10 Nexus Journal

Vol. IX, No. I/ March 2017

Our digestive system was always thought of as a food processor bringing nutrition and energy. It has become increasingly evident that it is lot more than just that.



Glial cells

Inside

Science & Philosophy papers, essays, dialogues, reviews

> Fine Arts music, poems, visual gallery

Puzzles. Riddles & Brainteasers sudoku, matrices, verbals

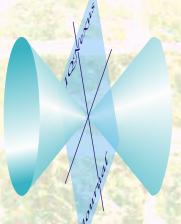
IQN Calendar

Feature articles

TOUGH QUESTIONS ON, AND USEFUL ANSWERS TO, THE NEPPE-CLOSE TRIADIC DIMENSIONAL DISTINCTION VORTICAL PARADIGM (TDVP) by Vernon M Neppe MD, PhD, FRS(SAf) and Edward R Close PhD, PE.

A continuous voyage..... by Harry Hollum

Online Journal of IIS, ePiq & ISI-S Societies, members of WIN



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Special acknowledgement to

Owen Cosby

For reviving and restoring Infinity International Society and establishing 1Q Nexus joined forum of NS and ePig and later 157-5 Societies for which this Journal was created.

Special thanks to

Jacqueline Slade

for her great help

with English editorial work.

"Even though scientist are involved in this Journal, I and all involved in the IQ Nexus Journal have tried to keep the content (even though it is a Hi IQ Society periodical) on an ordinary human level as much as possible.

In fact,
is it not the case, that to be a human being
is the most intelligent
way of life?"
Sto

Stanislav Riha

Contact us at infinimag@gmail.com

Non-members' contributions are welcome and every contribution has to be accompanied by an introduction from the contributor.

Cover photo

Is property of http://www.breizhalgae.fr/wp-content/uploads/2014/09/The-enteric-nervous-system-and-gut-homeostasis.pdf and Wikipedia.

For the last two decades our digestive system has been getting more and more attention, not for processing food into nutrients, but because of the neurons wrapped around it in two layers.

It was called the "secondary brain" at first, but the last decade of research has proved it to be more important than that and it has been renamed ENS (Enteric nervous system), because its role of regulating our feelings and life is no less important than any section of the CNS.

The ENS is created at birth from the same tissue as our brain, consist of 200 million nerve cells, 1 billion glial cells, and 50 thousands vagal fibers. 80 - 85 % of our Serotonin and 45 % Dopamine comes from there. It is a central actor in human health and disease, and is in control of gut homeostasis. In nutritional modulation of gut homeostasis the ENS is a target and effector.

Most importantly 80% of the ENS is efferent towards the brain.

As a central actor in gut homeostasis, it influences our feelings and moods and thus even our cognitive work and concentration. That would make it a symbiotic ruler of our life, together with our brain.



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Essays & Book reviews

Vernon M Neppe and Edward R Close

TOUGH QUESTIONS ON, AND USEFUL ANSWERS TO, THE NEPPE-CLOSE TRIADIC DIMENSIONAL DISTINCTION VORTICAL PARADIGM (TDVP)

Harry Hollum

Woods Hole Oceanographic Institution: A Continuous Voyage

Stanislav Riha

Philosophy of counselling; **Nutrition Against Anxiety and Depression**

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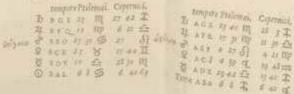
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TOUGH QUESTIONS ON, AND USEFUL ANSWERS TO, THE NEPPE-CLOSE TRIADIC DIMENSIONAL DISTINCTION VORTICAL PARADIGM (TDVP)

Vernon M Neppe MD, PhD, FRS(SAf) and Edward R Close PhD, PE.a b

Perspective

We present a series of five linked sections written in dialogic style and targeted for an inquisitive general population who may not be scientists or mathematicians. These are amplifications of our previous dialogic paper answering questions that have largely not been covered previously. Please refer to that series for a background. ² These sections answer several questions that have arisen, unified into several dialogues on their model of TDVP. ^{3; 4;} ^{5; 6; 7 8; 9; 10}

In Section 1, we answer some fundamental questions on "Reality, 9 dimensions, and TDVP". Our direct reality experience is overt, but most of it is at a higher dimensional level that we living beings cannot experience.

In Section 2, we portray "Our Wonderful World and Beyond", we provide a perspective to remarkable TDVP concepts such as embedding, gimmel and how dimensional realities can be applied.

In Section 3, we discuss "The necessity for infinity". This reality unifies the quantized finite subreality by its embedding into the infinite unbroken continuity.

In Section 4, we argue for a new way of understanding science in "Science, Multidimensionality, and Feasibility". This includes the concept of LFAF—Lower Dimensional Feasibility Absent Falsification.

And in Section 5, we argue for a way to conceptualize "God and miracles in the scientific context." Effectively, the spiritual becomes part of science by extending the definition of science.

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REALITY, 9 DIMENSIONS, AND TDVP: SECTION 1

Vernon M Neppe MD, PhD, FRS(SAf) and Edward R Close PhD, PE

Surely our physical reality is enough?

No. That may reflect our experience. Much of what is happening to us is not directly experienced.

So many do not recognize there needs to be more than our physical reality? Correct. In fact, our standard model of science works on that premise, but then there are aspects which cannot be explained.

Why?

Because some problems require 9 dimensions to solve. That simple. Not all problems, because many times just our physical experience is enough.

And then those simple models with those many dimensions. Are they okay? Not quite. They can explain many other aspects that we don't experience in our physical world. Nothing works physically except specifically in 9 dimensions but we just don't recognize that.

So what's wrong then?

Because these models still generally don't recognize infinity. And the finite, in this instance the 9-dimensions, are still never on their own. They're still part of something bigger, a continuous never-ending whole that we call infinity.

So the laws of the finite, even 9-dimensions, are still limited?

Yes. We can understand a great deal. But we don't appreciate everything because that infinite reality contains everything.

So then let's imagine that there are 9 dimensions and infinity. Is that enough? Not quite. You'll remember the DICE. You must throw the dice completely, so to say. And in that throw, you must remember Consciousness. And existence as well as experience.

Anything else besides that DICE?

Yes. We must have a way to <u>measure</u> everything. We do that by applying all of STC. And we remember that Space-Time-Consciousness is always in union because they're tethered together—more than linked. They're tethered like an elephant to his trunk, or an arm to the shoulder. And we call that way we can measure Consciousness by the name of <u>Consciousness extent (Ce)</u>.

So that's all?

No. You see if there's a measure, in our math there must be a content. Math is not in isolation *Neppe and Close. Tough Questions on TDVP. IQNJ 9: 1, 2017; 7-55*

but part of our reality.

So what does it measure?

We have to measure the object —the container on the outside and on the inside. That object has mass and energy which we measure in STC. But that mass-energy is insufficient. We must have <u>Consciousness content</u> (Cc) with everything. So we have MEC—mass, energy, Consciousness content.

Again, all tethered together, that MEC?

Exactly. We already know, based on Einstein, that mass and energy are interconvertible. But there is that extra subtlety, Consciousness.

And where's that content of Consciousness?

We think that is what we call 'gimmel'—the third substance, but that has no mass or energy.

It's pure consciousness?

Maybe, under certain circumstances, such as different dimensional states, it might be.

So there are two kinds of Consciousness —extent and content and they're different? Yes, they're different. But there's a third major kind, too.

What?

Consciousness impact. In other words, our Consciousness can impact everything.

So it influences?

Yes. And we can influence it.

The power of prayer?

Maybe. Again, this introduces something theological. We're trying to just use 'science'.

So if that is so, surely impact can occur from mass and energy?

Excellent idea. You're correct. It's like an explosion or an earthquake or you impacting a soccer ball. So MEC is relevant.

So to recap?

You have three different ways to distinguish consciousness—we (Close and Neppe) have called these 'existential distinctions' because we're making distinctions in our existence.

So what are the three existential distinctions then?

First is the 'content' of the object, second is its measurement of the extent in size in space, time and consciousness—and that is not theoretical but viable in the real world because that object in mass, energy or consciousness content needs to be measured.

And the third are those earthquake or that prayer examples?

Yes. The third critical component is again relating to that object —how the mass, energy and consciousness content—impact our world, and ourselves: Even hitting a tennis ball involves impact of mass with energy and a consciousness decision to produce that impact.

'Consciousness impact' influences almost everything: It might be large scale in terms of influencing the whole world, or it might be tiny the way our consciousness influences others

and they influence us.

So when is consciousness not involved?

It is rare for no immediate consciousness to be involved but an example might be a natural disaster without any predisposing events such as some earthquakes.

So to paraphrase the poet John Donne, "no man is an island intire (sic) of itself."

Yes. And he continues: "every man is a piece of the continent, a part of the main; ... as well as any manner of thy friends or of thine own were."

And how do you interpret John Donne?

We all have our part, no matter how small in that extended universal finite design it is. And that design of all our experience is embedded in the infinite.

And that's?

Yes. Meaning is always pre-eminent in everything that is done.

So those are the three distinctions?

Yes. And to remember them they spell ICE —impact, content, extent.

So that way you get a workable model? ICE.

Yes, and that's what is a key part of looking at what we call 'TDVP'. We use the acronym TDVP, because the long-hand form of TDVP, you will learn, is a tongue twister.

But what about other models developed by others? Promising, but just incomplete? Some are promising but not completely developed. And some are just plain wrong and we know that because they have contradictions or cannot even be linked with any pieces of a jigsaw in our world.

And your model, your TDVP?

Remarkably, our model has not been contradicted by scientific proofs. It's endured despite scientists looking at it carefully, sometimes skeptically.

And can you prove that statement? Can you show a Table that illustrates your model is better than the others?

Yes, and we have. Our model has by this stage been analyzed along over 50 different criteria, and it scores full marks on all.

And the other models?

We applied about forty or so criteria to all the other models. So it's not even the 39/39, but that is the official view. Table 1 reflects that and it's from our book Reality Begins with Consciousness (p340) 11 c

And what happened?

Not one even scored half of the total. So that still might be a good score, but it shows they're limited. This is, incidentally, not including our separate earlier Neppe and Close models

^c Special acknowledgement to Brainvoyage.com, publishers of Reality Begins with Consciousness, for permission to reproduce this.

which scored higher but were not perfect.

Table 1 Tabulation of the Key Features of proposed "Theories of Everything"

Tabi		1	1	· · · · · ·			propose	v	í —
Au	Ti	General	Specific	Special	1 st 27	Total	Year	Name of model	Author
Max		16	11	12	27	39			
CN	td	16	11	12	27	39	2011	Triadic Dimensional Distinction	Vernon M Neppe /
								Vortical Paradigm (TDVP)	Edward R. Close
Ne	vn	15	7	5	22	27	1989,	Vortex N-Dimensional Paradigm	Vernon M Neppe
GI		1.0	0	•	22		rev1996		T. I. D. CI
Cl	tp	13	9	1	22	23	1985	Transcendental Physics	Edward R. Close
KB	qf	13	6	0	19	19	2010	Quantum Field theory subquantum integration approach	Adrian Klein /Neil Boyd
Ka	sh	12	5	2	17	19	ancient	Kabbalic mystical model	Ancient reflecting Judaic tradition
DB	io	11	6	2	17	19	1980	Implicate-Explicate Order	David Bohm
Ll	ak	10	5	3	15	18	2004	The Akashic Field	Ervin Laszlo
Wa	te	11	5	1	16	17	1998	TES; Theory of Enformed Systems	Don Watson
TC	bt	12	5	0	17	17	2007	"My Big TOE" (MBT)	Thomas Campbell
Sh	fc	11	5	0	16	16	1981	The theory of formative causation. (FC)	Rupert Sheldrake
Ca	tf	10	3	3	13	16	2008	Transcendental Field Theory	Bernard Carr
Ve	uf	11	4	0	15	15	ancient	Vedic mystical model	Vedic
Lr	bc	9	5	0	14	14	2004	Biocentrism	Robert Lanza
Sm	cd	11	1	2	12	14	1956 -	(Consciousness) Material	John Smythies
							later	Dualism. Modified	
SS	SS	7	5	1	12	13	-2012	Standard Materialistic	Standard various
			-	0	10	10	1000	Reductionistic Scientific Model	CI : I
Lg	ct	7	5	0	12	12	1998	CTMU Cognitive theoretic model of the universe.	Chris Langan
Ag	qa	10	0	1	10	11	11	Quantum Activism	Amit Goswami
Wi	ko	7	4	0	11	11	1995	Kosmos	Ken Wilber
Но	cr	6	3	0	9	9	2006	Conscious Realism	Don Hoffmann
110	CI		,				2008	Conscious Realism	Don Horimann
Sir	ch	7	2	0	9	9	1993	Consciousness and Hyperspace	Saul-Paul Sirag
Ev	ap	8	0	0	8	8	2010	Typology of Aether-Motion- Pattern	Alfred Evert
На	mi	7	1	0	7	8	1996-	Many-Worlds interpretation	Stephen Hawking
Str	mt	6	1	0	7	7	1984-	String Theory	Numerous
							1988 -	including M-Theory	Green & Schwarz M theory many others
Go	no	3	0	0	3	3	2001	Nonoverlapping Magisteria	Steven Jay Gould
	Ti		2	3		=		(NOMA)	,
Au Sum	11	gl				_		Special 5 of 1: -11 -1	
		≥9:15	<u>≥9; 6</u>	1 to 4		20		Special 5 of 1; all ≤ 4	
		<u>16</u>	<u>11</u>	<u>12</u>		<u>39</u>		Number of criteria	

General, Specific and Special refer to predefined criteria. The first 27 refer to the General and Specific alone. Au = author, Ti = Title. Sum = Summary of quantity of criteria.

I'll listen to you. But I've already heard you say "we speculate" or "we can prove". I need assurances on that, please.

Okay.

You'll tell me when something is proven and something is speculative, and the degree of speculation?

That's what we're determined to do. To educate, to fascinate, to explain, and to give you a perspective. So thanks for listening to us. Sometimes, it's early days, maybe of creativity. And before we can prove, if that were possible, we just can speculate creatively what might be so. That's the way to advance ideas.

Well, what's the very brief version?

Okay. Reality is complicated, far more so than we can recognize while alive. It has several important features: Consciousness is critical, higher dimensions exist, and the infinite influences us all the time. Ultimately, everything is one, and we're part of it.

That sounds like that acronym DICE again?

You're right. The C is consciousness and that involves all dimensions including the higher dimensions, and ultimately even infinity. And our existence is in everything, though we have only limited experience.

At least you've given me principles I can go back to later, so I can understand more. Is there another two-sentence summary?

Yes. We must apply common-sense and recognize that the 'amazing' might exist: It could include the full range of existence, strange questions in science that could impact thought, and the most unimaginable extremes of reality.

First a very basic question, if I may? Go ahead

You've told us about DICE. Dimensions, Infinity, Consciousness, Existence-Experience? Yes.

But it seems there's more to TDVP?

Yes, there's much more. We wanted to give you the sheer fundamentals—first the DICE. That is the TDVP 101 course!

But can you add to that a little more now? Indeed. Yes, let me 'introduce' you to INTRODUCING!

I can already see it contains the letter in DICE?

Correct, except the E: It was there with INTRODUCES but we're going to add to our mnemonics and I wanted to use the -ING instead. That's the 202 Course!

And so what is the mnemonic INTRODUCING?

Infinity and the finite. Natural Laws. Triadic tethering. Reality. Order. Dimensions with distinctions. Unification. Consciousness. Indivension and individual-unit. Nine dimensions. Gimmel.

Why INTRODUCING not INTRODUCES?

So that I could have N- for nine: <u>Nine</u> dimensions are key. And the G- for <u>Gimmel</u>. Those two are so basic we want to include them.

Why are these two so critical?

Because if I were to summarize the two most critical recent findings in TDVP it would be that we exist in a 9-dimensional spinning finite reality, and that we've discovered the third substance, gimmel, which makes our world able to be stable. It's that important and that fundamental.

And what about the extra I in the ING?

The I is also important but not as critical. Let's me introduce you to 2 related terms beginning with 'I'.

Please do so.

We like to emphasize the systems approach. We're not only individuals. So if we move across, <u>horizontally</u> so to say, we have the 'individual-unit': Our experience can be relative to the individual, or the family, culture, ethnicity or many other features. That's the individual-unit.

And another I would be going <u>vertically</u> surely?

Yes, we can move across and between and within dimensions, by using a new term called 'indivension'. That means individual-units moving across dimensions. It sounds unimportant but actually it is the way we move across dimensions—everything spins, they don't go in straight lines. So they spin like vortices—curved movements—and communicate that way: We call it 'vortical indivension'.

So the I stands for individual unit and indivension? Correct.

But you lost the ES part of INTRODUCES?

Don't worry. We're teaching one step at a time. There will be more. Already we know the E in DICE is experience and existence.

And the S in INTRODUCES?

That will be later used, in the context of STC but we will link that with another mnemonic that includes MEC. We want those to be together.

So we've replaced the **DICE**?

Yes, and instead we're introducing something more. The DICE remains basic.

So we've progressed?

Very much so. Now we've clarified that our model of TDVP must fit INTRODUCES. That's the next step in introducing TDVP!

We know from DICE that the I in INTRODUCING would be infinity?

Yes. In fact, we can now say it's 'infinity and the finite': The finite is just contained in the infinite

Now what's the N in INTRODUCING?

That stands for the laws of <u>nature</u>. Nothing is beyond nature, everything must fit basic laws. And we call that nature. It's in the finite and the infinite.

And, of course, I now understand about tethering.

Yes, you'll recognize our hand is <u>tethered</u> to our arm and that's tethered to our shoulder. And everything is in threes—<u>triads</u>.

And our overt reality is just a tiny part?

Yes, the r-3S-1t. The rest is hidden —covert reality. And <u>reality</u>, in INTRODUCES, is of course, part of that. That's so important, we devote the next chapter to the different ways reality manifests.

Now the next is the O in INTRODUCING?

Yes, that stands for 'order'. Of course, we're talking here about the fundamental order in our reality existence. That's where life comes from. And that must come from the infinite, showing the infinite is part of our existence.

Why must it be from the infinite?

Because our physical finite reality in physics anyway is regarded as tending to disorder.

Entropy?

Yes. Now I don't know about you, but my body and physiology is very ordered. And we argue that order—we call it 'ordropy'—comes from the infinite.

That includes the finite and the infinite being one?

Yes. And it also includes all of us. We're more than ourselves alone. Even though we experience individually, we can also be collective at many levels – like our family, culture, ethnicity. That's a different kind of unification.

We already know about DICE. So next up INTRODUCES includes 'unification'? Yes, everything is <u>unified</u>. You'll remember that the finite and the infinite are one. It's not the finite and the infinite need a connection. They're unified just as we all are in 9 dimensions, we're all in our 3S-1t but also in our 9-D and in our infinity.

And even in your philosophical model which comes from science?

Yes. Even our philosophical model of 'Unified Monism' involves everything being a unit.

We've done the E of Existence and experience already as it's so fundamental it's in DICE. And so let's just go back. I know you will have the ES of INTRODUCES later. But can I ask how about the S. Does that include STC?

Yes, you'll remember STC. The way we measure space, time and consciousness is logically different, but these substrates cannot be separated. They're very fundamental. But they're tethered together like an arm to a shoulder.

Inseparable but different?

Exactly! Space, time, consciousness—STC is an example in INTRODUCES. The S could just as easily be these STC <u>substrates</u> which reflect the different dimensions.

Yes. There was that change from space-time.

We now must talk of space-time-consciousness—of STC, space-time is insufficient.

This is as opposed to the contents, the containers?

Yes. The MEC. And MEC is also necessarily tethered—they too are in union. So that is how we could amplify DICE to include the other letters of INTRODUCES or INTRODUCING as acronyms. But that E has an extra: It would reflect the Energy of MEC, but that is not perfect as it's MEC and we don't want any letter like the E to stand for more than one concept.

And there's tethering too of mass, energy and consciousness but this time as a container—an object?

Yes, content is fundamental, too. MECc. They're also triads and always together. These are in union with each other, too.

Like gimmel?

Yes, gimmel is in union with everything. It's part of the container idea, likely reflecting pure consciousness when we examine our physical reality.

I'm sorry. Another term: what does 'tethered' mean?

It's like being tied together like balloons on strings, but permanent ones, so a better analogy is like having the shoulder, arm and hand, necessarily always connected. 11

And what are the other keys in TDVP besides that STC tethering?

Importantly, TDVP incorporates <u>extra dimensions</u>, <u>infinity</u>, <u>consciousness</u>, <u>order</u>, <u>and life</u>: All manifest in a <u>unified</u> finite (including physical) and infinite reality. ¹²

So there's STC and MEC and they're related but no interchangeable?

Yes. TDVP recognizes that Space-Time-Consciousness extent —STC—does not just exist in emptiness or isolation.

Yes?

