

Explaining psi phenomena by applying TDVP principles^a: A preliminary analysis

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Abstract

This paper consists of a fifteen-part, lengthy series of articles. We examine how the various manifestations of psi phenomena can be explained by applying the Neppe-Close Triadic Dimensional-Distinction vortical paradigm. Importantly, the psi descriptions are examined non-prejudicially, irrespective of whether these psi phenomena truly exist.

However, the overwhelming frequentist statistical data for the existence of psi phenomena are listed, and the explanations posited support its existence. Nevertheless, we examine the theoretical assumptions that these phenomena do happen and need to be understood.

To facilitate the contents of each part, we include the abstracted headers in bulleted form. This allows for a more adequate summary. The 14 parts are as follows, with part 12 having 7 sub-sections:

What is psi and how should we explain it? (Part 1)

Statistical demonstrations of psi (Part 2). This part discusses the 9 six-sigma protocols, plus spontaneous information, the confounders and how these extraordinary claims require extraordinary evidence.

Theoretical bases to analyze psi (Part 3)

^aThe Neppe-Close Triadic Dimensional-Distinction Vortical Paradigm is abbreviated to TDVP. We use the abbreviation TDVP throughout each part of this series.

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^f The current article is based on several different sources. A major initial source was our book *Reality Begins with Consciousness: A Paradigm Shift that Works (Fifth Edition)* 2014. ¹ These chapters discussed the statistical data on psi and the originally proposed concepts of relative non-locality and its different frameworks plus concepts such as vortical indivision. ² We acknowledge, too, the Pacific Neuropsychiatric Institute as well as the journals *Explore* and the *Journal of Consciousness Exploration and Research* that have published our original articles which link the area of non-locality, though these parts have been significantly modified.

Revisiting TDVP: Can we use it to explain psi? (Part 4)

Linkages with non-locality and psi: A perspective (Part 5)

The Broader Perspective of “Non-locality” (Part 6)

Consciousness: A brief voyage linked with psi and “Non-locality” (Part 7)

Toward a method of proof for added dimensions (Part 8)

Relative and dynamic psi, and gimmel: The non-local variants (Part 9)

Esoteric non-local variants of delta (Part 10)

Revisiting terminology: Relative, framework and immediacy in psi (Part 11)

Vortical indivension: A major mechanistic breakthrough in Dimensional Biopsychophysics (Part 12)

Special concepts in the anomalous process (Part 13)

- *Failure to replicate: Vortical indivension explains an important psi and every-day life finding (Part 13A)*
- *Quantum receptor collapse or superposition is explained by vortical indivension. (Part 13B)*
- *Dimensions and dilemmas. (Part 13C)*
- *The Infinite (Part 13D)*
- *TDVP and Life tracks: Speculations that fit the model (Part 13E)*
- *TDVP propositions on survival and life (Part 13F)*
- *Reincarnation: The great speculation. (Part 13G)*
- *Free-will and Volumetric Time: A TDVP perspective (Part 13H)*

Summation: Psi and TDVP: Two concepts that are synergistic (Part 14)

Explaining psi phenomena by applying TDVP principles: References (Part 15)

What is psi and how should we explain it? (Part 1)

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Bulleled Abstract

- *Why bother? What's currently wrong with physics anyway?*
 - *Commonly used terms for psi experiences*
-

Why bother? What's currently wrong with physical science anyway?

There are only occasional problems with the standard model of physics (SMP). This current reductionist, standard physical model explains perhaps as much as 99.9% of reality satisfactorily—it almost always works.³ But nevertheless, it has serious contradictions in a tiny proportion of cases, indicating that it is not complete⁴. Importantly, it doesn't explain many complex contradictions in science⁵:

- The one in a billion against chance statistical data generated in *nine* different areas of psi research.
 - This includes the most radical data of all, statistically valid evidence supporting survival after death.
- SMP also cannot explain certain cognitive fundamentals:
 - What is meaning?
 - How does individual choice work?
- Why are there complexities of evolution, such as jumps?
- How does life actually happen?
- Why do we experience order when our world is regarded as tending towards the disorder of entropy? After all, this whole business of living may be an ordered contribution to the logic and structure of the universe.
- Why can infinity not just be ignored as an inconvenience?

- Why do legitimate procedures in mathematicologic indicate extra dimensions? An example is the TDVP[§] derivation of nine finite dimensions?
- How do we explain paradoxes and conflicts within science? For example, there are unresolved difficulties between quantum gravity and relativity.

We're not going to solve the problems here. But we are going to try to understand how one of these contradictions, psi phenomena, work. These are a conceptually diverse group and some of the vocabulary applicable in the area of parapsychology is listed in Table 1A. Then we must briefly demonstrate proof of the existence of psi which we do in Part 2 of this paper, "Statistical demonstrations of psi", where we demonstrate that there are 9 different kinds of psi phenomena, each with a 1 in a billion level against each being pure chance phenomena. Readers, if you can find a way to explain these purely by 3S-1t, please go ahead.

Then, if these phenomena can't be explained in the current scientific paradigm, one convenience would be to conclude that all of this is fraudulent or misinterpreted, and doesn't exist because it does not fit any already proposed kind of theoretical model at the quantum materialistic level. This would be a wonderful non-threatening convenience. But the sheer amount of unexplained data that has accumulated and its variability in manifestations strongly argues against the belief that macro-PK or the other areas below do not exist. Alternatively, reluctantly, we have to seriously modify our thinking and go outside our comfort zone. It seems there are many different kinds of psi phenomena that involve these radical modifications.

We commonly discuss strange or anomalous events that seem to happen when they should not, or in sequences that are unusual. We may report spontaneous awarenesses when they should not occur. Even more rarely, we may encounter or hear about such strange phenomena as metal bending when a so-called "psychic" deliberately tries to bend it, ostensibly without physical force. Or we may hear about people who claim to have left their bodies, dreamt about the future or had a life-changing experience when they nearly died. We even hear about individuals who claim to have communicated with the dead, or even to have been reincarnated. These kinds of experience are often described scientifically as "psi events". Psi is a composite term used for extrasensory perception (ESP) and psychokinesis (PK); common terms used by the layperson, terms include psychic, paranormal, anomalous and sixth sense; all generally thought of as part of parapsychology.

There are two more functional terms that can be used scientifically. Instead of ESP, Neppe has written about "*apprehension*" and instead of PK, he prefers "*perturbation*". "*Apprehension*" is simply acquisition of information, and when this is specific, it refers

[§]TDVP stands for The Neppe-Close Triadic Dimensional-Distinction Vortical Paradigm.

to “awareness”. It is on the incoming side. “Perturbation” is on the outgoing side, and when it is specific it involves “influence”. We can certainly receive or impact something directly using our usual senses and perceptions and our muscles and movements, and these would include machines, too. But what if we don’t use our conventional senses and motor apparatuses or even machines such as X-rays to pick up our 3-dimensional space of length, breadth and height, in a moment in time (the present)? This 3S-1t is our usual reality. But these events cannot be explained by the usual, and instead we speak about them being outside 3S-1t or “non-local”.

Many of these experiences are subjective, hence they are “subjective psi experience”. We can non-prejudicially examine phenomena this way, without debating whether they are real or not as objective phenomena. Many happenings are spontaneous and intensely personal and according to studies the great majority (e.g. 90%) of the population have had at least one such lifetime event.^{6,7}

In Table 1A, we list a selection of common terms that are sometimes used. It is not meant to be all-inclusive, but pertinent to this discussion. They are provided here in a non-prejudicial way so the reader can understand the concepts. This is not a statement of belief in such phenomena, just a description of the technical terms.

Table 1A. COMMONLY USED TERMS FOR PSI EXPERIENCES ^{h 6;7}	
Psi:	A composite term used for extrasensory perception (ESP) and psychokinesis (PK); layperson terms are psychic, paranormal, anomalous and sixth sense; part of parapsychology.
ANOMALOUS: ⁱ	"Anomalous" has become a popular non-prejudicial way of describing unusual or strange of kinds of experience or unexplained meaningful coincidences or experiences of Delta kind. "Delta" technically is even less prejudicial because "anomalous" is a self-excluding definition. As phenomena become understood, even if it is in the most complex quantum way, it could be argued they are no longer anomalous. Delta would still include the no longer anomalous terminology.
	Anomalous Experience: A general term that includes <i>Anomalous Cognition</i> and <i>Anomalous Perturbation</i> . ^j This is also known as Psi.

^h Derived from Vernon Neppe at PNI.ORG http://www.pni.org/research/anomalous/anomalous_primer.html. This list is not meant to be complete but to give the non-parapsychologist a perspective on some of the phenomena we’re discussing.

