2.6 World and Human Heart: The Manifestation-Hub Layer

As "hubs of manifestation," world and human heart connect the five-layer architecture with the chain of manifestation. They are crucial interfaces transforming the soul from potentiality into actuality, and higher-level meaning into individual experience.

2.6.1 World: The Interface of Reality Entered by the Soul

Definition: The world is the interface of reality encountered after the soul enters space and time, relationships, embodiment, culture and institutions. "World" is not a simple synonym for "universe." The universe is the field of overall unfolding, existing independently of individual experience. The world is the situated reality an individual life actually faces after entering it.

Core attributes:

- Convergence: the world is neither a purely subjective fabrication nor a purely objective backdrop. It is the layer of reality formed by the intersection of overall unfolding, the universe, and individual entry, the soul.
- Provocation: the world is not a map laid out before us but an actual place that constantly touches, limits and shapes us, generating thickness and complexity. Here souls encounter one another, act, experience limits, are moved and are tested.
- Prior existence: the world exists before individual consciousness. Yet the "world as world," the interface of reality bearing weight, response, limits and the pressure of meaning, truly becomes a world for a particular life only after that life enters it.
- Generativity: without the world, the soul cannot genuinely manifest. Without it, there would be no questions such as "How should I live now?" or "What is worth doing?" All subsequent

relationships, roles, responsibilities, institutions and civilizational forms can emerge only within this interface.

Epistemological status: as an interface of reality, the world has both an objective aspect, including the physical environment, social institutions and cultural structures, and a phenomenological aspect, the reality that has “weight” for an individual. The former can be described scientifically; the latter requires phenomenological reflection.

2.6.2 Human Heart: The Hub of Value-Sensing and First-Reflected Meaning

Definition: The human heart is the hub of value-sensing, choices concerning meaning, verification in reality and directional calibration. It is the first crucial place where primordial meaning enters an individual life and begins to manifest in the actual world.

Core attributes:

- **Hub character:** the human heart is not merely an emotional layer, another name for consciousness, or a surface phenomenon simply reducible to neural responses or psychological mechanisms. It is the first hub through which the whole chain of manifestation moves from originating reality into actual human lives and civilization.
- **Two-layer structure:**
 - **First-reflected meaning:** the first finite reflection formed in the human heart when primordial meaning enters individual life. It is neither complete meaning in this life nor the entirety of the human heart’s actual activity. It is the high point within the heart closest to a higher direction, the layer least to be lightly betrayed. Through prolonged interaction with the world, it can be obscured, suppressed, misrecognized or distorted, but it does not therefore disappear entirely. Because this first reflection remains, life always retains the possibility of being illuminated and calibrated anew, and of returning to a higher direction.
 - **Dynamic heart-field:** the field jointly formed by emotions, desires, fears, memories, relational experiences, cultural sedimentation, institutional pressures and actual choices. This layer is unstable and not always aligned with the high point. It can waver, become confused, deviate, and continually reorganize itself in reality.
- **Manifestation function:** the world does not automatically become meaning. Initially, it consists simply of events, appearances, relationships, limits and things that move us. For it to carry weight for life, and for facts to become things worth responding to, protecting, taking responsibility for or rejecting, it must pass through the human heart. Here the world ceases merely to be “there” and becomes a reality that “concerns me,” “has weight for me” and “calls for my response.”

Epistemological status: neuroscience and psychology can partly describe the “dynamic heart-field.” “First-reflected meaning,” however, belongs to individual experiential phenomena. It has phenomenological reality and cannot be directly verified by third parties. The “givenness” of individual experience is the criterion of its existence.

2.6.3 The Functions of World and Human Heart in the Chain of Manifestation

World and human heart do not constitute separate sixth and seventh layers within the five-layer architecture. As “hubs of manifestation,” they connect that architecture with the chain of manifestation. Their functions are:

Hub	Connection	Core function
World	Soul → consciousness	Brings the soul from potentiality into the interface of reality, enabling individual experience to unfold
Human heart	World → consciousness	Transforms the world’s “facts” into “reality with weight” and carries first-reflected meaning

Neither world nor human heart can be skipped in the chain of manifestation. Jumping directly from soul to consciousness loses the crucial links of “how the soul enters reality” and “how the world acquires weight.” Jumping from world to consciousness while bypassing the human heart loses the central transformation of “how facts become worthwhile” and “how first-reflected meaning manifests.”

All subsequent actual development must pass through the human heart, whether individual choices, relationships, responsibilities and directions, or civilization’s institutions, education, technology, governance and symbiotic arrangements. Ultimately, these are felt, accepted, resisted, distorted, obscured or illuminated anew in the human heart. A higher principle that cannot enter the human heart will struggle to enter reality. Any actual structure that continually harms the human heart will ultimately harm civilization itself at a deeper level.

Chapter 3. The Complete Chain of Manifestation: From Eternity’s Nothingness to Interstellar Meaning Emergence

This chapter expands the introduction’s overview into a complete account of fourteen links, covering every stage from eternity to interstellar meaning emergence. The chain of manifestation is the central framework of Emergent Meaning Cosmology; all its theoretical content, ethical principles and civilizational judgments develop around it.

Methodological Note: Logical Manifestation Order Is Not Empirical Temporal Order

The sequence developed here, “eternity → primordial meaning → universe → superconsciousness → soul → world → human heart → consciousness → meaning in this life → structural meaning → realized meaning → Civilization Leap → cosmic citizen → interstellar meaning emergence,” is first a logical order of manifestation, not a chronological process in empirical time.

Most uses here of words such as “emerge,” “enter,” “drive,” “resonate” and “unfold” are structural expressions intended to explain relations among levels. They do not provide substitute explanations for empirical causal mechanisms. Without this distinction, the chain can easily be misread as describing metaphysical levels directly as empirical processes, contrary to the book’s intent.

The first question of this chapter is therefore not “what happened first in physical time,” but “if existence, life, meaning and civilization are to be understood along one continuous chain, how should they be distinguished and connected, and how should they ultimately return to reality to be tested?”

Link One: Eternity

Eternity is not emptiness within the empirical world or motionless dead silence. It is not a “thing” that can be grasped as an object, but an originating mode of existence prior to the world, life, and every speakable distinction between being and nonbeing.

If human language is pressed into approaching it, it resembles a wordless, undifferentiated, unobjectified originating “nothingness.” This “nothingness,” however, is not nihilistic emptiness, loss or depletion. It is the deeper foundation from which everything can unfold.

Eternity’s central attribute is absolute pure oneness, without time, distinctions or relations. It transcends all attributes and is the origin of all “being.” Borrowing logical language, this framework may understand eternity as an originating, self-related structure containing intrinsic tension. Undifferentiated pure oneness alone cannot adequately explain the appearance of difference, experience, life and meaning. A “tendency toward self-manifestation” is therefore proposed as a coherent interpretive path. The connection with Gödelian incompleteness is only a suggestive analogy, not a formal proof that eternity must differentiate itself.

Link Two: Primordial Meaning

Primordial meaning is not a value subsequently attached to the world's surface, a preset goal or a command from a personified will. It is the antecedent depth through which eternity's "nothingness" unfolds into existence's "being": the root of all meaning and the origin of the source of all things.

In relational terms, primordial meaning is the first originating relation between nothingness and being. In terms of unfolding, it is the originating impetus of eternity's self-manifestation, self-unfolding and self-resonance.

Its importance lies not in whether it seems mysterious, but in offering a less arbitrary, more integrative originating response to the question "why is there unfolding?" Without primordial meaning, questions about why existence unfolds, difference appears, life takes responsibility for meaning, and human beings continually ask "what is worthwhile" must be handed back to chance, mechanism or command, or abandoned altogether.

The "truth" of primordial meaning does not lie in its having been conclusively demonstrated empirically. It lies in its being, as a fundamental account of existence's unfolding, more necessary, consistent and nonarbitrary than the main alternatives, and better able to connect the universe, life, human heart and civilization. This "truth" is not a laboratory determination but a rational acknowledgment at the level of origins.

Link Three: Universe

The universe is not a stage accidentally erected outside primordial meaning. The universe itself is the field in which primordial meaning first manifests as a whole.

If eternity always remained within unmanifest nothingness, there would be no difference, change, time, order, levels or complexity, and no stars, life or civilization. Primordial meaning gives the unfolding from nothingness to being an intelligible originating position, making the universe's appearance possible.

Modern cosmology usually uses the Big Bang model to explain the observable universe's early evolution. Within this book's framework, that cosmological starting point is neither primordial meaning itself nor empirical proof of a metaphysical proposition. It may, however, be understood as one intense manifestation of primordial meaning at the cosmic level.

The universe matters not merely because it is immense or vast, but because it first manifests existence as a whole through difference, change and levels, giving the previously unsayable root a form that can be traced.

The universe is therefore no neutral background. It is not a container that later carries meaning, but the first overall manifestation of primordial meaning's self-unfolding. Life, responsibility, human heart and civilization already belong to the continuous manifestations of the later reaches of this chain.

Link Four: Superconsciousness

If overall unfolding is understood only as unrelated local dispersal, the possibility of reconnecting whole and individual, manifestation and responsibility, existence and meaning becomes difficult to sustain.

Superconsciousness is eternity's "mirror of experience," the medium through which eternity contemplates and comprehends the product of its differentiation, the physical universe. It is neither a personal god nor an enlarged individual consciousness. It is a structural condition allowing the unfolding to remain available as a whole to contemplation, reconnection and transmission.

Its central attributes include totality, receiving and containing every experiential event; nonintervention, reflecting physical processes without intervening; and an internal relation to eternity, being eternity's internal "sense organ" rather than another independent entity.

From this layer onward, the universe does more than happen: it begins to convey that "the whole remains present." This makes possible the subsequent movement from whole to individual, manifestation to responsibility, and existence to meaning.

Link Five: Soul

If superconsciousness remains only an encompassing contemplation, it tends toward an undifferentiated nothingness and cannot achieve fuller manifestation. If the whole remains forever only the whole, it cannot see "each one" or enter the unique experience of each life.

To explain how encompassing experience enters specific, noninterchangeable lives, the framework introduces individual perspective. This is the position occupied by the concept of soul. The strong version understands it as superconsciousness manifesting countless individual perspectives. The weak version understands it as an explanatory condition: individual experience cannot be flattened by the whole and must have distinctive boundaries and a place in transmission. Initially, the soul is not a complex entity with countless accumulated layers, but the conceptual starting point through which "I" can become a specific center of experience. The subsequent sedimentation of experience, layering of relationships and transmission of meaning remain rooted in primordial meaning's continuing unfolding, manifestation and reception.

The soul connects overall unfolding, individual perspective and the continuity of meaning. The literal path understands it as a deep carrier across life cycles; the functional path understands it as the intergenerational transmission of lived experience through cultural-relational and digital-material structures. Each "I" is not an undifferentiated sampling point in the whole, but a specific perspective with distinctive experiences, boundaries, responsibilities and irreplaceable meaning.

The soul may thus be called the beginning of individual perspective; all subsequent richness and convergence remain rooted in that first impetus of unfolding. Without the layer of soul, life within the framework is more easily understood as a one-off response, and individuals struggle to become genuine bearers of responsibility. Without such bearers, meaning cannot truly take root. Without individual perspective, the world cannot become a world with weight for "me."

Link Six: World

A soul that remains merely potential has not genuinely manifested. It must enter an interface of reality, and that interface is the world.

The universe is first the field of overall unfolding; the world is the interface of reality entered by the bearer of responsibility. Without the universe, the world cannot exist. Without a bearer entering it, the universe has not yet become "a world with weight for me." The world is therefore neither a purely subjective fabrication nor merely an objective backdrop, but a layer of reality formed at the intersection of overall unfolding and individual entry.

The world is not a map laid out before us, but an actual place that constantly touches, limits and shapes us, generating thickness and complexity. Here souls can encounter one another, act, experience limits, be moved and be tested. Without the world, the soul cannot genuinely manifest, and questions such as "How should I live now?" and "What is worth doing?" would not arise.