STC has a practical relevance—it's real. STC involves the <u>measure</u> of the structures—the objects—of reality and those are MEC—<u>mass</u>, <u>energy</u> and another form of consciousness. MEC reflects the object including the <u>Consciousness content</u>.

So everything comes together?

Yes! Hold on we're moving to Course 303 and the mnemonics that go with that too!

Now does that mean the physical world we live in is in the finite and yet it's contained in those 9-dimensions?

Exactly. Our physical world of space with a tiny moment in time is part of those 9-dimensions.

This implies that technically we could travel billions of light years?

Yes. If something is instantaneous by moving beyond our 1t or maybe 1T, amazing travel is

theoretically possible.

That's huge!

Yes, it means that there may be a much, much, much cheaper, and much easier and much more convenient way of Time Travel.

And space?

Maybe even travel using our consciousness to distant stars. So it's Space Travel, too.

That's amazing!

Yes, that would be amazing if we could prove it. There's some math support but no-one has yet proved it.

And if we traveled there, could we change the future?

Likely not. We would theoretically be in a different series of dimensional domains. We might appear to have more in Space, Time and Consciousness to certain fixed points in say dimensions 6, 7 and 8, but we would more likely not have completely left the other dimensions.

We could be observers but not participants?

Likely that is an appropriate way to conceptualize what would be happening.

OUR WONDERFUL WORLD AND BEYOND: SECTION 2

Vernon M Neppe MD, PhD, FRS(SAf) and Edward R Close PhD, PE

May I ask you a common-sense question? Go ahead.

All these extras, like 9 dimensions, infinity, consciousness and gimmel for example, sound wonderful. But doctors, we all are living today in our wonderful world. Yes!

I have my own experience. Is TDVP applicable for my world of experience or is it just a series of wonderful abstract concepts that most don't understand, anyway? Yes, TDVP is very much applied to our practical 3S-1t experience. But it also works in the most different of realities possible.

That's the power of TDVP?

Because in TDVP, all of reality appears to have a common basis. Everything is unified. And we would apply the principles even if we were observers in dimensions 6 to 8.

And then our practical experience while alive is part of TDVP?

Certainly: Our regular r-3S-1t is, for us, the most important part of our reality. It's fundamental

I don't understand what it means to do a calculation in some other dimension, like a 5^{th} or 6^{th} , other than the only ones we laypersons know.

Excellent question. It's difficult because conventional mathematics fails. But there have been some great mathematicians who've developed mathematics of higher dimensions.

The same kind of math?

Let's say it's adapted. Many of these new components are based on algebra or geometry. We call that 'dimensionometry' for the higher dimensional calculations.

For example?

So, for example, there's Pythagoras's theorem. We can extend this theorem beyond just the spaces with right angles in 2 or 3 dimensions of space.

But have you developed new methods?

Yes. You see some of the kinds of algebra and geometries that have been around for some years, are difficult to handle for our model. So we've developed new techniques.

Is that important?

Extraordinarily so. We're allowed to do calculations that could never before have been done.

So how do you do the math?

The easiest is to apply three new mathematical techniques. The first is Dr Edward Close's Calculus of Distinctions (CoD) and modifications such as the Calculus of Dimensional Distinctions (CoDD), a subtype of CoD which deals specifically with the mathematics of how we move across, between and within dimensions.

The second?

The second is discovering a logical way to move across Dimensions, another method developed by Dr Close, and called Dimensional Extrapolation. In that context, we spin across dimensions, from the first to the ninth.

And the third?

And the third is the recognition in our TRUE unit studies, which we can discuss later, of converting particles to units with the electrons scored as whole number—actually 1 unit using this scoring. That makes the mathematics easier.

Now you said that the finite is embedded in the infinite. What's embedded? 'Embedded' is a simple term for 'contained in the higher dimensions'.

What do you mean?

Effectively, the lower dimensions are contained in the higher ones which means that it's like a small box is in a bigger box. And the bigger one is embedded in an even bigger one. And that goes on forever.

Embedded to me means 'squashed'. Surely, if something's embedded then it's contained so much that it's squashed ultimately into a single piece of paper from being like a box. Is that right?

In a way, you're right but only in part. You're going from the top-down. Sometimes we climb from the bottom up, going bigger not smaller. But embedded is more than squashed and sometimes not squashed at all, though that may be a useful layperson starting point.

So how come 'squashed' does not fit?

If a box is embedded in another, it becomes part of the entity of the outer shape. You might use that term 'squashed' but embedded is far more than just 'squashed' which is incorrect. There is an important lesson here though, and this is why I can appreciate the lay metaphor 'squashed' thought it's incorrect.

What's that?

Simply that even the lower dimensions contribute to the higher dimensions. Everything can influence or impact even if it's lower or higher.

Again the power of prayer?

Yes. Again a spiritual idea embedded in our science!

So why not say 'contained in'? Surely that's easier than embedded?

Yes, it is. But sometimes English or most other languages don't have terms to describe phenomena or events that aren't in usual uses: There's just no term.

Please explain it another way?

The principle difference in ordinary language between "embedded" and "contained" is that a solid cube might be *embedded* in a larger solid cube and would be fixed in position, whereas a box *contained* within another box may or may not be able to move inside the larger box. So you can see this is much better than the incorrect 'squashed'.

So why's all this important?

Because in TDVP we have several terms that we otherwise would not have imagined. This is because we're not used to terms using higher dimensions.

For example?

The term 'ordropy' for tendencies towards order; the term 'gimmel' for the third substance; and the term 'tethered' for the necessary union of Space, Time and Consciousness.

We know about gimmel now. What is the key concept in gimmel?

The term, 'gimmel' refers to the concept of the third mass-less, energy-less substance in the finite reality.

That's it?

No quite. We should understand gimmel is qualitative and quantitative.

Meaning?

It's a qualitative concept for that third substance; but it has a quantitative component because gimmel is linked with every particle and there are different amounts of gimmel.

We know about that now. But I know you've implied that gimmel is sometimes like consciousness?

Yes. But we don't use the term 'consciousness' here because we know the third substance by elimination is consciousness but we cannot prove it. So it's likely a special term for consciousness at least in part. For example, at the infinite level, it would likely be everything, mass and energy embedded in consciousness.

So what does the quantitative part of gimmel imply?

The amount of gimmel linked with particles such as electrons, quarks, photons, neutrons and protons for example, can be exactly measured in special 'TRUE equivalents' called Gimmel Equivalence Units (GEUs).

And is that always applied?

Yes, gimmel necessarily is always in union with these subatomic particles. Those particles do not exist without them. The gimmel is tethered but in different amounts so there are 105 GEUs for 1 electron, but each of the 6 quarks in protons and neutrons has different amounts of gimmel ranging remarkably from 1 to 6: All six, 1, 2, 3, 4, 5, 6 are exact mathematical calculations, and the numbers are not contrived: They just necessarily calculate out that way and only that way!

And there are other key terms as well.

Yes. For example, there's an esoteric term 'indivension' deriving from 'individuals' and 'dimensions'.

What does that imply?

Indivension involves communication across, between, within dimensions.

So is 'indivension' relevant?

Very relevant. Indivension is the way movement occurs across dimensions and between people. The movement is usually spinning but not always because it could be forms of straight lines or more correctly volumes. And that movement is 'vertical'.

As opposed to horizontal?

Yes, indivension can be 'horizontal'. That includes even the 'individual-unit' of not only one's individuality, but family, ethnicity, society, groups and some 30 plus other descriptors like 'militaro' and even 'physico' because it includes the inanimate —the non-living. So this is why there is the 'indiv' in indivension. It's an important unifying concept in TDVP so we can understand that we're all a unit and we're working with multiple dimensions.

Which include Mass, Energy and Gimmel?

Yes. MEC if Gimmel is Consciousness and this is in the context of Space-Time-Consciousness so these objects can be measured.

So you use some terms differently from their common use, too, don't you? Certainly. Science involves great precision.

So?

Sometimes terms are used specifically.

For example?

'Dimensions' refer specifically to measurement, 'consciousness' is not a unit but has several manifestations, 'volumetric quantized finite' refer to three-dimensional quanta in the finite discrete reality, and 'content, extent and impact' describe a triad of terms for different kinds of 'existential distinctions'.

Language is wonderful!

Yes, but it's also limiting. Do remember we're discussing an entirely new specialty Dimensional Biopsychophysics. There's necessarily a new language. Don't worry if you don't know these terms, or even the examples above.

And that language also includes math?

Yes, and we've tried to restrict that to a minimum in this book. We know that math is sometimes complicated, and we want readers to understand principles, not details of proofs, for example.

What's the key?

The key is to obtain a perspective of these ideas. You need not concern yourself with every detail. The object is to educate and fascinate.

But we don't need to know everything?

Very much so. These are possibly the most amazing ideas you'll ever encounter.

So, let's get back to the original question, what then really is 'embedded'?

Embedded is an important term that allows us to understand that dimensional domains such as 3S-1t are not in isolation.

More than just contained?

Correct! It's like a signature that becomes imprinted in the higher dimensions. The signature is not only 'contained' in higher 'dimensional domains' (groups of dimensions) such as 9-D, but these lower domains are parts of that higher dimensional group level, and those dimensions include them functionally.

So when we talk of 9D, we refer to what?

We refer also to our restricted 3S-1t, our 3S-1t, our 3S-1T where we include the future and the past.

And other dimensional groups?

Yes. Any special dimensional groups in between for example consciousness, too as in 3S-1T-1C, would be in the 9 dimensions. Maybe.

And maybe some of these are not linked with 3S-1t at all?

Yes, maybe there's a state of awareness that incorporates dimensions 6 to 8.

What would be an example?

Pure theoretical speculation. Maybe some who survive bodily death are at that level: Plenty of consciousness with some different Time dimension, as an example.

And everything is embedded in higher dimensions?

Effectively, yes. All of these are 'embedded' and therefore any aspects they manifest would be embedded in the higher dimensions.

So on a clear day, we can see forever! Maybe.

Could you give me a day-to-day example?

Yes. We write on paper. We imagine that that paper size has length—for example, it's 11 inch long, and breadth—for example 9 inches.

Yes. 11 by 9 is a common paper size.

So how many dimensions is that?

It's two dimensions.

Well, it's two dimensions that we're dealing with. The two dimensions are relevant in our description.

But the paper has thickness, too?

Exactly, and unless we're a paper manufacturer, we ignore that but in practice —we could say 'empirically' in science—that paper has three dimensions.

So the two-dimensional paper is embedded in that third dimension?

You've got it. And that is fundamental.

How so?

Everything is three dimensional: We use the term volumetric.

So even a line on that paper?

Yes. In that case that line is one dimensional. It just has length.

But that line of one dimensions is not really 'linear'?

Right. It's embedded in the paper which appears two dimensional as it is in a plane—planar.

And that planar piece of paper actually has thickness?

Making it three-dimensional or volumetric.

But here's the question: Do we stop being embedded at 3D—at the volume? No. We stop at Space.

But we talk of Space-Time?

Exactly. So that 3D space is embedded in the first time dimension. In fact, we cannot have that volumetric space (3S as it's 3 dimensions of space) without it being a moment in time.

So we have 3S-1t?

Yes. The volumetric 3S space is embedded in that first time dimensions (1T) but only just.

Why just?

Because in our 3S-1t experience, it's embedded in not all of 1T —past, present, future, but just in the present.

But realistically, 3S-1t is just this moment and we know there's a past and a future.

Correct. So just as we talk about our 3S-1t experience, we have memories of the past and can imagine the future time. So that 3S-1t is embedded in 3S-1T (in all of linear time).

But could it be that time is just a line? We've seen how space is a volume.

This is something we're now speculating on. But the math works. We know by math with certainty that there are nine finite dimensions—9 distinct dimensions.

Yes?

And there are only 3 of space (3S) So we've hypothesized —we've proposed—there are 3 dimensions of time, and three more of consciousness. There is some math and theoretical support for this but it's not proven.

Okay. But then they're all volumetric? Each is 3 dimensions.

Exactly. So we could say that that 1T we're talking about is embedded in 2T (which like the piece of paper that appears in 2S but has thickness) and that is in 3T. And that goes on to Consciousness.

So Space is embedded in Time; and Time is in Consciousness?

We think that's the order. You remember we said there was Space-Time (ST) And our work said that there's always Space-Time-Consciousness. (STC)?

Yes, you cannot have the one without the other?

And S we've seen is usually embedded in T, and T in C. They make a unit always. You remember the hand being connected to the arm and the arm to the shoulder.

Yes, tethering to each other by necessity?

So one more stage of that tethering is the embedding of the lower dimensions into the higher dimensions. And that goes on forever.

So the 9D—the 9 dimensions—are embedded in higher dimensions?

Yes. The 10th plus or transfinite—that's the so-called 'countable infinity'. We called it that because it's still quantized. It can be divided into little quantities—little bits, as it's not continuous.

So effectively even though I'm in my restricted 3S-1t, we cannot see the whole picture. We just experience part of the whole.

Yes, you understand that. But let's imagine you're in a different state of consciousness.

Like what they call an NDE?

Yes. You have an NDE—a near-death experience. And let's imagine you're in coma but somehow you feel you're out of your body and you're seeing a tunnel of light.

Yes, I've heard that described.

Now the question is: Is that now the whole you're experiencing?

Well if it's real and not my imagination, maybe I'm conceiving of the whole? No, you're still not. It still is just a part of the picture, but a different part.

For example?

Maybe it's a higher group of dimensional domains, so it might be more encompassing. But this is still an incomplete picture. It's just relative to your own experience from the framework of different dimensions.

So this is not the infinite?

No. That is still just a reflection of a different reality, not the whole picture.

That would come only if I were in the infinite?

Yes. If you were embedded in the continuous infinite, you could maybe see forever because you would be in multidimensional space, time and consciousness.

But maybe I would have to be God?

Just maybe you're correct. And possibly there are different levels even of that continuous infinite. An infinity of infinities.

That's an interesting hierarchical description?

Yes. Georg Cantor initially described that ¹³ and it remains controversial.

But I'm puzzled. Surely the 9D is also embedded in the continuous infinite?

Exactly. That's a little more difficult to understand. You see embedding does not just stop in one direction, going higher.

Those boxes that are in bigger boxes in bigger boxes would be that direction?

Yes. They would be each volume contained in a bigger volume. Theoretically 3D jumps.

But you mean there's another way?

Of course. All of our existence, we in 3S-1t could have contact with a different kind of embedding. That is the infinite continuity. This continuous infinite that is unbroken, doesn't have little pieces, but it remains like a beautiful single unit.

And you maintain it influences our existence?

We do. And the existential distinctions we've spoken about, namely content, extent and impact support that. The impact or influence is likely in both directions but very important to provide meaning for our existence.

One more: Who developed TDVP and when?

Dr Vernon Neppe and Dr Edward Close together finally developed this paradigm in 2011. ¹⁴ The first publication was late that year, and in early 2012, they produced the first version of the e-book *Reality Begins With Consciousness*. ¹⁵

THE NECESSITY FOR INFINITY: SECTION 3

Vernon M Neppe MD, PhD, FRS(SAf) and Edward R Close PhD, PE

You've mentioned the Infinite. Presumably, there's an equivalent in the finite? Yes.

I understand there are two different aspects, the finite and the infinite?

No, actually. They're one, the finite is contained in the infinite. Everything we do has not only those 9-dimensions, but also even is expressed in infinity.

So it's a unity?

Yes. Ultimately we're all one.

Now the finite. Is that the same structure as the infinite?

No. The finite has little bits, tiny, tiny little pieces, and they are all made up together like the pixels in a camera. They're, so to say, quantized.

Like the quantum?

Yes. Tiny infinitesimal pieces all together.

Or like the little frames in movies?

Yes. Each frame is independent but they move so quickly we think they're continuous.

Or is the parallel like the little bits you mentioned. Is that like in a computer?

Yes. These are the tiniest pieces. But they're pieces, not continuous. There are breaks in between.

So what's continuous?

The infinite. It's not broken down. The infinite is one enormous, unending continuity.

So why do we need infinity?

Because without it we could not have a theory of everything that works.

Why?

This involves a somewhat complex concept.

Can you prove that there needs to be an infinity in the first place?

Yes. There's math to this. There's a need for a continuous infinite

How can you prove this?

You'll remember Gödel's Incompleteness Theorem ^{16; 17; 18}.

Yes, a little. Please clarify.

This was the critical contribution of the great mathematician, Kurt Gödel, in 1931. Dr Gödel developed two theorems of mathematical logic and philosophy that are very important for TDVP

So how does it apply to TDVP?

If we were dealing with logic that was in a so-called 'closed system' such as the finite subreality, we could never demonstrate any kind of so-called 'Theory of Everything'.

Why's that?

Because we're in a closed reality container (be it 3S-1t or 9 dimensions or even higher 'transfinite' dimensions). But we would need to go outside that box, yet for every outside finite box there's another. That's never-ending.

But why's that difficult?

Because there is no outside finite box. That's the limit. Every time one goes outside the box, then it becomes a new container and one can go out outside that box. This goes on for an infinite number of boxes—forever.

And that would mean?

It means that our model or any other would necessarily be incomplete. No model could be a Theory of Everything (TOE), if there were a major limitation to explaining everything. TDVP must go beyond that.

Why's that important?

Because in that closed, finite system of logic, at least one statement cannot be proven within that system. So this includes bigger and bigger dimensional domain boxes: 3S1t is embedded in 9 finite dimensions, and that into a never-ending series of 'transfinite' higher dimensions.

So how does it apply to TDVP?

If we were dealing with logic that was in a closed system such as the finite subreality, we could never demonstrate any kind of so-called 'Theory of Everything'.

So in scientific terms, what would that mean?

It means that our model or any other would necessarily be incomplete. It couldn't be a Theory of Everything (TOE), because there is a major limitation to explaining everything.

And so?

The only way we could prove some fundamental components of TDVP is by going a step further: We must recognize there's an infinite subreality. We effectively went not only out of the box, but to an existence that was not closed.

Always open?

Yes, because infinity extends forever in time, without beginning and without end in space, and as never-ending repository of consciousness content.

Therefore the limits of Gödel's Incompleteness Theorem did not apply in TDVP? Correct. So you can see how this necessary theorem in math is key to developing a legitimate theory of everything.

What exactly did Gödel discover?

Whenever we write down a set of statements, there will always be one statement that is inconsistent with the rest. It's like seeing that box but only from the inside.

And?

To fix the situation -- to make everything consistent -- we need more statements! Gödel proved that we will <u>always</u> fail no matter how many statements are made.

Really?

Yes, what this means is that, no matter how hard we try, we cannot write down every statement in the finite universe. We can try forever, just adding to the previous.

So that goes on till we cannot count but it's still finite?

Technically we call it 'transfinite' or 'countable infinity'. Our finite reality can only hold a finite amount of information. Every statement of information itself is in little bits, quantized.

So infinity solves the broader conundrum?

Yes. To not contradict Gödel's Incompleteness theorem, a theory of everything needs an infinite pool of meaningful information: It must go beyond that finite and transfinite to a reality that is not in little bits but continuous—the infinite continuity.

So infinity then also can solve the TOE aspect if we go to the infinite?

Yes. Without the continuous infinite it would not otherwise be solvable. And importantly it proves the need for a continuous infinite. To not contradict Gödel's Incompleteness Theorem, a theory of everything needs an infinite pool of meaningful information: It must go beyond that finite and transfinite to a reality that is not in little bits but continuous—the infinite continuity.

And that does not contradict the Incompleteness Theorem?

Yes, and that's why we talk of <u>existence</u> and not just <u>experience</u>. Existence includes the finite being embedded in—contained in—the infinite. It's one never-ending unit.

That's why TDVP can work?

Yes, infinity is as important as all four of 'dimensions, consciousness and existence' —as DICE! And existence here is key.

And so when Einstein and Hawking, for example, failed to develop a TOE, that was why? One reason. It seems that all four components of DICE were problematic. These great scientists needed to apply extra dimensions —Einstein tried, but did not succeed.

And they needed the rest of the DICE?

Correct, they needed to incorporate all of infinity, consciousness and recognize existence—again Einstein came close as he recognized everything was relative and we've extended that idea in TDVP.

And is there work on the Infinite?

Yes, some. TDVP mathematically amplifies the infinite principles of another great mathematician, Georg Cantor ¹³.

Who was Cantor?

Georg Cantor lived from 1845 to 1918. He was the founder of 'Set Theory'. He also was the person who recognized the need for 'ordinal' measures for the transfinite. And, very

importantly, he was also the single most important contributor to the infinite subreality.

And what did you do?

We've extended Cantor's work on the infinite. We incidentally also extended that work on ordinals—like mild, moderate, severe—degrees of change, but not exact intervals of change. That's convenient in higher dimensions and particularly in measures of consciousness.

I'm sorry. I still am not clear what 'infinite subreality' means?

The infinite extends eternally in time, in space it extends forever, and in Consciousness extent it is the repository of everything. We say 'subreality' to ensure you understand the 'finite subreality'. But they're actually one reality.