ⁱ Historically, anomalous has become the preferred term in the whole discipline during the 1990s but is more out of favor now because some argue psi is a “normal” not an anomalous phenomenon. This term was first used by Neppe in research and lectures in the mid-1970s in his temporal lobe work (1); in print first in 1984 in a book section (2) but in book chapter titles in 1992 and 1993 (3, 4); in a classification in 1985 (5); in a subjective incidence study in 1986 (6)

^j Synonymous with *Anomalous Mental Phenomena (AMP)*. AMP unfortunately uses the term "mental" and a mental component is not proven for anomalous experience. *Anomalous Cognition (AC)* -- A form of information transfer in which all known sensorial stimuli are absent. In this process some individuals are able to gain access to information from events outside the range of their senses by a currently not understood mechanism, ESP. *Anomalous Perturbation (AP)* -- A form of interaction with matter in which all known physical mechanisms are absent. In other words, some individuals are alleged to be able to influence matter by an as yet unknown process. This phenomenon is also known as Psychokinesis (PK). <http://www.lfr.org/LFR/csl/index.html>

Table 1A. COMMONLY USED TERMS FOR PSI EXPERIENCES ^{h 6; 7}	
DREAMS:	The normal every-day phenomenon of dreaming during sleep. Often linked with physiological phenomena such as rapid-eye-movement sleep.
	Lucid Dream: A dream that feels so real that the percipient experiences it as if they were awake
	Veridical Dream: A dream which coincides with an unexpected, unknown, past, present or future reality.
	Simultaneous Dream: A dream which coincides in many details with a dream that another person has had.
EXTRASENSORY PERCEPTION (ESP):	Experience of, or response to, a target object, state, event or influence, without sensory contact (Ebon, 1978).
	General Extrasensory Perception (GESP): ESP of any kind. This includes telepathy, clairvoyance, precognition and retrocognition. GESP involves a percipient (receiver) who endeavors to obtain information and sometimes a transmitter called an agent.
	ESP Percipient: The individual picking up the information that is being transmitted either by an agent (telepathy) or by no-one (clairvoyance).
	ESP Agent: The "sender" in telepathy, whose mental states are apprehended by the percipient (Ebon, 1978). Several subgroups: <ul style="list-style-type: none"> • Based on time: <ul style="list-style-type: none"> ○ Precognition: foreknowledge ○ Contemporaneous ESP: current ESP ○ Retrocognition: knowledge of the past • Based on agent and percipient <ul style="list-style-type: none"> ○ Clairvoyance: no agent necessary to transmit information ○ Telepathy: agent involved in transmission of information ○ Psychometry: Divination of information from objects by the percipient • Special kinds of experimental GESP <ul style="list-style-type: none"> ○ Remote viewing: attempts to obtain information about a target from afar ○ Ganzfeld: a certain specific kind of limiting auditory and visual environment ○ Forced choice: predictions based on specific limited targets e.g. dice face, set of Zener cards.
	Psychometry: A method of acquiring (“divining” in lay terms) information from a physical object (e.g. a stone, jewelry); <i>divining</i> may be a form of psychometry and this commonly manifests as <i>dowsing</i> .
	Remote viewing: The acquisition of information from a distance by non—physical means. This may be contemporaneous (based on experiences now) or precognitive (in the future) or retrocognitive.
CENTRAL PSI PHENOMENA:	The new term for experiences that ultimately might express themselves in the living in the human brain but that are neither afferent nor efferent such as OBEs and NDEs. This does not include survival related experiences, and is a new concept suggested by Neppe, in 2015.
	Near-death Experience (NDE) The experience of perceiving phenomena, subjectively outside the body, during a period of dying and sometimes being physiologically dead but recovering and not dying. The experience occurs at a time close to death that is of such a kind that the person perceives it as meaningful, spiritual, mystical and psychic. The term has, at times, been

Table 1A. COMMONLY USED TERMS FOR PSI EXPERIENCES ^{h 6; 7}	
	extended to this kind of experience but without the closeness to death. Because of its subjectivity, some would not classify this as paranormal.
	Near end of life experience (NELE) Like an NDE, but not recovering with the endpoint being death. (Jody Long, 2004)
	Terminal Lucidity (TL): NELE.
	Out-of-Body Experience (OBE) The impression that one is outside one's physical body
DELTA: (7)	Any kind of anomalous experience. A term suggested so as to avoid the prejudicial interpretations of terminology such as extrasensory and psychokinesis. Delta" technically is even less prejudicial because "anomalous" is a self-excluding definition. As phenomena become understood, even if it were in the most complex quantum way, it could be argued they are no longer anomalous. Delta still would include the no longer anomalous terminology.
AFFERENT DELTA (7)	Refers to events that are on the receiving or afferent limb of the experience. The most common form of this is commonly called ESP - Extrasensory Perception.
EFFERENT DELTA (7)	Refers to events that are on the outgoing or efferent limb of the experience. The most common form of this is commonly called PK – Psychokinesis ⁸
	Subliminal is not psi but a kind of delta. The stimulus registers but subconsciously, without the individual being aware of it as it is below the threshold to register.
PSYCHOKINESIS (PK):	<p>The extra-motor manipulation of objects or events.</p> <p>Common subgroups of PK:</p> <p>BioPK: DMILS; biological psychokinesis.</p> <p>DMILS: Direct Mental Action on Living Systems”. A new but commonly used term for biological psychokinesis e.g. growing of cultures in bacteria, healing phenomena in hospitals. Also called BioPK.</p> <p>Macro-PK: Psychokinetic phenomena that manifest with macroscopic level change: This usually refers to non-living organisms. A common group is PKMB (metal bending).</p> <p>PKMB: psychokinetic metal building Ostensible metal bending by non-physical means.</p> <p>RSPK: recurrent spontaneous psychokinesis The more technical term for what is sometimes (prejudicially) referred to as Poltergeist phenomena. Spontaneous events producing changes such as movements of objects or changes in electrical or computerized phenomena.</p> <p>Experimental psychokinesis: The influence of information or objects under experimental conditions.</p> <p>Paranormal Healing: The act of curing by paranormal means. Equivalent to DMILS or BioPK</p>
SURVIVAL RELATED EXPERIENCES	Akashic memories: The supposed repository of memories of one’s life stored in consciousness.
	Apparition: Visualization (by sight) of individuals who are supposedly deceased or not physically present (also in layperson terms called “ghosts”).
	Automatic Writing: The production of verbal or graphic material without conscious control (Chaplin, 1976).
	Channeling: Synonymous with mediumship, though often without direct communication where the medium describes what is being spoken about or portrayed.
	Channeler: The person doing the channeling.
	Ectoplasmic Materialization: The production of a special visible physical substance by a medium.

Table 1A. COMMONLY USED TERMS FOR PSI EXPERIENCES ^{h 6; 7}	
	Levitation: The anti-gravity lifting of a physical object supposedly without any physical mechanism. Sometimes this occurs during trance or altered states. Sometimes it's shown in magician shows. Sometimes it occurs spontaneously.
	Materialization: The production of a physical object or parts or whole of individuals, most commonly during trance.
	Medium: Someone who acts as a link between the alleged dead and the living. Channeler.
	Mediumship: The act of communicating while alive with the dead.
	Paranormal Aura: An emanation surrounding a living being (Chaplin, 1976) (as opposed to the focal aura that precedes a secondary generalization of a seizure).
	Presence: An extrasensory awareness of someone (dead or alive) who is felt to be present.
	Reincarnation: The doctrine of previous lives occurring in a single individual.
	Superpsi: Living agent psi at its most extreme as a theoretical alternative to Survival
	Survival: The term applied in parapsychology for Survival of any component of one's existence after bodily death.
	Xenoglossy: The communication of strange or foreign terms allegedly unknown to the experient.
SUBJECTIVE PARANORMAL EXPERIENCE (SPE) also called SUBJECTIVE PSI EXPERIENCE:(1)	This is a non-prejudicial method of portraying the subject's impression that they have had experiences of such a peculiar or meaningful kind that they would perceive them as psychic or paranormal or of psi kind. These could be on either the afferent or efferent limbs or with combinations and involve the areas below listed under commonly used terms on anomalous experiences. ^{9; 10}
SUBJECTIVE PARANORMAL EXPERIENTS (SPE-ents) (1)	Subjects who have experienced SPEs. Generally this refers to an experimental research group who have acknowledged having had large numbers of different kinds of SPEs using the low score subjective verifying criteria listed under Criteria For Low-Score Subjective Paranormal Experience ^{9; 10}
SUBJECTIVE PARANORMAL NON-EXPERIENTS (NSPE-ents) (1)	Subjects who have not experienced SPEs. Generally this refers to an experimental or control group who have never acknowledged having had SPEs. ^{9; 10} By using these two terms, SPE-ents and NSPE-ents this allows research study of two comparable subjective groups, not proving they are really "psychic" but looking at qualities of experiences just as one would examine "hallucinations". An "experient" subjectively experiences—his/her <i>perception</i> of reality, and then interprets that perception relative to that reality. Experients are not objectifying their experiences. In contrast, we in 3S-1t could <i>imagine</i> these descriptive levels, and propose how "observers" might describe their <i>conceptualizations</i> , and then interpret their reality of those theoretical experiences at different levels.

Of course, we could try to modify the currently accepted laws of physics, and extend them and try to explain psi by slightly modifying our current 3S-1t framework. But that explanation would still, by definition, be beyond our conventional space or time or both and still "non-local" to us. But we may then try not to explain by extra dimensions, arguing we have everything in that 3S to explain space, everything in the present to explain time, and that consciousness does not come into the equations. This is sometimes

legitimate because the brain can play tricks. However, this is why we have to carefully analyze phenomena objectively using controls.

As part of the TDVP model, Consciousness plays a major role: In the physically living, everything is processed through the brain — the endpoint of Neurological Consciousness, and this is complicated by our very important Psychological Consciousness.^{11; 12}

TDVP provides a logical basis for explanatory models of many diverse, but ultimately related, consciousness disciplines and sciences, including psi.

One expression of the Consciousness paradigm, besides the neurological and psychological, involves Higher Consciousness (HC), not located in the brain and potentially not requiring a body. In HC, meaningful information is expressed as different kinds. Meaningful information differs enormously at the quantal level (quantal or “qualit” “consciousness”) from the infinite residual source of all information allowing meaningful infinite or transfinite Higher Consciousness.

HC in the finite is as distinct as is space and time and they are unified together. Each component of meaning is like a series of zillions of quanta that are tiny discrete pieces in our finite world. Yet HC is linked with targeted meaningful information from a continuous unending source of information in the infinite. When we refer to Consciousness in the broader TDVP context without qualifiers, often the context of what kind is implied, but HC is often the one being referred to.