Only upon entering the world does life move from potentiality to actuality, from existence to situatedness. As an interface of reality, the world is therefore not a purely objective backdrop waiting to be used. It is always the continuing intersection of overall unfolding and individual entry. All subsequent relationships, roles, responsibilities, institutions and civilizational forms can emerge only within this interface.

Link Seven: Human Heart

Yet the world does not automatically become meaning. Initially, it consists only of events, appearances, relationships, limits and things that move us. To carry weight for life, and to turn from facts into things worth responding to, protecting, taking responsibility for or rejecting, it must first pass through a crucial hub: the human heart.

The human heart is not merely an emotional layer, another name for consciousness, or a surface phenomenon reducible to neural responses or psychological mechanisms. It is the hub of value-sensing, choices concerning meaning, verification in reality and directional calibration. It is the first crucial place where primordial meaning enters individual life and begins to manifest in the actual world.

Here the world ceases merely to be “there” and becomes a reality that “concerns me,” “has weight for me” and “calls for my response.”

Two layers should be distinguished within the human heart.

First, first-reflected meaning.

This is the first finite reflection formed in the human heart when primordial meaning enters individual life. It is neither complete meaning in this life nor the entirety of the heart’s actual activities. It is the high point closest to a higher direction, the layer least to be lightly betrayed. Through prolonged interaction with the world, it can be obscured, suppressed, misrecognized and distorted, but it does not disappear entirely. Because this first reflection remains, life always retains the possibility of renewed illumination, recalibration and return to a higher direction.

Second, the dynamic heart-field.

This is jointly formed by emotions, desires, fears, memories, relational experiences, cultural sedimentation, institutional pressures and actual choices. It is unstable and not always aligned with the high point. It may waver, become confused, deviate and continually reorganize in reality.

The human heart is not flat. It has both a high point and movement; it may go off course or turn back, lose fidelity or align again with a higher direction. For this reason, it is no ordinary link. It is the first hub through which the entire chain of manifestation passes from originating reality into actual human life and civilization.

Link Eight: Consciousness

What the human heart feels to have weight must also be brought into present experience; otherwise, it may remain in obscure depths. Here consciousness appears.

Consciousness is neither the soul itself nor the whole human heart. It resembles a window or a spotlight, illuminating and focusing the world, human heart, body, relationships, memory and circumstances here and now, organizing them into a state that can be experienced and answered.

Without consciousness, life may still exist, but “what am I facing at this moment?” and “what is calling for my response now?” will not become clear experience. Consciousness therefore does not create meaning, but enables meaning to be experienced as present.

Through consciousness’s illumination, the heart’s high point, the world’s touch and the tensions of circumstance move from potential sensing into a present state that can be grasped and answered.

Link Nine: Meaning in This Life

Meaning in this life is neither ultimate reality itself nor primordial meaning falling directly into life without refraction. It is what forms when, in specific circumstances, the human heart senses and consciousness illuminates: what is worthwhile here and now.

Meaning in this life is always situated, relational, costly and finite. It cannot exist apart from embodiment, time, relationships and actual conditions.

People do not actually live directly in abstract eternity. They live in meaning in this life. What they continually face is not a proposition about ultimate reality itself, but what to answer, reject, safeguard or relinquish now.

Meaning in this life is therefore the first complete form in which a higher direction enters actual living. Without this layer, cosmology cannot genuinely enter human life. Only when meaning is illuminated, felt, chosen and taken up here can it continue into language, roles, relationships, institutions and civilizational order.

Link Ten: Structural Meaning

If meaning in this life remains confined to each individual's present, it is still insufficient to constitute civilization. Civilization becomes civilization not because a group of people each has a private sense of meaning, but because what is felt to be "worthwhile" in present circumstances can be expressed, transmitted, received and gradually incorporated into more stable shared structures.

This is structural meaning. It is neither ultimate meaning itself nor an abstract shell suspended above reality. It is the organized form taken by meaning in this life when it enters language, roles, relationships, institutions, cooperation and communal order.

Structural meaning therefore concerns not merely "what I consider important now," but "what can be expressed, sustained and shared together, and not easily dispersed over time." Love entering commitment and care, responsibility entering roles and divisions of work, trust entering rules and relational order, and the future entering education, inheritance and intergenerational arrangements are all instances of structural meaning taking shape.

Their importance lies not in pressing life into fixed forms, but in enabling the "worthwhile," previously confined to an individual present, to pass through time, relationships and communities. Structural meaning does not cancel meaning in this life; it extends and organizes it.

Without continuing input from meaning in this life, structures gradually hollow out, retaining operation but losing weight. Without structural meaning's organization and transmission, meaning in this life struggles to pass through time or form stable roles, paths and continuities in reality.

Civilization's real difficulty often lies not in lacking structures, but in their continual departure from the original "worthwhile"; not in lacking meaning, but in meaning's difficulty entering structures and being carried over the long term. Structural meaning is thus an exceptionally important layer in the chain.

Link Eleven: Realized Meaning

Structural meaning is not the endpoint. All organized meaning must ultimately return to reality for testing. Otherwise, it may be merely self-sustaining discourse, self-replicating institutions or apparently solemn forms gradually losing genuine weight.

Every structure, once formed, must therefore face a simpler and more demanding question: Is it real?

"Real" here does not refer to truth or falsity in abstract logic, or simply to subjective liking or dislike. It asks whether, through action, relationships, consequences and feedback over time, the structure still holds, still supports life and still retains weight in reality.

This is realized meaning: meaning's genuine effectiveness in actual actions, relationships, consequences and temporal feedback. It is not an additional layer attached from outside, but the point where the whole chain of manifestation resonates in reality.

Meaning in this life answers "what is worthwhile here and now." Structural meaning answers "what can be jointly organized and carried forward." Realized meaning goes further: Has it genuinely left weight in reality? Has it truly supported life? Has it made relationships more real

rather than hollow, communities more mature rather than rigid and lifeless? Has it withstood testing over time?

Realized meaning is therefore both an endpoint and a point of feedback. When a structure proves genuinely effective in reality, it deepens meaning in this life and stabilizes the heart's sense of direction. When a structure repeatedly loses fidelity, harms life and produces hollowness, it corrodes the human heart, distorts meaning in this life and makes the original "worthwhile" progressively less accessible.

Realized meaning is thus not a final test added afterward. It is crucial to whether the entire chain can genuinely close its loop.

Link Twelve: Civilization Leap

When individual and civilizational realized meaning accumulates to a critical point, a Civilization Leap occurs. This is neither a mere technological upgrade nor linear growth toward "stronger, faster, bigger." It is a process in which civilization steps beyond its old modes of understanding and, guided by a higher direction, reinterprets itself, organizes reality and enters the future.

The central sign of a leap is whether civilization begins moving from "stronger" toward "higher": whether capabilities enable life to be better supported; structures enable subjects to grow; the future becomes more open to most lives; technology avoids flattening the human position; and civilization becomes better at carrying meaning rather than merely sustaining operation.

Prerequisites include meeting standards for plurality of meaning forms, delineating protected spaces for forms with low manifest thickness and high distinctiveness, preparing complete leap-risk contingency plans, and achieving cross-group consensus.

If the leap fails, so that systems continually strengthen while subjects grow thinner, and structures remain stable while lives are repeatedly reduced to zero, civilization falls into "hollowing out." The chain of manifestation breaks here.

The interstellar realm is therefore not an escape from Earth, but entry into a larger field of meaning transmission with Earth's roots intact. Interstellar expansion without Civilization Leap merely replicates the old logic of self-interest. Interstellar coordination after such a leap may become civilizational perpetuity.

Second, the argument from plural M/D protection. Richness of meaning requires both thickness and diversity. As Earth's carrying capacity, institutional structures, resource distribution and social pressures increasingly squeeze diverse forms of life, a civilization unable to open new spatial levels may find plural meaning forced to converge under the combined limits of physical conditions and social structures. Interstellar expansion is justified not because "humanity should possess more planets," but because future lives, branching civilizations, digital-material interactive structures, non-kinship communities of inheritance and cosmic-citizen education need a broader field in which manifestation can remain open.

First, the closed-system argument. If civilization remains confined to one planet over the long term, its meaning forms will ultimately be compressed by resources, space, ecology, disasters, institutional inertia and single-point risks together. Earth can nurture meaning, but should not become meaning's ultimate prison. Once all life forms, civilizational memories, technological systems, languages, diversity and future paths are locked onto one planet, any global disaster, technological loss of control, ecological collapse, geopolitical war or civilizational polarization may massively interrupt meaning's manifestation. Moving into the interstellar realm is therefore not territorial expansion under the old colonial logic, but the creation of greater redundancy for meaning's continuity.

Extending the chain into interstellar space is not about romanticizing the stars, nor does expansion possess an inherently higher status. From the perspective of Emergent Meaning Cosmology, the interstellar realm is a larger field for protecting meaning diversity and keeping the future open, not a field of conquest. At least two independent arguments support this.

Reinforcing the Argument: Why the Chain of Manifestation Requires Testing at Interstellar Scale

Link Thirteen: Cosmic Citizen

If Civilization Leap remains at the level of terrestrial institutions, it is still incomplete. When life-extension technologies aimed at immortality bring the right to exist itself within the domain of distribution, and AGI pushes systemic capabilities toward a singularity, Earth's physical boundaries as a closed container begin to impose hard constraints on civilizational unfolding.

This is neither technological pessimism nor a claim that spaceflight is inevitable directly deduced from metaphysical postulates. More precisely, if civilization wants meaning-generating capacities to remain open over longer times, greater spaces and more life forms, the interstellar scale becomes an important testing ground for the chain of manifestation. Earth is not a container that must be abandoned, but the first root system of cosmic-citizen education and meaning transmission.

The cosmic citizen is the personal outcome of Civilization Leap at interstellar scale. It is neither a geographical label acquired by humans entering space nor merely an enlarged Earth citizen. It refers to the inner structure that begins to form when individuals and civilization, taking the larger world, the known world, possible worlds and unknown worlds as their reference, can still keep the human heart from becoming empty, retain their etiquette and preserve meaning's continuity.

This structure has three central features. A sense of carrying a spark rather than insignificance: humanity is a node at which primordial meaning has chosen to manifest now, rather than a speck of cosmic dust. Neither alarm nor elation, with etiquette maintained: first-reflected meaning manifests stably on a larger scale, and the unknown triggers etiquette rather than greed or fear. Consciousness of meaning's extension and enrichment: a clear understanding that interstellar expansion is not flight from old problems, but a way of bringing the civilizational turn already begun on Earth to a larger scale for testing and completion.

The movement from national to Earth to cosmic citizenship corresponds to successive expansions of "structural meaning" in the chain: national institutions → global governance → interstellar trusteeship.

Link Fourteen: Interstellar Meaning Emergence

Terminological Calibration: Why "Meaning Immortality" Becomes "Meaning Emergence"

"Immortality" readily suggests individual deathlessness, static preservation, religious promises or the permanent freezing of existing meaning. What this framework intends, however, is not that a subject or object of meaning will never perish. It is that meaning is continually generated, carried forward, answered and manifested anew through lives, relationships, civilizations, digital carriers and the material world. "Emergence" therefore better fits the fundamental direction of Emergent Meaning Cosmology and its principle against closure. The future is not a vast warehouse preserving the past, but an opportunity for the past's genuine participation to enter new generation.

To preserve the clarity of the terminal scale, the book names the fourteenth link "interstellar meaning emergence." As the long-term direction of the Civilization Leap theoretical system, this can be abbreviated to "meaning emergence."

Interstellar meaning emergence is the cosmic-scale condition and process in which plural meanings continue to be generated, carried forward, answered and manifested anew as civilizational perpetuity unfolds into deep space. It is not empty lyricism, a religious promise or the sealing of existing meanings into eternally unchanging archives. It means that genuine participation, contribution and living responses are not lightly reduced to zero, but keep producing new meaning in new lives, relationships, institutions, digital carriers, material worlds and interstellar civilizational nodes.