I need more, please.

Okay. That infinite is not like the tiny <u>quantized wholes</u>—the minimal discrete bits that can be separated in the finite. The infinite is a <u>continuity</u> that impacts and influences that quantized discrete finite.

So on the one side we have the quantized finite. And it must in some way communicate with the infinite which does not have pieces, but is continuous?

Correct. They must communicate but that is not separate like the brain and the so-called 'mind' communicate. Then we would have what in philosophy is 'dualism' and we would have to find how can the two interact.

Why?

Because the finite subreality is completely contained within the infinite subreality. As indicated, they're not really subrealities at all, as they make up a complete unit. There's no linkage because the finite is contained in the infinite. They're one. The infinite and the finite are inseparable.

And is all of what you say proven here?

We've published all of it. Peers have reviewed it. The mathematics can be replicated by anyone. Given that, we would say everything is proven as much as it can be. ¹⁹ But the math of infinity is very complex, so that could be debated.

So what are the keys to that proof—surely others would have recognized the same? We apply a new method in mathematics and include consciousness, many dimensions, particularly the nine we discussed, and continuous infinity. No-one's ever done that before.

Successfully?

Yes. When we have applied this, we've succeeded and been able to test our reality. ²⁰

So that transfinite goes on till we cannot count but it's still finite?

Yes. Technically we call it 'transfinite' or 'countable infinity'. Our finite reality can only hold a finite amount of information. Every statement of information itself is in little bits, quantized.

And so?

The only way we could prove some fundamental components of TDVP is by going a step further: We must recognize there's a continuous infinite subreality. That is real infinite Neppe and Close. Tough Questions on TDVP. IQNJ 9: 1, 2017; 7-55

continuity as opposed to just the transfinite that is still discrete—it's quantized with pixels forever but still has little bits.

And?

To fix the situation -- to make everything consistent -- we need more statements! Gödel proved that we will <u>always</u> fail no matter how many statements are made.

Really?

Yes, what this means is that, no matter how hard we try, we cannot write down every statement in the finite universe. We can try forever, just adding to the previous.

So we have to shift to an open system?

Yes, we go beyond that to a system that has no pixels—no quanta, no bits, no frames. So this involves the continuous infinity. It extends forever in time, without beginning and without end in space, and is a never-ending repository of consciousness content.

And so?

There's no end to that open container. It's like a never-ending ocean that continues forever, that contain land-masses that are measurable and made up of quanta.

So the infinite talks to the finite?

It more than talks. The finite is contained in the infinite, even though we don't know they're interacting. They're inseparable.

So can we use the analogy of the sand in the sea being the limited quanta and this comes up in the ocean?

A good metaphor. Stir the sand up, and watch the sand swirl about. That sand is us and our finite universe. Everything in that finite universe is "little bits of stuff" (quanta) and that has a finite size. But that water is the infinite subreality, indivisible because it's like one unit. There is no limit, until time's end, extends forever in space, in time and in consciousness.

Would TDVP then involve both the finite sand and the limitless ocean?

Yes! In TDVP, we effectively went not only out of the box, and to an existence that was not closed—to the infinite continuity, so there were no outside walls to the infinite box!

Therefore the limits of Gödel's Incompleteness Theorem do not apply in TDVP? Correct. So you can see how this necessary theorem in math is key to developing a legitimate theory of everything—TOE—because we must not have a TOE that is incomplete.

I'm gradually beginning to understand that math is not just there for calculations. Am I right?

Yes, we think you're correct. We regard mathematics as part of nature. It's inseparable. Anything that we can physically experience has real math as part of it. In this way, math is far more than just calculations—which incidentally it is for the theoretical, and for the unstable parts of our reality.

SCIENCE, MULTIDIMENSIONALITY, AND FEASIBILITY: SECTION 4

Vernon M Neppe MD, PhD, FRS(SAf) and Edward R Close PhD, PE

You'll excuse my asking but despite my being religious, I recognize that's dogma, and not science?

Correct. The two are different and dogma is very problematic for scientists, but that does not immediately eliminate any spiritual ideas.

The problem is science is so scientific. The scientific method surely should always be applied?

You're correct. Applying the scientific method is excellent and always appropriate. ^{21; 22; 23; 24}

Which conventionally consists of?

We examine the literature, suggest tests to examine, perform appropriate research, examine our findings, and then we draw conclusions. Science relies on observation, reason, testing and experiment and these methods have led to great progress. ²⁵ That reflects good studies.

So you agree with me science is the key. So spirituality is the part that's problematic? We agree that science is the key. But there's a major problem, however.

What problem?

<u>It must be all science</u>. <u>Science</u> must incorporate <u>all</u> of science. That includes areas labeled as 'spiritual'. Jerry Coyne, for example, has written an excellent book on Science and knocked out the religious. ²⁵ But he describes experience, not existence. That is current scientific method. It misses the rest!

So are you saying science is lacking?

Yes, it's limited on two fronts.

What's the first front?

We have to recognize that the scientific method applies only Popperian Falsifiability. To Popper, if we cannot falsify, then it's not science.

Then what would be an example that we cannot falsify?

So how do you measure evolution? Or some parts of cosmology?

Somehow science just accepts those are okay!

But, actually, the scientist is not applying scientific methods. In evolution, he's applying speculation about the past putting together incomplete pieces of the jigsaw puzzle.

And the scientist cannot do that?

No. Not in today's science. But in our science, LFAF ^{22; 26}, allowing for feasibility, the method is quite appropriate.

What about in cosmology?

The same principles apply. Here we make assumptions about galaxy events that happened millions or even billions of years ago and are millions of light-years away. We think the outer reaches are what we can detect, but there might be much more. ²⁷

And our assumptions are not proven but very reasonable, surely?

That's the point. They cannot be falsified. But the assumptions are feasible. That's why, with respect, Neppe and Close developed LFAF—lower dimensional feasibility, absent falsification ²².

It may be your most important contribution?

Certainly it's our most basic one. Without LFAF we could not have TDVP, or any studies on multiple dimensions, or any so-called 'unified field theory'.

So what about String Theory?

Just applying falsifiability, we could not study the various String Theories. Incidentally, theoretically they sound wonderful but there is no shred of empirical evidence about them being real.

And, of course, as you indicated, any science of evolution and cosmology cannot be studied. Anything else?

We cannot easily examine spirituality. And there would be unacceptable limits in Medicine, too.

And can we take sufficient notice of double-blind studies in Medicine?

Not really. For example, these just require improvement compared with placebo. That's not enough. We want feasible treatment. ^{28; 29}

Like?

Like antibiotics that after proper testing should help, say, 98% of the patients. It should not just show that it works in 55% compared with placebo, or a natural history of 48% getting better! ^{28, 29}

What's the alternative?

It's <u>not</u> an alternative, it's an addition. We're not removing anything. We're adding to make science more appropriate and complete.

How?

We need to examine whether something is <u>feasible</u>. In Medicine, as per the example, that's critical.

And for your TDVP model?

We're dealing with extra dimensions that are necessary. So we need to add to current science.

You don't reject 3S-1t?

Most certainly not. Our physical reality is the most explored part of our 9 spinning finite dimensions. And certainly, it's far the most understandable part of our still quantized transfinite (or 10th plus dimensions) and the continuous infinite.

And how do you tame such concepts?

Again, we apply LFAF: We use feasibility even when we cannot falsify data. This is critical. We apply the pieces of the 3S-1t jigsaw puzzle that fit. If the pieces don't fit, we know we've falsified the data. ³⁰

Implying?

We've extended the model of science being purely based on what is falsifiable. TDVP is a major beneficiary.

So that's the first front. What's the second?

You'll remember we've discussed DICE?

Yes. Dimensions, Infinity, Consciousness, Existence.

And which components of DICE are applied in science?

I don't know. Are any?

None are useful in our conventional current physical science because we don't recognize any DICE concepts. But in TDVP, these four key concepts all are pertinent because we apply LFAF.

For example?

Conventional scientific method does not recognize extra dimensions.

And that means?

That limits scientific approaches.

Why?

Because many of the most obvious mysteries of physics are solved.

Like?

Like 'entanglement' 31; 32; 33 in which two particles are separated in space yet create simultaneous information in time.

And how is that explained?

You'll remember that in 3S-1t such a concept would be impossible. The space involved would be separate ³⁴, and the time at that moment emphasizes the two particles are unrelated as they are distant. ^{32; 35; 36}

And in TDVP?

Imagine having 9 spinning dimensions. Now they're a unit. Those particles are not in 3S-1t. They're just measured relative to our 3S-1t framework. ¹

So?

When we go above 3S-1t, we're entering a new math.

Yes?

And that math says that time is multidimensional.

Okay?

And that space is extended beyond just our physical space.

I understand.

And now imagine then two separate particles in our 3S-1t space-time, and extend them on and on. Suddenly they can intersect in higher dimensions of space-time.

So it's like two lines that intersect above a barrier but are separated below?

Yes. So relative to 3S-1t we see them as separate and disconnected because we can't see above, where they intersect.

We?

Yes, Neppe and Close proposed this is a principle of what we've called 'relative non-locality'. Now anything that is 'non-local' has one amazing property.

What?

There is what we've called 'immediacy'. ³⁷The event in time is instantaneous or immediate ³⁸;

So time and space are not relevant?

Yes, we're at a higher dimensional level. The <u>instantaneity</u> or <u>immediacy</u> means we've gone to higher dimensions. ^{37; 39; 40}

As an aside: Maybe we could travel anywhere in the cosmos instantaneously? That would be theoretically so. Imagine how much money and time could be saved in the space programs!

But they would be virtual astronauts?

Maybe. They're traveling in time, not in 3S-1t certainly.

So time and space in higher dimensions look different to us in 3S-1t?

Very. Viewing this relative to our physical 3S-1t reality, something is happening separately.

But in extended Space-Time ...?

Actually, there's no separation. Everything is simultaneous. And it's not really extended Space-Time, you'll remember. It's extended Space-Time-Consciousness extent. Consciousness is there always.

I understand a bit? Please clarify more.

First let's understand that even when we talk of instantaneity —instantaneous events—that reflects movement across to the next, elevated, higher dimensions.

Yet for someone in 3S-1t, it would appear different?

Yes, it might appear to us that there separations at lower levels. So an observer in our experience, in our usual life experience dimensional domains of 3S-1t, may see two separated particles, yet the observer in the seventh to ninth dimensions, may be able to see the exact connections, metaphorically, a string holding several balloons.

But we cannot see the strings, just the separate balloons?

Correct. They look like they exist quite independently. That's what happens with a strange phenomenon in physics called 'entanglement'. Very few physicists recognize the explanation is easy if they invoke extra dimensions.

Please explain that further?

Let's draw wavy lines on graph paper. Now with a ruler, separate them into two: above and below.

Yes?

Imagine we're below the separated line. Let's look at the line.

We see it in many pieces. It's like it has many separations.

Yes. But meanwhile it's one wavy line. We just cannot see it. The same principle applies to entanglement of objects: Visible at higher dimensions, separate at lower ones.

Any other examples that are above that line, so to say?

Yes, further dimensions are needed to explain dark matter and dark energy ^{41; 42}. And that's amazing because we can even fit those into 9 dimensions and the atom. Truly remarkable. But in 3S-1t, no way: They appear much too big for the mass-energy we can detect.

And anything more?

Yes. We can apply complex particle physics. 19; 43; 44

Like?

We can justify that the masses of protons and neutrons fit into the 9-dimensional model and require gimmel that allows stability of atoms and elements. Quite amazing actually. ¹⁰

Anything else that's amazing in your research?

Plenty! But take this one as a coincidence or remarkable, whatever you choose.

What?

A link with biology.

And what about in biology? Is gimmel relevant there as well?

Yes. Remarkably, we're able to find that there are special properties in the elements of life—like Carbon, Hydrogen, Oxygen, Sulfur, and the element Nitrogen.

That spells out CHOSeN!

Yes, remarkably, these chosen elements are even the components of the biblical healing oils like Myrrh and Frankincense.

Any others life elements?

Yes. CHOSeN are the obvious ones. There are two less obvious life elements: Calcium and Magnesium. Now there's one more that has all the properties including (wait for it) the number 108.

Which one?

It's Silicon. So we can use Silicon as a test of our hypothesis. It should be a life element. And there's unconfirmed supporting evidence that it is: Some aquatic creatures apparently use Silicon instead of Carbon.

Any more?

Not life elements. But there are inert gases, that are non-reactive, so-called Noble gases.

Which are?

Helium and Neon. They also fit the properties of 108 and have the same higher proportion of what we call 'gimmel TRUE units' ('GTUs') than any of the other non-life sustaining elements.

Anything special about those two?

Helium is the second most abundant element in the whole cosmos, a distant second to Hydrogen, which incidentally contains the most gimmel of everything. And neon is also one of the most abundant elements—depending on what's analyzed it could be in the top 5, or in the top 10.

And what compound has the most gimmel?

Not surprisingly, percentage-wise water has more gimmel than any other compound molecule of two or more elements. But Hydrogen as an element itself, still has more gimmel than water. Also, one other point is worthwhile.

What?

Again, that number 108: these 'life elements' are also linked with a remarkable number, 108! They all work out to be a proportion of 108.

I hope you'll talk more about that. What's special about 108?

At this point, let's say it works out. 108 is 2 times 2 times 3 times 3 times 3. That means 2 squared times three cubed.

Did you discover 108 by accident?

No. We painstakingly went through numbers, and 108 became the first to fit into all the elements calculations including gimmel. That took many hours.

But can we make predictions from these life elements?

Yes. We predict that silicon can be a life element.

For our cosmos, too? Do the same sets of laws apply for all?

Yes: The same laws govern our universe, and our quantum world, and our macro-world. They govern our physical world, our whole 9-D finite existence, the transfinite, and the continuous infinite.

Effectively?

Physics has become physics again. The same laws at all levels. And of course, this extends to Dimensional Biopsychophysics. They all obey the laws of nature.

What about in your proofs of 9-dimensional spin?

Yes, suddenly we can apply mysterious calculations such as the Cabibbo angle ^{45; 46; 47; 48}, and explanations of the 'electron cloud' ⁴⁹ that could not be understood in 3S-1t,

When you refer to consciousness communication outside the brain are you speaking about psi?

Yes.

And such strange communications as extrasensory perception. Do they apply?

Yes, we argue that psi phenomena, like so-called ESP, are not explained without applying extra dimensions ⁵⁰.

Is that really, then, 'extrasensory'?

We don't think so. A term like 'extrasensory' is problematic, but certainly much of it is 'extra-dimensional'. We don't even know if it's 'perception'.

I'm not really familiar with the term. What's psi?

Psi is a composite term for such phenomena, called by names such as extrasensory perception (ESP), psychokinesis (PK).

You mean it's paranormal?

Yes. Some also refer to it as 'psychic'. Others use the term 'supernatural'—which we think is quite wrong because it's quite natural. We sometimes use the term 'parapsychological' which is logical because it's the name of the scientific discipline of study.

And do you have a one-sentence explanation of what psi is?

We think it is a unified phenomenon. Now if it's unified, it might be that like consciousness, we can describe it like the cybernetic computer model.

Meaning?

The afferent incoming loop could be extrasensory perception—ESP, and the outgoing loop could be psychokinesis—PK.

And the brain is the central component?

Yes. Everything living ultimately goes through the brain.

Explained by?

For us, it's <u>communication</u> between two events or objects with the separation that usually is there being taken away in ESP.

And how's it explained?

One way would be applying a logical system.

Proven?

Certainly based on a principle. There's a math there for that logical triad: object 1, object 2, separation; and it's applied by Close's Calculus of Distinctions. 8; 51; 52 This is the most fundamental logic.

Yes?

Now in the CoD, there are those three components. But the middle is the interaction. And this unified model could be that psi is the result of the interactive communication.

So psi is just due to communication?

Yes and no. That is the central feature but it requires the triad of communication on both sides of the communication barrier.

And besides that article on the mechanisms, have you explained these nine areas and also TDVP elsewhere?

Yes, in scientific peer-reviewed publications; and we've also discussed these different concepts in workshops?¹²

Some use the term 'non-local' for these. Is that proper?

Nearly, but not quite. Everything is relative. So any of these, such as entanglement or psi, might appear 'non-local' relative to 3S-1t. But at a higher dimensional level we can see degrees of this 'non-locality' and lack of separation.

So?

We think the term '<u>relative non-locality</u>' is more correct. ^{37; 39; 40} It's <u>relative</u> and not really non-local. It appears non-local in Space and Time, simply because that's 'relative' to 3S-1t.

Nothing is absolute in dimensional measures?

Correct. Everything is relative to the framework of the observer. And if we were in higher dimensions, we might be able to <u>experience</u> more because we're looking, so to say, 'top-down'. 11; 53; 54

But it doesn't mean that an observer at higher dimensions is all-knowing? No. Their knowledge is not a theological 'omniscience', certainly.

So someone at that observational level would just be looking from a different series of 'higher' dimensional domains'?

Yes, and therefore that observer would experience reality differently, but not completely. 11; 53; 54

They're not in the highest infinite levels?

Exactly. They just have a different vantage point, in which it might be easier to experience more.

So for example, if someone were at a different dimensional domain level, they might know something but miss others?

Yes.

And does that maybe happen if we survive bodily death? Maybe we're in different dimensional domains?

Could be. A valuable hypothesis, though unproven at this time. But certainly feasible and we'd say logical, as well.

We have, then, an essence?

Yes. The same essence always. Our individuality remains. We're not a so-to-say different 'soul' then. We're just experiencing different dimensional circumstances in our broader existence.

And that then is an expression of a different part of our existence?

Yes, maybe like a butterfly and a chrysalis: The same identity, but manifesting differently.

So we need extra dimensions?

Yes, otherwise how can we explain these extra phenomena?

And I think infinity must have been ignored in conventional physics?

Yes, and that's a major limitation. You'll remember Gödel: we cannot have 'incompleteness'.

So we therefore need infinity?

Yes. Now that's what the so-called 'spiritual' tacitly recognizes. But we don't need terms like 'spiritual' there, yet we do need viable mathematics and logic.

But our physics doesn't recognize infinity scientifically?

You're right. Our task in TDVP is to extend science to include the infinite.

But is the infinite sometimes regarded as the 'Divinity'?

Yes, that is so in some spiritual philosophies.

But you're not going that route yet?

We're sticking to the science and the math. Marshaling the math of infinity makes what was spirituality amenable to scientific methods.

And we don't apply consciousness in our physical 3S-1t, do we?

No we don't: And that, too, is big.

Why?

Because all our measures relate to consciousness, so to ignore it is plain folly, with respect.

Why?

Fundamental physics (e.g. the double slit experiments) is modified by the observer. 55, 56

How can that be ignored? That implies consciousness!

Exactly!

So that's another limitation of current science?

Indeed. Current science says we're 'conscious' but that's just part of the working of the brain.

And what do you say?

Of course, the brain is involved in 'neurological consciousness'. But that's one kind. We also sometimes refer to other kinds like 'psychological' —that's okay as psychology is an important discipline.

But there are more kinds of Consciousness?

Yes: 'quantized' —for example with gimmel and even quantum level particles like electrons, and 'extended or higher consciousness' —and that is outside the brain, maybe the purest form of creativity, or psi maybe, and of meaning deriving from the endless reservoir of information in the infinite. ⁵⁷

So there are four kinds of consciousness?

Yes. In this classification of what we call '<u>Paradigmatic Consciousness</u>': Neurological and psychological are the more obvious ones; and quantized and extended— are the more esoteric kinds.

And we apply only our experience?

Yes. We ignore the rest: We exist. Our existence might be more pertinent in those who talk of spiritual concepts!

So what you're saying is you can apply an extended scientific method to spirituality? Exactly. Physical science, as we apply it, is excellent for the day-to-day physical.

But?

You now understand how conventional physical science is missing a great deal. We don't need to eliminate what's already been discovered. That's important knowledge.

We just extend the methods?

Yes, we make it more inclusive.

And that includes what we regarded as 'spiritual concepts'?

Yes, like the infinite, consciousness, extra dimensions, and recognizing the hidden facets of existence.

But they're not 'spiritual' to you?

In our science, they're explainable by LFAF and we can differentiate mathematical proofs from what is feasible based on the observed data, and that from pure speculation. We don't need to use the term 'spiritual'. It's redundant.

So?

We're not making science spiritual. We're applying the converse. Instead, we're extending the range of science, making everything we can to fit into our broader science.

And that includes that so-called spiritual?

Yes, that spiritual is applied using our extended methodology in science.

Just like we apply it to evolution, medicine, cosmology, dimensions, and theories of everything?

Yes.

But 'spiritual' has too much baggage?

Maybe for science. Let's say we want to stick with data, with the extended scientific method, and providing beliefs and faith are not what we're writing about. That's a separate discussion and not a direction we'll address elsewhere.

And moreover they could change or be understood better if we can conceptualize multidimensional time?