Statistical demonstrations of psi.^k (Part 2)

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Bulleted Abstract

- *Frequentist statistics and six sigma:*
- *Ganzfeld*
- *Global Consciousness Project (GCP)*
- *Remote Viewing (RV)*
- *Random Number Generators (RNGs)*
- *Presentiment*
- *Bem Protocol*
- *Less Usual Six Sigma Protocols*
 - *Staring Protocols*
 - *Survival After Bodily Death*
 - *Precognition and Six Sigma Data*
- *Frequentist statistics and six sigma:*
- *Statistical combinations and independence*
- *Making sense of these results*
- *Spontaneous psi and LFAP*

^k This section is derived from the Neppe and Close book *Reality Begins with Consciousness 5th Edition* Chapter 26. Thank you to Brainvoyage.com the publisher for allowing its reproduction.

Frequentist statistics and six sigma:

Because six sigma data refer to results six standard deviations beyond the norm with less than a one in a billion ($1 \text{ in } 10^9$) chance expectation, such infinitesimal results could only happen by chance once every billion times. Effectively any such results are statistically proven.

We emphasize, however, that six sigma psi results are not consistent for *every* study in a particular group or for every meta-analysis. We use the term “six sigma” only in its broadest sense, because it is more than adequate to prove a result if any well-controlled, scientifically impeccable study, or cluster of studies, or overall meta-analysis of all the studies in that specific protocol group (between pre-stipulated dates, for example), attain six sigma results. This is then so overwhelmingly proven statistically, that we need go no further in our statistical quest. At that point, we ask, what does this statistic purport to measure? And when six different outstanding protocols and possibly another two (which still involve solid scientific approaches but are by their nature more difficult to control) achieve six sigma data, while allowing for the same mechanism—psi—then psi becomes as proven a phenomenon as any in science or our regular experience and the object, instead of rejection, should be to try to understand how, why and when, this 3S-1t rare-event occurs.

By comparison, in usual psychological studies, it is acceptable to use a less than 1 in 20 statistical result against chance (in other words, $p < 0.05$). This means that although there may be an assumed link for a chance result one twentieth of the time, most scientists would regard the data as cogent. In some studies, when one really wants to show that there is great significance, result may even reach $p < 0.01$ (1 in 100), and very rarely, more by accident, a study may show a significance of $p < 0.001$ (1 in 1000). Let's put this into perspective: Less than one in a thousand against chance is very unusual in psychological experiments. Indeed, it often reflects that the sample size was very large, possibly much too large because the same study could have been done, e.g., with fewer subjects, or less data. This consciousness research data is in a different league: Amazingly, six sigma is a million times more statistically stringent than one in a thousand (already not considered necessary and, as such, results seldom even listed), but can, as shown below, be calculated.

It should be emphasized this is a difficult area, at times: Some of the more prolific psi protocols accumulate so many experiments that researchers obtain truly astronomical data such as 9 or even 12 sigma. However, some analysts may counter with selective meta-analyses that reduce the confidence estimates. We have emphasized that the *effect size* still remains small, because one is dealing with rare-events: Effect size refers to a difference from expectation that may vary depending on the units used across experiments. There are two statistical measures there are Cohen's *d*, and a normalized

difference, r , calculated by dividing the composite Z-score by $\text{Sqrt}(N)$.¹³ What is sometimes neglected, but highly relevant, in psychological and medical or clinical experiments is the clinical significance of the data. In other words, if there is just that minimal chance of that event occurring, is this of any clinical significance? It may not be. It may be that if a person has a 51% chance of a drug being successful compared with a placebo, which has a 40% chance, it is of no great relevance to use that drug because there might be a greater chance of side-effects or significant costs involved, and the risk-benefit ratio makes its use improper.

This is where a difference occurs in parapsychological research. Only these minimal variants are expected in 3S-1t, and so a great change statistically over a large sample size may reflect these rare-events. Because of its rarity, the stringency must be there to examine what it purports to examine and a century of parapsychological research has produced exactly that, more than any other scientific endeavor¹⁴—a stringency borne from the rare-event necessity.

Statistical combinations and independence

It would be inappropriate to now combine the nine different meta-analysis or demonstrable studies into one mega-statistical analysis. This is so that the data should be demonstrating the same broader phenomenon (psi). This would imply that the data is not independent and therefore the statistics not additive. A similar argument could be made for independent meta-analyses in the individual protocols. Yes, they are likely due to the same base, psi, and so not independent. However, that is the main point. By this means we are demonstrating the overwhelming statistical basis for the presence of psi. If psi did not exist, there would be no dependence of data: they would purely be statistical aberrations. So these interrelated nine different protocols demonstrate simply that psi exists, and that, therefore, our current 3S-1t standard scientific protocol needs rethinking.

Six Sigma Research: Nine Types

There are at least nine different types of data for which studies in consciousness research have demonstrated six sigma results. Any one of these could be quite sufficient to prove the phenomenon. Six sigma is a profound result, over one in a billion. Results of one in a thousand would be amazingly convincing. Seldom do statisticians even bother to produce results beyond that. We are talking a million fold higher than this.

The fact is these studies have been very stringent. They are broadly postulated to be via this same mechanism, namely, psi. If one were to combine even only a few of these nine independent results, each statistically less than one in a billion against chance, then despite being a rare-event on any individual hit, the results become absolutely astronomical—possibly more than locating one grain in all the grains of sand in the whole world. We should bear in mind that regular psychological studies are regarded as demonstrated with results of $P < 0.05$. Here we are talking about nine groups of results

fifty million times higher in frequentist statistical stringency and some of these results in fact are at much higher levels (e.g., staring achieving results in the trillions against chance).

These studies have indeed been performed impeccably and generated from very stringent statistical analyses. One would expect the statistics to be lower, yet despite that some studies, even individually, have generated the one in a billion or more against chance results at least in one analysis. Such results are so profound they become statistically meaningful. Yet, this kind of statistic varies greatly depending on many issues like the subjects and experimenters. Whereas some studies are relatively much lower, when combined they are still highly significant.

However, when one examines these results, there is a limitation: The question is always one of the limitations of our being able to be unaware that actually some kind of physical communication system or equivalent set up, or leakage of sensory realities, has not occurred. Because of this, these studies have become tighter and tighter in precautions with the attempts to become leak proof. Moreover, almost invariably there are control studies to rule out confounding factors: These allow comparable periods of time where any confounding limitations would be expected to statistically wash themselves out.

We refer here to nine different areas of six sigma research. Sometimes, meta-analyses, applying all known studies have generated much lower statistics than the first study or studies. One reason appears very simple: the decline effect, which may include the lack of enthusiasm of researchers for replicating and fatigue.

More particularly, researchers may regard the first study as very good but then the critics will point out theoretical limitations. The methodologies then tighten and this too may definitely have an impact on enthusiasm or ability to perform for the subjects. The statistic then may drop a little.

The consequence is that one has to look at these studies as a whole, and looking at just figures such as just six sigma may be misleading. However, even when one looks at these tightened methodologies, invariably these results are highly significant, often in the range of one in many thousands against chance or even far less frequent than that. We briefly go through these different methodologies.

Ganzfeld

“Ganzfeld” in German means “whole field”. The Ganzfeld technique is probably the most well researched and highly examined area of parapsychological research. It has been independently evaluated in several psychological labs by Chuck Honorton, William Braud and Adrian Parker in the 1970s. This technique involves a procedure using mechanisms to completely block subjects from physical perceptions, such as being delivered white noise for hearing, with their vision also being blocked out. In many

experiments this may be in a sealed chamber, impervious to electromagnetic communications, a comfortably seated subject gives information about a target (e.g., a photograph with other controls). There are various methodologies, but fundamentally people in a Ganzfeld setting are trying to guess the appropriate answer to targets, and this is then statistically quantified by others in a blind setting. Bem and Honorton's early studies review revealed an effect size against chance of 1 in 48 billion¹⁵!! The modern Ganzfeld experiment is as "as close to the perfect psi experiment as anyone knows how to conduct."¹⁶ There have been many studies leading to a variety of different statistical debates. In one instance, two skeptical critiques argued that the statistics were relevant, but not overwhelming, yet further re-analyses of the same data set demonstrate that even the statistics analyzed were in fact overwhelming. This is a major area of generating amazing statistical results, particularly when one does meta-analyses and when one combines even the most complex of these studies. For example, Storm et al¹⁷ in their meta-analysis of 29 modern Ganzfeld studies (1997-2008) showed enormous effect sizes ($p=2.13 \times 10^{-8}$) The overall consistency of data collection in Ganzfeld assists as it may be of an order of 30% higher than chance expectation. This is simply not something that can occur by chance.

Global Consciousness Project (GCP)

The next area of six sigma data is the Global Consciousness Project (GCP). This is an international effort involving researchers from several institutions and countries, designed to explore whether the construct of interconnected consciousness can be scientifically validated through objective measurements: Applying random event generators should produce a steady flow of unpredictable bits with data consisting of a continuous stream of "trials" taken by each site at a rate of one per second. Yet there are anomalies. The project developed from outstanding lab experiments conducted worldwide since the 1960s, demonstrating that human consciousness interacts with random event generators (REGs), apparently "causing" them to produce non-random patterns. There are over 60 active research data recording sites in the network, in Europe, the US, Canada, India, Fiji, New Zealand, Japan, China, Russia, Brazil, Africa, Thailand, South America, Australia. The hypothesis is that the instrument (the network of "eggs") will show anomalous deviations associated with Global Events when there is widespread participation or reaction to the event: Within minutes of a global event, many round the world will have their focus on it. The experimental results now demonstrate that non-random activity occurs during widely shared experiences of deeply engaging events. The methodology used is impeccable and the data graphed. For example, in the most recent data analysis the August 1998 to February 2011 the results overall against chance are greater than a million to one.