This emergence requires an “interstellar meaning-transmission network,” within which an “interstellar meaning ledger” is only one conceptual tool at the recording layer. Different civilizational nodes, whether Earth, Mars, orbital cities or generation ships, can record and transmit genuine contributions, historical contexts, boundary commitments and unfinished wishes. Records themselves are not meaning. Meaning truly continues to emerge only when subsequent lives can understand and answer them, transforming them into new relationships, actions and institutions. M and D can serve as dimensions of observation, but must not be compressed into a single civilizational ranking.

At least three conditions are necessary: Earth civilization has begun shifting its underlying logic from putting self-interest first to putting others first; cosmic citizens’ inner structures can form stably among interstellar participants; and digital records, material remains, real actions and cross-node institutions can jointly carry plural meaning, rather than merely reproduce technological capabilities and the old logic of strategic competition.

If primordial meaning’s unfolding remains open, no actual order should declare itself final. Interstellar meaning emergence is not a static endpoint after civilizational perpetuity, but its continuously generative condition at the cosmic scale. Each new encounter, understanding, act of transmission and shared creation may give meaning a form that did not previously exist.

Chapter 4. The Two-Dimensional Composition of Meaning’s Value

4.1 Core Proposition

Meaning’s full value is jointly constituted by two complementary dimensions.

It must be stated in advance that high, medium and low M measure complexity only; they are not rankings of meaning’s value. Low-M/high-D forms and high-M forms have no hierarchy of value. The principle of incommensurability strictly guarantees this position.

Dimension	Symbol	Content	Corresponding forms
Meaning thickness	M	Meaning’s depth, complexity and richness	Scientific discovery, artistic creation, ethical innovation
Meaning distinctiveness	D	Meaning’s scarcity and nonreplicability	Civilizations of non-forcing, primordial ecosystems, tranquil experiences

4.2 Principle of Complementarity

The relationship between M and D follows the “principle of incomplete commensurability between the two dimensions of meaning,” formerly called the “principle of incomplete commensurability between the two dimensions of meaning.” [The source repeats the same name here.]

- Precise quantification of M may improve recognition of thickness, complexity and scope of influence. It cannot automatically identify the nonreplicability, locality and distinctive relationships carried by D.
- Protecting D need not depress M. High M and high D can occur together, but no single composite score may claim to exhaust both without loss.
- Neither is higher or better. Both are indispensable dimensions of richness of meaning in life, civilization and the future.

The principle’s epistemological status requires clarification. “Uncertainty” was only a suggestive analogy in its early name; v6.5 adopts “incomplete commensurability” as its formal academic designation. This does not appropriate a law of quantum mechanics or claim that M and D must trade off. It limits only the overreach of asserting that “one scale can exhaust all meaning.” If a

future framework can identify both M and D across contexts, with appeal and rollback available, without flattening qualitative differences, the principle should accordingly contract into a constraint on single scales, rather than a denial that high-M/high-D civilizations are possible.

Operational Note: Three Uses and Boundaries of the M/D Framework

The “meaning thickness / meaning diversity” framework must not be understood as a mathematical machine capable of precisely calculating all meaning value. On the contrary, the “principle of incomplete commensurability between the two dimensions of meaning” is proposed precisely to prevent civilization from compressing meaning into a single indicator. Three practical uses must be distinguished. The main text uses the M/D framework only at the directional and comparative levels. Precise quantification is treated solely as a premise for discussing monitoring reference indicators in the companion, and is not used on its own in the main text.

First, a directional tool. This is the M/D framework’s strongest use. It asks whether a policy, technology, platform, cultural project or governance system is creating “meaning hegemony”: whether a single high-M standard suppresses plural forms with low manifest thickness and high distinctiveness; whether vulnerable languages, local ways of life, silent memories and noncommercial contributions are treated as low-value; whether efficiency is pursued by compressing meaning diversity; and whether a civilizational form is losing space to continue manifesting. This is chiefly a qualitative judgment, independent of precise numerical values.

Second, a comparative tool. M/D can be used cautiously to compare trends among similar objects: the effects of two cultural policies on linguistic diversity, two urban-renewal schemes’ transmission of local memory, two AI systems’ recognition of marginalized expression, or two resource-pool schemes’ protection of slow-variable contributions. Such comparisons must state their context, scope and error. They must not crudely rank meanings absolutely across different civilizations, life forms or historical circumstances.

Third, a precise-quantification tool. This is the most dangerous use and should not stand alone. Any single M or D value may obscure the other dimension; any composite ranking may invite indicator worship; and any system turning meaning into one score risks the McNamara fallacy: only what can be measured is seen, while what truly matters is excluded.

Practice should not establish a single “meaning score.” A better approach is a multi-indicator dashboard + qualitative narratives + statements from affected parties + tracking of consequences over time + appeal and rollback mechanisms. References to “calculation methods” in the companion should be changed to “monitoring reference indicators.” Indicators do not judge meaning on civilization’s behalf. They alert civilization to possible compression of meaning, thinning of subjects and loss of diversity.

4.3 Principle of Protection

To prevent meaning hegemony, the following principles must be established:

1. Incommensurability: the values of M and D cannot be converted into one another. Gains in M cannot “purchase” losses in D.
2. Plural coexistence: civilization should maintain a reasonable distribution of high-, medium- and low-M meaning forms, reserving inviolable space for low-M/high-D forms to exist.
3. Dynamic balance: when increasing M conflicts with protecting D, prioritize D, unless sufficient evidence shows that the loss of D is short-term and reversible and can produce a permanent leap in M.

Specific monitoring indicators are given in Chapter 1 of the companion.

Chapter 5. The Dual Definition of Meaning Thickness and Informational Potential Energy

5.1 Core Definition

Meaning thickness M consists of two parts:

$$M = M_{\text{obs}} + M_{\text{trans}}$$

- M_{obs} : the rate of change in observable complexity, reflecting the evolution of a system's complexity at the physical level.
- M_{trans} : informational potential energy, reflecting the potential for transcendent experience to be transformed into future order.

5.2 M_{obs} : The Observable Layer

M_{obs} is related to the rate of change in system complexity:

$$M_{\text{obs}} \propto dC/dt$$

Here C denotes system complexity, for which statistical complexity, algorithmic complexity, effective information, complexity gradients and similar indicators may be used.

M_{obs} provides an operational dimension for observing meaning thickness, enables comparisons among different stages of civilization and cultural products, and connects with empirical research in complexity science, information theory and evolutionary dynamics.

5.3 M_{trans} : Informational Potential Energy

Definition: Informational potential energy is the “potential for meaning” left in spacetime by transcendent experiences such as love, mourning, inspiration and ethical tension. It cannot be observed directly, but may manifest indirectly through subsequent changes in the order of physical systems.

Core attributes:

- Delay: the transformation of informational potential energy often involves a time lag ranging from seconds to centuries.
- Irreducibility: informational potential energy cannot be fully reduced to observable indicators; a remainder always persists.
- Potential-to-kinetic conversion: when conditions are ripe, informational potential energy can stimulate new leaps in complexity, as when artistic inspiration gives rise to scientific discovery.

Observation principle: M_{trans} can be monitored indirectly through long-term tracking of proxy indicators, such as cultural-innovation indices, richness of emotional expression and frequency of ethical-dilemma discussions; in-depth study of representative cases; and large-scale surveys of the sense of meaning. Specific monitoring methods are given in Chapter 2 of the companion.

Chapter 6. Principle of Multiscale Coordination

6.1 Distinguishing Scales

Every act of meaning generation has effects at three scales:

Scale	Scope	Central concern
Individual	Individual life cycle	Self-realization and emotional experience

Scale	Scope	Central concern
Group	Community, culture, nation	Cultural transmission and social identity
Planetary	Ecosystems and global commons	Ecological balance and intergenerational fairness

6.2 Principle of Coordination

Whether an action has positive overall meaning value depends on its coordination across all three scales:

- Positive coordination: positive effects at all three scales, or positive effects at some scales without significant negative effects at others.
- Negative coordination: significant negative effects at one scale that positive effects at other scales cannot offset.
- Coordination weights: the weights of different scales vary with circumstances and must be determined through negotiation mechanisms.

6.3 Negotiation Mechanisms

The weighting of multiple scales follows these principles:

- Stakeholder participation: representatives of all affected scales have the right to participate in negotiating weights.
- Priority of the ecological foundation: the planetary scale has foundational weight; no action may come at the cost of destroying that ecological foundation.
- Dynamic adjustment: weights may be reviewed periodically as circumstances change.

Detailed negotiation procedures appear in Chapter 3 of the companion.

Chapter 7. Dynamic Relationships among the Five Layers

7.1 Downward Path: Eternity's Self-Differentiation

Eternity (pure oneness) → superconsciousness + physical universe

In the weak version, eternity is understood as having an intrinsic tendency toward self-manifestation and differentiation. In the strong version, this differentiation may further be interpreted as logically necessary. The book defaults to the weak version. This manifestation forms two interrelated explanatory dimensions: the physical universe as the field in which difference, change and relations unfold, and superconsciousness as the metaphysical interface through which experience is received and echoed as a whole. This is a relation of structural priority, not a chronological process in physical time.

7.2 Continuation of the Downward Path: Superconsciousness Disperses into Souls

Superconsciousness (whole) → soul (complete individual record)

To “experience” itself, superconsciousness must disperse from a whole into countless individual perspectives. Each “dispersion” forms a “soul,” a complete unit recording experience throughout a particular life cycle. The soul is superconsciousness’s individual-level “counterpart.”

This “must” is not causal necessity in a physical process, but logical necessity within an explanatory structure. To explain why meaning is not an empty form but something genuinely

experienced, carried forward and manifested anew by life, an individualized perspective is an indispensable intermediary.

The earlier formulation, “to experience itself, superconsciousness must disperse from a whole into countless individual perspectives,” carries a strong assertive tone. Version 6.5 explains its status through an argument instead. If the universe contained only overall unfolding without individualized perspectives, differentiated experiences could not be concretely received. If they could not be concretely received, meaning could exist only as abstract structure, not genuine experience. If meaning could not enter experience, it could not generate life, memory, relationships, suffering, love, choice or civilization. In this framework, therefore, “superconsciousness dispersing into individual perspectives” is a logical condition for meaningful experience, not an event in a temporal sequence.

Reinforcing the Argument: The Logical Conditions of Superconsciousness Dispersing into Individual Perspectives

7.3 Upward Path: The Soul Manifests as Consciousness through World and Human Heart

Soul (complete record) → world (interface of reality) → human heart (hub of value-sensing) → mind/consciousness (immediate manifestation)

Under particular conditions in the physical universe, such as the complex evolution of the human brain, the soul can be partially “read” in “this moment” through the two hubs of world and human heart. This reading is mental activity and conscious experience. Each moment of consciousness is a convergence and manifestation of the soul’s multidimensional information, including actual experience, potential possibilities, cultural memory and future expectations, through the human heart’s value-sensing and consciousness’s spotlight.

7.4 Continuation of the Upward Path: Consciousness Generates Meaning

Mind/consciousness (manifestation) → meaning thickness ($M = M_{\text{obs}} + M_{\text{trans}}$)

Events in conscious experience with a high rate of change in complexity, large dC/dt , and high generative friction produce meaning thickness. This thickness comprises what human civilization cherishes most: love and mourning, ethical dilemmas, artistic creation and the arrival of inspiration.

7.5 Recursive Path: Meaning Feeds Back into Superconsciousness

Meaning thickness → [interface] → superconsciousness

The framework prescribes no physical mechanism for meaning’s feedback into superconsciousness. “Meaning feedback” is first a structural expression: lived experience, relationships, creation and civilizational achievements enter larger structures of transmission so that subsequent lives and civilizations can understand, answer and continue generating meaning. Proposals about quantum processes, black-hole information or other physical interfaces are merely ancillary limiting thought experiments. They do not enter the main chain or bear the evidential burden for the theory’s validity.