Yes. But even more so, multidimensional consciousness. Our existence is so dynamic.

And by comparison, our experience is so static?

Yes, that's likely right.

And that result would be expressed in content objects with mass, energy and consciousness content?

Exactly. Remember we don't have empty space, as Einstein indicated. 58

And you can extend that can't you, I can see the smile?

Yes: empty time and empty consciousness are all also impossible. Essentially we don't have extent without content!

And the content can't be reduced to nothing?

Correct. Content has a limit. It's quantized. Which means that the substrates of STC are also quantized because they're not empty and depend on the content.

But we're really also venturing into science fiction?

True. And what is regarded as impossible in 3S-1t, might be possible at a higher dimensional level.

So the most difficult one for me is understanding the infinite?

Yes. Join the club. It's the most difficult. We can only speculate on the exact details. We need to apply principles at this point.

Then what fits into the continuous infinite?

Everything in the finite: Space, Time and Consciousness substrates which therefore are infinite-dimensional and have extent. That STCe is still there in the infinite, but it has no divisions, because it's not quantized.

So it's a whole?

Yes, the infinite, we speculate, is an indivisible whole.

But where would the Divinity be located then?

We could argue in <u>all</u> of the infinite. If we're talking about an observer that was God, he/she/it would be everywhere and nowhere. At one point and in all points.

That's the nature of the infinite?

Yes, so we have to say it's relative to us: And at this point, that means relative to our restricted and idiosyncratic and individualized 3S-1t experience.

And the content, too, is in the infinite?

Yes. Mass, energy, and consciousness content. It has to be so. You cannot have STCe without MECc. There cannot be any empty space: Einstein recognized that. ^{58; 59; 60; 61}

So what's the nature of the infinite MECc?

That MECc is the container that is measured by the STCe. But it's all continuous, not quantized. The infinite is not quantized.

Is that correct?

We hope greatly—that with this communication to intelligent non-scientists like you, some rich Foundation will grab onto this and fund our research far earlier.

And the groundbreaking perception?

Whether or not these scientists are correct in their 'groundbreaking' perceptions of TDVP, time will tell. We think there's an excellent basis, but no doubt some aspects will need revision and certainly amplifications.

Is that an appeal for help?

Indirectly: We recognize that if we were working full-time on TDVP we could be more productive. It would allow us to allocate far more time, further actualize whatever skills we have, and permit us to transcend ourselves to contribute more to our wonderful world.

Because at this point, you're not funded?

That is correct. This has been a labor of love. It's the song we've come to sing in this world. And it's been a little frustrating with both of us in our senior years working effectively a second job —this paradigm shift model—sometimes at 2AM or even 4AM.

And you could be so much more productive?

That's true. When other scientists talk about many aspects of this work being the most important paradigm shifts of this century, we wish that we could obtain more help to contribute to the world. We recognize this is not so much for us, but possibly for posterity.

And everything you've done so far has worked out?

Yes. It is rare to find a major model that has not been refuted after 5 years and that continues to grow. TDVP might be unique in that regard.

And why is that so?

We think it's because TDVP is fundamentally correct. No doubt there will be small areas that can be modified but that does not change its structure.

And there's plenty more to learn?

We think so. If the circumstances were appropriate to examine them, TDVP allows for hundreds of testable hypotheses.

GOD AND MIRACLES IN THE SCIENTIFIC CONTEXT: SECTION 5

Vernon M Neppe MD, PhD, FRS(SAf) and Edward R Close PhD, PE

So, to you, spiritual is not the same as religion?

Most definitely they're different. Religion has its own dogmas, and there are contradictions across religions. But those contradictions even don't make anything 'wrong'.

Religions are based on faith, and sometimes blind belief, and sometimes even biasconfirming beliefs?

Yes. This is not what we're talking about. But please understand we're not rejecting religion. It's just it has no direct place in TDVP where we can still describe spiritual concepts by applying science.

How does this translate to TDVP?

We're saying that there is more in our world than our world of 3S-1t. Experience in our physical world, and extensions of these by machines like magnetic resonance imaging, are wonderful. But that's only one side.

So there's the further side?

Certainly. Leave out the dogma and belief and faith in religion. Move, instead, to extensions of science. That's the further side.

So spirituality not religion?

Yes. So that's why we've used the term 'spirituality'. That takes away the dogma certainly, though some would base it still on belief and faith. We're not doing that here: This is purely extending science.

And I already know how. The extension is applying DICE!

Exactly. The extra hidden dimensions and infinity. The awareness of different kinds of Consciousness and its key role.

But most who describe science ignore DICE?

Correct. For example, it seems it's much easier describing conventional scientific method: Certainly, Dr Jerry Coyne's excellent book reflects experience ²⁵ in the world of the conventional scientist; but it misses the covert existence—the DICE.

And that, too, can be examined scientifically?

Yes. Again, the math, logic and science behind 9-D spin in the finite, the transfinite and the continuous infinite can be applied.

And that you're doing by LFAF?

Exactly. By recognizing that there are many empirical —practical, observed or experimental—components in what we've been labeling 'spiritual', we amplify science.

And that just adds to science?

Yes. And we can apply it to such philosophies as 'Unified Monism', too.

I understand that Unified Monism therefore derives from science?

Exactly. And so our findings on Kabbalic mysticism don't reject science. What is feasible is just added.

And when there's no data?

That is often with the mystical. Then we can only speculate—we can make uncertain creative leaps based on what is there.

And that, again, is especially so with the infinite?

Exactly. We have the broad-bone outline of principles. But the detail of the so-called 'ineffable' content is unknown.

What about God?

The same laws of nature apply to all. These laws are very simple and everything fits within 'those laws'. ³⁹

You haven't answered about God!

Some would argue that perhaps the Almighty <u>is</u> 'those laws of nature'. There are no contradictions. It does not in any way compromise the concept of God. In fact, it implies an omnipotence, omniscience and omnipresence that might even strengthen that hypothesis. But we're talking science, and not theology here.

So even miracles are explained? Even the supernatural? And even God? Surely, these are not parts of the rule?

No. Because the concept of miracles, and the supernatural is a man-made invention to explain what we don't understand. ³⁹ Their absence doesn't diminish God, as God might be the infinite—the one.

What do you mean? Aren't there well attested miracles? ^{50; 62} I'm religious and that idea of no miracles is offensive to me!

Sorry to say so then: 'Miracles' are what we're talking about in that covert world beyond that 3S-1t. That's why 9 rotating dimensions are important. And that's why there's an infinite subreality. Suddenly everything fits into one reality.

But the infinite: That doesn't have anything to do with us?

Yes, we think it does. The infinite continuously pervades the finite world. 40; 63; 64; 65; 66; 67

So we can say spiritual terms like the 'supernatural' and 'miracles' are wrong? Not quite. We can say that by applying TDVP, and recognizing dimensions that fluctuate for each observer's experience, we may experience phenomena as miraculous.

And so?

What that means is that we have occurrences in space at a particular moment in time.

And because we cannot explain them in 3S-1t, we regard them in a spiritual way as 'miracles'?

Exactly. But relative to other dimensional domains, they're not so. And what we regard as 'supernormal or miraculous' are not so if we examined the same events as observers, for example, in the infinite.

We just perceive them as miraculous?

Yes. These events still fit within our 'laws of nature'.

Which means?

Everything is occurring at all times in an infinite reality. But what is remarkable and worth recognizing is the miraculous event occurs in 3S-1t at the right moment in the correct place under the correct circumstances: That is meaningful coincidence.

For example?

So for us, in Space-Time-Consciousness (STCe) the splitting of the Reed Sea is perceived as miraculous or supernormal. But possibly the correct tsunami under those appropriate circumstances—just the time, and the place and the consciousness— is what is a remarkable meaningful coincidence.

But that is still the application of the laws of nature?

Exactly. In the infinite everything is possible. And for those who look at it theologically, they might explain events as due to 'Divine Providence'.

But that's in 3S-1t?

Yes. From our perspective, as observers (experients) in 3S-1t all of STCe is being applied: We're dealing not only with any dimensional levels of the 9 finite dimensions but basically with anything in the infinite.

And that Divine Providence is the infinite or maybe the content of the infinite? You can define it as you will. Certainly, applying TDVP, a logical speculation would be that any event no matter how profoundly strange is linked with the infinite.

So a miracle could happen at the right time, in the right place in the right circumstances? Yes.

And some kind of remarkable event of being lifted out of a pit or after being trapped in an accident could occur?

Yes, by changing dimensional domain we may even be able to see the endpoints in 3S-1t.

I'm sorry: I was really worried. I know that it's faith, but I have read of miracles that I believe in. And therefore you must be wrong if there are no miracles.

You're not wrong and we're not wrong. From the perspective of our restrictions in 3S-1t, these are labeled miracles.

Okay, I'm relieved. But you have another answer, don't you?

Yes, from the perspective of the laws of nature, everything is possible. That means that the most amazing phenomena, including what appear to us as miracles or supernatural happenings, fit the laws of nature.

But that doesn't then diminish my beliefs?

Correct, it does not mean that events that are amazing relative to 3S-1t, are not amazing relative to another domain. But there is an infinite reality that is not only connected, but part of our reality all the time. We live in the infinite and the finite.

But I still want my miracles, I'm sorry! It helps me believe.

And you still have your miracles! But they're different. They fit <u>within</u> the rules of nature. But you'll remember the STC measure of extent?

Yes.

Well those miracles that you interpret from 3S-1t are miracles in a way.

How?

They happen just at the correct STC: The event happens where it should, synchronized just to the correct time, and involving the correct intent, the correct impact and influencing just the appropriate people, objects or events.

The tsunami possibly when the children of Israel were crossing the Red or Reed Sea? Maybe. The correct STC circumstances—that's the miracle for us, and yet the laws of nature not being contradicted.

I know that's called Divine Providence!

Yes. Theologically, that's the interpretation. And whereas we're not being theological with interpretations, we're showing how the spiritual can link or is even part of broader science.

And is such an event from the infinite?

Maybe but not necessarily. Yes, if there is an essence in everything, then we can imagine how some kind of impact or influence could modify anything.

And that could be even more so in the infinite?

Of course, there the being out the box can extend forever in time, without end in space, and with information, knowledge, understanding and wisdom that is ineffable and everything.

The infinite reality could explain everything. So a Divinity could be all of omnipotent, omniscient, omnificent, and omnipresent.

And those are the qualities of a creator, yes. But again we're dealing with science not theology.

Yes, but that theology now fits into science?

Precisely, there's no contradiction. And that truly is remarkable: How spirituality can be translated into extended science, which includes DICE and LFAF.

And an infinite reality can change the events: They would change?

Yes and no. Relative to the infinite reality such change would have occurred, but relative to 3S-1t for example, it would be difficult to explain how events such as the sinking of the Titanic could be made not to occur.

But in the infinite, if the life-tracks were different, then it would not have happened? Yes, maybe. In our 3S-1t it happened. But some talk of parallel existences and if the tree branches moved in a different direction, yes then maybe history would have been changed.

Imagine, no holocaust?

Yes, perhaps if we examined all the infinite options, then what we know as history might not be history for others. You see that is happening in finite reality.

And that infinite equivalent in the finite is the 9-dimensional structure?

Yes. The structure of our direct experience is our restricted components of 3S-1t. And that is embedded in 9 finite spinning dimensions. We propose that the 9 is needed because that's 3 dimensions each of Space, Time and Consciousness.

And why specifically three times three. Why not just one or two times three? Because everything in nature is volumetric—it's a volume, which is therefore three-dimensional. We can look at a line but that's just for calculation: That line has length and a minimal height, leading to a plane of 2 dimensions. And moreover that line or for that matter an 8 by 11 inch sheet of paper may be useful in calculations but it's not real till we look at the thickness of the paper. Then it becomes a volume, and that makes it 3-dimensional and real.

And there's also the transfinite?

Yes. You'll remember it's also like finite because it is quantized: it's also discontinuous with little bits, little pixels, little frames. The infinite is one, it's continuous, it's unbroken, it goes on forever, without end and without beginning. In a way, it is countable but extends too forever, but in a countable way. And that component of the transfinite, must correspond with the continuous infinite, too. So that infinite continuity is unbroken and one, and yet we can mathematically separate it by logic into components such as the transfinite. That's why the great mathematician of a century ago spoke of the 'infinity of infinities'. And that really upset theologians because they thought Dr Cantor was insulting God.

So was Georg Cantor really insulting the understanding at the time of what is Divine? No. Again we differentiate reality, in this case the existence of the ONE, that is the continuity of the infinite, and the calculation which is not reality but a way to conceptualize mathematics, the infinity of infinities is an example, or the embeddedness of mass and energy in consciousness is another example.

So if the infinite impacts the finite all the time, could we even appreciate how thinking it so, might make it so?

Yes, an idea in science fiction certainly. But if we can marshal higher dimensions of thought, those lower finite dimensions in space time could be conceptualized because there always is consciousness too and that's ignored.

And the lesson we learn is events and objects might be different <u>relative</u> to our 3S-1t? Yes. That's a logical proposal. Everything is relative to where we are. And we living human beings are able to experience relative to our restrictions in our known 3 dimensions of Space (3S) in a moment in time (1t). And we actually experience <u>less than all</u> of 3S-1t: We don't directly experience X-rays or ultraviolet light, or high pitched sounds or dolphin echolocation or the great smell sense of dogs. So everything is relative to our particular dimensional domains of r-3S-1t ('r' for restricted, and there is an 'h' 3S-1t —h for hidden, too.

And then we could be in higher dimensions maybe in a different state?

Yes, maybe in a meditation state in part, or in an out-of-body experience or in death.

So that would not make us all-knowing then?

No. We would just have a different perspective because we would be experiencing our reality differently—from a different dimensional domain.

We would not necessarily be wiser?

No. We would be maybe part of that same being: But possibly we are the chrysalis instead of the butterfly. Whereas before those particular dimensional combinations were hidden, now they would be overt and maybe other combinations not as clear as they were.

We always then have our 9 finite dimensions?

Yes. But we just utilize different portions of it and the rest is hidden.

But could it be that it's less hidden the higher the dimensions?

Again, a speculation—but a good one. Yes, we could potentially look down from the higher because it would be above our 3S-1t box, so to say.

So maybe someone out of the body, or a near-death experient or perhaps a deceased individual could so to say 'see forever in 3S-1t'?

Or if not 'forever', certainly be able to obtain a different but new and incomplete perspective of reality in 3S-1t!

And an important real principle is that we exist as well as experience?

Exactly. Much of existence is hidden but that's because we're experiencing our restricted reality of 3S-1t. But the rest still exists and impacts us and we can impact that too.

So that's why we need to talk of relative to 3S-1t?

You've got it. Everything is relative to where we are: 3S-1t is our living framework relative to reality. You see conventional science has restricted itself to 3S-1t. It misses most of the picture.

And the rest of the picture is there?

Yes, it manifests slightly, like small jigsaw puzzle pieces that fit. That's why we need to emphasize 'feasibility' as well as 'falsifiability'.

And conventional science is limited because it thinks all proof must be falsifiable? Correct, as you know. Sometimes evolution, cosmology, Medicine, biology and mathematics itself with theories versus theorems all require analyzing what is feasible. So do extra dimensions.

So where's the consciousness? Is that feasible?

Yes, it's feasible and it's hidden. It's covert but there. So where's that C? The C or volumetric 3C is higher but still impacting 3S-1t. It has to. It's just we live —we experience as living beings—only 3S-1t generally, not 3S-1t-1 or 3C.

What about the other dimensions of time? Is that also like that? Feasible but not necessarily provable?

Yes. The same principles apply to time: We experience our past memories, and all the time

the '1t'—the present experience. We anticipate the future. So in our experience, we conceptualize a narrow line that moves in one direction—from the past to the future! And that future is part of our existence, not yet our experience.

But that's not everything in Time?

We think so. We recognize Time is likely volumetric like Space, and likely like Consciousness. So we think it's 3T —3 dimensions of time not just that one 'father-time' moving in one line —linear—from past to our reality experience of a present moment to our imagined experience of the future. The future in finite time can be a series of potential lines criss-crossing creating a 3-dimenstional picture —a matrix—and this is one reason why we propose free-will.

So we can choose our future?

To a degree. Applying the idea of infinite possibilities, we speculate we can choose that *direction*. That's why we talk of that term 'indivension'. It's individual choice and the branches of the corresponding 3-dimensional tree, impact other branches, *other* trees, even the forest.

Then we truly can then make a difference?

A resounding "Yes!!!". We're all part of that infinite ONE, part of unity.

And if God, as I believe it, were in the infinite then everything becomes possible? Yes. An observer relative to the infinite, is able to <u>impact</u> on all sorts of great things. That's what we're calling miraculous or supernatural in 3S-1t. But that's relative to our 3S-1t experience.

And the observer is more than an observer, but a doer?

Yes, theologically that might be called God. In this instance, we're emphasizing that there is more than an observer, because there is an impact that is happening from the infinite to the finite.

But that means that philosophically we must be 'dualistic'—there must be mind and body? Not really?

Why?

Because if something is 'dualistic' it implies an interaction, a separation, but then a linkage. Mind is different from brain.

And how do we get around it?

If the infinite is directly impacting everything, and there is no need for linkage, it's one component like looking into a mirror and we're the reflection of a whole existence, we're the Platonic shadow in the cave, then there is no separation or interaction, there's just one.

You've mentioned the name for your philosophy?

Yes, we've called it Unified Monism: it's a philosophical model based on the scientific axioms of TDVP. ^{68; 69}

And what does Unified Monism do?

It portrays how the finite, which consists of tiny, tiny quantized, integral bits (like a computer) is contained in the infinite. We call that 'embedded'—it's contained in.

And TDVP has demonstrated mathematically then that the infinite must exist? So by using the infinite, there is an infinite 'order'.

And that's what you've called 'ordropy'. That's the opposite of entropy, then? More than the opposite. Entropy is one dimensional. Ordropy is multidimensional: The order

in the infinite is without end.

So it's more than the opposite of the very much more limited tendency to disorder of entropy in the physical reality?

Yes.

And is another link of TDVP and infinity besides the principles of the infinite and order? Yes. Our TDVP model might be unifying Science and Spirituality. ⁷⁰

I thought the two — Science and Spirituality— did not meet?

Not till now, maybe. But the infinite and the spiritual, can and do approach science in our TDVP model.

Rather like the Eastern philosophies and meditations?

A little. But much more like Kabbalic mysticism ^{71; 72; 73}. In fact, <u>after</u> writing the draft to our first book ^{15, 3}, we discovered many aspects of TDVP correlated with Kabbalic thought.

How did you discover that link?

It started when we learnt that both models apply Space, Time and Consciousness as separate entities, but link them.

And then?

After that, the more we looked into Kabbalah, the more we found some profound similarities. Of course, this might mean nothing, but it's mentioned because we're discussing spirituality and science.

Now this works as well, presumably, with any of the Eastern philosophies?

No, not as well. Eastern philosophy recognizes the consciousness, but that space-time (ST) or mass-energy (ME) are inside it. ⁷⁴

Now that's the same in TDVP, surely?

No it's not. In TDVP, Consciousness C likely contains the Space-Time (ST) and the Massenergy only at the level of the infinite. C totally embeds ST in that infinite.

But in our living physical reality, it's almost the opposite, isn't it?

Yes. We don't even note any kind of consciousness except what is part of our neurological consciousness and psychological thought and behavior.

In what way?

Consciousness is largely ignored in 3S-1t. That's why we talk of 3S-1t, not even 3S-1t-1C. So effectively, ST contains the consciousness, and that consciousness is in the brain —

neurological and perhaps psychological.

Seldom do we find references to any other kind of Consciousness?

That is true. The Extended Consciousness at that broader level is outside the brain. And the quantized awareness in the finite reality of a consciousness in everything is also separate to the neurological consciousness.

Perhaps we living humans do not use those extra consciousness components?

Yes, we think we're actualizing ourselves when we're using the brain to its fullest degree.

But?

But we can go beyond that, by transcending ourselves into a far deeper reality. That uses our full resources, our Extended Consciousness.

And where does Quantal Consciousness fit in?

That may even be synonymous with Extended Consciousness in the finite, or at least fit into it. That implies that everything, be it rocks or electrons, be it vegetables or the stars, has Quantal Consciousness.

And it's that consciousness that we call 'gimmel'?

Maybe. Gimmel in the finite reality context appears to be almost entirely pure consciousness, but that's a worthwhile hypothesis.

And in the infinite?

We think gimmel contains the consciousness which embeds mass and energy. So gimmel there is not quantized, it's part of the infinite unitary continuity.

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We gratefully acknowledge the great assistance of Jacqueline Slade for her careful editorial assistance.