The main researcher currently involved has been Roger Nelson at Princeton, but he has collaborative set ups all around the world: Attempts are being made using extremely complex quantum type measures to see fluctuations in terms of global consciousness

associated with major events. For example, 9/11, or the millennium time, where one could look at different parts of the country or the world and find differences in terms of consciousness. Again, the results have been remarkable and combining in these results one is dealing with six sigma type of results. (See, e.g., ^{18, 16}). Effectively, the results indicate a small but consistent excess of deviation corresponding to the expected deviations.

Applying the GCP concept to the TDVP ¹ model, the data shows a broader global Higher Consciousness coherence in the broader population level of individual-unit.

Speculatively, this could occur at a higher consciousness dimension. Interestingly some events seemed to begin shortly before specific events, e.g., 9/11/ 2001 suggesting possible precognition. This is, again, logical given TDVP's multi-time dimensionality.

Remote Viewing (RV)

Remote viewing is a significant variant that may have grown out of the sterile testing environment that constituted the original Zener card extrasensory perception experiments that J.B. Rhine and his colleagues were performing. But whereas these were local experiments, generally in the same building, remote viewing involves detailed examinations and looks at information sometimes over thousands of miles. RV was coined by the physicists Targ and Puthoff ¹⁹.

In this context, the remote viewers have been able to identify unexpected and/or greatly detailed objects, but more remarkably, when one starts statistically analyzing it again one is dealing with these people being able to portray objects, or sometimes events, sometimes current and contemporaneous, but often, in fact in the future, sometimes just a fraction of a second later, but, for example, where computer generated data has not yet formed in 3S-1t. These experiments are again at a six sigma level of improbability. Replications of data overall has involved multiple experimenters, possibly the most famous being the large PEAR lab sample, often involving precognitive (foreknowledge) studies involving researchers Bob Jahn and Brenda Dunne ²⁰, where their specific study demonstrated chances of a mere 33 million to one result!

Remote viewing is especially valuable because it can generate consistently remarkable results from many individuals who have been trained in the techniques of RV. This means that it is likely that psi is a quality that a significant degree of the population can develop.

The profound results over long distances becomes highly relevant because of the fact that psi does not appear to obey the inverse square law: Although, there are variants of psi that seem to have psychological overlays and this may distort distant results, this is not a

¹ TDVP stands for The Neppe-Close Triadic Dimensional-Distinction Vortical Paradigm.

physical inverse square law, just a psychological component to it. This has relevance to the TDVP model because inverse square phenomena may be limited to physical 3S-1t and higher consciousness may exhibit relative non-locality (RNL). Additionally, the precognitive data requires a re-examination of the whole 3S-1t domain as the only reality. The application of relative non-locality at a metadimensional consciousness may be relevant here.

Random Number Generators (RNGs)

Possibly we should have begun with this next example of six sigma data because it was the earliest of the group: An early variant, but a profound variant all the same. Already, way back in the 1970s, one could argue that psi was totally proven due to the advent of random number generators. Random number generators are extremely useful in terms of communicating statistically significant psi information without any kind of sensory leakage and where everything is electronically quantified. The attempt might be to influence the random number generator in a particular way, just as one would be influencing coin tosses to toss minimally more heads than tails. One can change tasks, and one can change orientation, but effectively this is completely automated. Often results can be interpreted as supporting psychokinesis because of the set influence of the RNG attempted, but conversely this may support precognition knowing what to predict. Essentially, in a meta-analysis by Radin and Nelson, the odds against chance were far less than even a staggering one in a trillion to one—they were 1 in 10^{17} . Their study assigned each experiment a quality score, examined the 152 references they found in 832 studies. 68 different investigators performed 597 experimental (of which 258 were from the PEAR lab in Princeton) and 233 control studies (which were well within chance levels).^{21, 22}

Presentiment

One recent, highly relevant and exciting, piece of research looks at unconscious responses, sometimes in the brain, other times in other parts of the autonomic nervous system (e.g., heart). The most provocative is research on presentiment, because not only is this psi research, but research where one has to change one's perspective of time. Effectively, this is work with precognition, with the difference that this knowledge is not even consciously made, it is completely unconscious and looks at events just seconds before they are actually actualized. The apparatus generally is very sophisticated and therefore, such studies are usually very expensive. The most important physiological measures used in presentiment studies are heart rate, EEG, fMRI (BOLD signal), and electrodermal activity (EDA). So far, all of these have shown evidence of presentiment, so the whole body appears to be involved. Presentiment is measured in terms of certain physiological changes in the brain, the heart or in one's brain waves. Communications generally involve two different individuals, if necessary separated in different rooms, but

monitored together by a stimulus to the one which can also be recorded in the other, and surprisingly reflecting, at times, the response seconds before. Quantitative measures include functional MRIs or positron emission tomography (PET). Experiments have also been done in a free-running environment. Much of the early work to that date has been well-summarized by Radin and Nelson^{16; 21; 22} but research continues. Testing presentiment hypotheses in experimental research designs that are familiar to mainstream psychologists, such as studies about learning and habituation, may encourage psychologists to better appreciate the anomalous results and to attempt to explore presentiment hypotheses themselves²³. However, the methodology has to take into account appropriate techniques to perform and interpret: Harvard researchers have stumbled²⁴. Presentiment research has even been done in non-humans, including earthworms! It is interesting, as an aside, that there do not appear to be significant declines in presentiment research, possibly because it involves unconscious measures. Essentially, when one again does a meta-analysis in terms on presentiment studies, the overall carefully assessed statistic suggests these results happening by chance are less than one in a hundred million billion ($p < 1 \times 10^{17}$ based on 37 studies between 1978 and 2010 based on Mossbridge, Tressoldi and Utts, 2011²⁵)! Many studies in this field of presentiment research have confirmed what appear to be these retrocausal effects, in which physiological arousal occurs *before* the stimulus²⁶.

Presentiment research has shown some special characteristics²³:

- Emotionally arousing visual or auditory stimuli produce stronger anticipatory effects than more neutral ones.
- Women appear to be somewhat more sensitive to presentiment than men. Effects of meditation are mixed.

What about the brain, though? We don't know what impacts are occurring at other levels below neurological conscious awareness. Indeed, so much is automatic in terms of our functioning (cardiac, respiratory and other vegetative functions) that we take them for granted but can demonstrate them physiologically. And then there is the wealth of psychological functions, too, many of which are expressed subconsciously. Presentiments are a difficult area to research because specifically of their nature!

Bem Protocol

The most recent study, which has caused consternation even while “in press”, is that of Cornell Psychologist, Daryl Bem and his precognition/retrocognition research²⁷, which was impeccably done. This has been very heavily examined, as this study has been the source of frustration for many scientists because it threatens to collapse their whole materialist edifice. Indeed, Larry Dossey²⁸, has written a detailed editorial on this.

Bem's study was an eight-year project involving more than a thousand Cornell students in nine separate experiments. When one analyses the studies together, the overall statistic is astronomical against chance, about 1 in 74 billion. (Stouffer's $z = 6.66$, $p = 1.34 \times 10^{11}$ with a mean effect size (d) of 0.22). All but one of the nine experiments yielded statistically significant results. These are so-called "frequentist analyses", which referees and peers regard as eminently appropriate to use in this context statistically.²⁹ However, "deniers" have tried to motivate instead for a Bayesian approach, though likely inappropriate because it is difficult to establish logical prior distributions to use. Nevertheless, Bem has demonstrated, too, the overwhelming results that would even occur when examining his data²⁷ applying legitimate Bayesian priors to quantify statistically psi and consciousness research, including his own studies.²⁹

Bayesian statistics begin with *a priori* measures, postulating the chances of something occurring in the null and the alternative statistics. In consciousness research, if the something is regarded as effectively impossible, and therefore, one *a priori* estimates probability as about zero, this involves *reductio ad absurdum*. But Bayesian statistics must apply appropriate known information: Bem, Utts et al²⁹ point out that the "prior" Bayesian H_0 and H_1 statistics must be carefully considered based on prior information. They cannot be indiscriminately decided: In their landmark response paper, they demonstrated how when knowledge-based priors for the Bayes' factor posterior probability are appropriately applied in Bem's research²⁷, the combined BF was 13,669 with a posterior probability of all H_0 being 7.3×10^{-5} . This is extremely strong support for the Bem research.

Effectively, Bem's research was a test for retroactive influence by "time reversing" well-established psychological effects so that the individual's responses are obtained before the putatively causal stimulus events occur. Data were presented for 4 time-reversed effects: precognitive approach to erotic stimuli and precognitive avoidance of negative stimuli; retroactive priming; retroactive habituation; and retroactive facilitation of recall. All but one of the experiments yielded statistically significant results; and, across all 9 experiments. The methodology has varied. In one controversial experiment, erotic stimuli are used and the hit rate for the erotic stimulus was 53.1 percent (not the expected 50%), again reflecting the small effect size in such consciousness research experiments and the "rare-event" model, we have indicated has to exist in the usual consciousness we experience while awake in the 3S-1t domain.

Bem found that the subjects' bodies generated a physiological arousal two to three seconds *before* the erotic picture appeared on the screen, and even before the computer had decided which "curtain" would conceal the erotic picture. It was as if the subjects were seeing the future, or that information from the future was perhaps traveling backward in time to the present. In another study, using "priming" (the effect of a subliminally presented word on a subject's response to an image), Bem found that the

priming effect seemed to work backward in time as well as forward. In another, students were better at recalling words that they would *later* type, as if reinforcement from typing acted backward in time.