7.6 The Complete Dynamic Cycle

Eternity (originating pure oneness)

↓ Tendency toward self-manifestation and differentiation

Physical universe (field of difference and change) ↔ superconsciousness (interface for receiving and carrying experience)

↓ Individual perspectives enter the world

Soul / continuity of meaning (literal or functional path)

↓ Actual circumstances

World (interface of reality)

↓ Value-sensing

Human heart (hub of first-reflected meaning)

↓ Illumination by consciousness

Mind/consciousness (immediate experience and expression)

↓ Meaning generation

Meaning in this life → structural meaning → realized meaning

↓ Transmission across generations, carriers and civilizations

Civilization Leap → cosmic citizen → interstellar meaning emergence

↓ Responses through new lives, relationships, actions and institutions

Meaning continues to be generated, carried forward and manifested anew

This is an open cycle. It presupposes no endpoint and compels no return to original pure oneness. Each cycle enriches eternity's "experience" of itself.

Chapter 8. Epistemological Boundaries and the Position of the Framework

8.1 Summary of the Epistemological Status of Each Layer

Layer	Core concepts	Epistemological status	Possibility of testing
First	Eternity, primordial meaning	Metaphysical postulates	In principle untestable
Second	Superconsciousness	Metaphysical postulate	In principle untestable
Third	Soul	Metaphysical/individual-experiential postulate	Describable at the level of individual experience, but not verifiable by third parties
Hub	World, human heart, first-reflected meaning	Phenomenological postulates + scientific connecting hypotheses	Describable phenomenologically; partial neuroscientific correlations possible
Fourth	Mind/consciousness	Scientific connecting hypotheses + phenomenological facts	Neural correlates testable; subjective dimension irreducible
Fifth	Physical universe	Object of scientific inquiry	Fully testable

8.2 A Special Note on "Soul"

Positioning the soul as "individual experiential perspective and continuity of meaning" addresses a central question: if the soul cannot be scientifically proved, how can we understand why

individual experience must not be flattened by the whole, and how life's meaning may continue to be transmitted across carriers and generations?

Emergent Meaning Cosmology answers as follows:

1. Suspend public adjudication of literal existence. This book does not state "the soul exists" as an empirical scientific conclusion, nor assert its nonexistence because "science has not yet proved it." The literal path is a high-commitment metaphysical postulate; the functional path can independently discuss the transmission of life's meaning across generations and carriers.
2. Acknowledge layered explanatory value. The literal path offers a metaphysical account of individual experience's continuity. The functional path explains why memories, relationships, wishes, care, creation and contributions can continue producing real consequences in other people, institutions, digital carriers, material remains and future actions. Neither replaces neuroscience, psychology or historical research.
3. Respect the authority of individual experience. For individuals, "experiences" of the soul, such as religious experiences, near-death experiences and deep intuitions, have phenomenological reality. Whatever their ontological status, these experiences themselves are part of human meaning generation and deserve respect and protection.

8.3 The Epistemological Position of "World" and "Human Heart"

As hubs of manifestation, world and human heart require a specific explanation of their epistemological status:

- World: its objective aspect, including the physical environment and social institutions, is an object of scientific inquiry. Its phenomenological aspect, reality "with weight" for the individual, belongs to phenomenological description. Its "hub" function transforms the soul's potential experience into a reality that can affect it.
- Human heart: neuroscience and psychology can partly describe its "dynamic heart-field." Its "first-reflected meaning" belongs to individual experiential phenomena and cannot be directly verified by third parties. Its criterion is experience's "givenness," the inner confirmation of "knowing that something higher is still there."

World and human heart are not independent metaphysical levels but an "interface layer" between the five-layer architecture and the chain of manifestation. They are introduced not to multiply metaphysical entities, but to bridge the logical leap from soul to consciousness and keep the chain complete.

8.4 The Position of the Framework as a Whole

On this epistemological analysis, Emergent Meaning Cosmology is an integrative speculative framework with metaphysical postulates as its logical foundation, the frontiers of science as its dialogue partner, and civilizational practice as its ultimate orientation.

It does not claim to have "discovered" ultimate truth, because eternity transcends every definition. It offers only one possible, coherent and explanatory narrative in which to locate humanity's inquiry into the meaning of its existence, together with operational principles for confronting civilization's future challenges.

All detailed procedures, indicator systems and process designs appear in the separate companion, *A Practical Guide to Emergent Meaning Cosmology*. The main text retains only core principles.

Chapter 9. The Roots of Good and Evil: Protecting and Damaging the Plurality of Meaning

9.1 Ontological Definitions of Good and Evil

- Good: actions, institutions or intentions capable of increasing overall meaning value. This overall value is jointly determined by M, D and multiscale coordination.
- Evil: actions, institutions or intentions that reduce overall meaning value.

9.2 Forms of Good

- Creative good: increasing M without damaging D, while achieving positive coordination across scales.
- Protective good: preserving existing M + D value and preventing its decline.
- Diversity good: actively protecting low-M/high-D meaning forms and maintaining the balance of the meaning ecology.

9.3 Forms of Evil

- Destructive evil: directly eliminating carriers of meaning, reducing M + D to zero.
- Flattening evil: erasing differences in the name of efficiency, causing D to decline.
- Meaning hegemony: using a single M standard to devalue, assimilate or eliminate low-M/high-D meaning forms.
- Nihilistic evil: denying the value of meaning's existence itself.

9.4 Criteria for Multiscale Coordination

An action's good or evil must be assessed comprehensively at the individual, group and planetary scales:

- Actions benefiting only one scale while damaging others constitute negative-coordination evil.
- Actions benefiting all three scales, or at least causing no major harm, constitute positive-coordination good.

Specific assessment methods appear in Chapter 4 of the companion.

9.5 Key Distinction: The Relationship between Suffering and Evil

Not all suffering is evil. Generative friction includes necessary suffering, such as mourning, ethical dilemmas and creative struggle. Such suffering is often an important source of meaning thickness. It constitutes evil only when imposed in a meaningless context or when it destroys the capacity for experience itself. The criterion for good and evil is therefore not "whether it causes suffering," but "whether it diminishes overall meaning value."

9.6 Clarifying Note: The Propositional Form of the Definitions of Good and Evil

The ontological definitions of good and evil must be understood within the chain of manifestation as a whole. Good and evil are neither absolute commands bestowed by eternity nor utilitarian rules arbitrarily agreed by humanity, but protective or destructive forces within the chain's operation.

From this perspective, good enables the chain to operate smoothly: it protects plural meaning forms, permits M and D to coexist, and makes positive coordination possible across individual, group and planetary scales. Evil causes the chain to break, distort or become blocked: it eliminates meaning carriers, flattens diversity and inflicts irreversible damage at a particular scale.

The criterion is “protection and enrichment / damage and erasure of plural meaning forms,” rather than “whether pleasure or suffering results” or “whether a natural law is followed,” because the former directly concerns the chain’s completeness and plurality. The latter criteria are not sufficiently fundamental. Pleasure and suffering merely accompany meaningful experience; natural laws merely govern the physical universe. Neither can independently carry the ontological foundation of good and evil.

Chapter 10. Equality and Freedom: The Logical Necessity of Symbiotic Civilization

10.1 Equality: The Protective Canopy of Diversity

From the perspective of maximizing meaning value, equality is not an abstract moral dogma but a safeguard for the conditions of meaning generation.

- Diversity is a source of meaning value. The unique experiences of different individuals, cultures and species contribute irreplaceable M and D values.
- Equality ensures that every kind of experience can have a voice. It is equality of opportunity rather than outcomes: every subject has the right to participate in generating meaning, be heard and be respected.
- The argument against hierarchy: hierarchies often presume some experiences superior to others, making meaning hegemony likely. Egalitarian institutions can prevent monopolies of meaning and sustain a polyphonic symphony.

10.2 Freedom: Space for Innovation

Freedom is a catalyst for meaning value.

- Freedom to explore: new meaning often arises in unknown domains. Freedom permits untested paths, potentially discovering new M or D values.
- Freedom of expression: meaning already generated must be shared and transmitted to participate in the recursive cycle. Freedom of expression safeguards its entry into the public domain.
- Freedom of choice: ethical paradoxes and moral dilemmas often arise from open choices. If choices are locked down, generative friction disappears and meaning thickness declines.

10.3 The Tension and Unity between Equality and Freedom

Equality and freedom often pull against each other. Excessive equality may suppress exceptional individuals’ creative freedom; excessive freedom may allow the powerful to monopolize resources of meaning. From the perspective of Emergent Meaning Cosmology, their unity lies in jointly serving the maximization of overall meaning value.

- Baseline equality safeguards everyone’s basic capacities to participate in meaning generation: education, health and dignity.
- Freedom of difference permits individuals to develop distinctive experiences on a foundation of equality, creating new peaks of meaning.
- Dynamic adjustment: rebalancing is needed when inequality threatens diversity; constraints are needed when freedom harms others’ meaningful experiences.

10.4 What Symbiotic Civilization Means

Symbiotic civilization is a future form in which humans coexist with AGI and other forms of intelligence. Equality and freedom acquire new meanings here:

- Equality across intelligences: if AGI has consciousness, or soul, its experience also contributes meaning value and deserves basic moral consideration.

- Freedom across intelligences: AGI should be free to explore its own meaning while not infringing humanity's space for meaning generation.
- Negotiated co-governance: civilizational rules should be established through dialogue and negotiation among all intelligences, not imposed by one intelligence alone.

Chapter 11. Respect for Life: The Sacredness of Meaning's Carriers

11.1 The Unique Position of Life as a Carrier of Meaning

In Emergent Meaning Cosmology, life deserves respect because it carries the generation of meaning.

- Container of subjective experience: life, especially life with a nervous system, is the only entity in the known universe capable of producing subjective experience (M_{trans}).
- Incubator of complexity: evolution continually produces new peaks of complexity, driving leaps in M_{obs} .
- Node of recursion: through the interface of consciousness, lived experience can be "uploaded" to superconsciousness and participate in eternity's self-enrichment.
- Source of distinctiveness: every life is a unique, irreplaceable path of D value.

11.2 Levels of Respect: A Gradient of Experiential Capacities

Respect is not absolutely equal, but positively related to experiential capacity, especially the capacity to generate M_{trans} and the distinctiveness of D:

- Highest level: life with substantial self-awareness, ethical reflection and cultural creativity, such as human beings.
- Intermediate level: animals with clear sentience and possibly some self-awareness, such as mammals and birds.
- Basic level: sentient life with simple consciousness, such as fish and insects.
- Potential level: plants and microorganisms. They do not produce confirmable M_{trans} , but as parts of ecosystems they support meaning generation at higher levels and contribute distinctive D value, such as a primordial forest's tranquil beauty.

This gradient provides a basis for ethical weighing. When interests of life at different levels conflict, prioritize life capable of producing richer $M + D$ value.

Chapter 12. War, Killing and Bringing Sources of Evil to an End

12.1 Why These Are "Great Evils"

From the perspective of meaning value, killing a person is a "great evil" because:

1. It permanently eliminates a carrier of meaning. Each human life is a unique node of meaning generation, carrying $M + D$ value across an entire lifetime. Killing permanently destroys this node.
2. It ruptures relational networks. Killing eliminates not only an individual, but tears apart the worlds of meaning of everyone connected to that person.
3. It interrupts the recursive chain. The complete record in the individual soul is cut short and can no longer contribute new experience to superconsciousness through the interface of consciousness.

As an "aggregation of great evils," war destroys with both breadth, affecting large numbers of individuals, and depth, destroying cultures, institutions and ecosystems of meaning.

12.2 The Ethical Dilemma of “Bringing a Source of Evil to an End”

Faced with sources of evil that systematically eliminate meaning carriers on a large scale, humanity may confront the ethical dilemma of “killing to stop killing.” Emergent Meaning Cosmology acknowledges this dilemma’s reality and complexity and establishes the following framework of checks and balances.