Woods Hole Oceanographic Institution: A continuous voyage..... by Harry Hollum

It's been a while since I have written about WHOI the Happiest Place on Earth ... [eat your heart out Disney]. Since my last article of "Woods Hole Oceanographic Institution: A Continuous Voyage" I have had many different, and exciting adventures at WHOI. I will now start to share some of these with you in the upcoming issues of IQ NEXUS. This first article will be about my arrival on WHOI's newest ship, the R/V Neil Armstrong.



It was a cool morning, Tuesday April 6th, 2016 when I left my home in Western Mass for a 2 hour ride to Cape Cod. This was the start of two fantastic days at WHOI [Woods Hole Oceanographic Institution]. I have had many a great time at WHOI, but this was to be exceptional. I arrived before noon, and checked in at a local hotel before heading over to the Exhibit Center where a good friend of mine, Kathy Patterson, is the director. We talked about the next day when our newest ship at WHOI the R/V Neil Armstrong was coming into home port

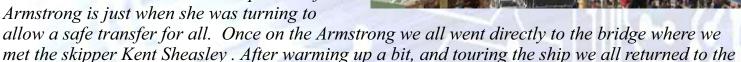
for the very first time. I was invited to go to sea the next morning, and transfer over to the Armstrong for the journey into port. After talking with Kath, I went over to the Smith lab to see some of the senior scientists I have become close to over the years. Everyone would be at the docks the next morning around 11am when we made port. You see, we only get a new ship approx... every 25-30 years or so.

I went back to the hotel to change; you see I was going to the WHOI Trustee's dinner that night to meet Carol Armstrong [Neil's widow]. There were only 18 of us, including our new president Mark Abbott. Since there were only 18 of us, we were all able to spend time, and meet those we haven't met before. Interesting to see how the administration side of WHOI works.



Carol Armstrong at podium

Wednesday April 6th 2016 5AM, I got ready, and headed to the docks to board the Tioga, a smaller vessel we would take to sea, and transfer over to the Armstrong about 20 miles out. There were about 15 of us who would transfer over, half the people stayed below due to the frigid temps that early in the AM. I braved the port rail with a cup of coffee for about an hour...it was cold! The picture of the Armstrong is just when she was turning to



bridge. There is a walkway around both sides of the bridge, and I went outside with a few people to view the chopper circling our ship.

You can see the arrival at:

http://www.whoi.edu/visualWHOI/rv-neil-armstrong-first-arrival-into-woods-hole

The chopper had a Woods Hole photographer who was circling for almost 30 min. taking video, and pictures. I took this picture from outside the bridge of the Armstrong just as the chopper was over the Tioga. I gave the skipper of the Tioga, Ken Houtler, and his 1st mate Ian, silver framed copies of the picture. The large one is mounted below on the Tioga. I go out on the Tioga every year in Aug. for different projects. After about two hours, we made WHOI port to a great reception, local band playing, WHOI employees with their families, and friends, dignitaries, and the like. They even had a guy with a small cannon.



I hope you liked my article, and I plan on continuing in future issues with such subjects as:

- Fukushima power plant accident, and studies of Cesium levels on the West Coast via test kits sent into WHOI.
- The GOES program at WHOI Girls of Ocean and Engineering Sciences.
- Volunteering for ship tours of NOAA vessel and the Armstrong.
- Talks on the Alvin sub I did on WHOI docks.
- Global Rivers Observatory Program.
- And other interesting programs, etc. I have been involved with at WHO.

Philosophy of Counselling

Stanislav Riha 2011/updated 2017 Edited by Jacqui Slade

If we are to discuss the philosophy of counselling as such, we have to go beyond the profession of counsellor, to explore the helping nature of one human to another human being, even of one animal to other animal, beginning in babyhood. We have to expand outside the borders of humanity to the whole animal kingdom, where a mother helps her injured or scared young to get over the scary experience, or deal with a stressful moment or situation, as these happened to everyone, and all the time. Some are just short shocks from momentary stressful exposure and some are longer lasting suffering, which can sometimes developed into disorder.

The most vulnerable are children, who unfortunately believe that, regardless of what happen, they are always at fault. When a child experiences a very uncomfortable and stressful situation, ideally he or she receives help from parents or another significant person, in the form of an explanation and calming talk, which compares to the approach of a paraprofessional or non-licenced counsellor. Mostly, and preferably, the help of a parent or other significant person in our life is the first counselling experience. As we grow into adulthood, we go through tense and stressful experiences and we require more professional counselling. In school, beside a teacher or instructor, it may be a child counsellor or psychologist, at work by a manager or work counsellor, or outside of work in medical environment it is a psychologist or psychotherapist. In cases of more serious need of help, we visit a professional counselling agency or a mental institution.

The absence of necessary help is quite evident in the cases of children or adults who did not get any help when they needed it and, at later time in adulthood, most exhibit strong signs of stress, which can turn into psychological disorder. There is an enormous amount of research evidence that most adults in counselling care, after a few sessions of counselling, show stressors leading to childhood negligence or suppressed stressful experience, as well as long lasting mental pressure, going back sometimes as far as two years of age.

We would not be exploring the philosophy of counselling, if we did not explore more closely the professional helpers and their psychological reasons for taking on the burden of the profession.

(CACREP) What is professional counseling? Counseling is a professional relationship that empowers diverse individuals, families, and groups to accomplish mental health, wellness, education, and career goals.

People have many different reasons for deciding they want to become a counselor. Some people choose this career because they once had a good experience with a counselor during a difficult time in their own life and they want to "pay it forward." Another person may have done some volunteer work at a crisis hotline and realized that they enjoyed both the challenges and joys of working with clients facing difficult times. Yet another, person may have been told that they are a good listener and they ought to consider working as a mental health professional.

Some individuals are simply looking to satisfy their own ego, to make an impact, or to have a sort of power or control over others. And there are those who have a genuine feeling of happiness coming from helping others.

"I have always desired to become a counselor since I was five years old. I have always loved helping people. A wonderful lady in our community who worked in the counseling field was instrumental in encouraging me to follow my dreams." -Barbara Mceuen

(CACREP) Whatever the reasons, individuals that choose to seek a career in counseling usually have one thing in common - a desire to help people work through life's challenges and misunderstood situations. Some individuals want to work primarily with children or teens. Others prefer to work with adults. Some want to work in specific settings, such as K-12 schools or college campuses. Others prefer to work in a community setting such as a mental health center or private practice setting. Counseling can offer the right individual a rewarding career path in a health profession that is growing. It requires a strong desire to interact with people, exceptional communication skills, and possibly an ability to complete a graduate degree. Choosing to become a professional counselor is a commitment to yourself, to others, and to society as a whole.

A case:

As I was going throughout my own life experiences, either with alcohol or other antisocial behaviour, I always remembered the whole process and, since I remembered it, I had a chance to reflect on the incident next day, something that was, for the most part, quite a stomach turning experience. Unfortunately, since from my childhood I had a hard time communicating and understanding others, I used alcohol to get over the handicap and get along with other people, be social or cope with situations. Remembering the whole process as it happened, from the start to the next morning, gave me the opportunity to be aware and able to share those experiences with others and sometimes even to give a helpful point of view. I learned at an early age that giving advice would most of the time backfire, so I changed my approach to sharing my views and experiences only when I was asked. That was one of my first attitude changes to helping or sharing experiences with others.

Not being much of an extrovert, I became predominantly more of a listener than a speaker, and learned very early in my life to view conflicts from many different angles. Not talking very much and listening most of the time brought me many friends, who appreciated my listening patience and I found out that, to listen was many times enough to help people. My viewpoint was broadening and I started to understand the psycho-philosophical base of counselling-helping others. And in fact, as I learned later on in college, to listen is the framework of help.

In the next example, I appreciate the mention of the importance of selfishness in the role of counsellor, which I see as a psycho-philosophical necessity to survive as a counselor and protect oneself from burnout. Besides that, the next excerpt from "Awareness" is, I believe, excellent guidance for any counsellor.

On (the philosophy of) being a Counsellor, part one (uncredited).

The role of a counsellor varies depending on the connection made between the two individuals. Many variables have to align before there is a flowing openness......a movement in the conversation that evolves from polite safe topics to the client's story and eventually to the identified issue. The key to this happening always starts with a connection built on trust and respect. Often it doesn't happen if one of the two aren't alert to the process and have decided to remain asleep and fearfully unaware. If it does occur, the chemistry and the client's prospect of establishing a sense of self-recognition, altering of perceptions, and making decisions to forgive and move forward are limitless. On the other side, the counsellor leaves fulfilled knowing that they have witnessed growth by being a guiding agent of change. Never is there a time when this connection occurs that the counsellor and the client leave without a strong bond and new learning. When it happens, it is very fulfilling. It is what motivates my desire to continue in this career.

The roots for all effective counsellors must be embedded in a genuine desire to help and an interest in communicating at a deeper level with others. Often taking on the role of "private eye", they must also have a strong foundation in critical analysis, puzzle solving, quick intuitiveness and of course curiosity. Counsellors are inherently nosey. The fertilizer around the roots is enriched with empathy, authenticity, thoughtfulness, and respect. Using attentiveness and light, the client has the potential to stretch, and develop in strength and personal veracity.

The counsellor is a leader, confident in providing the light and the path for a lost individual. Sometimes, the path is a dark unknown to both parties. Still, the counsellor must be able to project a sense of safety and trust to maintain a conviction that will allow the process to be fruitful and to judge the timeliness of the "aha" moments for the client.

Paradoxes need to be confronted daily in the life of a counsellor, and these stem from the very reason he/she has chosen this field in the first place. One has to have the ability to care and to show concern, to be receptive to whatever issue has been thrown out for resolution, and the ability to accept deeply felt and expressed feelings from others.

These qualities can ultimately leave a person open for taking on another's problems and trying to solve them. Balance is key. On one hand, the counsellor must continue to be receptive. On the other hand, he/she must take all precautions to protect themselves from becoming a "saturated sponge" full of other's issues. The counsellor must keep a distance, maintain objectivity while also feeling for the person in conflict.

- It's easier to make the bed than teach your child to make their own bed. Take the time to teach the skill.......
- It's easier to make the dinner and feed your family than to teach them how to become more self-sufficient. Take the time to teach the skill...........
- It's easier to jump in and "parent" the client by taking control of the problems, finding solutions and moving on, than to patiently wade through it as a guide and allow the client to retain ownership and consequently regain their confidence and self-esteem. Take the time to develop equality and balance.

Sometimes, it isn't possible......the story is too piercing. The counsellor finds his/herself in a quandary, wrestling with issues that he/she don't logically own, but have somehow managed to get under their skin. It's important to be able to recognize when this occurs and learn ways to let go of it or it will ultimately affect their life outside of the counselling environment and eventually cause burn out. This takes experience and an understanding that selfishness is a necessity in this field.

It also means that a counsellor needs to take time to go back to their own roots and reevaluate just why they chose this career path in the first place. The answers all lie within their own cultivated and ever changing garden, full of light and shadows.

Another very important part of counselling necessity, and part of the philosophical discussion, is the decision making for the client, even though sometimes it may bring very tense feelings. Since, in many cases, it has to be done on the spot and in the moment. No time to contemplate the different possibilities, the first decision has to be the correct one, since the wrong decision can create psychological distress in the client. Not an easy task. When I was trying to write my personal philosophy of counselling I came across Mike Grisham's personal philosophy of counselling and decided to present it in its entirety and maybe just add the importance of helping a client to understand the physical process of their behaviour.

(Mike Grisham) Personal Philosophy of Counseling

My practical view of the function of counseling is as a journey of self-exploration by the client, meant to increase his/her level of self-understanding and self-awareness. I as counselor act as the guide or facilitator of this journey. I as counselor do not act as the self-appointed expert on the client's life who effortlessly dispenses advice to the client on what he/she should be thinking, feeling, and doing. I as counselor do not readily provide answers/solutions to client questions/problems regarding themselves and their lives. From my experience, clients are much more inclined to own and operate an

answer/solution if it is of their own creation. On some level of consciousness based on his/her experience in life, I believe the client is in possession of the answers to his questions. It is my job to make those answers explicit. It is my job to help clients identify, develop, and mobilize their own resources to successfully solve problems and meet challenges.



This model breaks down counseling to its simplest form. We fully explore the issues to increase understanding; and based on this increased understanding, the client is encouraged to take some action. And action implies change. Yet human beings generally do not embrace this idea of change. They prefer to remain in their "comfort zone". The paradox may be that this "comfort zone", which is supposed to provide safety and security and satisfaction and contentment, is in fact causing some level of suffering. This suffering is the catalyst for seeking out counseling.

Henry David Thoreau -

"Simplify the problem of life. When the mathematician would solve a difficult problem, he first frees the equation of all encumbrances and reduces it to its simplest terms."

My brand of therapy is talk therapy, pure and simple. Dialogue between two human beings. In my view, primary to the art and outcome of counseling are the attitudes and personal characteristics of the therapist and the (high) quality of the client/therapist relationship. These therapist qualities include (and are not limited to) mutual respect, authenticity, genuineness, ability to empathize, acceptance, and unconditional positive regard for the client. I work very hard at cultivating and nurturing a strong, healthy, working relationship with my client, if for no other reason than to role-model for the client his/her capacity for successfully participating in just such a relationship. Therefore, the therapeutic process is relationship-centered rather than theory/technique-centered. During the exploration to understanding stage, I also work hard at making the client feel understood through active listening, reflection of feeling, and accurate empathic understanding. My level of interaction and assertiveness (if you will) tends to increase during the action stage, within which I strive to encourage and motivate the client to take action on the prevailing issues of mutual understanding.

Here is interesting excerpt from Dr. Heatherlyn Cleare I think is very fitting too.

(DR. Heatherlyn Cleare) My philosophy of counseling stems from the teachings of my "personal helpers" and from a social work perspective called the strengths-based model. This model focuses on the clients', or in my case, students' strengths to find positive solutions to their issues or ways that they can maximize their strengths. I personally like this approach because it moves away from a deficiency model. This concept in my philosophy of helping/counseling is what mostly drives my interactions with students and with other people. I believe that every person regardless of their background, history, socio-economic background, etc. have strengths and equally important worth and dignity. Many times, we are quick at telling people what is wrong with them or what they are lacking and rarely do we identify peoples' strengths. In my work as a multicultural student affairs officer, I see many students who have been labeled "at risk" their entire life and who are rarely able to see past their ascribed labels and recognize the unique contributions they bring to the institution. However, my strengthsbased counseling approach helps me help them identify their talents and validate who they are. The second major component of my philosophy is the importance to help counselees make their own informed decisions and being accountable for them. Helping or counseling someone should definitely focus on finding solutions to issues, but most importantly, I think that it primary focus should be to teach how to find solutions. I strongly believe that counselors should never enable students or clients to become dependent on the helping relationship, but rather only see it as a support and resource.

Developing a clear helping philosophy is not as easy as I initially thought. There are so many things that contribute to who you are and become as a helper/counselor. I feel that I have a strong foundation to build an even stronger philosophy and I realize that it will continue to change and develop. I also need to realize that my philosophy may not be perfect, but that it is a starting point and that it is flexible. As helpers/counselors, it is important to be aware of our philosophy, but it is also very important that we allow ourselves and allow our philosophy to be informed by our daily experiences and the people we work with.

Conclusion from Edgar H. Schein's paper on A General Philosophy of Helping: Process Consultation I appreciated enough to purchase the paper, so I can present it here.

Periodically, we all find ourselves in the role of a helper. If we are to play that role effectively, we must be conscious of the choices we make about being a process consultant, an information expert, or a doctor. Each of these major models rests on assumptions that have to be examined; with human systems, the assumptions that underlie the process consultation model are most likely to be the correct ones.

In almost all helping situations, the initial interventions must be guided by an inquiry mode that establishes an appropriate helping relationship; I believe that the process consultation model is the most appropriate way to do that. Finally, as we must shift into and out of the expert and doctor roles according to the client's needs and a realistic assessment of our own expertise.

I sincerely believe that helping relationships are a basic category of all human relationships. We must not only be better at managing such relationships when we are in the formal role of helper and consultant; we must also teach effective helping to parents, managers, and all others who are involved with people.

As Gandhi says, "Be the change that you want to see in the world"

At the end, I would concluded; to help is to LISTEN and many times to adjust the next one step after another, not many steps right away, of a helped person.

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Cecilia Santiago Dr. Heatherlyn Cleare CSA 563: Counseling: The Helping Relationship July 1, 2005 http://www.ceciliasantiago.com/Papers/My%20Philosophy%20of%20Counseling.pdf

Mike Grisham NCC – LPC – LCDC *Personal Philosophy of Counseling*http://www.mikegrisham.com/about/personal_philosophy.html

Nutritional help to ease Anxiety & Depression.

Edited from Fraser Health Authority publication ("Nutritional Protection Against Anxiety & Depression" by Lilija Valis, M.S.W)

The information in this publication is general information only and is not intended to replace individualized medical advice. The author of this booklet is not a physician. Any concerns you may have regarding your health should be presented to a trained medical professional for diagnosis and treatment.

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Part VI



WATER

"Dehydration causes stress and stress will cause further dehydration".

F. Batmanghelidj. M. D. Your Body's Many Cries for Water

The human body is composed of 25 - 30% solid matter and 70 -75% water. Brain tissue is estimated to be up to 85% water.

Every function of the body depends on the efficient flow of water, which transports nutrients throughout the body and is essential for all building functions in the body. Water carries out waste and helps maintain a normal body temperature.

Products manufactured in brain cells are transported on waterways to nerve endings for use in the transmission of messages. The brain never ceases activity.

If insufficient water is taken in, the body's water regulation system of rationing and distribution supplies the brain first, at the expense of other parts of the body if necessary. Local dehydration produces stress and may, if the drought state persists, lead to disease.

According to Dr. Batmanghelidj, the operating mechanism for adaptation to dehydration is the same as to stress: "dehydration is the number one stressor of the human body".

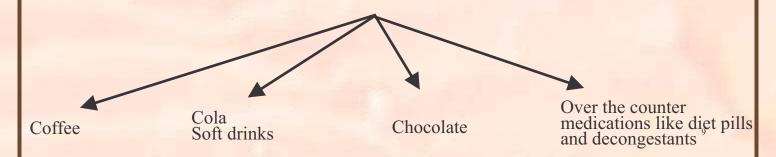
Dr. Batmanghelidj was trained at St. Mary's Hospital Medical School of London University and spent many years studying the function of water in the human body. He, like many other medical practitioners, advises to drink from 6 to 8 glasses of water daily. more when under stress. He also recommends avoiding dehydrating agents such as alcohol, coffee, tea and cola drinks.



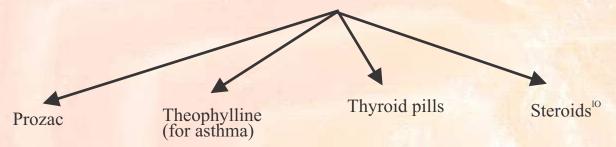
AGENTS KNOWN TO TRIGGER ANXIETY / PANIC ATTACKS

(In susceptible people)

CAFFEINE PRODUCTS



CERTAIN PRESCRIPTION DRUGS



AMPHETAMINES COCAINE MSG CIGARETTES

» Bloomfield, Harold, M.D" Healing Anxiety With Herbs, p. 38

December of Pharmaceuticals and Specialties, Canadian Pharmaceutical association, Toronto, 2000

FOODS TO AVOID

Processed foods:

It is best to avoid those with a list of chemicals, dyes and other modifying agents which a long shelf life usually requires, e.g.: delicatessen meats, hydrogenated margarine and most canned soups.

White flour products, e.g. bread, pastries, cakes; refined grains, e.g.: white rice: A high intake of processed carbohydrates can lead to hypoglycemia, impairment of the pancreas and collapse of the adrenal glands, whose proper functioning is required to handle stress (James F. Balch, M.D.). Low blood sugar causes a craving for sweets and chronic overuse of sweets can further lower the blood sugar. Dr. Carlton Fredericks has described a type of low blood sugar as brain starvation. Deprived of essential fuel, the brain ceases to function properly. According to Dr. Fredericks, low blood sugar can trigger anxiety, resulting in rapid heartbeat, sweating, fear and insomnia; anxiety in turn can produce low blood sugar. Whatever the original cause in any particular person, a vicious cycle of low blood sugar - sweet consumption - anxiety - low blood sugar can be put into operation, producing all the major anxiety symptoms, ill health and eventually withdrawal from social life. Those with anxiety disorders would benefit from elimination of sugar and other highly processed carbohydrates in favor of fruits, vegetables, protein and complex carbohydrates. But even the complex carbohydrates such as brown rice need to be used in moderation, for all starch eventually is converted to sugar in the body.

Sugar

Diets high in refined sugar have been linked to increased anxiety. High sugar consumption stresses the adrenal glands and overworks the pancreas. According to Carolyn Dean, M.D., a rapid release of insulin by the pancreas causes a sudden drop in blood sugar, resulting in adrenal glands secreting the stress hormone cortisol to stabilize blood sugar levels, thus putting the body into high-stress mode. In addition, reports Dr. Harold Bloomfield, excess sweets can increase lactic acid in the bloodstream, causing nervousness, tension and panic attacks.