Less Usual Six Sigma Protocols

Six protocols—Bem time shift, Presentiments, Random Number Generator, Remote Viewing, Global Consciousness Project and Ganzfeld Research—are looked upon as the most usual kinds of six sigma protocols. However, there are three more very relevant protocols that are more difficult to interpret because of appropriateness of controls, namely, studies of staring and survival after bodily death. Moreover, a ninth, precognition, appears solid in its base, but the experimental data is not as well replicated. We could have classified precognition under the seventh solid six sigma protocols, but instead we're listing it as the ninth because the data though impeccable, has derived only from one main source and some subsidiary sources (which for any other scientific endeavor would be sufficient)!

Staring Protocols

Rupert Sheldrake and others (starting with Charles Coover in 1913³⁰) have been involved in Staring protocols. These are very fascinating because of the fact that again we are not dealing with a profound effect, where if somebody stares at somebody else under experimental conditions one is getting 80% differences. A special component of Staring Protocols is their simple design. Staring even when set up experimentally to avoid sensory leakage (not the same room, blindfolds), does not require sophisticated apparatus, though it does require time and effort. There are a variety of different experimental methods, and these experiments have gradually been tightened up methodologically. Radin¹⁶ reports a meta-analysis of 60 experiments with 33,357 trials. Once again, we are dealing with small differences from chance expectation, in this instance just 54.5% instead of the expected 50% overall. (It's surprising this is not higher as the figures for spontaneous staring without warning could be, we speculate, much higher; the difference experimentally is the expectation and possibly motivation factors). However, one examines it, the results are profoundly statistically significant. In Sheldrake's initial studies³¹ the statistics were so overwhelming that one cannot even talk about 1 in a billion, but 1 in absolutely astronomical figures.—202 octodecillion against chance ($2 \cdot 10^{59}$)

In its simplest form, the "sense of being stared at" can be investigated by means of simple experiments in which subjects and lookers work in pairs, with the looker sitting behind the subject. In a random sequence of trials, the looker either looks at the back of the subject, or looks away and thinks of something else. The effect still occurs in experiments in which subjects were blindfolded and given no feedback, showing it did not depend on visual clues, nor on the subjects knowing if their guesses were right or wrong, looked at

through closed windows³². Studies have been in many countries and Sheldrake's staring work in Britain, was replicated by schoolteachers in Canada, Germany and the United States with even more significant positive effect than in his own experiments despite ensuring visual, auditory and olfactory clues had been eliminated. This implies that the sense of being stared at does not depend on the known senses³².

Survival After Bodily Death

Finally, we have the most controversial area as well, the area of so-called Survival Research—survival of some component of human consciousness after bodily death. There are arguments that if information is transmitted, no matter how complex those data are, it may not be occurring from somebody who survived bodily death. This is because logically this may be a hypothesis that appears more improbable than just communicating by psi. In fact, if there is communication, it is postulated that it is by psi, so the term *superpsi* has developed as a pure theoretical construct, despite any evidence of this actually existing. We are not here at this point going to debate whether or not this is superpsi, which probably is simply psi, or survival. The important component is that sometimes when data is transmitted it is of such a kind that the statistics against chance are completely overwhelming. Such was the case in a famous so-called chess game involving the alleged communicator, the great Grandmaster Géza Maroczy, and the world senior chess champion Victor Korchnoi.

The important point statistically here is that Maroczy was able to communicate 31 out of 31 correct answers in terms of extraordinarily esoteric data, which nobody knew about, and where eventually a professional librarian had to be hired (blind to the reason) in Hungary to authenticate the answer: He thought this was just for a biography for Maroczy and did not know the purpose. Effectively, all 31 out of 31 esoteric data pieces were correct. Now, the chances of any esoteric data piece being correct may be very low, for example, we would put the *a priori* prior probability at one in a hundred or one in a thousand of guessing or knowing the data by information means. However, even if one takes a one in two probability, one is dealing with 2³¹, or close to a one in two billion chance statistic. Overall, in this particular study “Maroczy” reported 79 (or 80) out of 81 correct items.^{m 33} This again is so high that it can be compared to all the grains of sand that are on the earth. Furthermore, even leaving out the high chess skill, at minimum master level, plus the style of Maroczy, and the opening reflecting an earlier chess era, and some remarkable other comments not in the scoring, and the computerized simulation control in this case, just combining in the 47 moves of the game, and another separate game at the start played over a day through the medium but involving the researcher, Dr Eisenbeiss and an allegedly deceased medium's father, Rollans Senior, at

^m 2 draws in chess make a point, so does a win and a loss. “Maroczy” thought he had a win and a loss, but he had two draws.

28 out of 28 moves, even though Rollans the medium could not play chess, one is dealing with astronomical figures, namely 154 to 155 out of 156!

Precognition and Six Sigma Data

Precognition research also demonstrates six sigma data in psi research. Precognition involves information about knowledge of the future, which is not obtained by statistical prediction or logic. It can be studied in the lab situation with excellent controls for any kind of information leakage, particularly as the event being considered has not yet occurred in our current reality.

In this regard, there are two important databases: The first is a meta-analysis of many studies, and the second is a particularly impressive study from one lab, both with overwhelming > six sigma data.

The meta-analysis is by Charles Honorton and Diane Ferrari³⁴. They analyzed research data from 1935 to 1989 pertaining to precognition. They examined 309 precognition experiments carried out by 62 investigators. 50,000 participants were used and there were more than 2 million trials. 30% of these studies were statistically significant whereas only 5% would be expected to be significant by chance. The statistical significance of this meta-analysis is overwhelming even for six sigma data: 10^{20} against chance. This on its own constitutes overwhelming evidence for a mechanism occurring that cannot be explained by chance.

The single lab study comes from the Princeton Engineering anomalies research labs in Princeton, NJ. Robert Jahn, Brenda Dunne and Roger Nelson performed 227 formal experiments on precognitive remote perception³⁵. Individuals were asked where one of the researchers would be hiding at a pre-selected later time. The probability against chance was 1 in 100 billion. The description was accurate to the same degree whether the viewer was looking hours, days, or weeks into the future. This has implications about the concepts of future time and the inverse square law.

Making sense of these results

How can we assess these results? Are they definitive? It could be argued nothing is ever definite in any area of science, but particularly in the softer psychological, and in this instance the parapsychological, sciences.

There is a well-known quotation from Marcello Truzzi: “An extraordinary claim requires extraordinary proof.” As rational scientists, we regard this comment as appropriate and certainly one in a billion statistics against chance repeated nine times is extraordinary proof by any stretch of the imagination!³⁶

The following gives the authors' perspectives on these results:

First we know the data is overwhelming statistically based on the 1 in a billion results in 9 areas. The “pseudo-skeptic”ⁿ may use the following rationale: These events are impossible. So no matter how strong the data, applying Bayesian logic³⁷, they remain impossible. But that appears the role of the pseudoskeptic who might treat destroying parapsychology as important as a religion.

We need to be educated and trained in an area and have studied both the knowledge and the concepts behind to make conclusions as economists or meteorologists or astronomers. Many pseudo-skeptics are not as familiar with the literature in parapsychology as many parapsychologist. But we need to follow the concepts of experts in the discipline, not those pseudo-skeptics who religiously want to vilify parapsychology and frequently distort and deny data that is positive. It works both ways. Rejection of data which is cogent is itself paradoxically an error, where real positives are regarded as false positives.

We can follow real skeptics who look at data, and make conclusions. Having said that, evaluation of evidence is not always clear cut, even for scientists in the same area, and the differences may also be based not on the science, but on the personality structure of the investigator. But could this be an aberration of the protocol. Therefore we must ask is that data accurate?

One confounder may be so-called "questionable research practices" (QRPs). This can occur in every area of science, and certainly one of the authors (VN) has observed this repetitively even in well constructed medical studies. Could it be that these questionable methodological aspects account for all of these results? Importantly, there is no proof that there is more questionable research in parapsychology. In fact, the methodology is so stringent, there should be fewer QRPs.^{38; 39} And even if QRPs still occurred very often, so that some of these flawed studies were excluded, allowing only accepted analyses of profoundly high quality, how much would this distort a frequentist statistical analysis originally of 1 in a billion, found 9 times over in different studies, with a commonality of relative non-local phenomena, with numerous meta-analyses? We would still likely be finding statistical significance at the one in tens of thousands levels even for supposedly flawed studies, so it makes little difference.

By comparison, these results are far stronger than the great majority of pharmacological studies. These drug research protocols study hundreds and sometimes thousands of patients, and are accepted by the US FDA based on just a minimum of two studies⁴⁰ admitting low level statistics, for example, less probability by chance of 1 in a 100. This gives a perspective of how powerful the psi results are statistically far more stringent — ten million times more— with a 1 in a billion probability!

ⁿ Scientists by their nature should look at facts and draw conclusions. Those are true skeptics and they're very important. But pseudoskeptics (which some also refer to as “deniers” or “scoffers”).

The same critiques are apposite for psychological studies where less than 1 in 20 probability is often enough, and replication empirically does not occur in a majority of cases based on the recently published Open Science Collaboration studies⁴¹. They found that correlational tests suggest that replication success was better predicted by the strength of original evidence than by characteristics of the original and replication teams. So the higher the probability against chance, the greater the likelihood of a real event.

Admittedly, the nature of parapsychological data involves "rare events" in 3S-1t science and each experiment is slightly different so there is much more difficulty replicating data. It is the ultimate "statistical example of science" as individual effects are expected to be weak and slight but this is why large amounts of data from many studies by many researchers in many parts of the world are involved in meta-analyses. Even if one or two studies, or even more, are suspect, that just dilutes the results; it does not exclude them.