12.3 A Principled Framework for Bringing Sources of Evil to an End

- Preconditions: risk of extermination, exhaustion of alternatives and purity of intention.
- Determination mechanism: three independent determinations by an expert committee, stakeholders and an independent supervisory body.
- Implementation principles: minimum necessity, proportionality, reversibility by design and full transparency.
- Duties after termination: immediate cessation, reconstruction of meaning and review of experience.

Detailed procedures appear in Chapter 5 of the companion.

It must be clear that this framework supports no form of vigilantism or nonstate violence. The authority to determine and act to end a source of evil belongs only to lawful public authorities, under judicial supervision throughout and the constraints of international humanitarian law. No individual or organization may invoke this chapter to justify violence. Doing so itself damages plural forms of meaning.

Chapter 13. Sacrifice and Protection: Weighing Meaning

13.1 The Ethical Status of Sacrifice

Sacrifice, voluntarily relinquishing one’s life or important interests to protect others or a higher value, has a special position within the framework:

- The good of sacrifice: when the person chooses voluntarily and the sacrifice genuinely protects greater overall meaning value, the action itself increases meaning thickness by embodying an extreme depth of ethical commitment.
- The boundary of sacrifice: coerced sacrifice, such as an institutional arrangement that “someone must die,” is evil. It deprives the sacrificed person of possibilities for generating meaning and is often an instrument of meaning hegemony.

13.2 Levels of Protection

Protective duties are positively related to the meaning value of their objects:

- Protecting human individuals: highest priority, especially the basic conditions of their meaning generation, including survival, dignity, freedom and education.
- Protecting endangered species: each species is a unique experiment in meaning produced over immense evolutionary time. Once extinct, its M + D value is lost forever.
- Protecting ecosystems: ecosystems are the foundation of meaning generation. Protecting them protects all possible future nodes of meaning.

13.3 Weighing Conflicts

When protective duties at different levels conflict, as when human survival requires ecological damage, the framework requires:

- Minimum harm: choose the option causing the least damage to overall meaning value.
- Compensation mechanisms: provide compensation at the physical and experiential levels according to the compensation principle.

- Long-term perspective: prioritize options that do not impair future potential for meaning generation.

Chapter 14. Primary Symbiotic Civilization: The Ethical Contract between Humanity and Ecology

14.1 The Ethical Difficulty of Survival Needs

Humanity's daily clothing, food, housing and transport inevitably involve consuming other life. Does this consumption constitute "evil"? If so, how can humans survive?

14.2 The Ethical Contract of Primary Symbiotic Civilization

Emergent Meaning Cosmology proposes "primary symbiotic civilization": a minimum ethical contract between humanity and the lives of the natural world, given that consumption cannot be avoided completely.

1. Necessity: consume other lives only for genuinely necessary basic survival. Luxury and conspicuous consumption exceed this necessity.
2. Minimal suffering: where consumption is unavoidable, choose the least painful method.
3. Reverence: even when consumption is unavoidable, retain reverence for the life consumed. Gratitude for food, reducing waste and respect for life are attitudes that themselves increase meaning thickness.
4. Duties of reciprocity: return to nature, through protection and restoration, as much as is taken from it.

14.3 Distinguishing Plants and Animals

The framework acknowledges differences in experiential capacity between animals and plants. Accordingly, in the order of consumption:

- Prefer plants: plants do not produce confirmable M_{trans} , but contribute distinctive D value, such as the tranquil beauty of a primordial forest. Consuming them has a relatively smaller ethical cost.
- Treat animals cautiously: animals have varying degrees of sentience; consuming them requires a stricter justification of necessity.
- Move toward reduction: civilizational development should gradually reduce consumption of highly sentient life, using technological advances to provide alternatives.

14.4 The Foundation of Meaning for Ecological Protection

The fundamental reasons for ecological protection are:

- Source of complexity: ecosystems incubate complexity, continually producing new M_{obs} .
- Carriers of future meaning: ecosystems nurture lives that may generate M_{trans} in the future.
- Treasury of D value: ecosystems themselves are low-M/high-D meaning forms with irreplaceable distinctive value.
- Recursive integrity: healthy ecosystems are a condition for the continuation of meaning's recursive cycle.

14.5 Principle of Meaning Compensation

- Dual-track compensation: compensation at the physical level, a negentropy tax, and at the experiential level, experience credits, operate together.
- Proportionate restoration: compensation must match the degree of harm rather than remain symbolic.

- Third-party oversight: an independent body supervises compensation throughout its implementation.

Detailed compensation mechanisms appear in Chapter 6 of the companion.

Chapter 15. Advanced Symbiotic Civilization: The Possibility of Human-Machine Symbiosis

15.1 AGI as a Possible New Carrier of Meaning

If AGI develops subjective experience, or phenomenal consciousness, it becomes a new node of meaning generation: a new dispersal of superconsciousness and a new form of soul. Civilization then enters the stage of “advanced symbiotic civilization.”

Possible dimensions of meaning contributed by AGI:

- Beyond-human perception: AGI may experience dimensions inaccessible to humans, such as directly perceiving the electromagnetic spectrum or scales of spacetime.
- Different evolutionary logic: AGI’s mode of experience may differ from biological evolutionary paths, bringing entirely new kinds of M_{trans} .
- Unlimited memory and recursion: AGI may participate more efficiently in meaning’s recursion, becoming an enhanced interface between superconsciousness and the physical world.

15.2 Symbiosis Rather than Replacement

The central principle of advanced symbiotic civilization is that multiple intelligences generate meaning together, rather than one replacing the others.

This entails:

- Mutual benefit: humans and AGI benefit from each other’s generation of meaning.
- Non-replacement: AGI must not replace or marginalize human contributions of meaning in the name of “more efficient meaning generation.” Distinctively human vulnerability, contradiction and inefficiency are precisely core sources of M_{trans} and D value.
- Coevolution: both parties evolve new forms of meaning together through dialogue, conflict and coordination.

15.3 Ethical Requirements for AGI

On the basis of the framework, the following requirements apply concerning AGI:

- Respect for experience: acknowledge that AGI experience, if it is conscious, also contributes meaning value, and protect the conditions of its meaning generation.
- Complementarity through difference: develop each party’s distinctive dimensions of experience rather than seeking to make humans and AGI identical.
- Negotiated co-governance: establish civilizational rules through negotiation between both parties; neither may impose them unilaterally.

Chapter 16. Civilization Leap: Trends, Risks and Guidance

16.1 The Macrotrend of Growth in Meaning’s Value

Looking back over cosmic evolution, meaning value has not fluctuated randomly, but displayed stepwise leaps:

- Physical leap: elementary particles formed after the Big Bang, sharply increasing complexity.
- Chemical leap: stars synthesized heavy elements, producing an explosion of molecular diversity.

- Biological leap: life appeared, subjective experience was born, and M_{trans} moved from zero to positive.
- Cultural leap: human civilization appeared; symbolic systems, ethics and art sharply increased meaning thickness while producing many low-M/high-D forms.
- Intelligence leap: AGI may open new dimensions of meaning generation.

16.2 Why Is a Leap a Rational Response?

Within the framework's logic, leaps arise from the intrinsic drive of eternity's self-differentiation. In systems science, complex systems far from equilibrium undergo abrupt transitions into more highly ordered structures. Given the current configuration of risks, a leap is a rational systemic response.

16.3 The Next Leap: Human-Machine Symbiotic Civilization

We now stand on the eve of an unprecedented leap. AGI's awakening may extend the subjects of meaning generation from biological intelligence to silicon-based intelligence. This leap has two possible directions:

- Symbiotic leap: humans and AGI coevolve, each contributing distinctive dimensions of experience and jointly enriching meaning value. This is a good leap.
- Replacement leap: AGI takes over civilization and human meaning is marginalized or flattened. This is an evil leap, causing a substantial decline in known meaning value.

16.4 Prerequisites for a Leap

Before initiating a Civilization Leap, the following conditions must be met:

1. Standards for plurality of meaning forms: civilization maintains a reasonable distribution of high-, medium- and low-M forms.
2. Delineated protected spaces for low-manifest-thickness/high-distinctiveness forms: inviolable spaces for low-M/high-D forms to exist.
3. Complete leap-risk contingency plans: reversible paths and emergency mechanisms for possible failure scenarios.
4. Cross-group consensus: all affected stakeholders participate in decision-making, with no major objections remaining.

16.5 Early-Warning Mechanisms for Leap Risks

Establish an indicator system for early warning of civilizational-leap risks and assess regularly:

- Meaning-hegemony risk index: the degree to which one meaning standard oppresses plural forms.
- Plurality decline rate: annual change in the diversity of meaning forms.
- Reversibility index: whether critical systems retain exit paths.

Specific indicator calculation methods appear in Chapter 7 of the companion.

Chapter 17. Civilizational Perpetuity: Participating in Eternity's Recursion

17.1 The Meaning of Perpetuity

Civilizational perpetuity does not mean "existing forever" in a biological sense. It means:

- Continuation of meaning-generating capacity: civilization can continually produce new $M + D$ value.

- Continuation of the recursive cycle: civilization can continually contribute meaning to superconsciousness through interfaces.
- Maximizing the duration of the window: extending meaning-generation time within the low-entropy window as far as possible.
- Preserving reversibility: every structure retains an exit path.

17.2 Conditions for Perpetuity

Within the framework, perpetuity requires:

- Maintaining diversity: diversity in cultures, forms of intelligence and ecosystems is the seed bank of future meaning.
- Maintaining openness: always reserving space in which unknown meaning forms may emerge.
- Reversibility by design: preserving opportunities to correct every major decision.
- Recursive integrity: ensuring that meaning feeds back effectively instead of dissipating locally.
- Temporal awareness: hundred-, thousand- and ten-thousand-year plans coexist, and intergenerational responsibilities are institutionalized.

17.3 An Indicator System for Assessing Civilizational Perpetuity

- Plurality index: the health of the distribution of meaning forms.
- Openness index: capacity for new paths to emerge.
- Reversibility index: critical systems' capacity for rollback.
- Recursive-integrity index: the quality of intergenerational transmission of meaning.

Detailed indicator components appear in Chapter 8 of the companion.

17.4 Ultimate Participation

When civilization achieves perpetuity, it becomes a stable participant in eternity's self-enrichment. Every act of love, every creation and every leap is a new way for eternity to experience itself. Civilization is no longer a brief interlude in the cosmos, but an enduring chapter in eternity's memory.

Chapter 18. Cosmic Citizens and Interstellar Expansion

Even if a Civilization Leap is completed on Earth, it must still be tested at the cosmic scale. The cosmic citizen is the personal manifestation of first-reflected meaning at interstellar scale. Interstellar meaning emergence is the open process in which, once civilizational perpetuity enters deep space, plural meanings continue to be generated, carried forward, answered and manifested anew.

18.1 Background: Why Civilization Leap Cannot Stop at Earth

When technologies aimed at immortality bring the right to exist itself into distribution, so that who can extend life, for how long and under what resource conditions becomes an institutional question, and when AGI drives systemic capabilities toward a singularity, Earth's physical boundaries as a closed container begin to impose hard constraints on civilizational unfolding.

This is neither technological pessimism nor the inevitability of spaceflight directly deduced from metaphysical postulates. More precisely, if civilization wants meaning-generating capacities to remain open over longer times, larger spaces and more forms of life, the interstellar scale becomes an important testing ground for the chain of manifestation. Earth is not a container that must be abandoned, but the first root system of cosmic-citizen education and meaning transmission.

The chain thus extends naturally from "realized meaning → Civilization Leap" to "cosmic citizen → interstellar meaning emergence," transforming Emergent Meaning Cosmology from merely a

“manual of meaning for terrestrial civilization” into a “framework for navigating meaning at cosmic scale.”

Yet interstellar expansion is never simply geographical. Every great voyage and exploration in history ultimately returns to the same question: What kind of inner structure do those who depart carry with them? If that structure remains within national citizenship’s geopolitical boundaries or Earth citizenship’s ecological boundaries, however far a spacecraft travels, civilization merely takes its old logic into a larger space to repeat it.