FOODS TO AVOID (continued)

Alcohol

The product of fermentation of starches and sugars, alcohol is a central nervous system depressant. It is converted to sugar in the body. It acts as a mild anesthetic and tranquilizer. Its overuse has been known to cause hypoglycemia. Evidence is accumulating that low blood sugar predisposes a person to compulsive drinking. Alcohol depletes the body of zinc, magnesium and the B vitamins. In large quantities, alcohol is toxic.

Caffeine

Caffeine products, e.g.: coffee, chocolate, cocoa, commercial tea.

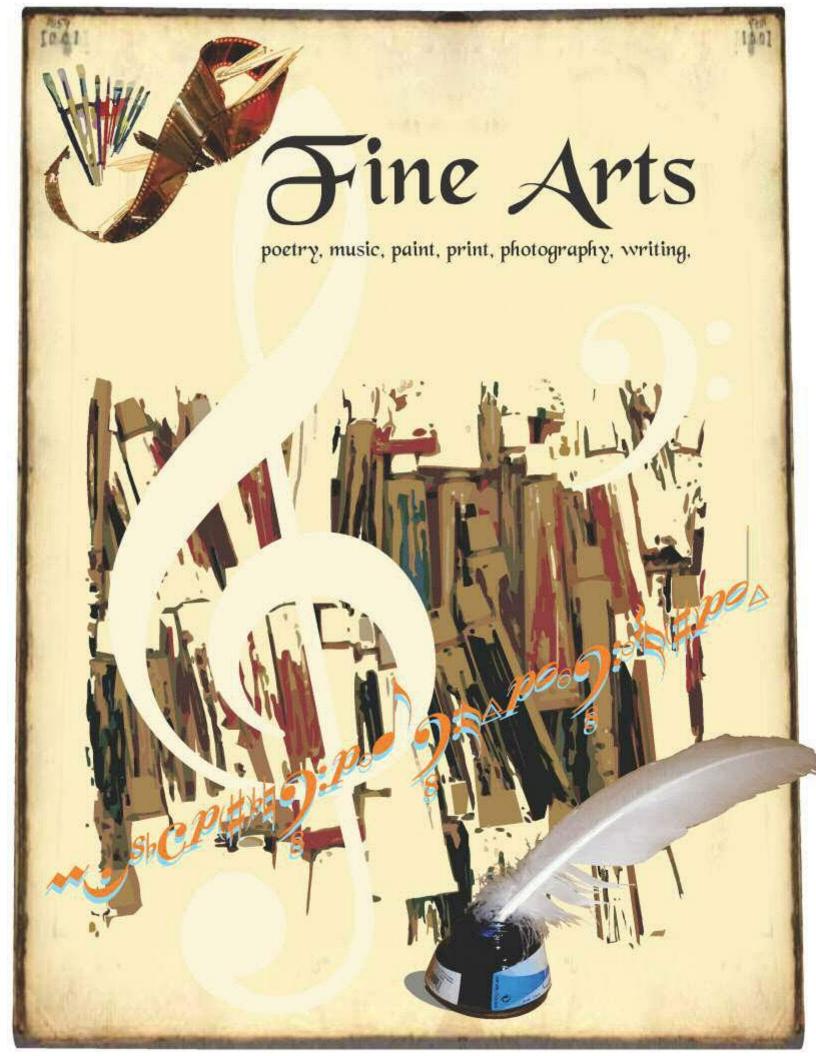
Soft drinks

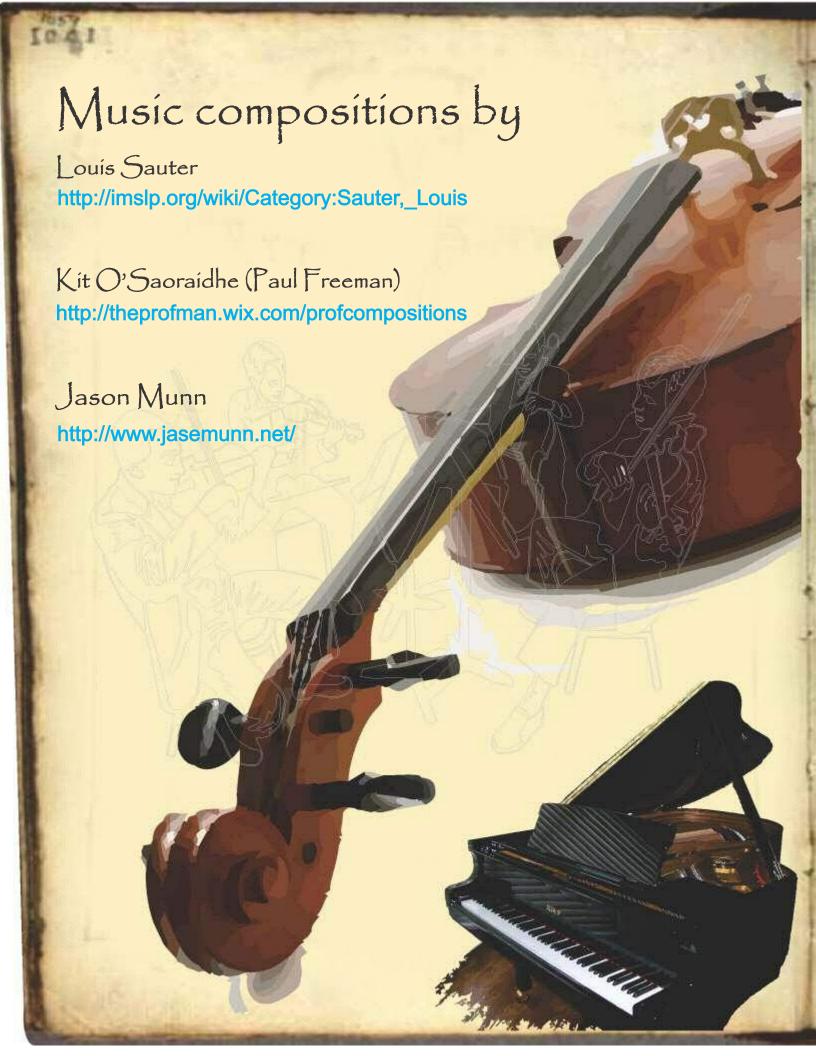
Dr. Carolyn Dean cites nutritional and environmental health expert, Kenneth Bock, M.D.'s report that two cans of soda (= 20 to 24 teaspoons of sugar) reduce the efficiency of disease fighting white blood cells by 92% up to five hours.

Artificial sweeteners

In his article on aspartame, Joseph Duggan reports that researchers and physicians have implicated aspartame in triggering seizures and worsening chronic conditions like diabetes, mental disorders, fibromyalgia and brain tumors. The work of neurologist Dr. Russell Blaylock on serotonin indicates that phenylalanine in aspartame may inhibit production of serotonin, a neuro-transmitter which regulates mood and sleep patterns. Low serotonin levels have been linked to anxiety, according to Dr. Harold Bloomfield. Duggan writes that pilot magazines have warned pilots about ingesting aspartame while flying.







Valse toupie - Spinning Jop Waltz

by Louis Sauter

Valse toupie is a short waltz for accordion. The theme is based on my name:

- S gives an Eb (Es is a German name for Eb)
- UT gives a C (Ut is an alternative name for C)

I am not aware of any recordings of this waltz for accordion, but there is a synthesized version at http://www.free-scores.com/MP3T/sauter-louisvalse-toupie-76100.mp3



Valse toupie

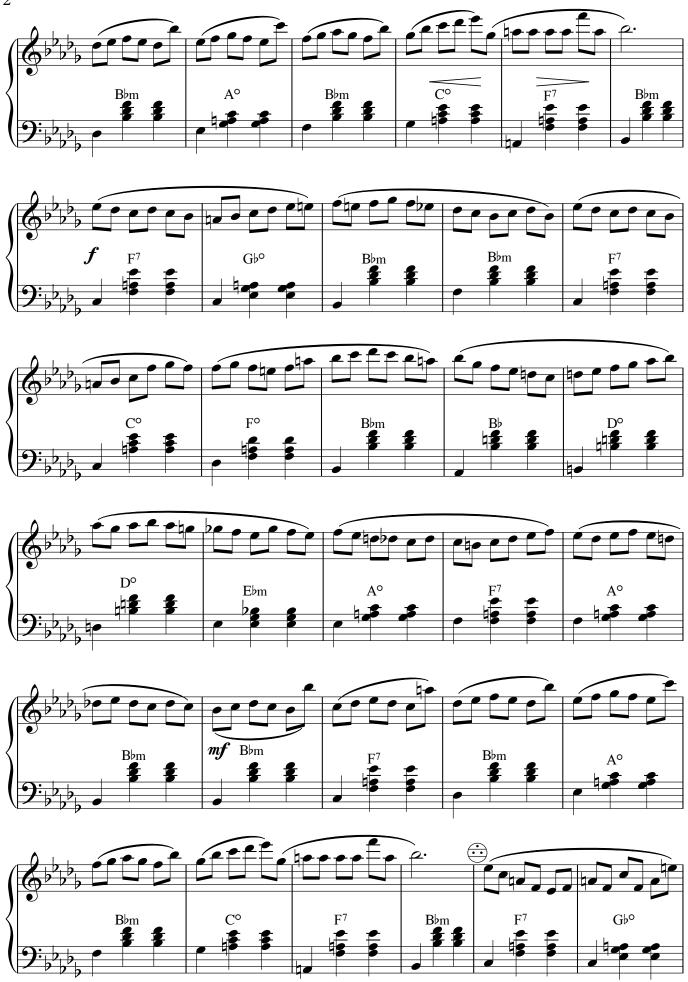
pour accordéon

Tempo di Valse .. = 48-54

Louis Sauter











Fugue on

EFFACE



By

Kit O'Saoraidhe

Fugue on EFFACE









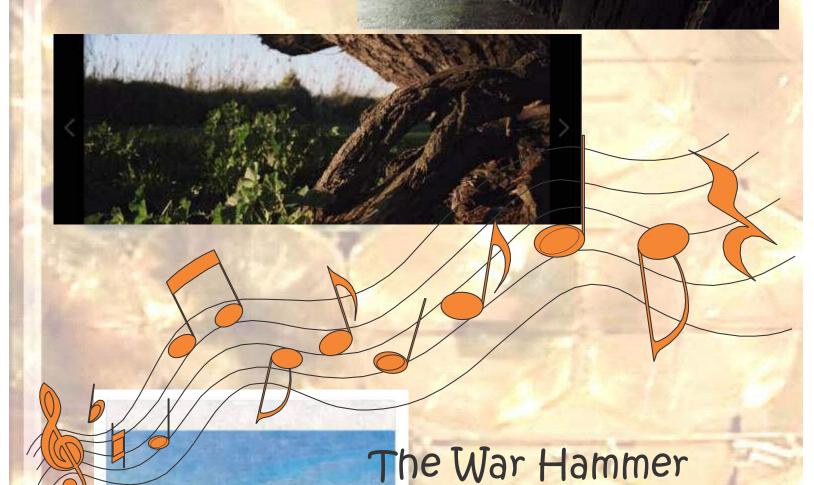




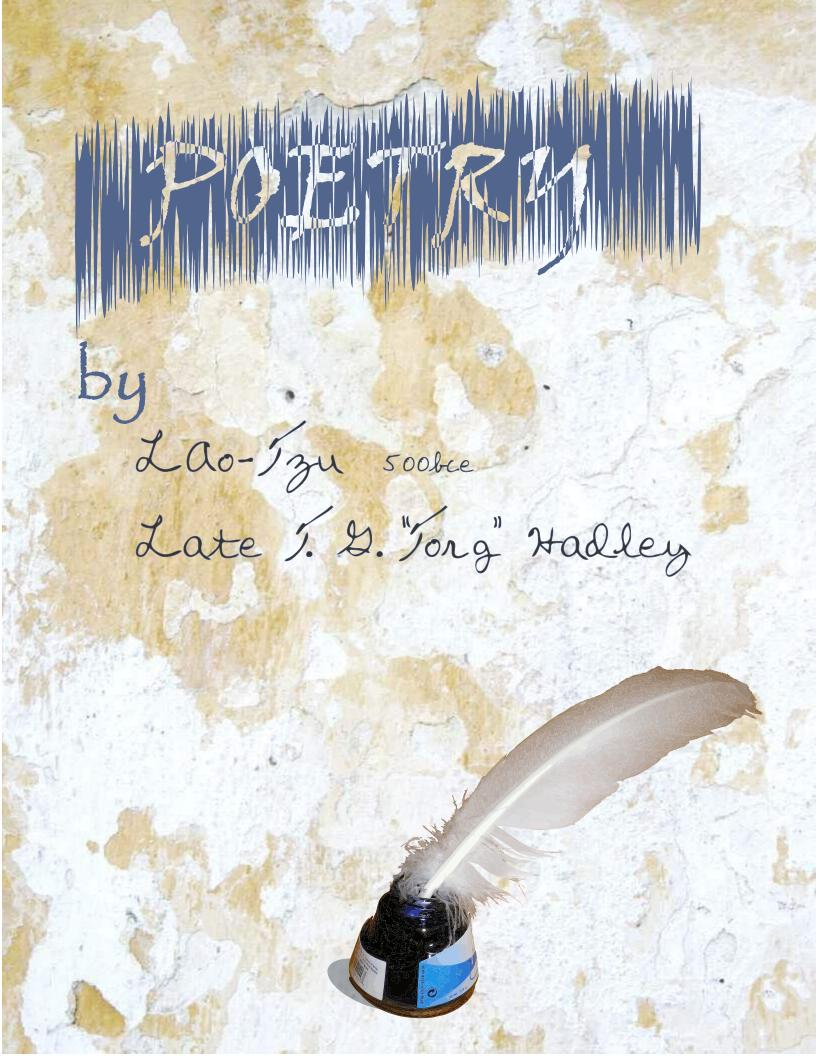
Video and Musical Composition by Jason Munn



watch video at https://vimeo.com/191341090



Listen at https://soundcloud.com/jase-munn/the-war-hammer



ASHORY SINGLES

Jao Je Ching Lao-Jzu soobre

There was something formless and perfect before the universe was born.

lt is serene. Empty.
Solitary. Unchanging.
Infinite. Eternally present.
It is mother of the universe.
For lack of a better name,
I call it Tao.

lt flows through all things, inside and outside, and returns to the origin of all things.

The Tao is great.

The universe is great

Earth is great.

Man is great.

These are the four great powers.

Man follows the earth.

Earth follows the universe.

The universe follows the Tao.

The Tao follows only itself.

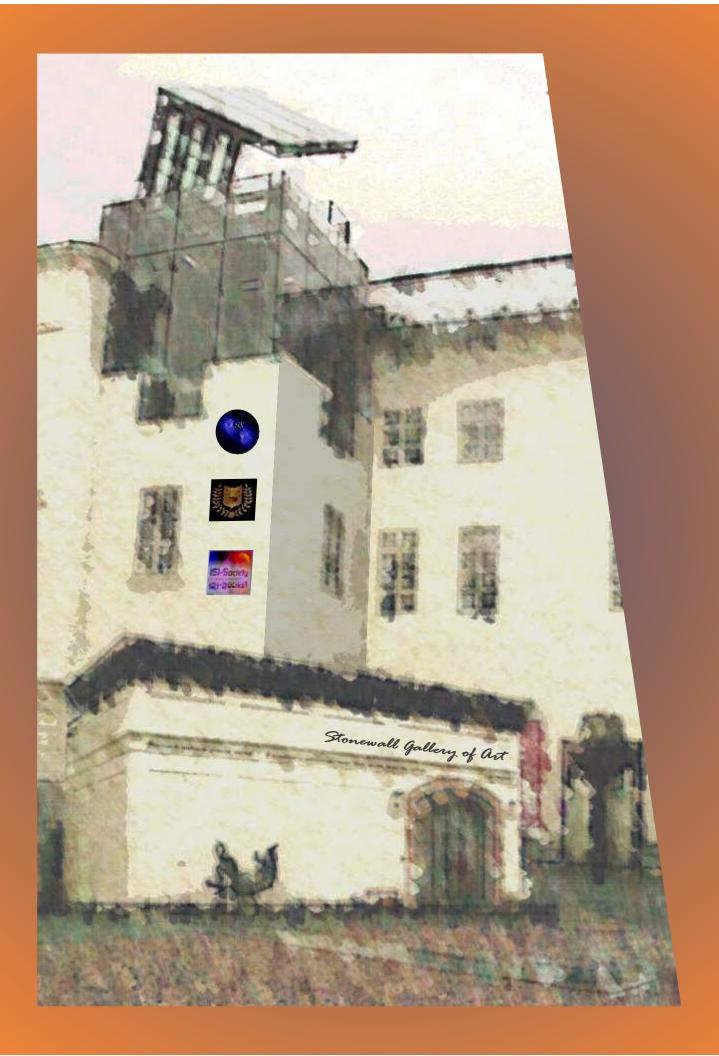
At Godwin Mount

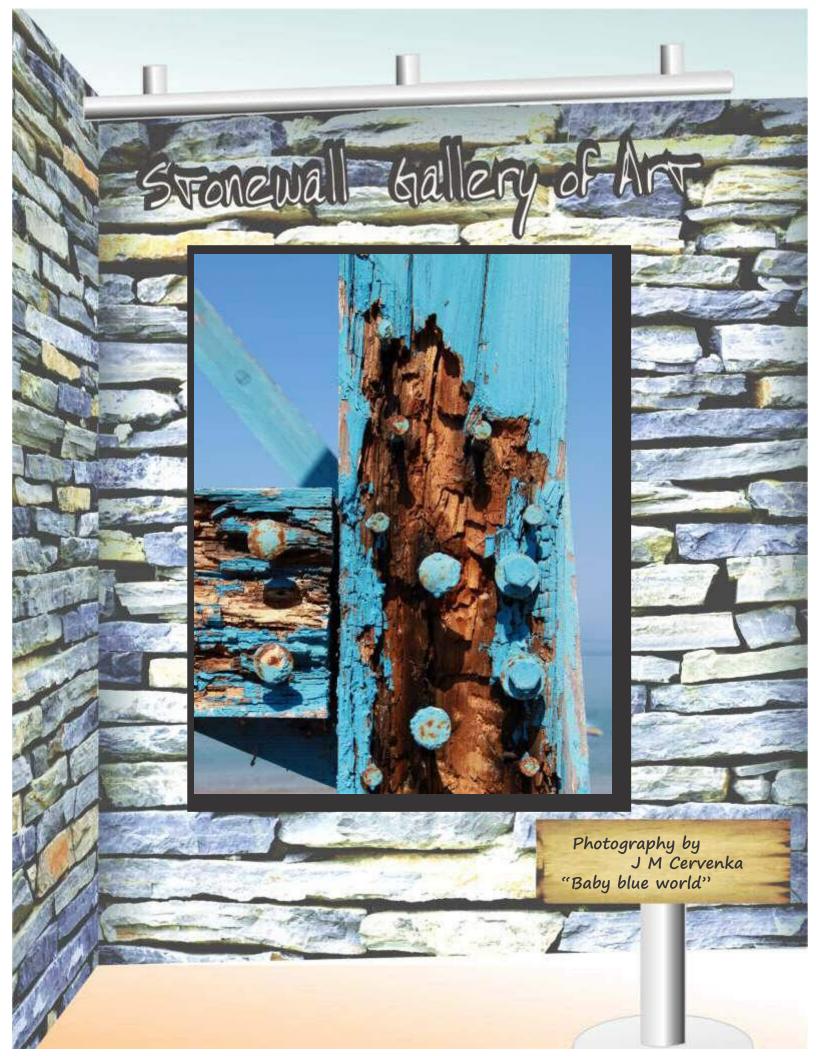
Veils of ghostwisty mist unwrap as a stole
Falling away from Godwin's sloped shoulders
shrugged off in her deep breathing
as she dreams, (near-waking),
of days now passed away,
the rich, bright green of summery days.