So if there are confounders in one in a billion studies, it's unlikely to destroy everything and maybe it might take a specific series down to, say, 1 in 1000 but that is still very significant. But also there is no data suggesting questionable research practices and parapsychological research has become the best methodology in every science by necessity^{38; 39}

We need to be more careful with radical phenomena but it's sheer versatility is strong. And even if unreported negative studies are published less often (and this is argued to be so in every scientific discipline), it hardly makes 1 in a billion against much less cogent, even if it goes down to 1 in a million or less. To put this into perspective: Theoretically, false positives might be 50 million times more likely at the 1 in 20 (the usual cut-off point for psychological studies) than the 1 in a billion level.

Spontaneous psi and LFAF⁴²

There is one more major element to deciding if these results demonstrate such clear and convincing evidence beyond reasonable doubt, even if they are ostensibly anomalous. There is profound support from the tens of thousands of subjective reports by individuals of meaningful coincidences, events or correct data found spontaneously, over the past century plus. This is not rare, as the great majority of the population report a psi events at least once in their lifetime.^{6; 7}

Importantly, we apply LFAF. These spontaneous events are seldom able to be statistically analyzed (applying falsifiability) but they appear feasible and have not been falsified, thereby conforming to LFAF.⁴² In any event, if we had ways (mechanisms) to explain psi phenomena with a unified theory then the argument of this "being impossible so we need not examine it" may become more flawed to real scientists. So this paper is about TDVP as a way to explain all psi phenomena, each explanation being different, but where the applications are pertinent.

Theoretical bases to analyze psi (Part 3)

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Bulleted Abstract

- *Cogent data: interpretations*
- *Value of statistics.*
- *Physical reduction valves*
- *Psi and rarity*
- *Psi in everyday life*
- *Special settings*
- *Psi beyond 3S-1t*
- *Doctorow's Rare-event Theory*
- *Postulated psi influences:*
 - *First Sight.*
 - *DAT, PMIR, and CIRTS*
- *Making sense of these results*
- *Spontaneous psi and LFAP*

Cogent data: interpretations

This data on the 9 areas of psi research producing statistics beyond the one in a billion level is very cogent. But our comments here are not based on the *proof* of the data per se, but on their phenomenological descriptions. So let's assume for a moment that there is significant evidence for these many phenomena. What can we say?

First, these phenomena may or may not be unitary. Could it be there are different kinds of macro-PK, for example? And could it be that these are mechanistically different in detail

from the numerous other more radical psi phenomena? These may overlap and if they do, how do they? Or they may manifest separately requiring different explanations but applying the principles of the same extended model.

Examples relate to some technical terms: Macro-PK such as metal bending, DMILS refers to PK effects influencing living systems. This may be another manifestation as suddenly life comes into the picture. Therefore, explaining psi by mechanisms must recognize variations that may involve one or more similar and different causes.

Survival after bodily death is a third question that we may need to solve and does not fit into our simple little experiential box. And even if one argues that it's not really survival but superpsi, that too is a very radical hypothesis.

Extending further, reincarnation and the mystery of how life comes about also require major rethinking as well.

Even precognition and certainly retrocognition is problematic.

Now all of these phenomena do not fit into the fabric of what I to call "*minimalistic parapsychology*". Do we then throw out the baby with the bath water? They demand explanations.

Yet, it is much more convenient to ignore all of this. We are then do not need to build any new edifice, and can sit with the comfort that the world works 99.9% or even 99.99% of the time in the order of our current world-view. And the minor quantum questions we can fit into the fabric of what we could call "*minimalistic parapsychology*" just require some minor adjustments to our world-view, extending minimally beyond reductionist materialism. It is much easier being in that cocoon, certainly.

But when these "unfortunate", "too wrong to be wrong" manifestations, are considered, however, they reflect what we call "*ology*". ° They severely threaten that the reductionist frameworks of minimalistic parapsychology will not only crack, but shatter.

These macro-PK and other radical phenomena may imply that the current, largely reductionist, model of 3 dimensions of space in a moment in time may be too limiting (3S-1t). No matter how much we try, we have not been able to explain them purely applying the context of 3S-1t. Could it be that our restricted 3S-1t experience (restricted because we don't have the olfaction of a dog, or the echolocation of a dolphin, or the X-Ray vision of machines) just reflects our reality *experience*, not our full *existence*? Could it be that we must broaden out? We need only one dollar to prove the existence of a mint and yet we have a string of different currencies and mints to take into account. How inconvenient! Or maybe not?

° Radical parapsychology is our term implying that the events described cannot be explained by just modifying the laws of physics slightly, but requires a radical rethinking of the nature of reality.

Physical reduction valves

If we were in a physical world where everything involved psi as the major direct communication form, we might be overwhelmed. Our brain acts as a filter and this is needed in our living sentient reality. Instead, rarely, there may be tiny awarenesses of a usually quite hidden world: We, living sentient beings, experience this very limited overt reality. We're limited to 3 dimensions of space and 1 moment in time (3S-1t) in our physical life. We're further limited by, what we call our "physical reduction valves" — we cannot see in the infrared or ultraviolet, and we cannot hear most radio and other waves. We might need those limits so that we're not over-stimulated, but we also, therefore, are only dealing with a tiny component of all of unified reality.

In other words, unless this restricted 3S-1t is all that exists, most of reality is "hidden" from us—it's covert. TDVP is predicated on this knowledge.^{43; 44} And this limitation reflects more than just a unidirectional, "filter" in our 3S-1t reality which stops information entering. That kind of filter reflects natural, ab initio, limitations of experience of the physical plus does not allow others to access our brain information, for example. These filter elements in the brain are multifactorial, likely related to physicochemical and psychophysiological limitations of state, though individuals may vary in trait, and there may be psychological components. Of course, we can overcome some of these limitations, artificially extending our reception and communications via radio, television, flight, telephone and photography, but also by penetrating our relatively impermeable "blood-brain-barrier" pharmacologically, for example. But we propose more than that: The filter is bidirectional, limiting incoming data, but also restricting others accessing our restricted 3S-1t information.

But at a higher domain level, we propose that there are no physical reduction valves above our initial 9-dimensional reality, when entering that 10th all expansive dimensional domain. But it might involve a filter of higher consciousness information as well, so moving bottom-up dimensionally would be very difficult with the limitations relating to finite discrete STC through to higher levels like the infinite continuity.

Additionally, in living humans, psi might penetrate through a brain but with both the neurological and psychological elements potentially influencing, filtering and distorting this information from higher consciousness.

Our approach has been to classify these different "radical" phenomena and recognize they may not have a single explanation. But that explanation may relate to looking *relative to a dynamic, ever-changing individualized top-down framework*, as opposed to the *bottom-up usually 3S-1t* and often quantal approach.

This may require applying a multidimensional model because we simply cannot explain this in 3S-1t. This means recognizing that we are dealing with *different individualized multidimensional domains* besides 3S-1t.⁴⁵ One approach is to explain this by

specific *dimensional extents* of *Space, Time and Consciousness (STC)* and as an extra we might want to postulate that this STC *triad* is always *tethered* somewhat together. We would need to explain how these existences also *impact our experiential reality of 3S-1t*.

We might need to recognize that not only is one dealing with STC extent but a *content* necessarily made up of mass-energy and a third mass-less, energy-less substance or property that likely correlates with meaning and is individualized for particle (e.g. electrons, quarks), molecule (e.g. water), and collections made up of this, such as objects (e.g. jewelry), individuals, even cosmology. Neppe and Close have found that this is actually necessary for quantum symmetry and atomic stability, and have called this third form “gimmel”. Gimmel provides meaning in an otherwise meaningless and chaotic universe.

To clarify, gimmel is linked with everything necessarily. It is not part of physical 3s-1t objects like the electron, but there cannot be any stable existence of mass and energy without gimmel. Gimmel also exists tethered to or as part of the triad even in massless substances such as photons.

To make sense of this, it may be necessary to recognize that there is a quantized finite series of dimensions that is far broader than just 3S-1t, but that may sometimes (e.g. in certain meditative states) be potentially accessible, in part to us. Furthermore, as an extra step in that top-down approach, this quantized discrete finite might be embedded within an inaccessible but nevertheless impacting, continuous infinite reality. Similarly, we motivate including the infinite by applying the idea of an infinite flow, “gimmel”, impacting all of finite reality from the subquantal to the cosmological.

We regard TDVP as the basis for a new overriding different kind of model of reality. This model apparently works and it may be able to explain all of the above phenomena to some degree: We, sentient beings, would be experiencing that overt 3S-1t but the rest of the multidimensional elements would be covert or hidden but still impacting. The detail may be very different for each of these manifestations, but the principles are pertinent and applicable.

We reiterate the challenge above to readers. Can you explain all this using just 3S-1t? It’s unlikely as this has never been successfully done. So if you cannot, this paper attempts to explain various psi phenomena using the model that Neppe and Close developed called TDVP.^p

Understanding mechanisms operating in multi-dimensional domains, we can work to develop a methodology that can potentially better explain them. And if communication is

^p TDVP has been discussed in detail in various publications in this journal and elsewhere^{11; 46-48}. TDVP stands for The Neppe-Close Triadic Dimensional-Distinction Vortical Paradigm.

improved across the appropriate dimensional domains, then we could experience these as happening more frequently in our sentient, living, overt, recordable reality experience.