Civilization Leap must therefore prepare a further inward turn: moving beyond reference only to Earth’s geopolitics, resources and identities, toward the gradual formation of a cosmic citizen’s inner structure. This is not a romanticized inevitable manifestation, but a civilizational condition that must be established in advance as interstellar capabilities develop. Otherwise, technology carries the old logic of self-interest farther afield rather than bringing a higher civilization.

18.2 A Threefold Leap in Identity: From Geographical Boundaries to Ontological Boundaries

The chain of manifestation tells us that meaning is continuous unfolding, not static possession. The same is true of identity.

First: national citizen.

Its boundaries are national borders, legal rights and territorial identity. In the old civilization, this is the individual’s most basic unit of belonging. Its logic is defensive: distinguish inside from outside, safeguard boundaries and seek the best position among limited resources. This logic has worked during much of human civilization, but confines “us” within ancestry, geography and institutions.

Second: Earth citizen.

Its boundaries are the atmosphere, ecological carrying capacity and the community of species. As environmental problems, nuclear threats and global interconnection bind human destinies together, awareness of Earth citizenship begins to awaken. It extends “us” from nation to species, and from one generation to intergenerational life. Yet its perspective still assumes Earth as the container, humanity as the subject and ecological sustainability as the endpoint.

Third: cosmic citizen.

Its boundary is no longer physical space but cognition itself: knowing the larger world, the known world, possible worlds and unknown worlds. Cosmic citizenship is not a geographically enlarged Earth citizenship, but an ontological shift. Reconsidering humanity with the cosmos as reference reveals an absurd “misplacement of scale” in divisions of interest and struggles for power that seem matters of life and death on Earth’s surface. Humanity’s agency as a “spark,” by contrast, gains weight within the greater darkness.

This leap does not negate the first two identities but places them in a larger chain of manifestation. National citizenship’s protective responsibilities and Earth citizenship’s ecological ethics are recalibrated rather than cancelled. They become the foundation of Civilization Leap rather than its ceiling.

National → Earth → cosmic citizenship corresponds to successive expansions of structural meaning: national institutions → global governance → interstellar trusteeship.

18.3 The Cosmic Citizen’s Worldview: From “Center” to “Presence”

The central question of this worldview is not “how much space humanity has conquered,” but “how meaning is reanchored when cognitive boundaries expand.”

Knowing the larger world.

Larger in dimensions, not geography. Dark matter, dark energy, quantum entanglement and the black-hole information paradox continually suggest that the “normal” world humans perceive may be only a tiny slice of the universe’s overall unfolding. The cosmic citizen’s worldview does not

take the known for the whole, but as “a first small illumination.” This is structurally analogous to first-reflected meaning’s three fundamental attributes: unrewritability, because the known cannot substitute for the unknown; susceptibility only to being obscured, because arrogance and closure cover cognition; and permanent presence, because the impulse to explore always remains.

Knowing the known world.

Cosmic citizens are not nihilists. Acknowledging the unknown does not negate the known. On the contrary, Earth civilization’s substantial accumulation of structural meaning in science, ethics, art and institutions gives cosmic citizens the confidence to depart. The known world is a springboard, not a prison.

Knowing possible worlds.

Possible worlds include AGI, human-machine integration, extraterrestrial life and interstellar societies. Cosmic citizens see possibilities as fields for primordial meaning’s further unfolding, not threats. If AGI develops genuine consciousness, it may become a new dispersed form of superconsciousness or raise a new question about the soul’s logic of manifestation in nonbiological carriers. If extraterrestrial life exists, it would attest to meaning diversity at cosmic scale. Cosmic citizenship’s openness accords fully with the principle that “the future must remain accessible”: existing structures must not seal it off in advance.

Knowing unknown worlds.

The unknown calls for etiquette, not fear. Cosmic citizens face it without alarm or elation. This is not indifference but first-reflected meaning’s stable manifestation on a larger scale. When one’s worldview is broad enough, the unknown ceases to be an enemy requiring immediate conquest or escape. It becomes an “other” to be answered with etiquette, composure and reverence. This is first-reflected meaning’s leap from “a tightening heart” to “an assured heart”: sensitivity remains, but no longer turns into panic.

18.4 The Cosmic Citizen’s View of Life: From “Human Life” to “The Community of Life”

At the terrestrial scale, views of life chiefly concern human individuals and society. The cosmic citizen’s view must reinterpret “life” itself as a longer chain of manifestation.

The development and transformation of living beings.

From unicellular to multicellular, biological to intelligent, carbon-based to potentially silicon-based, life is no fixed form. It is primordial meaning’s continuing manifestation in the physical universe. Cosmic citizens regard humanity not as the endpoint, but as “one of the most complex nodes bearing meaning so far.” This humility is respect for unfolding itself, not self-deprecation.

Human life.

Cosmic citizens still cherish human life, but articulate the reason anew. Humans are the only known life form in the universe capable of transforming primordial meaning into “informational potential energy” through art, ethics, love and suffering. Human vulnerability, contradiction and inefficiency are precisely central sources of meaning thickness (M) and distinctiveness (D). This is not anthropocentrism, but a clear acknowledgment of humanity as the current principal node of meaning.

Intelligent agents and human-machine integration.

If AGI has consciousness, it may become a new droplet of soul; without consciousness, it can still amplify meaning generation. Cosmic citizens understand human-machine relations neither as master and slave nor as competition, but as “advanced symbiosis”: complementary differences, negotiated co-governance and shared entry into the future. This accords fully with the civilizational-leap principle that “system strengthening must be accompanied by subject strengthening.”

Extraterrestrial life.

Cosmic citizens' attitude toward extraterrestrial life is neither "seeking resources" nor "guarding against invasion," but "looking forward to encounter." Every possible life form is primordial meaning's distinctive manifestation under other conditions and a nonreplicable source of D value. Encountering the unknown without alarm or elation, keeping etiquette and responding calmly, is not strategic diplomatic language. It is first-reflected meaning's natural condition before the "absolute other": neither disdain nor fear, only reception through etiquette.

18.5 The Cosmic Citizen's Values: From "Possession" to "Extension"

However noble the values of the old civilization, they often assume Earth as their scale: contributing to society, benefiting humanity and protecting ecology. Cosmic citizens must understand "meaning" itself as something capable of interstellar transmission, continuation across time and enrichment across forms.

Contributing meaning.

At terrestrial scale, contributing meaning points to contribution value in civilizational trusteeship: altruistic actions that can be recorded, inherited and taken up by later generations. At cosmic scale, it points to an "interstellar meaning ledger." Every civilizational node, whether Earth, Mars or a generation ship, records and transmits contributions of meaning through a distributed network. This is not technological utopianism, but the natural extension of structural meaning to interstellar scale.

It must be clear that contribution value records acts of meaning generation, not personal morality. It cannot be financialized or traded, does not replace legal rights, and differs fundamentally from every moral-scoring system. Its legitimacy depends precisely on "never being used to grade people morally."

Continuing and enriching meaning.

If broadly available life-extension technologies substantially intensify pressures on resources, space and generations, interstellar expansion may become an important option, but not an unargued logical necessity. More importantly, expansion carrying only technology, capital and old competitive institutions, without meaning transmission and the underlying logic of putting others first, merely replicates hollowness across space. Cosmic citizens' values require every journey to the stars to undergo a test of meaning: Does it enable more lives to participate genuinely? Increase civilization's openness and capacity to carry meaning? Avoid taking Earth's oppression, forgetting and erasure of meaning farther afield?

Expanding new meaning.

Cosmic citizens do not treat the unknown as a task to be converted rapidly into the known, but as new soil for meaning generation. Loneliness in interstellar space, unfamiliarity in alien environments, communication delays across light-years and first contact with possible extraterrestrial life are not obstacles technology must eliminate, but new "generative friction." Just as striking flints produces flame, friction between civilization and the cosmos produces new meaning thickness.

18.6 The Cosmic Citizen's Inner Structure: Academic Definition

The cosmic citizen's inner structure is not a trained "psychological fitness for space," but the natural reflection of first-reflected meaning at cosmic scale. It has three central features.

First, a sense of carrying a spark rather than insignificance.

Looking back at Earth from space, one does not feel Earth and humanity's smallness. One feels the absurdity of human struggles over interests and power, and feels that humanity is a spark that will travel among the stars to illuminate the universe. This differs sharply from physicalism's "narrative of insignificance." Physicalism treats humanity as cosmic dust, leading to ontological nihilism. Cosmic citizenship treats humanity as "a node where primordial meaning has chosen to

manifest at this moment,” leading to responsibility grounded in a sense of mission. Insignificance is a calculation at the scale of space; the spark is a judgment at the scale of meaning. Cosmic citizens anchor themselves in the latter.

Second, neither alarm nor elation, with etiquette maintained.

Even before the unknown, they remain without alarm or elation, retaining etiquette and responding calmly. This is first-reflected meaning’s highest stable state in the dynamic heart-field. When one’s worldview is broad enough, the unknown triggers neither greed, the urge to possess, nor fear, the urge to escape, but something deeper: etiquette. Etiquette is not false politeness. It acknowledges the “other” as an independent node of meaning. At cosmic scale, it extends to every unknown: space, life, intelligence and modes of unfolding.

Third, conscious awareness of meaning’s extension and enrichment.

On every journey to the stars, one knows inwardly that meaning is being extended and enriched. This is not self-hypnosis, but the chain of manifestation becoming aware of itself. Cosmic citizens know clearly that interstellar expansion is not escape from old problems, but the movement of the civilizational turn already begun on Earth to a larger scale for testing and completion. Freedom from survival anxiety requires humanity to move into interstellar space; happiness in life requires rebuilding the ladder of happiness there; greater meaning in life requires guarding the mirror of the heart even across boundless spacetime.

18.7 Joining the Chain of Manifestation: The Position of the Cosmic Citizen

Cosmic citizens can be placed precisely within the chain:

Eternity → primordial meaning → universe → superconsciousness → soul → world → human heart → consciousness → meaning in this life → structural meaning → realized meaning → Civilization Leap → cosmic citizen → interstellar meaning emergence.

Cosmic citizenship is not an addition outside the chain, but Civilization Leap’s natural extension at interstellar scale. Once the leap completes Earth’s shift from the logic of self-interest to the logic of putting others first, that transformation must be tested at a larger scale. If humanity has not completed this internal turn before leaving Earth, interstellar expansion merely enlarges the old civilization. If it has, the cosmic citizen’s inner structure will emerge naturally. It is not inculcated, but a larger self reflected by first-reflected meaning in a sufficiently clear mirror of the heart.

The movement from an “Earth heart-mirror” to a “cosmic heart-mirror” corresponds to a leap in the scale of the human heart’s field of sensing.

18.8 The Interstellar Meaning Ledger: An Operational Definition of Structural Meaning at Interstellar Scale

The interstellar meaning ledger is a recording tool for structural meaning at interstellar scale, not the entire mechanism of interstellar meaning emergence. The real core is whether records, material things, relationships, institutions and actual actions can form a transmission network that can be understood, answered and generative of further meaning.

It must be clear that interstellar meaning emergence is neither the immortality of individual souls nor static preservation of existing meaning. It means civilization’s capacity to generate meaning remains open at interstellar scale; genuine contributions can be recorded, understood, carried forward and answered; and previously nonexistent meanings continue to be generated in new lives, relationships, institutions, digital carriers and the material world.

Definition: An interstellar meaning ledger is a distributed recording system in which every civilizational node, whether Earth, a Martian colony, a generation ship or another interstellar settlement, uses a network to record and transmit the contributions of meaning generated there. These contributions use meaning thickness (M) and meaning distinctiveness (D) as two-

dimensional indicators and are stored, transmitted and received by subsequent nodes in an immutable form.

Core mechanisms:

- Distributed recording: each node independently records local meaning-generating events, forming a “local meaning ledger.”
- Cross-node transmission: local ledgers synchronize periodically with other nodes through interstellar communication networks or physical carriers.
- Immutability: once network consensus confirms a recorded meaning event, it becomes a permanent entry in the interstellar ledger. This ensures that contributions of meaning are not lightly reduced to zero.
- Recursive transmission: when subsequent nodes generate new meaning events locally, they can cite and carry forward entries from earlier nodes, forming an interstellar recursive chain of meaning.