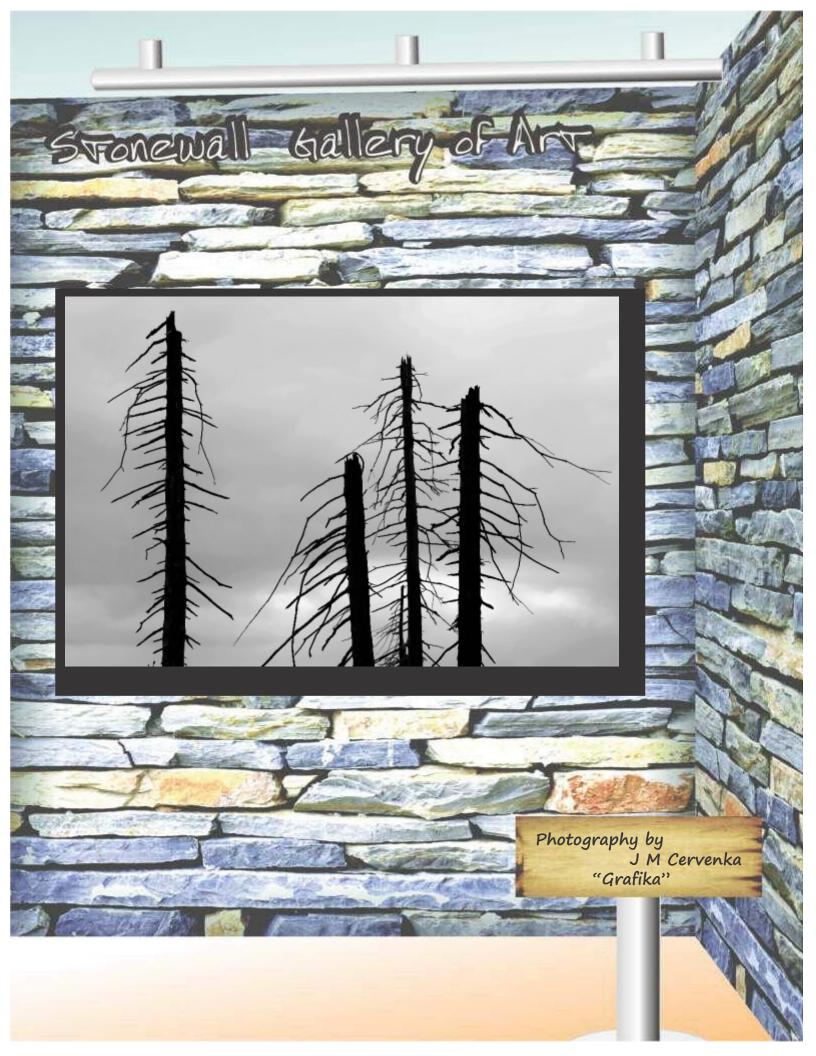
She dreams, too, in these nodding buds closed fist-tight upon cinnamon twigs, in thorny hedge roses clumped as a flock aside this black-tarred gravel lane...

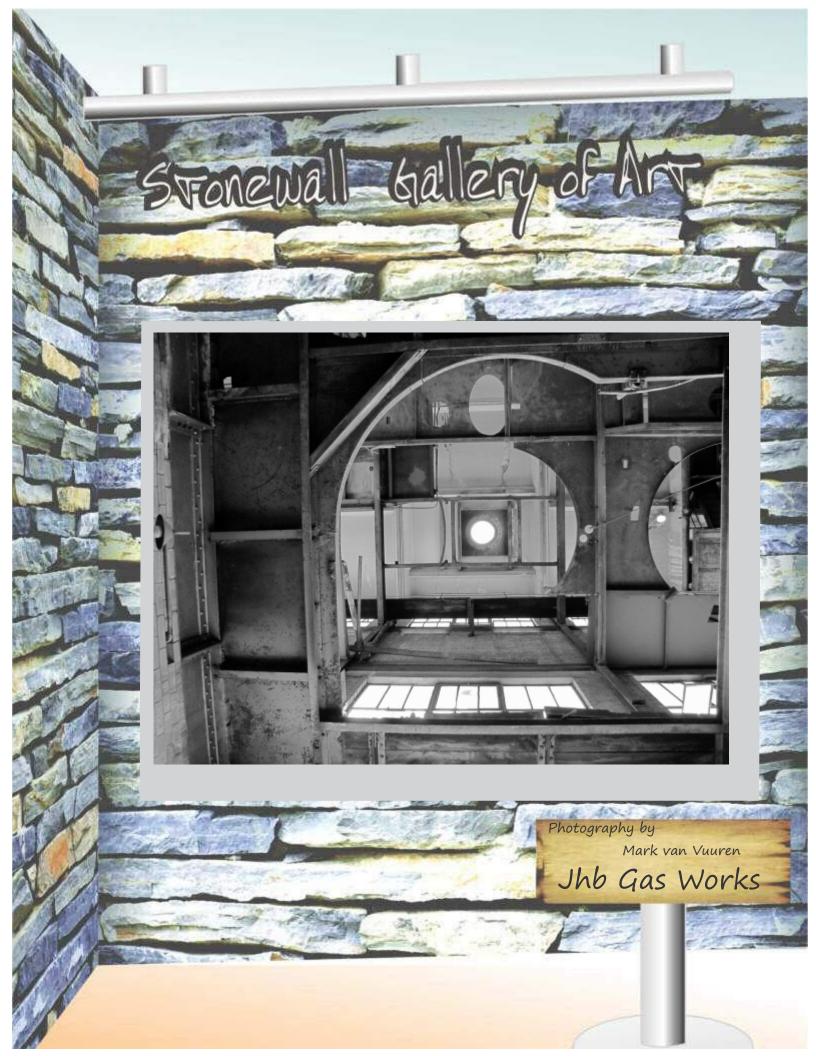
Godwin Mount holds her creatures closely; Her hidden, russeted fox hop-glides through cedars, Her red tail hawk muses perched upon a wizened bough awaiting the twitchy, wee field mouse's brave dashing...

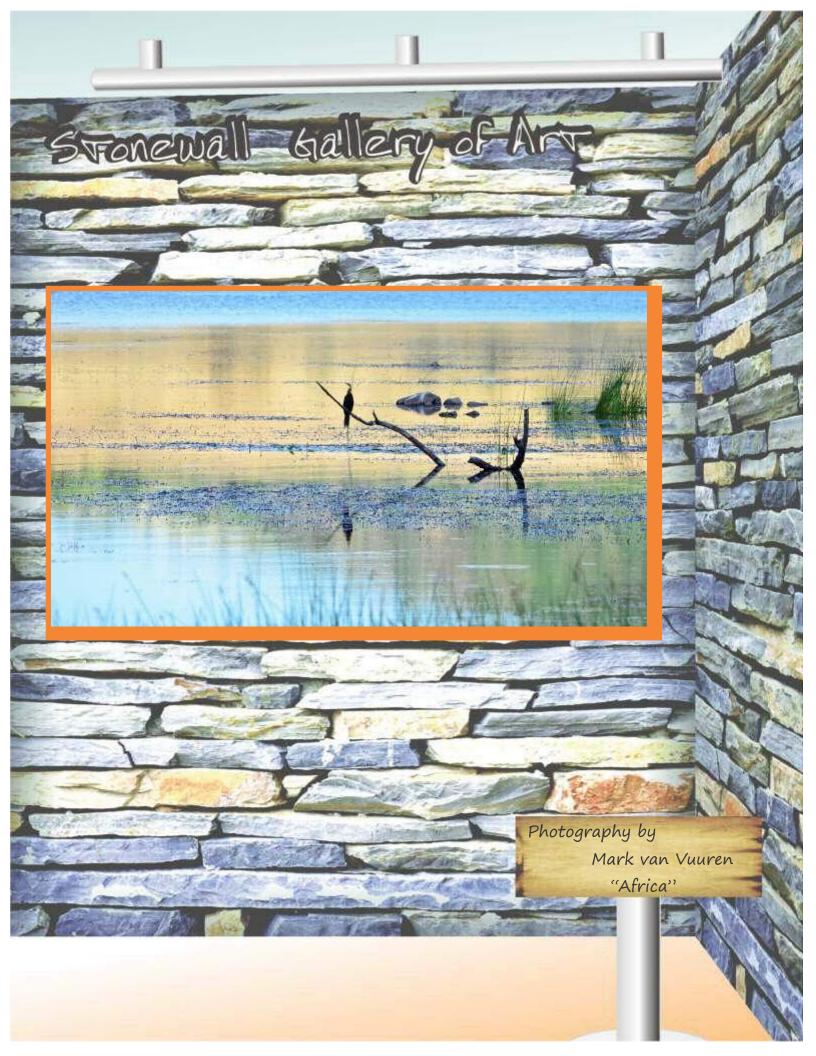
A tiny, crocheted patch of snow caps her crown,
Her silver creek flows hushed just there;
She's holding visions of Spring in a trance to last
until her first crocus opens.