We suggest very briefly mechanisms that may be logical to explain why. However, to comprehend these, a basic amount of background is needed, hence the comments below:

1. We recognize there are multiple different manifestations of what is likely not a single psi phenomenon. These appear anomalous in 3S-1t.
2. When we incorporate the idea of multidimensionality, these phenomena make more sense. What we're experiencing is communication, or extensions, or impacts, or influences, in 3S-1t. It's only partial because we are metaphorically experiencing only the surface of a deep largely unexplored sea. These events manifest when such communications occur in a way that we can detect as humans or through our current 3S-1t detecting technologies. We experience what is overt and in our restricted 3S-1t experience, but this is just a tiny proportion of what exists, almost all of which is in covert reality.
3. And we need a model that works. We argue, based on provable mathematics, and based on empirical data including the evidence for psi, that the Neppe-Close TDVP model provides adequate explanations. We argue that there is a basis for extending our model beyond 3S-1t which reflects purely the *overt reality we experience, not what fully exists*. If this is so, what are the other dimensions doing? Within the 9 finite dimensions, there may theoretically be dimensional domains that are more pertinent and may fluctuate individually in various contextual situations like survival after bodily death, in psi, in so-called superpsi, in macro-PK in its varying manifestations, and in the numerous different altered states of consciousness (e.g. ref 2). I'm not arguing evidence here, just clarifying theory: The key here is for us to register or observe what is happening in 3S-1t, and to do so, there must be a communication between these mechanisms, something we call "vortical indivension" (ref 4, 5 and 6). We have to look at phenomena from the framework of an observer and non-locality is relative to that (ref 2). So when we talk of "frequency" we may be discussing how these phenomena can manifest to us who are experiencing 3S-1t.

But if psi is so definite in occurrence, how come it's so elusive. Why does it require very large number of trials to generate results? Why is it not replicable each time? And why is it so rare? We begin with the rarity because it says something about the mechanism: How perfect everything must be.

Psi and rarity

Psi demonstrates, however, the six sigma data on slight impacts on random number generators and also, on the global consciousness project. These explain ostensible

uncertainty elements, possibly having some meaningful relevance as well, maybe a non-randomization result as reflected by the intentional influences. We expect these influences to be rare in 3S-1t and not profound, and they are.

Psi in everyday life

Rarity is relative to other communication in 3S-1t: Yet, the majority of the population report it subjectively^{6; 7; 49-51}, and some might report their frequency of psi as overwhelmingly common though that kind of report itself might be rare. They're reporting what they are consciously aware of.

Psi expression may be a relative rarity for the ordinary person in ordinary circumstances in our current 3S-1t physical reality. But a large variety of parameters, such as milieu, circumstances and *ethicospirituomysticobiopsychofamiliogroupsociocultural* factors in our *subatomicmacrocosmoreality* expressed *electrochemically* via the nervous systems of living sentient beings in 3S-1t may produce enormous fluctuations. Given the correct circumstances of these individual-unit variations, psi might be common. We have applied some complex words here, but we're suggesting broader systems that are unified and this unification of complex systems may emphasize this point. TDVP recognizes the systems approach—the “horizontal” one moving across different “individual-unit” levels be as there may be commonalities of culture, ethnicity, social interests, family, groups, and even species. ref All is one at every level even when they are much larger ones. So it's a question of just interfacing across, either temporarily or permanently, of characteristics or skills or personalities or the whole gestalt. This is contrasted with TDVP's additional “vertical” approach moving across dimensions. Ref

Special settings

The relevance of psychological parameters, and our model of "individual-units" fits this. The psychological interface is enormously relevant in the frequency of psi. In TDVP, we recognize "fluctuating dimensionalities" and the major parameters are the physiological and psychological limitations of brain functioning, and the positive (and negative) transcendence of the various individual-units, such as the self, groups, ethnic identities, families, societies and cultures.

We could even postulate that those in specific helping professions, who positively use psi in their everyday practice, may be more successful in their endeavors than those who do not. Similarly, for other professions, and certainly for the development of new creative ideas.

We should differentiate “psi” as a phenomenon and the data that results. Certainly psi delivered data may be rare, because there is no need for it all the time. But psi might be operating all the time, though is used when there is a need or in an experimental or natural setting of inducing psi, e.g., meditation, remote viewing.

In the Triadic Dimensional-Distinction Vortical Paradigm (TDVP) model, we've tried to link the occurrence of psi at the levels of the physical, psychological, life and consciousness sciences. It explains the rarity of psi, how variations may occur at spontaneous and experimental levels and the needs for a systems approach, the differences between the perceptual and the conceptual, and the roles of consciousness, multidimensionality, ordropy, life and infinity.

Psi beyond 3S-1t

Moreover, let's go beyond 3S-1t. It is possible to at least postulate that psi is the most important afferent-central-efferent, relative non-local mechanism that exists and that psi occurs ubiquitously at both the finite and infinite levels, though is not always expressed in individual-unit subjective reality.

Doctorow's Rare-event Theory⁵² argues that there are mathematical explanations for demonstrating the rarity of certain events. We suggest that apprehending or influencing information from the Consciousness in 3S-1t could be a rare phenomenon because of the underlying processes and content involved.

Now we can see why it's so difficult to replicate studies. The phenomenon is rare in a lab, and circumstances need to be just right. But let's examine what we could call micro-models of psi. These are based on data that is individualized and far more narrow than our model we're discussing (TDVP) that involves necessarily extra dimensions, the infinite, mathematics, and the presence of a higher consciousness.

Postulated psi influences:

First Sight

Very briefly, these are the major excellent examples of postulated mechanisms in the psi literature that could impact content and extent at the afferent, central and efferent levels. Particularly prominent is Dr Jim Carpenter's 2012 *First Sight*⁵³ theory. First Sight postulates that psi is an always occurring "normal" process. It is so fundamental that it occurs in all cognitive processes. It even precedes regular speech communications or thoughts or all actions. There is strong empirical support in the literature for this kind of mechanism to exist⁵³, and even the detailed and careful presentiment studies^q support this^r. It may be that the "moment" of the "present" is more than a "moment": a certain broader preparatory extension of time.

Carpenter's work sets the tone for the question of about psi below awareness:

^q See Chapter 23: Presentiment research is strong: one of the 1 in a billion against chance areas of psi research.

^r This is likely based on phrases like "second sight". Technically, "First Sense" may be better than First Sight as this is not purely "sight".

We frequently do not need to *directly* apply psi in our living physical 3S-1t reality because it is a relatively unreliable, spontaneous, less predictable mechanism and therefore, in common use, by comparison, psi *appears to be* rare. But it might not be rare, in fact. It may be ubiquitous, but its expression in our living 3S-1t reality experience makes it appear not to be easily and consistently apprehended in awareness in our neurological consciousness such that we can reliably go about our business just with psi but not with concepts or/ and language.

DAT, PMIR, and CIRTS

*Decision augmentation theory*⁵⁴ (DAT of Ed May, Jessica Utts and James Spottiswoode), *Psi mediated instrumental response*^{55; 56} (PMIR of Rex Stanford) could be separate or be part of “First Sight”. Three other psi models may be pertinent as part of “First Sight” or may be separate, namely *Decision augmentation theory*⁵⁴ (DAT of Ed May, Jessica Utts and James Spottiswoode), *Psi mediated instrumental response*^{55; 56} (PMIR of Rex Stanford) and Dick Bierman’s Consciousness Induced Restoration of Time-Symmetry (CIRTS). None of the three are meant as universal psi solutions but provide useful explanations (e.g., statistical regression analyses in DAT may determine information versus causality)—in other words, why events or results happen that are unexpected:

DAT postulates that humans integrate information obtained by “anomalous” cognition into the usual decision process biasing decisions toward volitional outcomes.

In the PMIR model, individuals may obtain knowledge of events by unconsciously applying relevant “extrasensory” personal needs: they use this knowledge to modify their behavior in a way that will be instrumental in satisfying those needs.

CIRTS is more complex involving time symmetries in physics while processing information by the brain.⁵⁷

These mechanisms may or may not be pertinent or correct. But First Sight, DAT and PMIR are examples of useful working hypotheses, hinting that “impact” may not just be influencing through speech, non-verbal or even theology. Psi may play a role and replace, supplement or be essential to the more consistent comprehensible methods of communication that constitute speech.

Revisiting TDVP: Can we use it to explain psi? (Part 4)

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Bulleted Abstract

- *What is TDVP?*
- *Special definitions of TDVP*
- *TDVP and Science:*
- *Jigsaw puzzle*
- *Holograms and meaning in TDVP*
- *A synergistic relationship: Psi and TDVP*

What is TDVP?

The Triadic Dimensional-Distinction Vortical Paradigm (TDVP) is a so-called “theory of everything” model. We call it a metaparadigm because it involves numerous disciplines and it’s perceived by many as a groundbreaking paradigm shift because it necessarily changes perceptions of reality. TDVP was developed equally by Drs. Vernon Neppe and Edward Close in 2011 and subsequently, whereas the fundamental axioms have remained, it has grown in terms of applications. It is based on the available broader empirical data of all the sciences (physical, biological, consciousness and psychological), validated partly by mathematical theorems. It applies LFAF for scientific validation, and extends to philosophy (as “Unified Monism”).

The name TDVP derives because it is Triadic —Space, Time, and Consciousness all *exist* as separate measurable substrates though are always “tethered” together —they’re linked. D is for dimensions and we also make mathematical distinctions. The V is for spinning vortices, which refer to rotational movements, symmetrical or asymmetrical, and the P is because it involves the paradigm shift.

Table 4A includes some fundamental TDVP terms of pertinence here.