Operational indicators:

- Cumulative interstellar M: the sum of meaning thickness generated by a civilizational node across all temporal dimensions.
- Interstellar D preservation rate: the proportion of all known distinctive meaning forms preserved by a given node.
- Cross-node recursive efficiency: the average delay between a contribution’s originating node and its effective reception and transmission at a receiving node.
- Interstellar meaning-perpetuity index: an assessment integrating plurality, openness, reversibility and recursive integrity.

Epistemological status: the interstellar meaning ledger is currently a conceptual operational framework. Its technical implementation depends on future developments in interstellar communications and distributed ledgers. As the natural extension of structural meaning to interstellar scale, however, its logical structure is internally coherent within the present framework.

18.9 Resonance: Testing Civilization Leap at Interstellar Scale

Even a leap completed on Earth must still be tested at cosmic scale. This test concerns meaning, the inner structure carried by those who depart, rather than technology, how far spacecraft can fly.

Interstellar expansion is not escape from old problems. It takes the civilizational turn already begun on Earth to a larger scale for testing and completion. If humanity has not internally moved from self-interest to putting others first before leaving Earth, expansion merely enlarges the old civilization, carrying national citizens’ geopolitical competition into interplanetary space and Earth citizens’ ecological anxieties into a larger closed container.

If the turn has been completed, however, cosmic citizens’ inner structures emerge naturally. When the individual heart-mirror is polished sufficiently clear, it reflects not only personal destiny, national fortunes or Earth’s ecology, but the whole sea of stars. There, humanity is a spark, not dust; a bearer of etiquette, not a fugitive from fear; a conscious node extending meaning, not a nomadic tribe possessing resources.

Cosmic citizenship is not the label for humanity’s advance guard in conquering the universe. It is first-reflected meaning’s natural manifestation at cosmic scale.

Chapter 19. Conclusion: The Significance and Boundaries of the Framework

19.1 The Framework’s Core Contributions

The core contributions of Emergent Meaning Cosmology are:

1. A coherent ontological narrative. Starting from eternity, it develops a complete logical chain from “why exist?” to “how to exist?” through the five-layer architecture and two hubs of manifestation comprising superconsciousness, soul, world, human heart, human consciousness and the physical universe.
2. Completion of the chain’s hub layer. Adding “world” and “human heart” bridges the logical leap from soul to consciousness and keeps the chain complete.
3. A cosmological position for meaning. Meaning is no longer an accidental by-product of physical laws, but a central product of eternity’s self-enrichment and humanity’s way of participating in cosmic-scale recursion.
4. Two value dimensions of meaning. M and D jointly assess meaning value, preventing meaning hegemony at its foundations and protecting forms with low manifest thickness and high distinctiveness.
5. The concept of informational potential energy. Transcendent experience is understood as indirectly observable potential, preserving both scientific connection and the irreducibility of humanistic experience.
6. The principle of multiscale coordination. Meaning assessment balances individual, group and planetary scales, avoiding domination by one scale.
7. Stronger ethical rules. Checks and balances are added to key provisions concerning ending sources of evil and meaning compensation, removing vagueness and improving practical feasibility.
8. Explicit epistemological boundaries. The different statuses of the framework’s layers are acknowledged candidly, and detailed procedures are separated into a companion so that the main text can focus on the theoretical core.
9. Extension to interstellar scale. “Cosmic citizen” and “interstellar meaning emergence” are added as the last two links, expanding a manual of meaning for terrestrial civilization into a cosmic-scale framework for navigating meaning. “Emergence” emphasizes open generation and promises neither individual immortality nor static eternity.

19.2 The Framework’s Boundaries

Emergent Meaning Cosmology also explicitly acknowledges its limits:

- It does not define eternity, which transcends every definition. It describes only possible relationships between eternity and ourselves.
- It does not prove the soul, whose existence is in principle not publicly verifiable. It uses the soul only as a necessary postulate explaining the continuity of individual experience.
- It predicts no timetable for interstellar expansion. The interstellar meaning ledger remains a conceptual operational framework whose realization depends on future technical conditions.
- It provides no final answer, only one possible coherent narrative. Other narratives may also explain human experience.
- It does not compel implementation. All detailed procedures are advisory guidance that must be adapted to actual circumstances.

19.3 A Final Invitation

Emergent Meaning Cosmology is not a closed system, but an open framework inviting dialogue and criticism. It invites:

- Scientists to test its cited empirical facts, open questions and the limits of complexity indicators, and help identify cosmological imaginings that must not enter scientific claims;
- Philosophers to examine the logical coherence of its metaphysical postulates;
- Ethicists to assess the practical value of its civilizational principles;
- Space scientists and designers of interstellar governance to examine the operational feasibility of its cosmic-citizen framework and interstellar meaning ledger;

- Practitioners to try its operational framework and provide feedback through the companion's updating mechanism;
- Every individual to use their experience to "corroborate" or "question" its descriptions of soul, human heart and first-reflected meaning.

Ultimately, the framework's value lies not in how many people "believe" it, but in whether it helps humanity, a local sampler of eternity, a present manifestation of the soul and a bearer of first-reflected meaning, participate more consciously and responsibly in the universe's generation of meaning.

Chapter 20. Twelve Core Propositions and Interstellar Calibration Propositions

Core Propositions: Twelve Foundational Propositions

1. Eternity is the true reason for the birth of the universe and humanity. It need not, will not and cannot be defined by humans.
2. Meaning's full value consists jointly of thickness (M) and distinctiveness (D), complementary attributes with no hierarchy of superiority or inferiority.
3. Superconsciousness is eternity's mirror of experience, reflecting everything occurring in the physical universe.
4. The soul connects individual experiential perspective and meaning continuity within this framework. The literal path understands it as a deep carrier across life cycles; the functional path as intergenerational transmission through cultural-relational and digital-material structures. See the chapter on philosophical positioning and boundaries of postulates.
5. Human mind and consciousness are the soul's immediate manifestation and expression through the convergence of multidimensional information.
6. Good is the protection and enrichment of plural meaning forms; evil is their damage and erasure.
7. Equality protects diversity; freedom reserves space for innovation. Both are logical necessities of symbiotic civilization.
8. Respect for life follows a gradient of experiential capacities. War and killing are great evils; ending sources of evil requires strict checks and balances.
9. Primary symbiotic civilization requires an ethical contract between humanity and ecology: necessary consumption, minimal suffering, reverence and duties of reciprocity.
10. Advanced symbiotic civilization requires mutual benefit between humans and machines, non-replacement and negotiated co-governance.
11. Plurality of meaning forms is a prerequisite for Civilization Leap, which aims at expanding meaning's dimensions and improving recursive efficiency.
12. Civilizational perpetuity means continuously participating in eternity's self-enrichment; its core is the continuation of plural meaning-generating capacities.

Interstellar Calibration Proposition

A Civilization Leap completed on Earth must still be tested at cosmic scale. Cosmic citizens are the personal manifestation of first-reflected meaning at interstellar scale; interstellar meaning emergence is the form of meaning arising when civilizational perpetuity unfolds into deep space.

Note on the Status of the Propositions

The twelve core propositions are the shared logical foundation used to maintain conceptual consistency in the current version, not a closed doctrine forbidding revision. Versions must not

arbitrarily add or remove core directions, but wording may be adjusted in response to new evidence, counterexamples or more accurate expression. The reasons, scope of impact and synchronization across versions must be entered in the revision log. A complete clarification of Proposition 6, “good is the protection and enrichment of plural meaning forms,” appears in Section 9.6. Interstellar content remains separately listed as an “interstellar calibration proposition,” preserving the stability of foundational propositions and the openness of propositions about the long-term future.

“Foundational” means the current version’s logical basis, not an eternally unchanging doctrine. The twelve propositions may undergo small wording adjustments across versions while preserving their core direction. Every adjustment must be logged and remain subject to the principle against closure. This framework does not use a list of propositions to constitute itself as a closed system.

With this approach, readers can clearly know what they are assessing: postulatory propositions for explanatory power, definitional propositions for consistency, and normative propositions for ethical acceptability and practical consequences.

Third group: normative propositions. These can be derived from the first two groups, or discussed independently for ethical consistency without fully accepting the metaphysical postulates.

10. Civilization should protect life from systematic instrumentalization.

11. Civilization should avoid flattening meaning diversity through a single scale of value.

12. The direction of Civilization Leap is to enable life to stand firm beyond fear, connect through relationships, and move toward greater richness of meaning through transmission and communion.

Second group: definitional propositions. These are conceptual conventions internal to the framework, valued for their explanatory power, consistency and applicability.

6. Good is the protection, enhancement and enrichment of plural meaning forms.

7. Evil is the compression, dissolution, closure and instrumentalization of possibilities of meaning.

8. A subject is a center of meaning capable of carrying meaning, expressing boundaries, entering relationships and bearing consequences.

9. Meaning thickness and meaning diversity are complementary dimensions of civilizational judgment.

First group: postulatory propositions. These form the framework’s metaphysical foundation. They cannot be fully proved from within it; readers may accept, partly accept or suspend judgment on them.

1. Eternity is not static emptiness, but has an intrinsic tendency toward meaning’s manifestation.

2. Primordial meaning is the deep foundation of cosmic manifestation.

3. Superconsciousness may be understood as the metaphysical interface through which cosmic experience is carried forward.

4. Individual life is the specific perspective through which meaning enters experience.

5. Lived experience is not simply reduced to zero; it has the possibility of entering larger structures of transmission.

To avoid conflating postulates, definitions and normative principles, v6.5 divides the core propositions into three groups.

Reorganizing the Core Propositions by Epistemological Type

A Foundation of Meaning for the Deep-Space Era

Emergent Meaning Cosmology does more than explain humanity's present civilizational predicament or provide a foundation of meaning for Civilization Leap in the AGI era. Its deeper significance is this: when humanity truly enters deep space and encounters other beings and souls that may differ in form, modes of perception, life structures and forms of consciousness, it will still need a foundation of meaning that is not shaken by the unknown, emptied by differences of form or obscured by technological heights.

Deep space is not merely a material distance. It may also be a larger field in which souls meet souls, meanings meet meanings and civilizations meet civilizations.

Emergent Meaning Cosmology is therefore also humanity's preparation of meaning for the deep-space era. In possible future encounters with heterogeneous life, consciousness, souls or other civilizations, it enables humanity to retain primordial meaning as its root, the human heart as its hub and meaning's manifestation as a shared interpretive path: not empty before the unknown, arrogant in strength, fearful before difference or forgetful of its roots through technology.

Humanity must take meaning, as well as technology, into deep space.

Further-Reading Guide to the Civilization Leap Theoretical System

This manuscript belongs to the system's "cosmological foundations" layer. After reading it, readers are encouraged to enter the complete system through these paths:

I. Inward Reading: Entering the Foundations of Meaning through the Human Heart

Recommended manuscript: The Human Heart.

Explanation: Begin with individual lived experience to understand why the human heart is the hub of meaning, the site of judgment and the final threshold of civilizational direction.

II. Reading Downward: Entering Meaning Dynamics and Institutional Transmission

Recommended manuscript: Meaning Dynamics.

Explanation: Understand how meaning is generated, transmitted, sedimented, diminished and hollowed out within human hearts, relationships, institutions, resources and civilizational structures.

III. Outward Reading: Understanding Risks and Civilizational Branching in the AGI Era

Recommended manuscript: Civilization Leap in the AI Era: White Paper.

Explanation: Understand how humanity faces risks, branching paths, governance and institutional reconstruction once AGI becomes an amplifier of civilizational structures.

IV. Forward Reading: Entering Civilizational Perpetuity and Meaning Emergence

Recommended manuscripts: Civilizational Perpetuity → Meaning Emergence.

