

# **The Science of Reality: Is Reality Even Definable?**

## **How the scientific model of the Triadic Dimensional Vortical Paradigm (TDVP) allows for the finite and the infinite**

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### **ABSTRACT**

This four-part paper examines reality in the context of science. This is a new and even unique challenge.

First, we look at the current state of materialism interpreting reality as just three dimensions of space in one moment (the present) in time. This generally applies the Standard Model of Physics (SMP). The SMP usually functions superbly within our current physical 3S-1t macroscale framework. However, the SMP has 60 overt major, unsolved problems. We cannot justify the SMP as a possible scientific option for explaining reality given its limitations in any thorough analysis of reality.

Secondly, the infinite continuity needs to be incorporated into any model of reality because it envelops the finite including our demonstrated 9-dimensional reality which

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<sup>c</sup> The term ‘we’ in this paper, unless otherwise stated, refers to Vernon M. Neppe and Edward R. Close.

<sup>d</sup> We have chosen to write ‘G-d’ in this paper both as a theological and scientific data decision. Some people have moving, powerful experiences, and others might conceptualize a *being in reality* independent of beliefs. In ‘TDVP’, we emphasize the concept of the ineffable ‘*infinite continuity*’. We highlight the ‘forever’ concepts in eternal ‘Time’ (T); the unextended in boundless ‘Space’ (S); and the never-ending reservoir of unceasing ‘Consciousness’ (C): TDVP’s infinite ‘STC’ provides a fundamental portrayal of a perpetual, incessant infinite reality ‘without a beginning’, and ‘without an end’. We differentiate all of this by revering the term ‘G-d’ recognizing G-d as data.

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contains our 3S-1t. The infinite continuity cannot be directly accessed: it can only be mirrored by the specific section of our finite discrete quantized reality available to the observer (3S-1t in living beings). The infinite continuity likely implies ordropy (conservation of order), an infinity of the infinities, survival after bodily death, and even a role for G-d.

Thirdly, the fundamental axioms of the Neppe-Close Triadic Dimensional Vortical Paradigm (TDVP) have never been successfully refuted over seven years, the criteria for theories of everything justify TDVP's unique viability, and TDVP has expanded in scope. Empirically, TDVP's Triadic Rotational Equivalent Units (TRUE) exactly correspond quantally with mass/energy-equivalence normalized data in the Large Hadron Collider analyses. In addition, TRUE derivations overwhelmingly correlate with cosmological data. Moreover, in our macro-world, there is more gimmel, the massless-energyless third substance likely linked with consciousness in the life-elements. This allows unification of the Laws of Nature which are solvable through TDVP and by applying Lower Dimensional Feasibility Absent Falsification. TDVP also solves the sixty conundrums that the SMP cannot.

Fourthly, the infinite continuity has implications for reality. Several esoteric but key features relate to the Laws of Nature (everything fits into these broader laws), the role of divinity (G-d), the 'supernatural' and 'miracles', ordropy, immortality with survival after bodily death, kabbalah and mystical spiritual philosophies, and Unified Monism, free-will and relative dimensionality.

All these features provide a comprehensive overview of what reality is and its application at the broader science level including extended consciousness, 9D+, and LFAF with scientific feasibility. Whereas this model remains speculative, it is based on science and can be a workable one for future scientists.

### **SPECIAL TERMS:**

3s-1t, 9d+, 9-Dimensional Analyses, Axioms, Calculus, Calculus of Dimensional Distinctions, Close, CoD, CoDD, Conundrums, Conservation of order, Cosmological, Criteria, Data, Dimensions, Discrete, Distinctions, Ein sof, Empirical, Envelops, Essence, Finite, Forest, Free-will, G-d, Good and evil, Infinity, Infinite continuity, Infinity of the infinities, Infinitesimals, Laws of nature, Lower dimensional feasibility absent falsification, LFAF, Macroscale, Materialism, Mirror, Multiverse, Neppe, Ordropy, Quantized, Reality, Relative dimensionality, Space, Science, Survival after bodily death, Triadic dimensional vortical paradigm, Time, Standard model of physics, SMP, TDVP, Theories of Everything, TOEs, Triadic rotational equivalent units, TRUE, Mass/Energy-Equivalence, normalized, Large Hadron collider, Unification, Unified monism.

## **What is the reality? Part 1: Vernon M. Neppe**

Reality describes everything that exists. Such terms are difficult to comprehend and express because we *don't have the requisite vocabulary to conceptualize everything in the infinite spectrum of what is real and an essential part of what is real is infinity.*

As indicated, in a special New Scientist issue on reality, *“even trying to define what we mean by ‘reality’ is fraught with difficulty.”* But this apparently does not examine the science of reality and certainly does not deal with anything beyond our 3 dimensions of space and a moment in time (3S-1t), and includes comments about hallucinations and illusions. <sup>1</sup>

In this paper we discuss the concept of reality, a complex idea but fundamental to our experience. We apply our concepts based on our Triadic Dimensional Vortical Paradigm (TDVP) model. <sup>2-7</sup> The data pertaining to the finite findings in TDVP are often validated mathematically, and when not, we indicate what may be speculative, but even then, there is some data. However, very little data on the infinite exists for any scientists, partly because *scientists do not even have linguistic conceptualizations about the infinite. We cannot verbalize what we don't even imagine.* But nevertheless, we're able to surmise many features applying TDVP principles. <sup>8-10</sup>

### **OUR PREVAILING MATERIALIST PARADIGM**

Despite our current reductionistic materialist paradigm allowing explanations of almost all aspects of our day-to-day experience, there are about sixty different areas of scientific endeavor which are still contradicted or unexplained. Yet this ‘Standard Model of Physics’ (SMP) reflects the prevailing current idea of physics in 2019. <sup>2; 11; 12</sup> The SMP generally functions superbly within our current physical 3S-1t macroscale framework. But we cannot justify the SMP having 60 overt major, unsolved problems. <sup>2; 12; 13</sup> The SMP is metaphorically like the previous ideas of the ‘flat earth’ except worse, because we know that our earth is not flat and that is proven, and yet, similarly, conventional science ignores or simply accepts that there are the contradictions we know about. It's okay to be weird, even accepted at the quantal level. <sup>14</sup> It is very challenging to change the prevailing paradigm. *We need to unthink our facts in this post-factual society.* It is very threatening to the custodians of our fake truths (in the 2019 scientific context). But perhaps there are those survivors who seek knowledge and need education. This paper may appeal to those who seek such still esoteric scientific awareness.

### **EXTENDING POPPER: LFAF**

To establish a concept of science and reality, we need to extend the philosophy of science. This is so as falsification is insufficient to justify much of what is real and

extended consciousness that is fundamental if we just apply 3S-1t.

Our existence can now be approached by recognizing science is more than just Popperian falsification<sup>15; 16</sup>, but based on what we call Lower Dimensional Feasibility Absent Falsification (LFAF) allowing for feasibility that is not refuted to be part of the scientific method<sup>17</sup>. Applying such techniques and applying rigid mathematical analyses, we developed the Triadic Dimensional (Distinction) Vortical Paradigm (TDVP or TDdVP). And we applied this to reality

### **The different levels of LFAF, 3S-3T-3C and infinite continuity**

There are different levels of LFAF. There are mathematical proofs, and there is empirical falsification. These fit the fundamental Popperian ideas, which are currently regarded as inviolable as the key to Philosophy of Science.<sup>15; 16</sup> That might have set back science for decades. Fortunately, there is now the Neppe-Close scientific feasibility of LFAF, but this is also relative. For example, it is feasible to conceptualize 9 dimensions as made up of three dimensions of space-time-consciousness (3S-3T-3C). There is some cogent math support specifically for 3S, 3T and 3C, but it's not definitively proven. 2T and 3C likely are above the 3S-1T so humankind is not usually aware of this. It is also feasible to conceptualize the infinite continuity, but that has some philosophical basis; and a further level is that the discrete finite is embedded in the infinite continuity; moreover, less likely because it's another conceptual jump is the speculation that we can mirror each component of the infinite to a limited degree only in the finite dimensional domains we're experiencing. For example, during 3S-1t physical life, an infinite mirror of the equivalent may be indirectly impacting on our finite physical reality. Then there is the speculative mathematical infinity of infinities described by Georg Cantor in the infinite continuity<sup>18</sup>. But we can only speculate to the best of our science at this time, and the infinite continuity has never been adequately conquered. We cannot even easily create a hierarchy of scientific feasibility with the above examples: We would not likely obtain consensus. This is why Lower Dimensional Feasibility Absent Falsification (LFAF) is so important.<sup>4; 19-21</sup> We can at least apply the scientific method.

### **Combining science and empirical fact with philosophy and spirituality**

A challenge of LFAF is we must deal with the science and the spiritual together. It has often been thought that the scientific and the philosophical may be separate domains, as in Steven Jay Gould's idea of theology being based on belief, and science being based on fact. The two domains to Gould then became completely separate concepts—separate 'magisteria'.<sup>22</sup>

Edward Close and Vernon Neppe have demonstrated that there is a *9-dimensional*

*quantized finite reality* that we *exist in* -- as opposed to what we *experience*. We only experience length, breadth, height in three dimensions and a moment in time, what we call 4D and even then not all 4D because it's only through our usual normal senses, so it's restricted 3S-1t.<sup>23-25</sup> This is our *experience* differentiated from other hidden components of what we've mathematically proven is our 9-dimensional *existence*. We don't experience these *covert (hidden)* components: We cannot directly recognize our whole repository of discrete conscious meaning or TDVP's postulated multiple (possibly three) dimensions of time: Time, in our day-to-day experience, is simply the 'present', though we might remember the 'past' and understand the 'future' is to come. But that is simply linear (one-dimensional) time, not 'multidimensional time'.