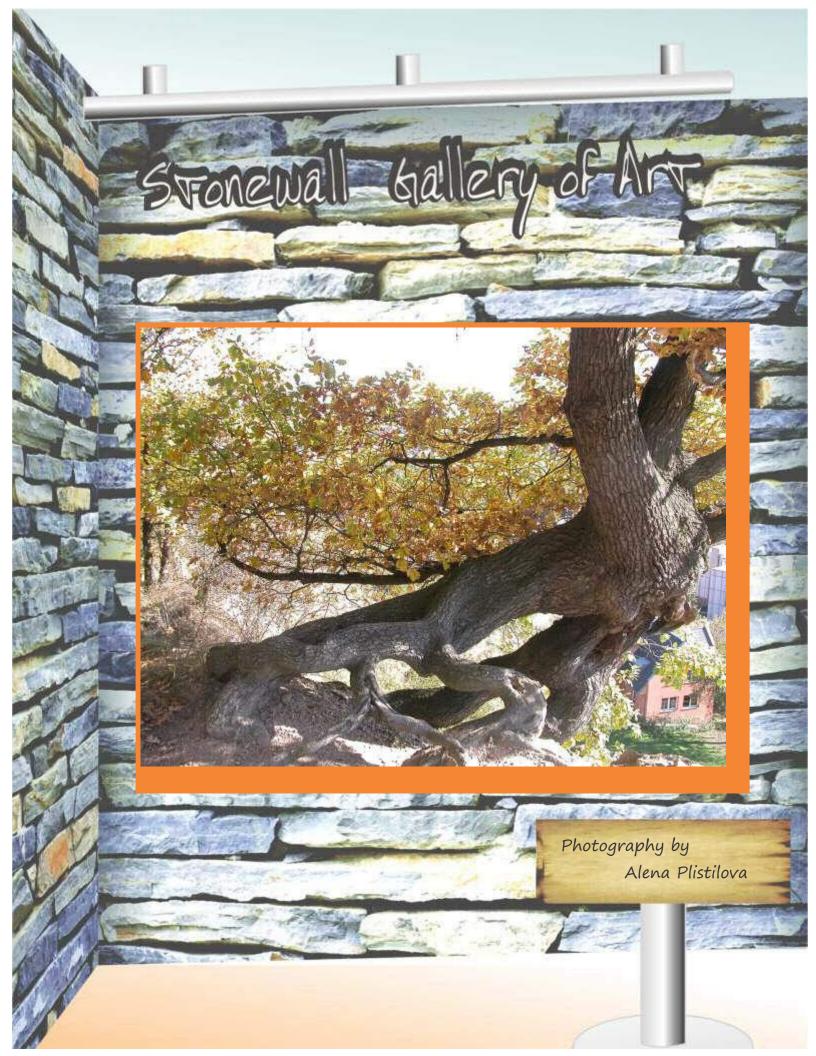


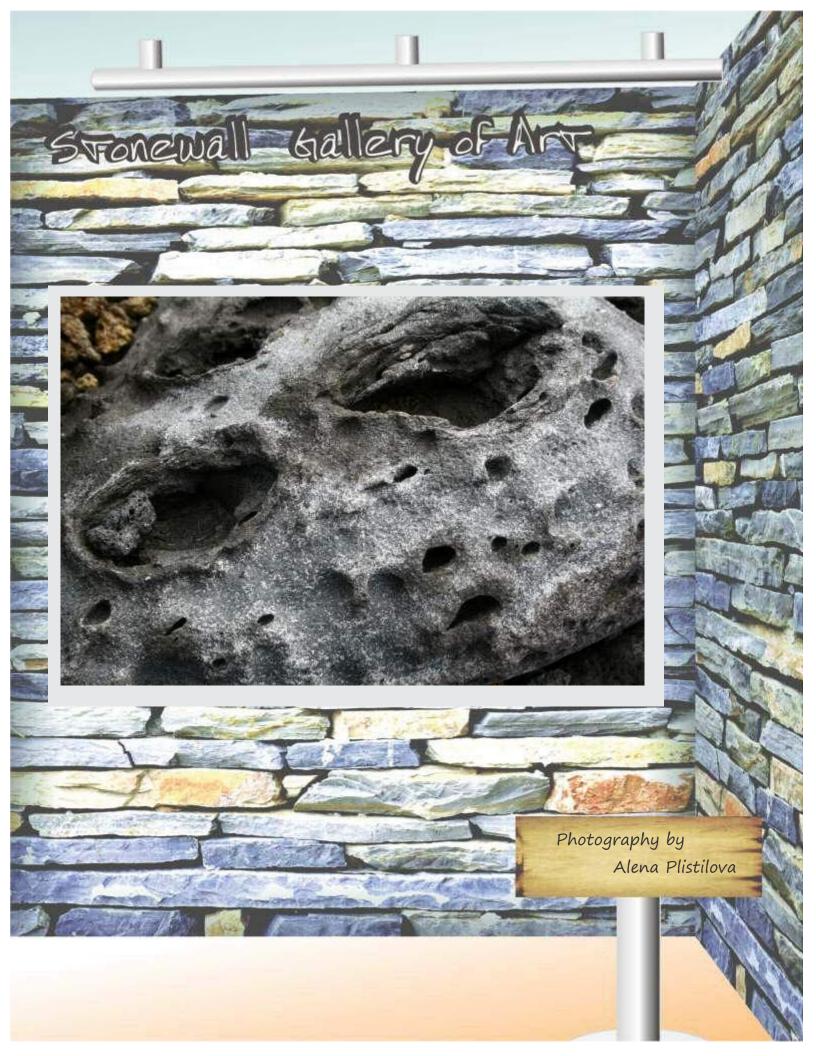


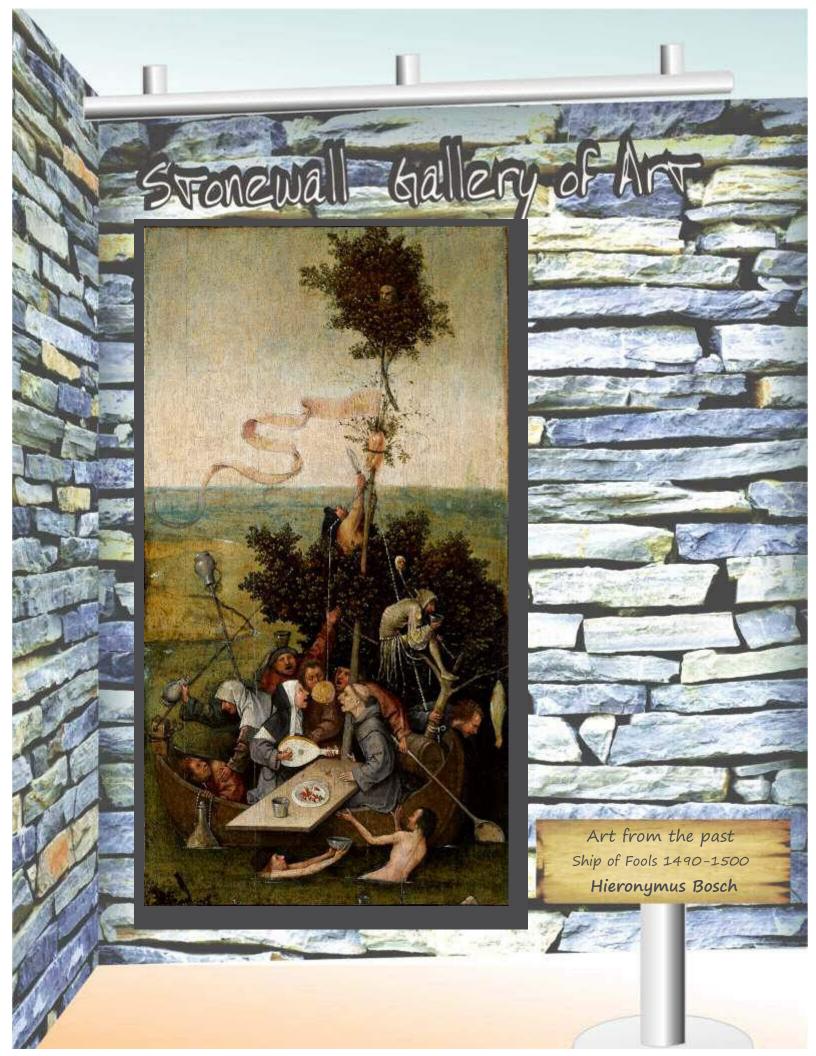


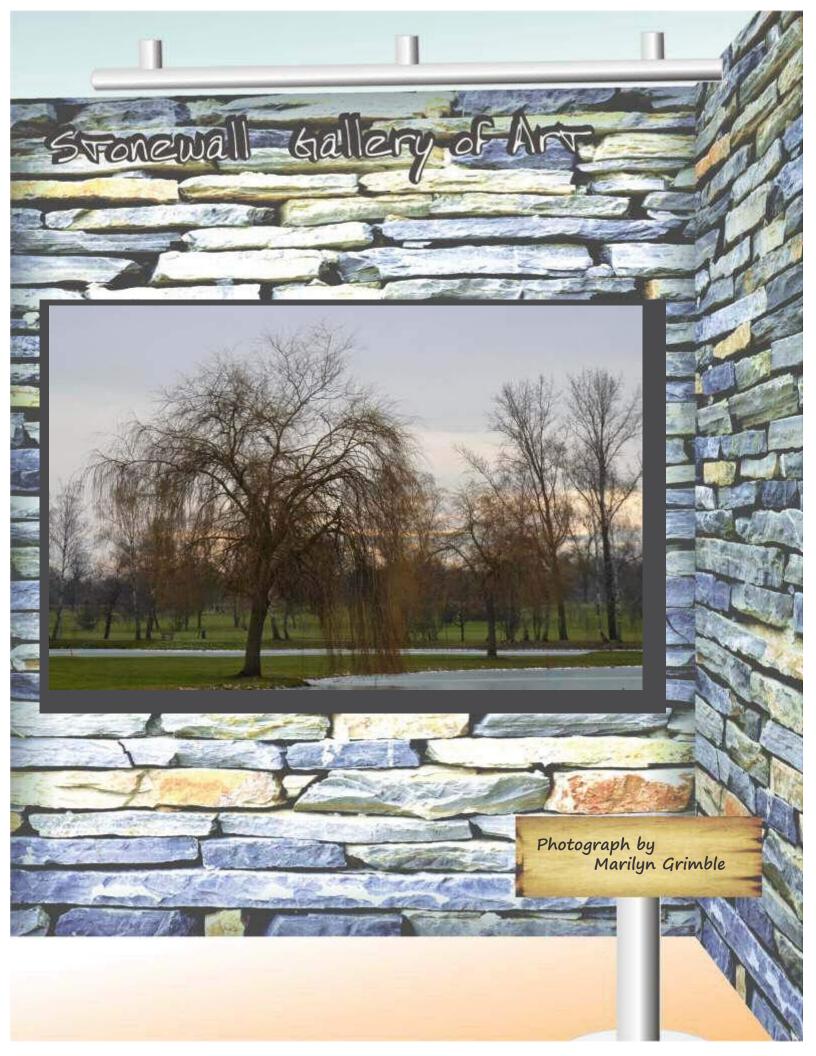


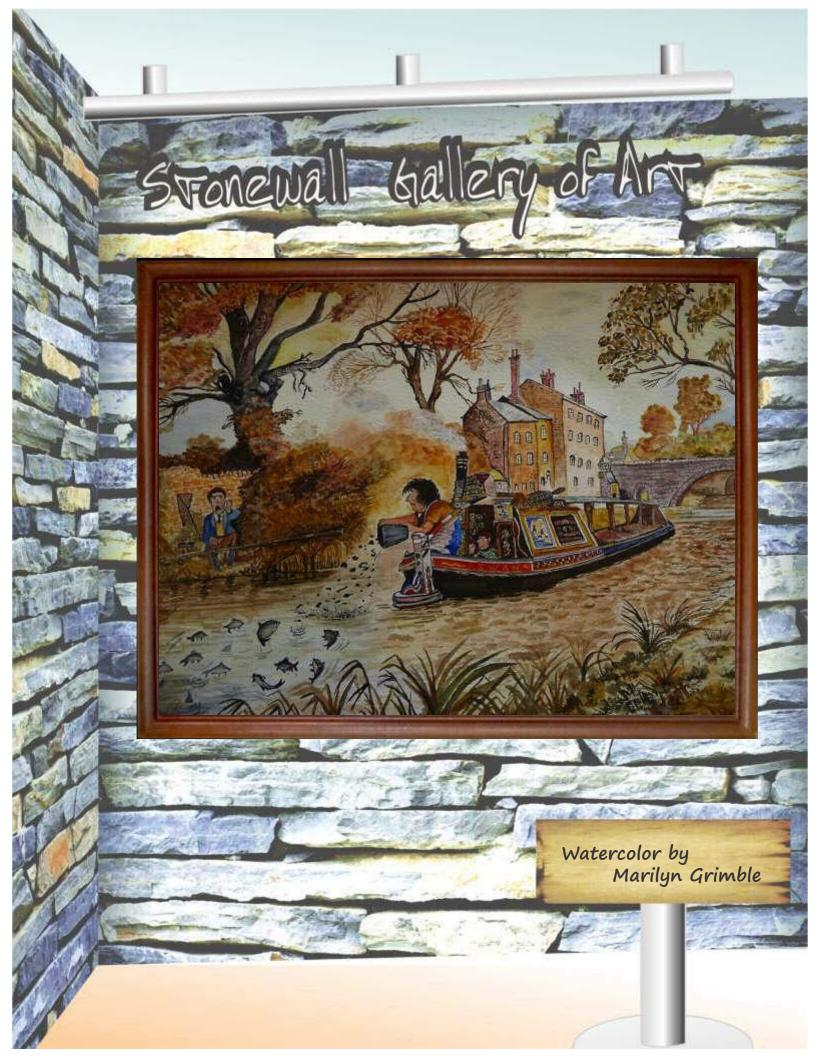


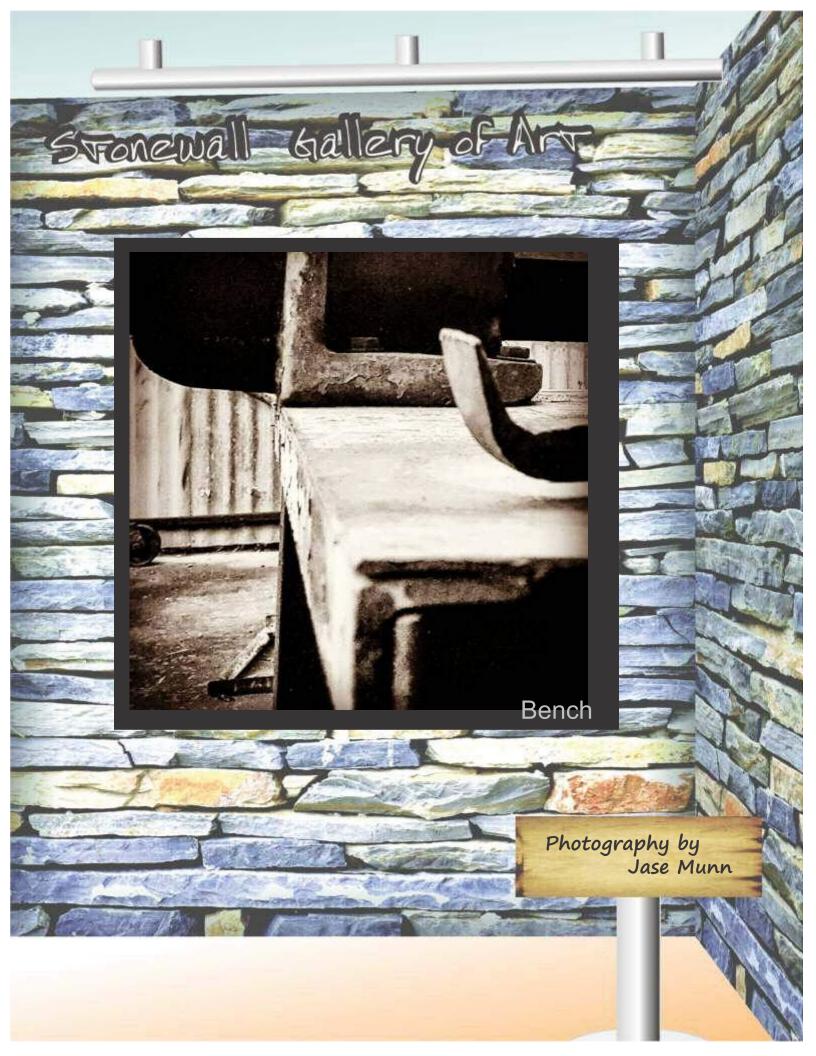


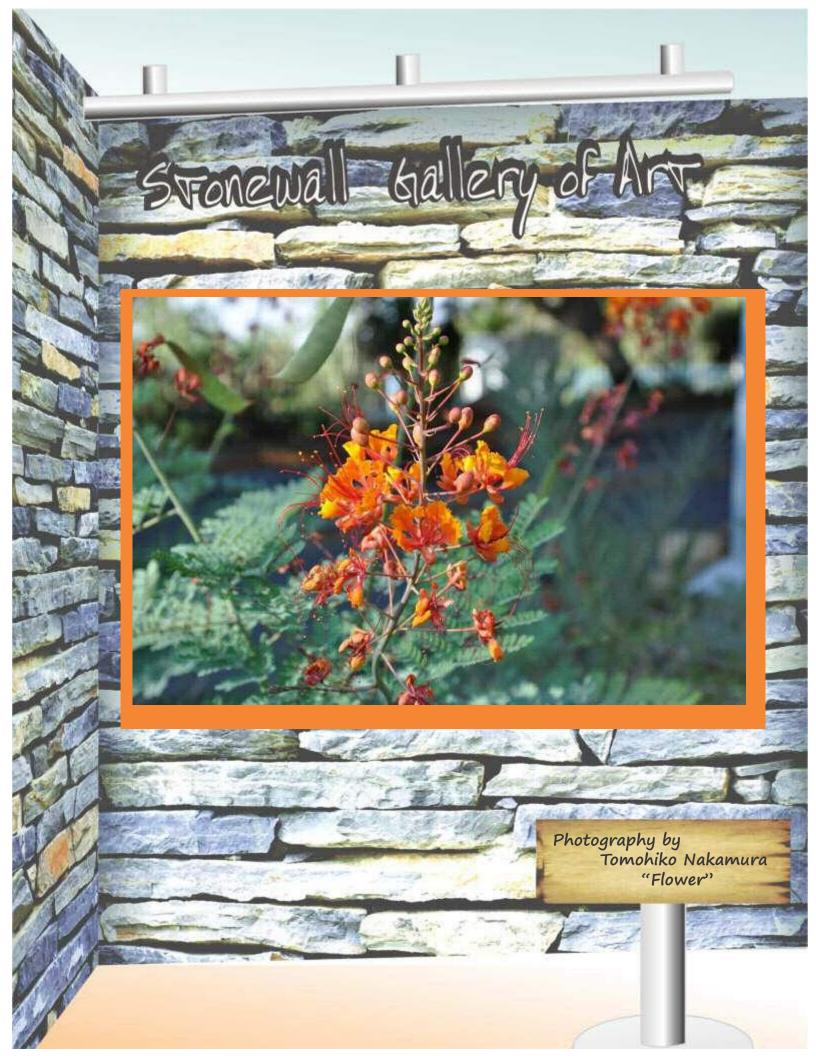


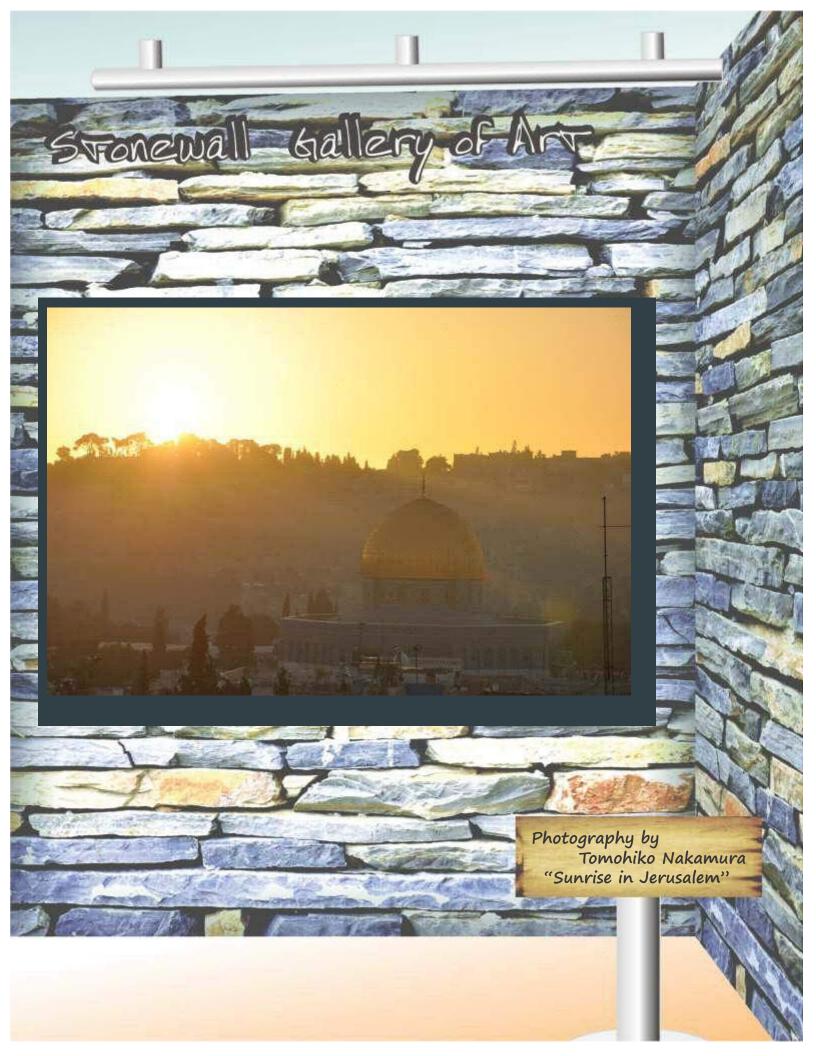


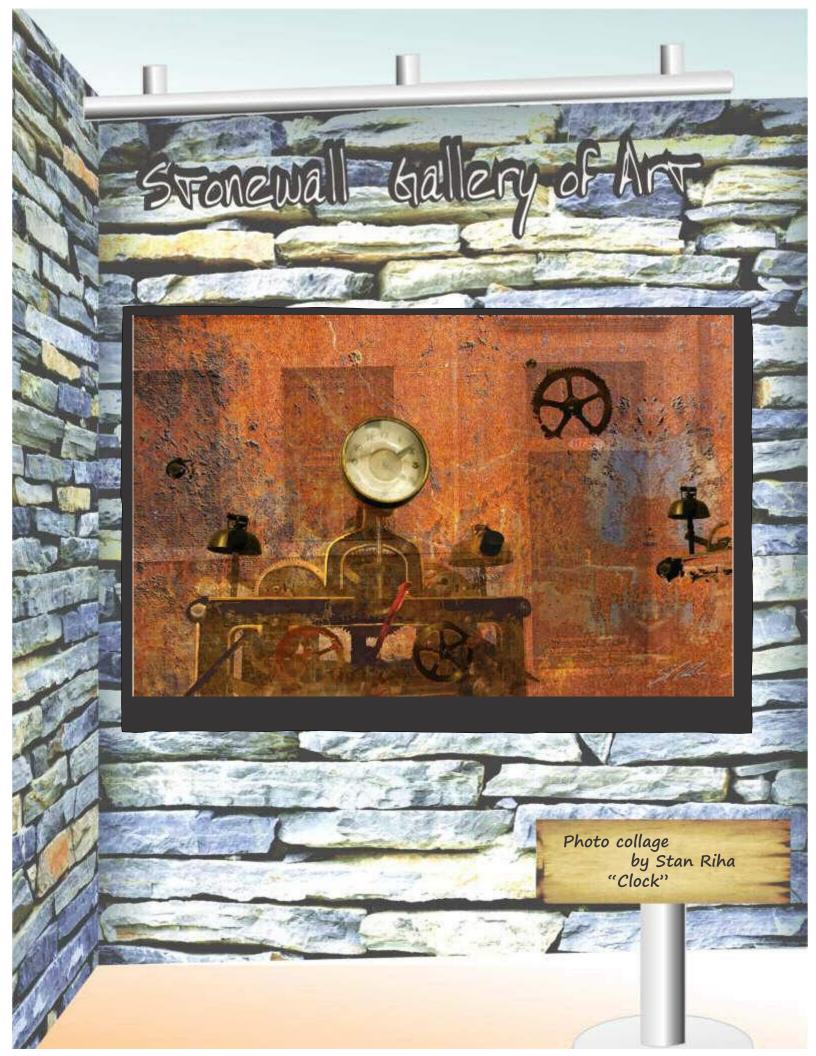


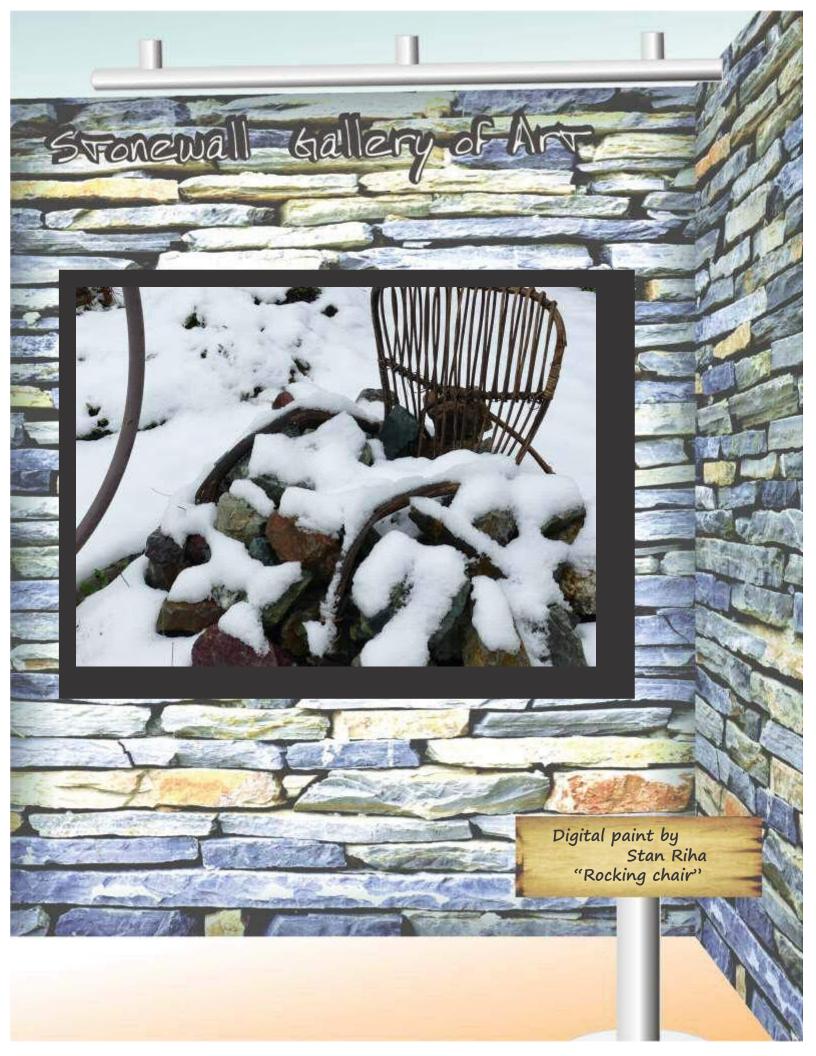


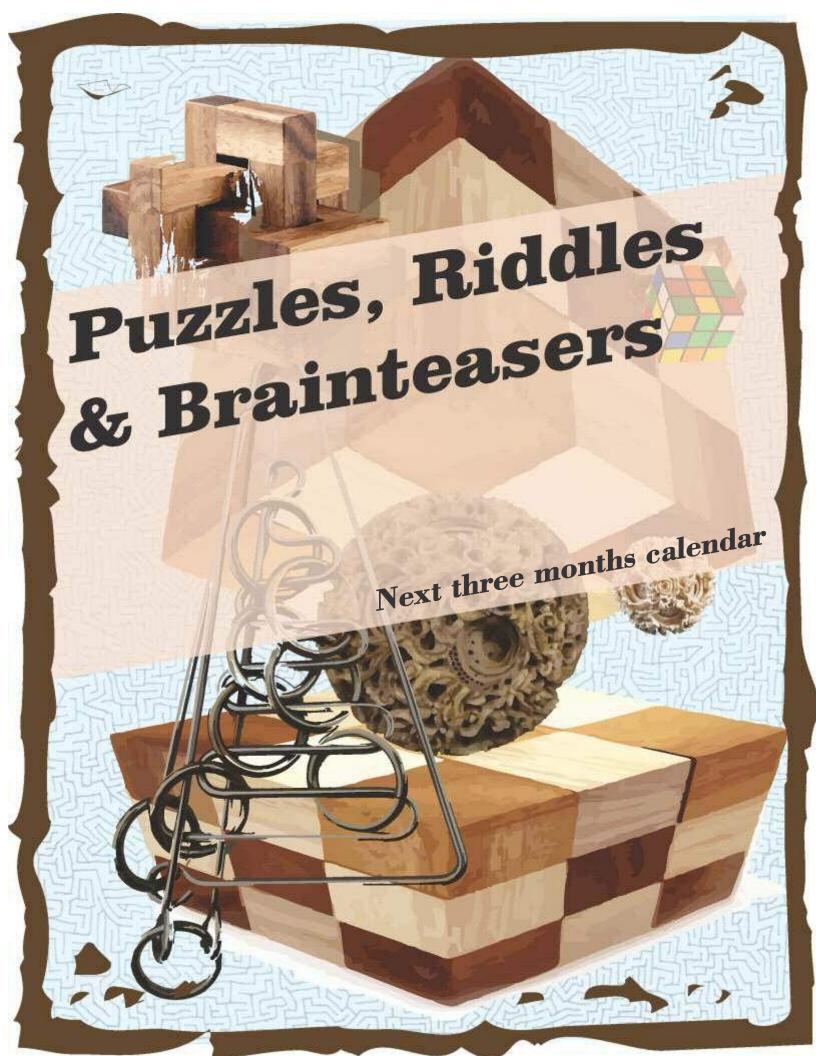












Solution of killersudoku from IQN Journal Issue Vol 8 no 4

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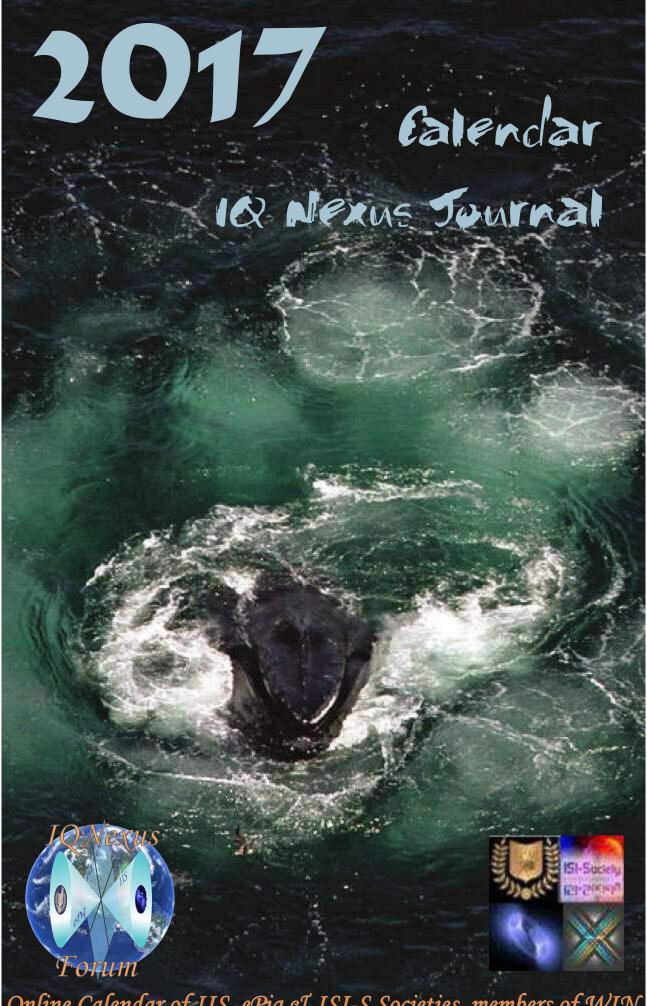
Rules

As in regular sudoku, every cell in each row, column, and nonet must contain a unique digit. In other words, each row, column, and nonet must contain all the

digits from one to nine.
The values of the cells a cage must sum up to the total for that cage.
The values of the cells in a cage must be unique.

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Online Calendar of IIS, ePiq & ISI-S Societies, members of WIN







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June

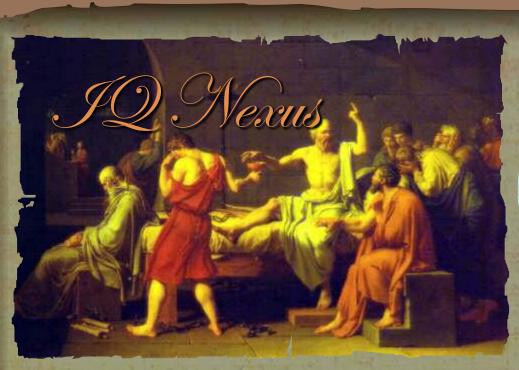


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