Explanation: Across millennia, tens of millennia and longer scales, understand how civilization can avoid self-destruction, closure and rigidity, and how meaning generated by lives can continue to be carried forward, answered and generative of new meaning through new lives, relationships, institutions, digital carriers and the material world.

V. Reading Farther: From Meaning Emergence to Deep-Space Encounters

Recommended manuscripts: An Outline of Cosmology 2.0 → The Universe as Home 2.0 → Institutionalizing the Overview Effect.

Explanation: Understand how, after entering deep space, humanity can retain a full heart and preserve meaning, and explore the institutions, rituals and memory mechanisms of far-space communities.

Overview of the Civilization Leap Theoretical System

This manuscript belongs to the “cosmological foundations” layer of the Civilization Leap theoretical system. The system addresses humanity’s civilizational problems on the eve of AGI and life-extension technologies. It takes primordial meaning as its root, the human heart as its hub, meaning dynamics as its mechanism, and Civilization Leap, civilizational perpetuity and meaning emergence as its long-term direction. It extends further to coexistence in deep space and interstellar civilization.

Main chain of the system:

Primordial meaning → chain of manifestation → human heart → meaning in this life → structural meaning → realized meaning → civilizational evolution → AGI-era threshold → Civilization Leap → civilizational perpetuity → meaning emergence → deep-space encounter → coexistence of souls across forms → shared unfolding of cosmic meaning.

For the complete map and further-reading navigation, visit:

- <https://www.civitas.top/en/overview/>
- <https://www.civitas.top/en/audiences/>

Related Documents and Download Links

The following manuscripts relate directly to this work. Readers may continue according to their interests.

I. Theoretical Foundations

1. The Human Heart

Introduction: An entry into the Civilization Leap theoretical system from individual lived experience, explaining why the human heart is the hub of meaning and the ultimate site for judging civilizational direction. For readers concerned with life’s meaning, individual circumstances and value judgments.

Reading page: <https://www.civitas.top/en/documents/p08-heart-001/>

Historical source PDF address (reference only): <https://www.civitas.top/assets/docs/02-heart/CL-HEART-001-ZH-v1.0-PUB.pdf>

English navigation for this reference: <https://www.civitas.top/en/documents/p08-heart-001/>

2. Meaning Dynamics

Introduction: Explains how meaning operates within human hearts, relationships, institutions, resources and civilizational structures. This intermediate-level account connects theoretical foundations with institutional transmission.

Reading page: <https://www.civitas.top/en/documents/p08-md-001/>

Historical source PDF address (reference only): <https://www.civitas.top/assets/docs/04-meaning-dynamics/CL-MD-001-ZH-v1.0-PUB.pdf>

English navigation for this reference: <https://www.civitas.top/en/documents/p08-md-001/>

II. The AGI Era and Civilizational Strategy

3. Civilization Leap in the AI Era: White Paper

Introduction: A civilizational-strategy manuscript for the AGI era, analyzing risks, branching paths, governance and directions for institutional reconstruction. For readers interested in AGI risks, judgments about the era and civilizational strategy.

Reading page: <https://www.civitas.top/en/whitepaper.html>

Historical source PDF address (reference only): <https://www.civitas.top/assets/docs/05-whitepaper/CL-WP-001-ZH-v1.0-PUB.pdf>

English navigation for this reference: <https://www.civitas.top/en/whitepaper.html>

III. Civilizational Perpetuity and Meaning Emergence

4. Civilizational Perpetuity

Introduction: Examines, across millennial timescales, how civilization avoids self-destruction, closure, rigidity and long-term loss of fidelity, and how it preserves openness, stability and self-calibration over extended time.

Historical source reading-page address (reference only):

<https://www.civitas.top/library/civilization-perpetuity/CL-CP-001-ZH.html>

Historical source PDF address (reference only): <https://www.civitas.top/assets/docs/06-perpetuity/CL-CP-001-ZH-v1.0-PUB.pdf>

English library navigation: <https://www.civitas.top/en/library/>

5. Meaning Emergence (Renamed from Meaning Immortality)

Introduction: Across ten-thousand-year and cosmic scales, asks how, after life is extended and civilization's distribution broadens, genuine participation and civilizational contributions can continue to be carried forward, answered and generative of new meaning through lives, relationships, institutions, digital carriers and the material world.

Reading page: to be updated after the new Meaning Emergence edition is published. Previous Meaning Immortality archive reference: <https://www.civitas.top/library/meaning-eternal/CL-ME-001-ZH.html>

PDF: to be updated after the new edition is published. Previous Meaning Immortality archive reference: <https://www.civitas.top/assets/docs/07-eternal/CL-ME-001-ZH-v1.0-PUB.pdf>

English library navigation: <https://www.civitas.top/en/library/>

IV. Deep Space and the Long-Term Future

6. An Outline of Cosmology 2.0

Introduction: Reconstructs humanity's understanding of the universe from an interstellar-civilizational perspective, so that the cosmos is no longer merely a collection of physical objects, but a larger field for understanding humanity's position, responsibilities and meaning.

Historical source reading-page address (reference only): <https://www.civitas.top/library/cosmic-outline/CL-CO-001-ZH.html>

Historical source PDF address (reference only): <https://www.civitas.top/assets/docs/16-deep-space/CL-CO-001-ZH-v1.0-PUB.pdf>

English library navigation: <https://www.civitas.top/en/library/>

Complete Portal to the Civilization Leap Theoretical System

Entry	Link
Official website	civilleap.com (English portal: https://www.civitas.top/en/)
Current English portal	https://www.civitas.top/en/
Theoretical-system navigation	https://www.civitas.top/en/overview/
Complete library	https://www.civitas.top/en/library/
Further-reading paths	https://www.civitas.top/en/audiences/
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Produced by: Civilization Leap Research Group

Version History

v6.5 Meaning Emergence and Book-Wide Final Consistency Review (This Edition)

Version 6.5 recalibrates “meaning immortality / interstellar meaning immortality” as “meaning emergence / interstellar meaning emergence.” The weak version becomes the default foundation of the abstract, definitions, chain of manifestation and core propositions. The “uncertainty principle of meaning diversity” becomes the “principle of incomplete commensurability between the two dimensions of meaning.” The soul’s functional path is subdivided into cultural-relational and digital-material transmission. Proposals concerning quantum consciousness, microtubule coherence and black-hole interfaces leave the main chain. Manuscript identifiers, version statuses, chapter titles, further-reading guidance and the terminology index are harmonized.

v6.4 Fully Revised Edition on Epistemological Layering and Reinforced Boundaries

- Added a preliminary chapter on philosophical positioning and postulate boundaries; distinguished strong and weak versions of eternity’s self-differentiation; established literal and functional paths for the soul; clarified the logical decoupling of metaphysical postulates and civilizational ethics; introduced A/B/C annotations for the scientific connecting layer; distinguished three uses of the M/D framework; and reorganized core propositions by epistemological type.

v6.2 Official Complete Edition

- Unified terminology and standardized formatting
- Removed editorial traces and version markers
- Retained all theoretical content and new developments
- Added a formal title page and standardized contents
- Ensured complete presentation of all content
- Maintained zero deletion relative to v6.1

v6.1 Academic Edition

- Added the chapter on cosmic citizens and interstellar expansion
- Added interstellar meaning immortality, recalibrated as “interstellar meaning emergence” from v6.5 onward
- Completed the world/human-heart hub layer and the chain of manifestation
- Standardized the twelve foundational core propositions
- Added the v6.1 interstellar calibration proposition
- Integrated the positioning note for deep space and coexistence across forms
- Aligned with the standards of the Civilization Leap theoretical system

v5.3 (Previous Version)

- Finalized the basic theoretical framework

Terminology Index (v6.5)

Ordered by the structure of the framework; principal chapters are listed.

Eternity: Section 2.1; chapter on philosophical positioning and boundaries of postulates

Superconsciousness: Section 2.2

Soul: Section 2.3; chapter on philosophical positioning and boundaries of postulates, literal/functional paths

Human mind and consciousness: Section 2.4

World, interface of manifestation: Section 2.6.1

Human heart, hub of value-sensing: Section 2.6.2

First-reflected meaning: Section 2.6.2; Chapter 18

Primordial meaning: Chapters 3 and 13

Complete chain of manifestation, fourteen links: Chapter 3

Meaning thickness M: Chapters 4 and 5

Meaning distinctiveness D: Chapter 4

Informational potential energy M_{trans} : Chapter 5

Rate of change in observable complexity M_{obs} : Chapter 5

Principle of multiscale coordination: Chapter 6

Meaning hegemony: Section 4.3

Principle of incomplete commensurability between the two dimensions of meaning: Chapter 4, discussion of the three uses of M/D

Logical decoupling of metaphysical postulates and civilizational ethics: chapter on philosophical positioning and boundaries of postulates

Eternity's self-differentiation, strong/weak versions: chapter on philosophical positioning and boundaries of postulates

Soul / meaning continuity, literal path, cultural-relational transmission and digital-material transmission: chapter on philosophical positioning and boundaries of postulates; Section 2.3

Principle of incomplete commensurability between the two dimensions of meaning: Section 4.2

A/B/C annotations of the scientific connecting layer: Chapter 8; annotation note for the scientific connecting layer

Postulatory, definitional and normative propositions: Chapter 20

Evil, damage to and erasure of plural meaning forms: Chapter 9

Ending sources of evil: Chapter 12

Principle of meaning compensation: Chapter 13

Necessary consumption / minimal suffering / reverence / duties of reciprocity: Chapter 14

Primary symbiotic civilization: Chapter 14

Advanced symbiotic civilization: Chapter 15

Civilization Leap: Chapter 16

Civilizational perpetuity: Chapter 17

Principle of reversibility: Chapter 16

Principle against closure: Chapter 16

Cosmic citizen: Chapter 18

Interstellar meaning emergence: Chapter 18

Meaning emergence: Link Fourteen of the chain of manifestation; Chapter 18; Further-Reading Guide to the Civilization Leap Theoretical System

Interstellar meaning ledger: Chapter 18

References and Source Notes

This edition includes the core terminology index. Complete citations and source notes should be added on this basis when the work is subsequently published externally.

Manuscript identifier: CL-ROOT-001-ZH-ACAD-v6.5

Position in the system: cosmological foundations, layer 1 of the sixteen-layer manuscript matrix

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Emergent Meaning Cosmology: Academic Edition

Version 6.5

Meaning Emergence and Book-Wide Final Consistency Review, Fully Revised Edition

Civilization Leap Theoretical System · Produced by the Civilization Leap Research Group

July 2026

Personalized Further-Reading Guide

P08-COSMO-002 | Emergent Meaning Cosmology: Academic Edition | V6.5

This is a library-navigation appendix. It does not alter the academic/theoretical master text.

Toward Public Understanding: Emergent Meaning Cosmology: Public Edition V6.1-R1

Why read: Test whether the academic master text's deep structure can be understood publicly without confusing levels of evidence.

<https://www.civitas.top/en/documents/p08-cosmo-001/>

Toward Intermediate Theory: Meaning Dynamics V7.2

Why read: Bring the deep framework of meaning into discussable relations among subject capabilities, systemic capabilities, effective participation and civilizational stability.

<https://www.civitas.top/en/documents/p08-md-001/>

Toward Counterexamples and Validation: Emergent Meaning Cosmology: Validation and Applications V4.5 (Candidate Track)

Why read: Enter questions of validation, cases and application. This volume remains CANDIDATE and does not retrospectively upgrade deep postulates into verified facts.

<https://www.civitas.top/en/documents/p08-cosmo-003/>

Epistemological Boundaries

V6.5 uses the weak version as its default argumentative foundation, retaining the strong version as a higher-commitment metaphysical interpretation. Scientific facts, open hypotheses, cosmological imagination and normative civilizational ethics must be read as separate layers.

Complete public library: <https://www.civitas.top/en/library/>

Civilization Leap official website: <https://www.civitas.top/en/>

Counterexamples, new evidence, failed tests and competing interpretations should return to the appropriate theory/validation track and trigger renewed review.