### **Realities beyond 3S-1t**

In our consciousness, in our dream life, for example, people experience what might appear to be realities way beyond 3D. However, you can't visualize it, you can't hear it, you can't touch it, and you can't feel that reality: You can simply imagine. Dreams are the simplest forms of altered consciousness states, and possibly they extend our consciousness and time. But we generally dream only about the physical reality we experience – 3S-1t.<sup>26-28</sup>

### **INFINITESIMALS**

Mathematics describes both the infinitely large and the infinitely small—the *infinitesimal*. In that context: the whole basis of Newtonian Leibnizian calculus — so-called *infinitesimal calculus* — means that you keep getting smaller and smaller and smaller and smaller<sup>29; 30</sup> until you approximate almost to zero.<sup>30</sup> But it is, with respect, inaccurate in the world of our reality: the *problem of quantization is ignored*. The great physicist Max Planck recognized the *quantization of energy*<sup>31</sup>; in other words, that energy came in little, little packets. The implication means that infinitesimal calculus is limited because when it deals with the macroworld this is fine, but when really small, the quantum —suddenly creates a limit in terms of how far down you can go for physicists.<sup>32; 33</sup> This forced the development of the Calculus of Dimensional Distinctions (CoDD) pioneered by Edward Close, with a small assist by Vernon Neppe. The CoDD has revolutionized conceptualization of reality because it is the most fundamental way to approach logic.<sup>34-36</sup>

### **BEYOND 9D**

Applying TDVP, we can *differentiate discrete components from continuous components*, and this difference is enormous and very exciting. This means we can begin to approach the infinite, both the transfinite and the infinite continuity. We propose there may be a one-on-one correspondence of the finite—even 3S-

It—and the continuity goes on forever. Nevertheless, we see experience only through the mirror of our reality of 3S-1t. If we existed in dimensions 6 to 9, for example, maybe speculatively in life after physical death, we would mirror that in the infinite continuity just as one component. But through that mirror interface of an enveloping infinite, there can be impacts and influences and prayer that we would not even know otherwise. And because it is an infinite continuity, *reality has never not been everything*—to imply that it may have derived from nothing (ex nihilo) eliminates the infinite which has always been there. There is a something from something, never a something that came from nothing at the event horizon, or big bang equivalent. This is fundamental to our science of reality.

### **Transfinite**

Moreover, beyond those 9 dimensions is what we call *the transfinite*. This was an area that particularly interested one of the great mathematicians of all time, *Georg Cantor*<sup>18</sup>, and who recognized the discrete infinite -- the *quantized infinite* called the ‘transfinite’. Sometimes we call that 9D+. Most mathematicians and physicists, if they’ll even dare to talk about infinity, will talk about it as one block of *infinity*. Effectively, the continuous infinity extends in space in an unending way, in time forever and eternally, and through TDVP, we recognize consciousness as a never-ending repository. At any dimensional level, we finite beings only experience the mirror of our dimensional experience.

But the major expert ever on the true infinite continuity mathematically was Cantor.

### **Infinity of infinities, enveloping and mirroring the finite**

Georg Cantor<sup>18</sup> described many different *levels of infinity*. We might think that there’s just one kind of infinity, but he recognized any number of different infinities, so to say the ‘*infinity of infinities*’ a taboo for science and religion in his time. Our interpretation is that all perception is relative and it may be that infinity is relative. Cantor’s perceptions of the infinite were very controversial for theologians, for mathematicians, and for physicists.

Ironically, Cantor’s discovery was not unique, and had likely been well-regarded for millennia. In Jainism, an Eastern philosophy, pure consciousness has four *infinite* qualities namely intuition, knowledge, bliss, and power. These are examples of infinities from a different ancient discipline, and there are examples of the infinity of infinities.<sup>37</sup>

In similar vein, sometimes the Science of Reality appears to have had preceding mystical origins in Jainism,<sup>38</sup> which understands that the ‘finite’ is enveloped in the ‘infinite’. Our ordinary (finite) (‘Lok akasha’ in Hindi) universe consists of space, time, and matter, and possibly a gimmel equivalent—the ‘medium of

motion' and the 'medium of rest'. Any finite origin (such as the Big Bang or other Event Horizon) is contained in that infinite ('alokakasha').

*We have proposed that the finite mirrors the infinite* so that we cannot even indirectly experience all of the infinite; we can only experience what we are aware of in the finite at this point in time: It is almost like a mirror. And so, we can express the equivalence of the 3S-1t dimensions, but we cannot experience dimensions 5 to 9. *We cannot experience the components of the 5<sup>th</sup> to the 9<sup>th</sup> dimensions*, for example. There is also the *trans-finite*, which goes beyond the 9<sup>th</sup> dimension; we cannot experience that, but theoretically there must be, even there, the experience of mirroring. Applying TDVP, we recognize that there must be an area of correspondence of the transfinite infinite with the continuous infinity; and this is what we usually refer to like one aspect of 'infinity'.

### **Hilbert space and other mathematical transfinite ideas**

We mention an important explanatory aside: Another concept, *Hilbert space*, describes 'infinitely' many dimensions of *spaces*. But David Hilbert's work<sup>37</sup> is very different from, for example, TDVP. This is because it is not referring to the infinite continuity: Hilbert's mathematical concept generalizes the notion of what we call Euclidean space<sup>38</sup> and vector algebra and calculus from the two-dimensional Euclidean plane and three-dimensional space to 'spaces' with any finite or infinite number of dimensions. However, the application of the word 'infinite' here mathematically relates to discrete mathematics and so 'transfinite' is more correct

Moreover, Hilbert's work, like almost all mathematics, neglects the concept of 'consciousness'. Hilbert's math cannot be correct because in TDVP we've shown that reality is space-time-consciousness not just space or some space-time.

Additionally, because it does not elucidate reality *beyond the finite or transfinite*, Hilbert Space appears refuted by applying Gödel's Incompleteness Theorems.<sup>39; 40</sup> This is so as the 'inside of the box' concept should still persist even in the 'countable infinite' (in other words, in the transfinite), as it is still 'discrete' and just makes the box 'transfinitely large', but it's still *in* the box: The transfinite still does not involve a concept *outside* the box: only the real infinite continuity implying non-discrete, unbroken extent should satisfy the *outside the box* criterion.

*Hilbert spaces are used here as an example, but our comment can apply to many other mathematical models that talk about the 'infinite' as these refer to the 'infinite discrete countable infinity' which is the 'transfinite'.* The application of the real infinite continuity is seldom used and requires very different mathematics.

## **Reality, Infinity, Non-Locality and Relative Dimensionality:** **Part 2: Vernon M. Neppe**

Infinity is a very difficult and challenging topic and has given mathematicians a lot of conundrums. There would be some of those who would say you *cannot quantitate infinity and you cannot subdivide it*, so before we begin we're dealing with differences in terms of definitions and perspectives.<sup>41</sup>

*Applying TDVP, the infinite continuity portrays all eternal Time, all endless Space, and all the unceasing information of Consciousness. The infinite is conserved forever; ordered implying immortality; and, is without end and without beginning.*

### **PROPERTIES OF THE INFINITE**

The Infinite by its nature is a whole, and it's impossible to fully conceive of (we largely see the gestalt). Effectively there are *two kinds of infinity*, and we began with the concept of infinitesimals discussing the concept of an actual quantization and limits and little pixels. That reflects the finite discrete nature of our universe, and in that way, you could potentially calculate things.

Can one divide infinity? Likely, yes, but it provides a whole new perception of mathematics, where you're not talking about the division being 1 divided by 0 = infinity. It is a perception of an extension that goes on forever: a hologram, a holistic component. Neppe described this property of the infinite in his EPIC Consciousness series<sup>42</sup>.

#### **Key infinite features**

Let's tarry a moment on the infinite continuity, and its properties ('BEL'), to make that 'impossible term' of infinite continuity, just a little possible! It is: Boundless in space; Eternal in time; Limitless in information

Descriptors in English are insufficient. In Hebrew the term for the infinite continuity is Ein Sof (without an end) אין סוף; if there is a 'without end' then there must be by implication, Ein Techillah (without a beginning) אין תחילה

This has implications for the Big Bang<sup>43-45</sup> or equivalent origin event.

Consciousness existed primordially<sup>46</sup> and also there was always an infinite.

Because there is an infinity of infinities, the rules of mathematics apply differently (those on the finite side do not apply because infinity is not discrete. There is a 'flow' but a real, continuous (non-quantal) flow—in the "discrete" finite even flow is quantized).

#### **Divinity, nature, and the infinite**

Because of the infinite continuity, we could theologically postulate a Divinity, which we call G-d, is at that highest mystical '*infinity of infinities*' level.

This phrase, *infinity of infinities*, is seldom used, and certainly poorly understood linguistically. However, it's scientifically and mathematically feasible. G-d would then reflect a dichotomy: G-d would be *above* the Laws of Nature, as those laws reflect only part of the infinite continuity, and yet G-d would also *be* the Laws of Nature themselves as those laws are *expressed and experienced in the finite*.<sup>25</sup> Like much of TDVP, these concepts are also fundamental to Kabbalic philosophy<sup>25</sup>, where G-d is perceived as the infinite without end and above nature, and yet also as the Laws of Nature themselves relating to impacts on our earthly world.

Finally, applying these properties, we can feasibly understand that the infinite can impact the finite and that there being a mirror, possibly penetrating that mirror from the finite, prayer can occur.<sup>47-49</sup> *The infinite expresses a general informational component. And in the finite, it might imply a specific meaning for an individual or 'individual-unit' (group systems) as consciousness:*<sup>42; 50; 51</sup> targeted information becomes specific, meaningful consciousness.

## **THE INFINITY OF INFINITIES**

When George Cantor described the 'infinity of infinities'<sup>42</sup> this was met with some derision both from scientists and theologians, as his subdivision was regarded as impossible. However, in a way, the concept of the 'infinity of infinities' is perfectly logical, because it goes on forever. And it reflects the fact that one component of infinity represents another, and so it extends far beyond the local concept of one component of infinity reflecting a component of the finite. It's not only a one-on-one relationship; it's a relationship that is not only, therefore, a perpendicular cross-sectional relationship, but a vertical longitudinal relationship of the infinite extending forever. This is where the idea of the 'infinity of infinities' fits into TDVP. One aspect of the infinity is almost like we are dealing with extended points reflecting everything, and yet also content components of that everything.

### **Discrete reality**

Calculations in quantum physics, and possibly massive cosmological calculations where you want to be absolutely precise, like sending a rocket to Mars to land on a tiny area— an inch out over millions of miles—might become highly relevant.

