

The Teleportation Resolution Hypothesis **Author:** Michael Richard Haimes

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Abstract This argument examines teleportation as a limit-case of human ingenuity and moral problem-solving. It asserts that the power to move any object or person instantaneously to any desired location would collapse virtually all logistical, economic, and humanitarian constraints that generate suffering. Through this lens, teleportation functions as an ultimate metaphor for moral efficiency: the elimination of delay, scarcity, and separation.

Premises 1. Every possibility unfolds as events through time.

Reality expresses itself as a continuous sequence of possibilities realized in temporal order. All change—motion, cause, and effect—is the conversion of potential into manifestation across time.

2. Transportation is temporally extended appearance.

To move an entity from point A to point B is to cause it to appear in a new spatial coordinate across successive temporal instances. What we call “travel” is the spacing of existence through duration.

3. Teleportation represents the temporal collapse of movement.

In teleportation, the duration of transportation approaches zero. The object’s existence in A and its reappearance in B occur with no measurable temporal interval. Time’s burden on space is removed.

4. Human suffering is entangled with temporal-spatial constraints.

Hunger, isolation, scarcity, disease, and inequity are largely logistical phenomena—failures of access, distribution, and proximity. If material and human resources could instantaneously reach every need, the physical substrate of nearly all worldly problems would vanish.

5. Therefore, universal teleportation would functionally resolve humanity’s material problems.

A civilization that could teleport safely, ethically, and universally would have overcome the last purely physical limits on compassion. Distance, delay, and disparity would no longer obstruct moral intention.

Refined Counter-Considerations Psychological and Existential Dimensions:

Some forms of suffering—grief, guilt, meaninglessness—may persist independent of logistics. Yet teleportation magnifies compassion: it allows one to be present instantly with those in pain, dissolving the barriers that amplify isolation. Presence itself becomes a healing art.

Ethical Containment (Revisited):

Instant transportation would certainly create the potential for instantaneous harm; yet it equally creates the potential for instantaneous defense and rescue. The symmetry of power erodes the advantage of aggression. In a world of universal teleportation, no malicious act could remain unopposed—those who protect could appear as quickly as those who threaten. Over time, deterrence would stabilize: awareness that every destructive impulse could be met at once would suppress most of them. Thus, the argument against teleportation on the basis of misuse collapses under its own logic. When access to movement is universal, harm loses its asymmetry. Compassion gains the same immediacy that violence once claimed.

Corollaries 1. Moral Equivalence Principle: Perfect teleportation renders willingness the only remaining moral variable: whether one chooses to help, not whether one can.

2. Temporal Justice Extension: Time itself becomes a moral commodity. Eliminating wasted time symbolizes justice accelerated—aid without delay.

3. Metaphysical Continuity: Teleportation demonstrates existence is not destroyed by relocation; it is continuous being re-described. This links to the Resurrection Feasibility Argument.

Conclusion Teleportation, whether literal or metaphorical, represents the horizon where intention meets instantaneous realization. A humanity capable of it would confront the final ethical challenge—how to remain compassionate when nothing prevents good from being done. Thus, the ability to teleport is not simply the end of physical problems; it is the beginning of ethical perfectionism.