### **Calculus of distinctions, dimensions and the finite and transfinite discrete**

Dr. Edward Close and Vernon Neppe have shown mathematically that there must be therefore *a different kind of calculus*. Dr. Close initiated the 'calculus of distinctions' and with dimensions—measurable extent—the 'calculus of dimensional distinctions'<sup>36</sup> This CoDD is far more precise for these quantized,

finite, little discrete pieces, than Newtonian Leibnizian calculus. There's a bottom limit in the CoDD once you reach the Planck quanta, and that is why the CoDD is so important because it allows dealing with quanta as that limit. That creates a whole new body of mathematics formulating real, natural calculations. So, for example, there are a whole string of different constants in physics which are not natural constants but *convenient*.<sup>52; 53</sup> In our model, Triadic Dimensional Vortical Paradigm, we've *normalized reality applying empirically known natural figures* -- for example, the electron as 1.<sup>2; 7; 10; 33</sup> Suddenly calculations become much, much easier. So that's the lower end, *quantized low-size limits, and discrete*. For example, on a TV, Man cannot differentiate what is discrete about that TV, but they have all sorts of dots, and smaller dots, and smaller dots, but our eye cannot pick up on that they are discrete and pixelated. But it's not a tendency to the infinitesimal. At the other end, technically, we could calculate the number of finite subatomic particles in the entire universe – it's a finite number though transfinite, but it's uncountable because it's so large.

### **RELATIVE DIMENSIONALITY AND NON-LOCALITY**

Applying TDVP insights to reality, *we recognize it is relative to the observer*— a '*relative dimensional component*'. This contrasts with a commonly used term today, 'non-locality', which some perceive as *absolute*. Yet, we argue that an *absolute 'non-locality'* –paradoxically, expressing itself ultimately locally although non-local in space-time—is incorrect: non-locality must be relative to the observer's frameworks. Moreover, '*dimensions*' are more mathematically accurate including what is both 'local' (3S-1t) and not local (beyond 3S-1t) in space-time. Because we've demonstrated 9D+, *relative dimensional* is empirically accurate. We make distinctions—so 'relative distinctions' is an alternative term.

- First, the events in non-locality are, by definition, separate from our local sensory and motor experience and are defined as ultimately non-local in space and time. This non-locality is so, even if one may be deceased or in an altered state: But the non-locality is, in effect, relative to where one is 'located' in space-time, so reflects a relative dimensionality. Yet there are obviously different reality classification levels of Neppe's 'relative dimensionality'.<sup>9</sup>
- Secondly, even the 'non-locality' ultimately requires expression, usually 'locally' in the brain, at which stage the term is a contradiction. It is only the events specifically observed in 'non-local' ways (without our usual senses) that could be described as 'non-local'. This is, again, why 'relative dimensionality' is better because there is no inconsistency of local versus non-local or degree.<sup>54-56</sup>

#### **Relative to and from the framework of**

Moreover, there are two important phrases to emphasize about relative non-locality

and ultimately infinity: non-local events are ‘*relative to the dimensional domains*’ and ‘*from the framework of the observer*’. Our dimensional domain while alive is usually relative to *restricted 3S-1t*—we can’t see the x-rays or the infrared or the ultraviolet; we cannot hear what some animals are hearing, we don’t have the intense olfaction of dogs in the dimensional domain we sentient beings live in and directly experience, namely that restricted 3S-1t.

### **Relative dimensionality extremes: different levels of ‘infinity of infinities’**

Relative dimensionality can be in the context of one component – that one-on-one correspondence with the infinite. Or that correspondence with the infinite that is more global or moves away from that one-on-one, relatively local correspondence in terms of the infinite. Something is what people were calling ‘non-local’ but is dimensional once it goes beyond 4D. However, there are also 4D elements that are *relatively dimensional* but not non-local. For example, how does one conceptualize X-rays? Or dolphin communication by echolocation? Or the hyperolfaction of dogs? All of those are not even non-local in the context of being different in space and time, but are *relative* distinctions of certain dimensions.<sup>25</sup>

These differentiations are critically important from the point of view of reality. We can provide pictures of reality that extend, because all of this extends, and yet is relative to where one is, which is usually one’s physical reality.

### **The three core concepts of the hierarchy**

Neppe’s classification involves three core relative concepts<sup>55</sup>: *Relative to, from the framework of, and a hierarchy of ‘to what degree?’*

Firstly, “non-local” events require further descriptors to understand the *degree* of non-locality, secondly, we must know the *framework* of the observer describing it, and thirdly we must understand our physical location *relative to* the ostensible non-locality. This ‘non-locality’ without the prefix ‘relative’ compromises its description by making it an absolute: We must scientifically ensure that, qualitatively, we can describe events that correspond with each other—like with like—and differentiate these events from those that are hierarchically dissimilar. Recognition of these levels of Non-locality from ‘the general framework of’ a divinity, or the infinite level, or mystics or dreams or near-death experiences, markedly differs theoretically from ‘relative to our sentient reality in three dimensions of space in the present moment (3S-1t)’. Specific events may be described ‘relative to’ our living 3S-1t reality, but conceptualized differently from the framework of observers in different altered states of consciousness who are experiencing higher dimensions. ‘Relative’ in these contexts is always ‘relative to the finite observer’, and in physical sentient beings ‘relative to 3S-1t’. Technically, it could even be ‘relative to the infinite components from the framework of 3S-1t.’

## **THE HIERARCHY OF RELATIVE DIMENSIONALITY**

Hierarchical classifications include:

- Is the non-locality ‘pseudo’ dimensionality as communications that some but not others detect in 3S-1t. Is it still local “subliminal” communications? Or is it undetectable by humans, yet detected by some animals or machines? Are psychological or brain happenings misinterpreted? We don’t detect X-rays or hyperolfaction as in dogs. Some cannot hear as well as others.
- Are these events impacting higher-dimensional hidden realities like dimensions 5,6,7 or 7 and 9. These are different dimensional domains. These would necessarily involve ‘immediacy’ and go beyond the speed of light, as time is multidimensional or consciousness would be involved.
- Is it at the *transfinite* —9D+ level?
- Or is this relatively dimensional at the infinitely continuous level?
- Or is it mystical, maybe G-d?

These levels are not dualistic perception -- it’s the same perception. But the perception would always be relative to an observer’s dimensional domain—even maybe for G-d at the highest mystical infinite level. This is why ‘relative to’ and ‘from the framework of the observer’ is so critical.

## **UNIFIED MONISM**

When an observer goes beyond 3S-1t, possibly in a dream or meditation, or arguably after physical death, it might be that we can suddenly understand new realities: Humankind might figure out that we don’t need to live in a *dualistic universe* of “*this is our physical reality, and we also have a separate mind of some kind,*” that conceptually is separate after death from our consequently irrelevant, non-functioning or ostensibly discarnate body.<sup>57</sup> Some people might conceptualize a component of the physically dead as a ‘soul’ or equivalent and recognize that is “in a different reality” and ask “how the living and the dead could communicate?” This provokes the whole debate contrasting Rene Descartes with his Cartesian dualism<sup>58</sup> and the extension of Nepe and Close Unified Monism (UM) involving<sup>59; 60</sup> a unified philosophical mind-body model.<sup>56</sup>

*Unified monism* is a direct consequence of TDVP<sup>60</sup>, and therefore the only philosophy based directly on scientific data. UM is very versatile and works in our 3S-1t day-to-day *experiences*, and in our *existence* in 9 dimensions+, the transfinite discrete, and in the quite different continuous infinite. All of reality—everything finite and infinite—is a single unit: hence ‘unified monism.’ UM also recognizes the major spiritual link, with the role of a Divinity manifesting everywhere, plus also physical 3S-1t events like earthquakes, or man-made events like war.

## *Science and Reality: Implications of reality from TDVP—* *Part 3: Vernon M. Neppe*

We have pointed out that we cannot justify the Standard Model of Physics (SMP) having 60 overt major, unsolved problems when applying the 9-dimensional TDVP model can solve all sixty.<sup>2; 12; 13</sup> In this paper, based on our TDVP works (Drs. Vernon Neppe and Edward Close) we argue that reality is not separated into two (the finite and the separate infinite), but that we can prove scientifically, and, by extension apply, philosophical bases. We can include two fundamental philosophical concepts: *the idea of unified monism; and possibly, the idea that G-d is fundamental at the infinite level and that the laws of nature are the logical structures of the infinite (G-d), and that these are laws within the infinite.*

But we can apply our TDVP model to developing Reality based on science. TDVP implies *unification* of our macro-world that we exist in, with our quantized reality that apparently had numerous contradictions which can be solved through TDVP, and of our cosmological reality that we refer to as dark matter and dark energy. All of these must be unified, and all of these must be scientifically able to be validated, using an outside source. For example, the Large Hadron Collider<sup>61</sup>, the Planck constant measures<sup>62-64</sup>, and the elements of life in our macro world<sup>33; 65-68</sup>. This appears initially to be impossible, but it is very possible, applying the Neppe/Close TDVP framework.<sup>41; 65</sup> This means we have an appropriate model for reality based on Science and recognizing feasibility as in LFAF.

### TDVP AND 9D+

There are fabrics of space-time and events that become immediate. *Entanglement* is an obvious physical example, and so are *psi* phenomena which may be ‘relative’. If we recognize everything only in 3S-1t, and without anything else, the fastest one can get is light speed: if you’re below light speed, you cannot exceed light speed and we even use terms like ‘relativistic’<sup>69-72</sup>. Entanglement<sup>73-75</sup> is a useful example of immediacy because people can understand it. Moreover, entanglement is well demonstrated if one looks at the works of numerous different physicists that have been involved with studies of entanglement<sup>76</sup>. In this instance, the ‘message’ is not traveling from point A to point B at the speed of light: It’s going *beyond* the speed of light. A particle at one end of the universe and a particle at the other end of the universe separated by billions of light years could be correlated so that a change in one is instantly reflected in the other—it goes beyond 3S-1t time. It’s an *instantaneity*. And there have been various bits of research in this regard getting to larger and larger distances. Einstein’s “*spooky action at a distance*”.<sup>77</sup>

### **Space travel and transcending time: Saving billions by 9D+**

We can spend billions upon billions of dollars on space travel, and suddenly you say, “*Hold on, let’s just jump dimensions! Let’s get through to those instantaneous dimensions!*” We could save billions—we simply project and we can go off billions of light-years in a fraction of a second—actually instantaneously. We just need to hit the right intersection: This could be a rare event of vortices or lines intersecting<sup>78</sup>. Amir regarded entanglement as the “greatest mystery of physics”<sup>79</sup>. Of course, it is if one just looks at 4D. It’s inexplicable!

### **Revisiting non-locality**

Larry Dossey developed *the term non-locality* in *psi* studies.<sup>80; 81</sup> It’s a good term, and people use this term because they want to avoid another term which has become prejudicial: The term ‘psi’ as used by parapsychologists, referring to psychic functioning. It should be quite acceptable, but for most conventional physicist scientists, it’s not: e.g. Schrodinger probability waves, Bell’s theorem, and entanglement, incorporate non-locality in physics<sup>78; 82</sup> Effectively, there are still the implications of 3S-1t limited space-time.

However, Herman Minkowski as a mathematical physicist in the early 1900s<sup>83-85</sup> used the term ‘non-locality’ because he developed the notion of the ‘light cone.’ In other words, whatever is reachable by photons would be inside the light cone, but if it’s faster than a photon, then it’s outside the light cone and therefore non-local.

We then have ‘*non-locality*’—a term we regard as incomplete because it must include ‘relative’ as everything is relative.<sup>55; 56; 86</sup> We have our whole special and general theories of relativity; but these are also relative—they’re relative to the physics that we know in our 3S-1t physical universe.<sup>41</sup>

Non-locality is not a single phenomenon. It is relative. An observer (maybe a meditator or someone during an out-of-body experience, would not or may not experience the same immediacy and instantaneity in, for example, domains 5 to 8. We can classify that as *relative* non-locality.<sup>55; 56; 86</sup>

### **Vibrational equivalence frequency**

We could use those implications in all sorts of ways. So even before, people would talk about ‘vibrations,’ and when you talk about vibrations you talk about harmonics, and you’re talking about a distance over a period of time, and that might be the vibrational frequency. We know that mass/energy/consciousness are all linked up, they are in union, they cannot be separated—or if you want, more specifically, *mass/energy/gimmel* (and *gimmel*<sup>65</sup>, we postulate is related to consciousness)—are all in union. So, we should not just conceptualize vibrations of distance (one-dimensional linear space) divided by time (one-dimensional linear

time) as in the concept of vibrations in physics. We need Vibrational concepts to reflect all of consciousness and many time-space dimensions. Consequently, *'Vibrational equivalence frequency'* is a more apt term.

### **Tethering**

The term 'union' actually came from Hermann Minkowski in 1908 when he spoke (in German) about how "henceforth time and space are in a union."<sup>85</sup> A century later in 2011, we recognized for the first time a key addition: there is a triad "in union" but included consciousness plus that time and space. We applied the term 'tethering' to space-time-consciousness always being linked.<sup>87</sup> We can demonstrate mathematically that we're dealing with 9 dimensions specifically. Moreover, the 9 dimensions are also embedded in an infinite space-time-consciousness continuum. The first 3—Space—might be embedded in the next 3—Time—but it's a dynamic embedding. And the next three are embedded in Consciousness: Incidentally, we can mathematically represent these in a different kind of way by real, imaginary, and complex numbers. The word 'embedded' also can be contained in the infinite. In our physical 3S-1t reality, our whole reality is not only those 9 quantized finite dimensions, but also in a component of the infinite, where we are embedded and interacting.

### **TDVP AND REALITY**

TDVP reflects a critically new paradigmatic approach to integrate several different scientific disciplines and to postulate a new and comprehensive model, producing a paradigm shift and a new concept of reality. A pertinent mnemonic about reality which we can include in our model of Triadic Dimensional Vortical Paradigm (TDVP) is 'DICE': 'Dimensions, Infinity, Consciousness, Existence-experience'. Together these four concepts can solve many of the concepts of reality. Reality is not something that has developed out of nothing, because the infinite always constitutes something. Reality necessarily incorporates the infinite, and this has no beginning and no ending in time, and an extension in space, and in 'foreverness' in consciousness. There is always something. This is a fundamental component of the Neppe-Close Triadic Dimensional Vortical Paradigm (TDVP) which might explain facets of reality.

### **The Reality Concept**

We regard reality as reflecting the trait or the state of things as they actually exist, as opposed to an idealistic or notional or virtual idea of them. Reality reflects the state or quality of having existence—the real or essential meaning. Reality extends in space, time, and consciousness extent; it also contains mass, energy, and a content of consciousness which we think is what we've proven to be 'gimmel'.

In TDVP, the reality is reflected as a single unit. In other words, everything is one—yet despite being one, we can subdivide it into components. Ultimately, reality expresses itself in a philosophical model that derives directly from science. We’ve called this philosophy ‘unified monism’ (UM). UM requires no need for interaction as in dualism, and links up—in fact unifies—what is conscious with space and with time, and with mass and with energy, through a third component or substance or process, called gimmel.

### **The unification of reality**

We deal in our physical experience with a tiny component of all of unified reality. Our TDVP unified reality creates a model of the finite being contained in the infinite, of their being a continual unitary interface with the infinite always enveloping the finite, where they exist together.

The unified reality allows new perspectives: We reflect on broader critical questions such as “how does our physical life really come about?” and “is there a theory that can explain survival after physical death?” These need explanation as for the scientific data on survival after bodily death is very cogent.<sup>88; 89</sup>

### **Revisiting the flat earth concept again by 4D**

The reality, being unified, cannot have contradictions. We sometimes talk currently of three dimensions of space—length, breadth, and height, in a moment of time (3S-1t). This describes what Pokharna has called ‘4D Science’.<sup>90</sup> There are numerous contradictions and conundrums in 4D Science. Neppe portrays it this way:<sup>2; 12</sup> Currently, most scientists are metaphorically accepting, effectively, the flat-earth concept:

- Although there are contradictions to the earth being flat, conventional physicists today argue an equivalent illogicality: we must simply accept that in the quantal world, there is the phenomenon of ‘quantum weirdness.’<sup>91; 92</sup> Yet, we (Neppe and Close) have proven this weirdness is not weird, it’s just that we must look at 9- not 4-dimensional reality.<sup>2; 12; 93</sup>
- Furthermore, the Neppe-Close TDVP model reflects how dark matter and dark energy can also be integrated into physical 9-dimensional reality.<sup>94; 95</sup> This is so as the presence of the third substance/ property, which we call ‘gimmel’<sup>65; 66; 68,</sup> allows us to understand why these are dark —because gimmel is involved it would mean that darkness is likely linked with consciousness as gimmel has so been so linked.
- And third, in our regular world, there is more gimmel in greater proportions in the life elements. So this is valid at the level of the macro-world of physicality.<sup>96; 97</sup>

Most previous models often ignored the fundamental role of extended consciousness. Only a few candidates for so-called ‘Theories of Everything’ (TOEs) even recognize consciousness, even fewer include multiple extra dimensions, and only in Triadic Dimensional-Distinction Paradigm (TDVP) and some philosophical models like Kabbalah and Eastern philosophies are infinity, order, and life fundamentally incorporated. The only scientific TOE that incorporates all these features is TDVP.<sup>25</sup>

These three new scientific facts, all from TDVP, allow for a single unification of the quantized macro reality and cosmological existence. Everything reflects all the same reality, applying the same laws. Those same laws require not 4D Science, but 9D Science; and by so doing, it can explain why 9-dimensional phenomena are different and more complete than 4D.<sup>98-100</sup>

Reality then allows no contradictions, but physicists with PhDs mostly work with 4D Science. This is an incomplete science. The scientists that rely on this, unwittingly use the metaphoric flat-earth theses. These simply do not reflect all of what is fundamental to reality because they’re important (3S-1t is wonderful but limited) and yet the concepts are incomplete as they must fit into the 9D fabric. Their training is that of conventional science departments at highly respectable universities today. But most often these scientists do not recognize they are uninformed. Their training does not include a far more encompassing discipline of dimensional biopsychophysics. When those physicists say that TDVP is wanting, this might be because they have been taught certain laws which might be fundamental to 3S-1t reality, but their background is very incomplete and should incorporate mathematics including the Calculus of Dimensional Distinctions, biology and the psychological including systems theory.

Those with a background learning make themselves into Dimensional Biopsychophysicists<sup>2; 12; 101</sup>, such as Vernon Neppe and Edward Close<sup>25</sup>, Adrian Klein<sup>102</sup>, Surendra Pokharna<sup>103</sup>, Alan Hugenot<sup>104</sup>, and David Stewart<sup>105</sup>. We should look at these Dimensional Biopsychophysicist scientists in the context of their comments as they can examine 9D reality. Moreover, the finite 9D with 10<sup>th</sup> plus dimensions—the transfinite discrete quanta make up 9D Science. These are enveloped in a continuous, never-ending infinite reality (making up 9D+). This creates a unit, though most of the infinite content involves speculative concepts.

### **TDVP’S PERTINENCE TO INFINITE REALITY**

Because TDVP reflects the infinite continuity enveloping the quantized finite we are applying TDVP as a model of reality. We must incorporate philosophy, too.

And we have. Philosophically, the model of TDVP uniquely involves ‘*Unified Monism*’ which is the only philosophy derived directly from science.<sup>59; 60</sup>

TDVP is far more than a theoretical model. It is supported empirically, has areas of testability in our 3S-1t (three spatial dimensions with one point of time) domain, has mathematical and logical support including the calculus of distinctions and generates six hundred ideas, speculations, hypotheses, and extensions for research.

Through the TDVP concepts, we recognize that the unification of space and time must include a broader extended “consciousness” (STC) all fundamentally tethered and in union.<sup>25</sup> The TDVP model allows for the interfacing within, across and between multiple dimensions of finite ‘subreality’ (by a process called “indivension”<sup>106-108</sup> and a content of ‘vortices’<sup>109-111 33</sup>) and allows, too, for individuals or any groups (‘individual units’<sup>25</sup>) to experience their own unique reality. This quantized discrete finite with 9 demonstrable dimensions that extend, plus the transfinite uncountable, are only one components of the all-pervasive infinite continuity subreality essence, an all-embracing time, space, and extended consciousness (meaningful information) as well as ordropy (multidimensional order)<sup>25</sup> and immortal life<sup>112-114</sup> as part of that ordropy.<sup>25</sup>

### **Applying the Calculus of Distinctions to TDVP**

TDVP can most easily be analyzed using the mathematics of the Calculus of Distinctions (CoD) originally developed by Dr. Edward Close. This simplifies analyses allowing greater calculations of basic reality.<sup>34; 35; 115; 116</sup> The CoD recognizes *three ‘essence’ distinctions namely, content, extent, and intent* (also referred to as ‘impact’ and ‘influence’). The CoDD studies CoD plus dimensions.

The *content* refers to the container that consists not only of our known mass and energy (as in 4D), but a massless, energyless third substance/ aspect/ process/ component new linguistic concept that we call ‘gimmel’<sup>65-67</sup>. Everything in our *stable* finite reality has gimmel necessarily attached. Gimmel is mathematically proven and part of what we call ‘Triadic Rotational Units of Equivalence’ (TRUE) However, we postulate, gimmel<sup>65</sup>, derives from the infinite, also manifesting in the finite. Gimmel is part of everything— content, but also manifests, like consciousness does, with extension—gimmel’s measurable. We propose that gimmel is ‘consciousness’ or its ‘vehicle’, both at the extent and content level.

*Extension* includes everything that is measured and TDVP recognizes that 3S-1t is hierarchically enveloped in further higher ‘dimensions’ —measures of extent. There are nine demonstrable discrete mathematically proven dimensions in our

finite reality, plus a transfinite tenth, plus a series of unending dimensions. This differentiates our experience of 3S-1t that we know of from 9D+.

*In 4D science, we experience only 3 dimensions of Space (length, breadth, height) and 1 of Time (actually only a moment—the present 1t; though we conceptualize one dimension of time—the past, present, and future 1T). In 9D science, we realize that just 3D Space and 1D Time are incomplete and there are also dimensions of Consciousness and Time, higher than 4D.<sup>2</sup> We've proven that 4D is just part of 9D<sup>99</sup>, and we realize these extend into the transfinite discrete. Hierarchically, 3 extending Space dimensions are embedded (contained) in 3 hypothesized Time dimensions (3T) and 3T in turn is embedded in the 3 proposed dimensions of Consciousness (3C). Whereas specifically 3 dimensions each in 3S-3T-3C is cogent mathematically, it's unproven, we have definitively mathematically proven there are 9 dimensions.<sup>120-123</sup>*

If scientists go beyond to 6 dimensions or to 9 dimensions, suddenly there are fundamental changes. For example, time changes; space extends well beyond this physical reality; and, of course, consciousness is existing though we ignore it because we don't recognize its existence. So suddenly we have a whole new model of 9 dimensions. The reader might argue that though we're talking about 9 dimensions, surely it could have been 8 or it could be 7 it could be 12. However, that is not so. *Everything in our real world is a volume (3D), not a plane (2D), line (1D), or dot (0D). Our world is volumetric, so necessarily anything in terms of dimensions must be in multiples of threes and therefore 3, 6 or 9, and possibly 12, 15, it has to be in 3 -- so it is mathematically impossible, for example, to jump up from 3S-1t to a 5<sup>th</sup> dimension as two great early scientists Theodor Kaluza and Oskar Klein<sup>41</sup> perceived it. They missed major advances because they did not recognize that nature was always volumetric component and therefore necessarily 3-dimensional. Additionally, like almost all other scientists, they did not recognize the broader need for consciousness. In effect, 'consciousness' is a necessary part of *existence*, but it's not part of the *experience* because consciousness is at a higher level (beyond 3S-1t) than we appreciate in our worldly 3S-1t experience.*

Importantly, our 9D+ physical world does not discount 4D physics or our experience of reality which is largely in 4 Dimensions of 3S-1t. The amazing discoveries we've made in current physics, chemistry, medicine, and many other sciences are linked to this and not rejected by 9D physics. That is a very important component of our broader reality and the part we recognize from day to day. Dilemmas that seem insoluble to us from the standpoint of conventional reality are resolvable from higher dimensions.

### **Objective analyses**

TDVP can be examined objectively by comparing TDVP with what are now 25 other Theories of Everything (a term we dislike but which is incorporated into the literature nonetheless—we prefer ‘metaparadigm’). When applying 39 different parameters, TDVP scored 39/39<sup>9</sup>, and now it is across nearly 70 criteria but still a perfect 70/70. This reflects a landslide as no other model scores above 20/39 other than the original models of Neppe (Vortex N-dimensionalism) and Close (Transcendental Physics)<sup>25</sup> and on 2019 re-analysis possibly Kabbalah (21/39). Besides the original analyses, we now include Jainism, re-scored Kabbalah from its 19/39 and examined Ronald Pearson’s model.<sup>124</sup>

### **Pertinent TDVP principles applied to reality.**

Whereas the finite aspect of reality (including our experiential 3S-1t) is broken up into those tiny little bits which Max Planck demonstrated to be quantized<sup>31</sup>, this discrete finite is *contained* in the infinite: The continuous and unbroken infinite ‘subreality’ has embedded in it this finite ‘subreality’. We use ‘subreality’ here in quotation marks because there is only one reality though we’re dichotomizing them for easier appreciation.

TDVP recognizes ‘consciousness’ as always having been present. And this is not just being conscious or being unconscious, as in the brain, or some kind of psychological defense mechanism. We are talking here about an extension of consciousness into that broader infinite repository that does not end and extends forever as existence. Existence is all of reality, as opposed to just our experience.<sup>42</sup>

### **TDVP RULES FOR THE INFINITE CONTINUITY**

TDVP recognizes this infinite continuity as fundamental. This, inter alia, suggests ideas of maintained and persistent order, of life after death, of a higher being, and maybe explaining life may all reflect different levels of the finite or infinite. The *infinity of infinities* might be particularly pertinent with G-d, because the only aspect that could probably be experiencing all of that infinity of infinities would be a deity -- would be G-d. And at that point in time, one would be talking about time which is from the beginning to the end, except there’s no beginning and no end in that infinity; it extends ‘eternally’ so to say. We’re talking about space which has extent, except in another way there is no extent because it extends forever -- it extends forever in the spatial sense. This is why we called our book. *Reality Begins with Consciousness: A Paradigm Shift That Works.*<sup>25</sup> Indeed, the *paradigm shift certainly works but only in the finite as Reality Begins with Consciousness*<sup>25</sup> when it hits the finite, but Consciousness is eternal as a repository in the infinite.

There are *two different components*. The infinite extends forever in eternally in space-time and a consciousness reservoir that is without end. But this is very

different from the finite universe where indeed there might be the horizons and the bending as in general relativity. <sup>125</sup>

### **The postulated multiverse still obeys the laws of nature**

In reality, if we had a multitude of different universes, and maybe we do, those universes would still obey the same fundamental laws of physics – the up quark and the down quark would be the same; the neutron would still be made of two down quarks plus one up quark in a triad; the proton would still be two up quarks plus a down quark; the electron would be another elementary particle; the photon would still exist. In other words, if we're talking about this we're talking about a replication of our universe and it might be a very, very large number but it's not an infinite number because they will still have to obey the same fundamental laws of physics -- except those laws of physics are not the laws of physics of 4D, of course, but 9D+ and infinite continuity. We must still look at fundamental particles at that finite level, and however many universes or multiverses one is talking about we're talking about the same particles.

### **Empirically demonstrating TDVP**

We have made dramatic statements about reality linked with Triadic Dimensional Vortical Paradigm. How do we know what has been said is real? We need empirical proofs if possible. This we can do.

*Many of these are areas that are proven, applying TDVP demonstrating, for example, 9D+, Gimmel and TRUE <sup>2; 12; 93</sup>, correlations with Dark Matter and Dark Energy, explaining quanta, the life-elements.*

### **Dark matter, dark energy, gimmel and TRUE**

- Our is a quantized world. Yet we (also) have the world of dark matter and dark energy, constituting 95.1% of all of reality. Remarkably, Nepe and Close have demonstrated that the volumetric ratio of gimmel to TRUE units in the elements linked to our whole cosmos (mainly hydrogen, and to a far lesser degree helium, and minimally nitrogen and oxygen) correlate profoundly (at the 1 in 1,250 level) with the proportions of dark matter and dark energy together to the cosmos. This demonstrates the TRUE linkup with *dark matter and dark energy*.<sup>62-64</sup>

*But how can we know that these are not just theoretical ideas relating to concepts of Nepe and Close? We know this because we have other empirical results.*

- We have empirically linked this up with the *quantized world*. We know that billions of dollars have been spent on collider data (such as the CERN 'Large Hadron Collider' in Switzerland). Remarkably, these CERN scientists have established the precise mass/energy components of the proton, the neutron, and the electron. When we calculated the mass/energy components of these three

fundamental particles, we discovered that, though derived totally differently, the *normalized* mass-energy equivalence data in the CERN are *exactly* the same figures, that we've *derived with the TDVP data when applying units of equivalence at the quantal level*.<sup>33</sup> Those units of equivalence are called 'TRUE' units—Triadic Units of Equivalence.<sup>2; 12;</sup> These results are easily replicable by applying reasonably simple mathematics<sup>2; 12; 33; 65-67; 93 96; 97</sup>: Independently, both the LHC derivations, and the TRUE calculations, results are exactly equal: the normalized electron=1, proton=1836, and the neutron after stability = 1839.

- However, what about the macro-reality we live in? That, too, fits in well—because, we all the life elements should contain more gimmel if gimmel is consciousness. And, indeed, they do: All the life elements contain more gimmel than any other substances, with the inert, the 'noble' gases namely He and Ne. These 3 factors, dark substances, quantal LHC demonstrations and macro-reality life elements, show *reality*, Gimmel and thus consciousness *is empirically real*.

### **Rotations**

Also, the *rotations* that exist create a whole new way of understanding this reality. We understand this reality now, by recognizing that our world is not just one of the particles, but one of the *rotations through the 9-dimensional model*. And this explains such things as spin—as opposed to half-spin, or one-third spin, or two-thirds spin or one-and-a-half spin—because there are rotations always in threes, and the rotations begin at the first dimension and go to the 9<sup>th</sup> dimension. Those 8 rotations x 3 are always mathematically fitting. This concept is fundamental to TDVP: quantized vortically rotating moving containers as in 9D<sup>65; 98</sup>. TDVP vortical rotations are quite different from multidimensional models like the various String Theories where curling or foldings allow for the extra dimensions, without consciousness, usually not including multidimensional time, and theories not facts.

### **Remarkable links of dark substances with atoms**

Dark substances demonstrate a remarkable, dramatic scientific reality finding in atoms: Ratios of dark matter to nucleons (neutrons plus protons) gimmel:TRUE proportions of dark energy to electrons gimmel:TRUE remarkably appropriate fit. So dark substances appear linked with the atom.<sup>62-64</sup> Yet, how can 95.1% of existence, as in the dark substances, fit into 4.9% making up observable atoms? *It cannot, using the 4D model; but it can, applying the 9D Plus rotational (vortical) TDVP model. So, dark matter, dark energy, and quantal reality, all can potentially obey the same laws of 9D Plus physics, when recognizing a 9-dimensional reality and gimmel. Could it be that the interface of the infinite continuity, the quantized rotation is dark substances, 'atoms', subquantum, and gimmel?*

### **Unification of reality**

This again unifies all of reality. Now, these are not just speculations: We are dealing with mathematical facts, where ultimately one can translate what is real to empirical data. All is unified, all is contained within the infinite continuity. That infinite continuity might reflect a divinity or a Creator. And this, therefore, would prove the scientific existence of that divinity and that Creator. And the laws of nature are fitted within this infinite continuity. Now, it might be argued, all of this is a vast *speculative hypothesis*. But the linkup with the Large Hadron Collider shows this is not speculative, but exactly correct empirically. We are dealing with proven realities, and we are dealing likely with an infinite existence, a continuity that is never-ending, without beginning and without end; and we call that existence, theologically ‘G-d.’

### **VISUALIZATION TO ASSIST**

Sometimes it’s easier to *metaphorically* visualize concepts beyond 3S-1t by using visible objects that we can manipulate and modify such as a *Rubik’s cube*. In fact, Dr. Edward Close has just written a book on that because we can then visualize these instruments differently.<sup>126</sup> In this Rubik’s example, we’re talking about polyhedron kinds of phenomena as opposed to spherical phenomena as well.

### **Possibly actualizing by thinking it so visualization: Prayer and luck**

Visualization might *speculatively* have another function too. It may allow actualization in our 3S-1t of events at a higher level: Imagining may effect change. This would allow for response through visualization of what could be beyond our immediate present in 3S-1t.

We sometimes call that 3S-1t actualization ‘luck’, or ‘strange coincidence’.<sup>26</sup> Some would regard a specific request as ‘prayer’ and if actualized perceive that ‘our prayers were answered’. There may be an *influence* though the infinite and a response producing specific mirror *impacts* at our (lower dimensional) 3S-1t finite reality e.g., involving the changed present through our real existence of multidimensional time and consciousness. But, of course, many 3S-1t ‘prayers’ may contradict others: Football fans might visualize two different teams winning! And millions want to win the lottery! Responses involve at best some speculative scientific feasibility. However, we’ve described the calculus of distinctions<sup>34-36</sup> and the three essence distinctions: *Content* (and in this example, we’re conceptualizing a specific content like a wish, prayer or visualization); the *Extent*—there are many dimensions beyond 3S-1t and even prayer may reflect the infinite continuity; and most importantly here, what we call distinctions of *Impact* (also called ‘influence’ and ‘intent’). This is where ‘prayer’ or ‘luck’ can fit in: it could be a bidirectional phenomenon—one requests or *visualizes* or imagines, and

one obtains responses or might effect change. These are examples of reality being *dynamic* and the influence of 9D+ *existence* on our restricted living *experience* in 3S-1t. If this hypothesis is correct, it implies the ability to ‘steer one’s rudder’, and to actively influence change amongst the billions of other changes in our experiential reality. This a fertile area for scientific study.

### **FINITE /TRANSFINITE INSIDE ; INFINITE CONTINUITY OUTSIDE**

Another example is through Dr. Kurt Gödel, the great Austrian mathematician – logician. Gödel described his incompleteness theorem <sup>39</sup> recognizing that nothing can ever be complete because, so to say, you’re ‘inside the box’ and how can you get the whole perspective of that box from inside. “*No system of logic or thought is capable of describing itself.*” <sup>39; 40</sup> However, Gödel explained that if one was outside that system, his rule would not apply. And the infinite continuity allows us to go outside the box. Now if you have finite reality, that’s a big, big box –in TDVP it’s a 9-dimensional finite reality with the transfinite, but importantly the *continuous infinity*. So, we have the discrete finite, we have the discrete transfinite, and we have a continuous infinity, which it’s likely is an *infinity of infinities*, all making a unit where there is communication all the time. But they’re qualitatively bigger and bigger, and different boxes each time.

Humankind may be continually interface certain corresponding sections of that *infinity of infinity*. We can communicate irrespective of whether we’re in full living consciousness, or in an altered state, or even post-mortem. Each finite or transfinite portion corresponds with an equivalent infinite part of the reality.

#### **Countable vs continuous infinities: transfinite and the real infinite**

The transfinite is discrete and quantized, and regarded as ‘countable infinity’ with an ‘infinite set of numbers’. But it’s not really countable as the real numbers would be only infinitely countable forever, so it’s paradoxically uncountable in reality! But while representing an infinite set of real numbers as a set of real numbers, these sets still belong to the same family of discrete sets of information, hence they are in the same box: That transfinite countable infinity contrasts with the infinite continuity where we’re dealing with continuous not quantized reality.

Qualitatively, that means the infinite continuity is outside the discrete, transfinite / finite box. Hence, Gödel’s Incompleteness Theorem does not refute the reality rules proposed within the TDVP concept. <sup>39; 40</sup> Thus, the transfinite is a part of the discrete and quite different from the infinite continuity. The transfinite technically mirrors only one component of the ‘infinity of infinities’ because 9D+ is also a mirror of another aspect of the infinite continuity. ‘Technically’ is used here as each dimension incorporates lower dimensions so the transfinite discrete also contains (embeds) lower dimensions (all of 9D).

**Building reality from infinite continuity—speculations:**  
**Part 4: Vernon M. Neppe**

Several esoteric but key consequences of the infinite continuity relate to the Laws of Nature (everything fits into these broader laws), the role of Divinity (G-d), free-will, good and evil, ordropy, immortality with survival after bodily death, Kabbalah and mystical spiritual Eastern philosophies, Unified Monism, the ‘supernatural’ and ‘miracles’, and relative dimensionality.

**THE LAWS OF NATURE**

The infinite also creates a major *philosophical dilemma*. How can it be that there is a G-d? Because surely, any divinity does not need to exist, as the laws of nature run automatically? Everything in reality is expressed in autopilot, in our laws of nature in space, time and consciousness, and content components of mass, energy and this third substance—massless, energyless gimmel. This, for Neppe and Close, has created a dilemma, because we pondered that if there were a G-d, surely G-d should then be just the Laws of Nature.

However, according to our reality model of TDVP, *the laws of nature contain the infinite and the finite, and though the infinite is governed these laws of nature, the laws are not equally applied to the infinite because the infinite is different—it’s continuous not quantized—so the application of the laws of nature are not the same*. If this were the finite quantized reality, there would be equality. But the infinite is beyond. It is without beginning and without end. There is no English equivalent. The Hebrew term for this is *Ein Sof*—and that would reflect G-d. It would reflect not only an all-existing G-d, ever-present, in the infinite, but also consciousness and an awareness of everything scientific: In other words, the omniscience would be reflecting the laws of nature, but omnipresence in space, time and consciousness goes beyond this.

Effectively, the infinite continuity is larger than just any laws and even itself because there is an infinity of the infinities ad infinitum and because the infinite continuity extends forever in time, in space, and in a reservoir of consciousness that never ends. If there is no end or beginning, the laws that govern everything are *parts* of the whole of reality not all of reality. The engine laws may be on autopilot in the infinite, but that is not the whole plane and there is still a pilot.

**THE SUPERNATURAL AND MIRACLES ARE IN 4D**

The omnipotence obeys those laws of nature, but these laws are far, far beyond the

concepts of 4D Science—so that what is perceived as miraculous or supernatural within this small 4D fabric of 3S-1t is neither miraculous nor supernatural, but fits those laws of nature within the infinite continuity.

There is a difference between supernatural miracles and laws of nature which are linked up with both the finite and the infinite, and where those laws of nature reflect parts of the infinite. Therefore, there's no such thing as 'supernatural' or miracles, not because great or remarkable or unexpected events do not occur, but because if you extend them into those laws, everything is incorporated. The term 'meaningful coincidence' occurs at the right time, in the proper place, for the correct duration, with the appropriate intensity may be interpreted in 3S-1t as a miracle, but it still obeys the laws of nature that incorporate the finite and the infinite.

But these are very different from the concepts in variants of Berkeleyian idealism, whereby everything is consciousness and our existence effectively is virtual at that physical level.

### **Different laws but no contradictions**

The reason why we've been battling with this is: we knew that it contradicted much of what we spoke about spiritually or religiously, to say that G-d 'is the laws of nature' and 'G-d is nature'. Yet that could be so.

Nevertheless, TDVP fits the model of the Infinite being G-d, and nature is one component of the Infinite, but it cannot be all because nature is not defined as 'without beginning and without end' as nature applies to the reflection in the mirror—it is the finite. So though nature is a necessary part of the Infinite, it is expressed through the finite as that is our only measure. It's a change in terms of fundamental thinking. Even though we talk of the Laws of Nature, we're conceptualizing them in what we can conceive of, namely the finite laws. They include the infinite as the finite and the infinite are inseparable, but those are not the same laws.

### **G-D AND THE LAWS OF NATURE**

Our philosophical infinite dilemma is: How can it be that there is a G-d? Surely, this is just the laws of nature. Surely everything is expressed in these laws, a 9-dimensional Plus reality—with gimmel—in space, time and consciousness, and content components of mass, energy and this third substance—the massless, energyless gimmel? And surely the autopilot is fine—almost always. But the governor, the pilot, may be part of that extension without end. And that would be G-d. In TDVP, 'G-d *reflects* the laws of nature' as everything fits within the laws

of nature. But nature is just part of the laws of the Infinite, it's not the total Infinite. If one was to argue that G-d was the total Infinite and the infinite is without end and beginning, then G-d is above the laws of nature because we cannot apply the same limitations as we can to the finite. The infinite is literally out of the box.

### **G-d and a Change of Perspective**

We review for a moment our key findings in TDVP -- the demonstration of gimmel; of a 9-dimensional + universe, with the infinite continuity; the awareness of dark matter and dark energy correlations with gimmel and TRUE; the Large Hadron Collider correlations with the life elements; the quantum realities; and the vortical rotations. We had postulated that all of these are mathematically sound and fit the laws of nature in the finite, and therefore G-d was the laws of nature but only in the finite.

This, personally from a belief system point of view, had concerned us. We wanted G-d to be above those laws of nature; and of course, He is given the without end nature of the infinite. When one looks at the infinite continuity, certainly those laws of nature are not just 4D physics, which is part of 9D physics, but 9D physics, therefore, extends into the infinite continuity.

### **RE-APPRAISING INFINITE CONTINUITY AND LAWS OF NATURE:**

The infinite continuity is more than just the laws of nature. Those laws run the show and dictate components; but anything, anyone, any being, any divinity that can perform is totally involved with all of the infinity – extended time (which is an eternity), extended space ongoing without start or end, extended consciousness with a repository that does not end. These are beyond the laws of finite nature, and therefore, when people interpret ‘miracles’ they might be regarding the miracle as outside the laws of *finite* nature, but they still involve laws involving an infinite continuity which might be experienced through mirror laws of finite nature but are more than what we’re experiencing all the same.

### **The theorems of nature**

If we think of reality mathematically as a theorem, then one of the corollaries of that theorem is that nature is a part, but it's a finite part. Nature, deriving speculatively from the infinite still reflects the finite physical universe at any given moment, so it can't be all there in the Infinite. The term ‘moment’ is very different from ‘forever’ or ‘eternal.’ *The Infinite contains nature, but it's more than nature.* If you take it as a corollary that nature is the reality we have access to through our senses when we are limited to the physical body, then we conceptualize nature, and the laws of nature, as part of G-d, but it would be incorrect to say that it is ‘all’ of

G-d. Laws of nature are conceptualized at each moment of time; and even when one is talking about multi-dimensional time, it's still conceptualized in terms of the Finite embedded within the Infinite, (never separate from it, even though while alive in 4D we're unaware of it.) It's not just the laws of (finite) nature, it's *more* than that. However, there must be *more*: that *more* should involve a new word or phrase in the infinite *context* but that vocabulary does not exist in any language.

### **Embedding finite nature into the infinite**

According to this reality model: *The laws of nature contain the infinite and the finite is embedded within it, but these laws are not equal to, the infinite.* The laws reflect what is ultimately expressed at any point in time, in a specific place, with a specific conscious meaning. They are relative to our Mankind observations and perceptions. The infinite is beyond. It is absolute without beginning and without end. Complete reality is everything including those laws of nature expressed in the finite.

### **Applying the classical concepts of G-d**

The infinite reflects not only an all-existing G-d, ever-present (omnipresent), but also consciousness and an awareness of everything scientific, and that 'omniscience' would be reflecting the all-powerful ('omnipotent') laws of nature. That omnipotence conforms with those finite laws of nature in space, time and consciousness but goes far beyond the concepts of 4D or 9D finite Science. Thus, what is *perceived* theistically as 'miraculous' or 'supernatural' within our small 4D experiential living finite fabric is neither miraculous nor supernatural, but just fitting the extended laws of nature—such as conservation of consciousness, ordropy, and immortality—originating within the infinite continuity. The infinite continuity is different from just those finite laws of nature interpreted and applied as finite, because the infinite continuity is different and extends forever in time and without end in space, and in a reservoir of consciousness that never ends, so that the math for the finite cannot be directly applied.

### **Prayer and influence**

We can communicate across that finite-infinite envelop, 'bridging' by prayer (in TDVP, impacting and being influenced. Therefore, in life, we have *more than just a brain that unidirectionally filters* out, not allowing irrelevant information: It's more difficult, but real prayer allows us to potentially influence the infinite, and for the infinite to respond.

## **CREATION REVISITED: A DIFFERENT MATHEMATICAL LOGIC**

Conventional thinking argues, possibly incorrectly, that "*if G-d exists, then he/she/it must have created itself as part of the laws of nature*". But we're basing

that on finite laws, and we must again apply a new vocabulary of the infinite, without beginning, always existing, *above* finite nature. The term ‘creation’ refers to the finite beginning only (the ‘big bang’ or ‘event horizon’). But the infinite is without beginning—no English word for that—the Eternal is simultaneous and forever. The logic and mathematics of the infinite is different from what we can understand relative to our own finite limitations. We can only mirror that tiny component of the infinite relative to the part we’re conceptually consensually experiencing and idiosyncratically perceiving. Even though Humankind *exists* as one, we cannot comprehend that complete existence, just our experiences relative to the framework of our sense perceptions. The rest—likely most—is hidden.

### **UNIFIED REALITY**

We deal with a tiny component of all of unified reality. This creates a model of the finite being contained in the infinite and the continual interface between them where the infinite always envelopes the finite. The unified reality allows new perspectives: We reflect on broader critical questions such as “*how does our physical life really come about?*”, “*is there a theory that can explain survival after physical death?*”, “*is there conservation of everything including gimmel, consciousness, and life?*” “*Should we not only be talking about entropy with a tendency to disorder as a stabilization of mass and energy which is conserved this way?*”<sup>127-131</sup> and “*surely consciousness and gimmel also need conservation?*” And finally, “*does this all come from the infinite continuity?*” These need explanations as for the scientific data on survival after bodily death is very cogent.<sup>132</sup> And, we argue, so is the order that must be conserved in the infinite continuity, and we’ve called that ‘ordropy’.<sup>23; 25; 33; 133</sup>

### **ORDROPY**

Our whole human population and everything that is living has order, and yet we keep hearing from these physicists, “*Entropy! Entropy! We tend to disorder. This is the natural state.*”<sup>25</sup> *We know about the laws of thermodynamics. You can’t argue this!*” And yet we’re very ordered while alive. Or do we just gradually or suddenly physically die through entropic disorder. And that’s it!

Yet, you *can* argue it, because if there is an order, that order has to come from the infinite reality as a consequence. There is an extended consciousness. TDVP supports this markedly with gimmel. The entropy comes from the finite, the ordropy comes from the infinite continuity, never-ending but still manifesting in the finite. ‘Ordropy’ reflects is an order that manifests forever in infinite continuity reality<sup>25</sup>. For those who argue, “*You physically die. If you die, that’s a nothing. Entropy ensures you’re noting but dust.*”

But using the TDVP model, we are an essence and our *9-dimensional and*

transfinite *essence* (the 10<sup>th</sup> plus quantized dimensions) is embedded in the continuous infinite, which makes up part of that essence, so we must take that into account. All of this existence is immortal and this is part of ordropy.

### **FINITE-INFINITE IMPLICATIONS**

*We're like a finite land contained in an unending ocean of the infinite.* The water from the unending infinite ocean impacts on and yet may be a covert part of the big land pieces and geography, unrecognized in 3S-1t, but happening all the same. The infinite has a different quality. There is no beginning and no end to space, to time and to information (which translates into meaningful consciousness in the finite reality). And yet we meet the infinite continuity in the discrete pieces of reality in the finite. For us living beings, we experience this finite as pieces of a jigsaw puzzle in 3S-1t through our restricted physical reduction valves and the infinite as pervading all the time and therefore providing meaning and purpose in everything. *The infinite is not 'virtual' reality:* It is as much reality as ourselves, but we cannot conceive of most of it, yet it's always there. Infinity cannot be ignored. It suggests ideas of life after death, of a higher being, and maybe explaining life may all reflect different levels of the finite or infinite.

### **LIFE AFTER DEATH**

There is a gigantic amount of scientific data relating to *survival after bodily death:* 9 different areas in psi research that have frequentist statistical chances of less than one in a billion against chance and survival is one of those nine! <sup>88; 112; 134-136</sup> These nine areas are likely interrelated, but might be different, particularly survival data.

#### ***The chrysalis and the butterfly:***

Let's imagine that we die—we experience *physical death:* We don't know exactly what happens, but we could model the likelihood through 9D+ TDVP. *Perhaps we remain the same 'essence' yet experience a different dimensional domain.* In 4D, while 'alive', we're the metaphorical 'butterfly identity'; but somewhere, in say 5D to 9D, while physically dead, we're experiencing ourselves as 'chrysalises'— new different parts of our same 9-dimensional-domain reality essence: *Relative to that framework, we're experiencing our (dimensional) reality differently,* though we're still the same 'essences' as individuals, groups, and species. This previously unrealized separate part of our new finite reality also impacts through the corresponding different infinite reality that reflects the small portion that mirrors our 'crysalis' new domains.

#### ***Relative mirroring from the infinite***

We can never mirror the infinite through the full 9D+ finite and transfinite

awareness. *We can simply observe differently from while alive, relative to our possibly idiosyncratic new subjective domains of experience: Just because we're dead, we don't know everything.* We're likely just experiencing different subjective interpretations of phenomena, and not reflecting all knowledge or existing whole truth because we're not the mystical infinite continuity (only G-d would). Communications of the 'dead' with the 'living' remain a challenge as we 4D physically-living 'butterflies' move across higher dimensional 'chrysalises'. It might be that some essences experience different dimensional domains to others, and therefore, their observer experience would be different, including different linkages with the infinity. Some talk theologically of 'hell, heaven, purgatory', but these might be unique individual experiences within our post-mortem socioculture perhaps, just as we had unique and common experiences during our lives.

### **Immortality and TDVP**

In TDVP, we've called this whole idea, 'po-life' —potential life before or after physical life. We are still *like a butterfly and a chrysalis: We are metamorphosing.* Yet there is no such thing as death because at the *ordropic level*—we remain order always existing— we and every kind of thing. Even the most fundamental subatomic particle, is always existing in union, in a different way.<sup>89; 137; 138</sup> If we apply ordropic logic, every atom, every proton, every electron —even those that beta-decay—still *exists* with some component at the infinite level: Immortality would be a rule of our infinite world. There is no such thing as a disorder at that infinite level— yet there may be a tension between order and disorder in 3S-1t (entropy versus ordropy), and this would extend to concepts pertaining to survival.

### **Free will and forests**

Imagine a tree with roots, and we have our branches and infinite possibilities. We are making choices along those branches which lead to other branches. This means our experience, although with some common branches, is also idiosyncratic. We might in a non-biblical sense be sowing what we reap, but that is philosophical. But in that context, instead of saying we're talking multiverses, where tragic events in another reality are avoided, we're talking different kinds of branches, and as we branch out, we're leading to a different kind of reality which others are not experiencing because they were experiencing different branches. Now our branches intersect and touch each other, and that is socioculture. This is all within a mythical or metaphorical forest. The metaphorical forest is all of existence in the infinite that never ends, but it has its ends and discreteness in the finite.

### **Psi and multidimensionality**

*Psi is a unit* in terms of communications where you are still using space-time and

consciousness but just in a different way, and it is a rare phenomenon because rare events occur which intersect.<sup>139</sup> Translating this to *psi phenomena*,<sup>139</sup> terminology differs, but we sometimes use the term contemporary ‘*consciousness research*’ for events that are happening now (that’s contemporaneously), precognitive for what is happening in the future and retrocognitive for what is happening in the past. But we’re dealing with, effectively a *linear time line* – past, present, future. As TDVP perceives it, it has to be multi-dimensional time possibly using our math model *3-dimensional time*.<sup>88; 112</sup> This implies new time dimensions— horizontal or vertical or diagonal—in all directions—multidimensional times.

### **Altered states of consciousness**

We likely have different *altered states of consciousness*<sup>26</sup> implying different dimensionalities: Neppe has described something like a dozen or more different altered states of consciousness. And of course, the dream reality is one of those altered states, and these can sometimes produce memories in 3S-1t even though they may be at a partly different dimensional domain level. As an aside, it is that the 9-dimensional and the rotations and vortices associated with a 9-dimensional reality may give us the potential to one day map out what does what.

### **THE DISTINCTIONS OF RELATIVE DIMENSIONALITY**

We usually automatically apply this ‘extent’ concept to space, except we’re extending well beyond that physical reality—we’re going much, much higher and the measure is different. We can understand that using a parallel: We might think that Consciousness is different because, “how do you *measure consciousness*?” But we still can measure it by ‘ordinals’ e.g., good/better/best or mild/moderate/severe/profound though we don’t have the exact measurable distances as in ‘ratio’ calculations.

We have provided a unified concept here. There are speculations, particularly pertaining to infinity and exactly the content of what happens when one goes beyond to levels 5 to 9, and 9 plus; but overall, there is a consistency.<sup>88; 112</sup>

### **Ordinals and measurement beyond 4D**

Ironically, we can *only measure* Time exactly, or Space *exactly—intervally— in our 3S-1t* physicalistic universe. Once we’ve gone beyond 4D, to the ‘*relative dimensional*’ (or the ‘relative distinctions’), time and space are no longer interval in measures, they are also measured ordinally.<sup>25; 117; 118; 119</sup> Moreover, relative to this hierarchy as they go higher because time is embedded in consciousness, and space is maybe embedded in time, we vertically move up, but we are dealing with different relative qualities of thinking. In *psi phenomena*, we could as an example be talking about things that are happening at the 5<sup>th</sup>, 6<sup>th</sup> and maybe 8<sup>th</sup>

dimension,— another dynamic dimensional fabric or in a different directional plane -- a different ‘forest’ if you want. This too is part of reality.

## **SPIRITUALITY AND MYSTICISM**

### **Kabbalah**

We move to mystical beliefs or concepts. Rather surprisingly, on post hoc analyses, TDVP agrees with Kabbalah or at least the metaphysical basis of Judaism and Christianity. These all require a deity. Analysis of Kabbalah based on Theories of Everything, yields remarkably good results though it is not a science. Neppe sometimes points out that he can use Kabbalic thought to develop new models in TDVP as the ideas are so close. Is this surprising? No, because if TDVP achieves a perfect score in TOE analyses (and we’re not saying it’s perfect, but it is an excellent and likely the best reality candidate of the analyzed TOEs) we would expect there to be a mystical awareness linked with it that has endured for millennia as Kabbalah has. Kabbalah and TDVP recognize G-d at the *supreme* infinite continuity level. Regarding Divinity based on a ‘finite thing’ is insufficient as applying a finite term and finite concept, does not conceptualize G-d as infinite.

### **Vedantic and Jainist thinking**

Several other paradigms, from Eastern philosophy, such as Jainism and Vedic thought, have some similarities to TDVP. However, Kabbalah and TDVP also fundamentally contrast with some Eastern spiritual philosophies, including Jainism, Hinduism, and Buddhism. These religions and philosophies particularly have different views on G-d, but they’re are complex concepts and we must be careful interpreting e.g. ‘trans-deism’ in Jainism as neither theism nor atheism; or in Taoism, 2 Chinese characters look almost identical, yet translate into English as “*that which is said to be that is not that*”. “That said to be” is 1 character, and “is not that said to be” is a 2<sup>nd</sup> character. In deism, the divinity does not interfere with what is going on, although the presence of infinity or of a previous G-d certainly is not denied. In theism, G-d, effectively, is involved with mankind.

### **Good and evil, free-will, forests, and life-tracks, systems theory**

Free-will and consequently good and evil are pertinent to briefly mention in our Reality Science model.<sup>140-142</sup> Briefly, the forest concept allows some limited free-will as the branches can interface with other branches (individually or involving interactions at any *ethicospirituobiopsychofamiliosocioethnicoculturalspecies level.*)<sup>25; 137; 143</sup> We always involve social systems where our individual identity can be understood relative to any one of these terms, even though just as we don’t direct experience ourselves *vertically* but simply as part of 4D. (restricted 3S-1t), we don’t immediately conceptualize ourselves *horizontally* in the multiple social

systems levels. Concepts such as free-will, freedom of action and good-evil continuum, while individual experientially, also involve us in any group form, and at any vertical level of existence as we remain a unit.

### **Relative Free-will**

Free-will is relative to our immediate experience relating to our limited choices of these leaves, branches, trees, and forests that are our ‘life-tracks’. <sup>112</sup> Most of us only impact and influence only our immediate branches but that allows a dynamic potential for change in our living and those around us. *The choices are there for humankind for good and bad.* We are *not* simply machines, born with specific genes, with no environmental choices, interacting with random events, conditioned to respond in specific ways, and then ultimately dying. The mathematically-proven yet empirically feasible TDVP findings that we exist in a 9-dimensional (9-D) finite quantized reality, embedded in a continuous infinite fabric, facilitates explaining the feasibility of free-will despite the strong evidence for precognition (foreknowledge). <sup>144; 145</sup>

### **The role of the relative in the absolute reality**

Though we only experience physical reality in 3S-1t, the existence of the key free-will and precognition components are beyond 4D into 9D+ and likely involves multidimensional time. <sup>146</sup> Effectively, reality scientifically allows limited ‘relative free-will’ by individuals and multiple different levels of groups (‘individual-units’) as everything obeys the laws of nature where we can recognize the roles of meaning, guidance, and consciousness, and of ‘relative’ influence, impacts, and cause and effect, and gimmel. Impact and influence from the infinite *could imply G-d or random laws of nature.* *Given the dynamic illustrations in this paper, we argue more probably that this is G-d.*

Even subatomic particles could have some degree of non-random free-will, though it may appear random in the 3S-1t domain. *The implications of that broadest forest of infinity would be enormous, as a deity could theistically impact directly on everything.*

## **CONCLUSIONS**

Pioneering any new concept is a challenge. To try to validate ‘Reality’ in a scientific framework is extraordinarily difficult. Let’s perceive this paper as an attempt. At this point, not all of reality has a science that can validate reality, because reality is much bigger as only some facets may be knowable, but others are unknowable. <sup>38p20</sup>: We necessarily have to apply the concept of Lower Dimensional Feasibility Absent Falsification to extend our awareness of scientific feasibility and of higher dimensions including Consciousness. Then we must

recognize the tools at our disposal.

### **Applying TDVP to model reality**

The best model appears to be the Triadic Dimensional Vortical Paradigm to clarify our physical and extended realities and to recognize the great role infinity plays in our life. This paper is an early but incomplete attempt at developing a way to apply reality. We propose we may conceive of it entirely differently in content in a century, but the structure of the Laws of Nature should not change: different terms, different contrasts, different relevance but if we would still normalize these constants to natural phenomena, and even different multiverses (if they exist), would still imply effectively the same principles.

The TDVP concept of reality unifies not only the discrete finite with the infinite continuity, and the infinite components in terms of the infinity of infinities, with its mirror communications with aspects of corresponding dimensional domains in the finite such as 3S-1t. It illustrates how reality can interact with multiple specialties including dimensional biopsychophysics, math, physics, cosmology, nature, and systems theory, integrating everything into a single whole which we call ‘reality’.

### **Revisiting what reality truly is**

We started this paper stating that ‘*reality* involves everything that exists’. We can now add that there are *scientific* ways to analyze reality, but we still fall short as our language is often limited to what we can conceptualize, and the infinite is a major linguistic challenge. Nevertheless, we can certainly unify the Laws of Nature understanding these are expressed *relative* to the specific components of the finite subreality that we exist in. While alive (that is while experiencing ‘3S-1t’) and also, while in other altered states in the finite subreality including dreams, meditation, mindfulness, near-death experiences, and post-mortem states, our experiential reality might be relative to another framework of our existence in 9+. Moreover, that specific finite incompletely mirrors corresponding parts of an unattainable infinite subreality for Humankind. This *mirror* is incomplete and the infinite still remains largely unattainable, but that mirror reflects possibly our only way of interpreting the *corresponding* component of the infinite (but not all).

### **TDVP unifies the finite and infinite, consciousness and conservation**

Through our TDVP conceptualization of ‘reality’, we can appreciate how the infinite forever *extends* beyond the expressions of the laws of our experiential finite nature implying a deity, how the tendency to order (ordropy) explains never-ending conservation in the infinite space-time-consciousness triad<sup>33</sup> plus immortality (as life always exists), and that the finite and infinite subrealities are always unified into one with the infinite continuity influencing and being impacted by the limited finite quantized mirrored reality, allowing for prayer and response.

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