Table 4A: Special definitions of TDVP ^{3s}	
3S-1t:	Our conventional scientific reality (what we as living sentient beings experience)—3 dimensions of space (length, breadth, height) (3S) and 1 moment in time (1t) (the “present”); (3 dimensions are abbreviated 3D or 3-D).
3S-1t-1+C:	Our living sentient being reality always includes some meaningful consciousness. So our experiential reality is 3S-1t plus 1 “Consciousness” dimensions.
3S-3T-3C:	A postulated triad of 3-D domains: Space, Time and “Consciousness”.
10th plus dimensions:	A postulated 10 th transfinite series of dimensions, predominantly containing C-substrate qualities, with or without S and T substrates (though still linked to S and T by tethering across dimensions). The term “plus” as used in “10th plus dimensions”, mathematically is more than a plus (+). “Plus” usually implies an arithmetical addition, but “10 th plus dimensions” reflects expansion of greater awareness and recognizes a broader, discrete reality. Technically, the transfinite incorporates the 9 finite dimensions (they are inseparable just as tethering is). In the process of Dimensional Extrapolation the mathematics simply runs out of numerical representation when going beyond 9-finite dimensions to the 10 th plus, as it contains everything beyond those dimensions but also contains the 9 finite dimensions, plus the transfinite. This combination of finite (9D) and transfinite is what we're calling the “metafinite”.
Consciousness:	The everyday use of the concept of "consciousness" has varied. Consciousness has traditionally been the most difficult of all terms to describe and its everyday use has varied. We use the generic term “C-” to communicate the broad range of Consciousness, as a <i>Unit</i> : a unified, general term across the infinite and finite. In TDVP, we apply our new EPIC classification: C- involves four key phenomenologically different classifications: the “EPIC” components —Existential C-, Paradigmatic C-, Information-meaning C-, Cybernetic C-. Yet each component can be applied to every description of C-.
Continuous:	Spatial, temporal or conscious extension, infinitely divisible, non-discrete, without breaks or gaps or end.
C-:	3 broader Consciousness terms for <i>substrate</i> extent, <i>content</i> matrix, <i>interface</i> influence.
C-Interface:	The impact and influence of all “Consciousness” with extent and content.
C-Matrix:	Combined total <i>Consciousness Content</i> ; container like Mass and energy.
C-Substrate:	Combined total consciousness: links the <i>extent</i> of metafinite with the infinite; the third substrate with Space and Time. (Compare other distinctions: C-matrix, C-interface.)
Density:	Content and Impact are measured indirectly per unit of Extent.
Dimension:	Non-congruent, non-parallel extensions measurable in terms of variables of extent (CoD) such as Space, Time and (dimensional) Consciousness. Operationally, in the Euclidean framework, for convenience, dimensions are defined as orthogonal to each other and characterized in degrees of freedom. A continuous distinction that can be measured in units of extent. These interact together forming different domains with specific properties.
Dimensional Biopsychophysics: (DP)	A new multidisciplinary term that impacts across many different major areas of study. DP includes dimensions, the finite and infinite, and consciousness. It integrates the broader scientific biological, psychological and physical disciplines and includes mathematics.
Distinction:	Anything that can be distinguished, in any way whatsoever, from everything else: Any finite object, event, image or thought distinguishable from its surroundings.

^s Mainly adapted from “Brief glossary of key terms”. Xliv-lxxiv³

Discrete:	Finite, discontinuous, countable set of values; not continuous.
Falsifiability:	Empirical or mathematical demonstration of the falseness of a hypothesis. The level of proof is a negation as opposed to a possibility in Feasibility, but it's often limited to aspects of 3S-1t, insufficient for cosmological concepts like evolution.
Feasibility:	The empirical or mathematical demonstration of the manifest portion of something that we can experience, perceive or conceive of but is not falsified. It's applied particularly with extra dimensions, manifesting like a jigsaw puzzle piece in 3S-1t.
Finite:	Of limited extent in space, time and consciousness, with limited content: discrete, discontinuous subreality.
Impact: (CoD)	Variables of form and process (previously called Variables of Intent; also Variables of Influence). Includes interactions of afferent information, central intent and efferent influence. Reflects deliberate or automatic “processes” not “content”.
Impact Density:	Measurement calculation of Impact per volumetric unit of extent.
Indivension:	The process involving fluctuating STC—mainly C-substrate domains of “zillions” (N^n) of individual-units and extrapolation. These portray unique or common transdimensional (often transfinite) relative experiential realities. Indivension occurs through the interaction of vortical distinctions (New term derivation: Individual-units; dimensions). Indivension describes the process of moving across, between and within dimensions, and interfacing across different levels of individual-units. It also describes the limited, relative and fragmented views of reality afforded by the physical senses of different sentient beings.
Individual-unit:	Distinct “conscious” finite biological unit across dimensions and also the infinite. Multiple levels manifest together, most overtly in individuals but can be familial, group, ethnic, cultural, social, and species linked.
Infinite: (TDVP)	Limitless, unbounded, continuous, without end subreality in Space, Time and Consciousness (C-) Substrates. <i>The infinite subreality contains the finite</i> discrete and transfinite subrealities. Infinity involves a continuous subreality, that obeys the laws of nature, but we conceptualize the gestalt—the whole—and the total content of infinity is almost completely unknown.
Influence:	This term in TDVP, is at times used almost synonymously with “impact” as in “Distinctions of Impact” or “Distinctions of Influence”. There is a subtle linguistic difference. We can try to influence someone, but have no impact on them; alternatively we can impact others by example, without obvious influences. Influence is more causal on the afferent side, impact more efferent (result). We sometimes use these terms interchangeably.
Invariant:	In mathematics, a property of a class of mathematical objects that remains unchanged when certain transformations are applied to the objects. Invariants remain unaffected by a designated operation.
Laws of nature (TDVP):	The model of laws universally applicable to all reality associated with both finite and infinite existence. Events or objects may appear “supernatural” or “miraculous” in our restricted 3S-1t reality experience, but still conform to the laws of nature at higher dimensional and infinite levels—there are no limitations to the infinite.
LF AF:	Lower-Dimensional Feasibility, Absent Falsification (Philosophy of Science approach to proof); the basis for including logically feasible concepts in hypotheses that may not be falsifiable in 3S-1t. This is applicable at all dimensional levels.
Life:	Biological living with its physiology that ceases at physical death; in TDVP, this is described as “physical life”. The TDVP term “life” also has components of existence in the infinite, and used synonymously with “existence” of at least, a “consciousness”.

Life-track: (TDVP):	(Speculative). Finite model of individual-unit existence in the infinite created by the conscious drawing of finite distinctions.
NLCE:	The Neppe Law of Cause and Effect: If the cause of a precognitive impression is changed, then the effect changes, allowing for, at least, partial free-will.
Ordropy:	The existence of spatial, temporal or other meaningful <i>multidimensional</i> order and patterns, in finite and infinite subrealities, including, but not limited to, negative entropy (“negentropy”) (massergy [M] ordropy). A second component is Informational [I] Ordropy. This is non-energetic but impacts mass-energy. (previously “extropy”).
Paradigm:	A model of reality constituting a specific worldview underlying the theories and methodology of a particular scientific subject.
Paradigm Shift:	A paradigm that transforms thinking in a discipline.
Parangular:	As one increases the number of dimensions, dimensionometry reflects an orthogonality that is relative to the framework of observation. “Parangular” reflects relative orthogonality and is particularly important in analyses across higher dimensions, as occurs in indivension because vortices, vectors, scalars and tensors may meet.
Physical Reduction Valves:	The restricted elements that differentiate and limit self and individual-units from being overwhelmed by their environment. This results in limited perceptual experience while alive, providing a bidirectional filter for pertinent space, time and consciousness data.
Six sigma data:	Statistically, six or more standard deviations beyond the mean (1 in $>10^9$)
STC:	Space, time and “consciousness”; specifically, S, T and C-substrates (S, T and C).
Space: (S)	Volumetric extent including the dimensions of height, depth, and width (reflects three variables of extent with an interval metric) within which physical reality manifests.
Space-time:	A four-dimensional domain formalized mathematically by Minkowski and adopted by Einstein as the tool to express the laws and transformations of relativity.
Systems Approach:	TDVP applies the concept of “individual-unit” as an element of emphasizing that everything is related: This unity is emphasized by complex but comprehensible terms like ethicospirituobiopsychofamiliosocioethnicultural approach.
Relative Non-locality:	In both physics and consciousness research, “nonlocal” (also “non-local”) refers to a distant connection of information, apprehension or perturbation. However, this is always “relative” to the observer’s reference frame and perspective, so the term is more correctly “Relative Non-locality”. “Non-local” is both relative to the observer, and also the non-local is registered locally in the consciousness including specific brain or brains, implying, again, “Relative non-locality”.
‘Theory of everything’ (TOE):	To Neppe and Close, TOE is not conceptualized as an ‘all-embracing knowledge’ because it does not require omniscience. Instead, TOE is a term reflecting a comprehensive process to understand reality—principles that can be applied to currently soluble and insoluble problems. TOE is an ambiguous term, and differently applied in physics, and though best avoided, still commonly used. Neppe and Close far prefer the terms ‘paradigm’ and ‘metaparadigm’. ³
TRIAD:	The threesome that necessarily exists as distinctions of extent, content and impact. These are always tethered together.
Extent:	STC involving measures. Space, Time, Consciousness extent. (C _e)
Content:	MEC involving containers. Mass, Energy, Consciousness content (meaning) (C _c)
Impact:	Influence of any of the contents on Extent and Content. This includes Consciousness impact (C _i)

Gimmel:	Part of the necessary content substances linked with mass and energy. Hypothetically, at least a part involves content of Consciousness and the derivation might flow from the infinite information impacting the finite.
Tethering:	Necessary togetherness in part or whole. More than linkage as it is immediately and always there from the beginning. like an arm and a shoulder together, or an elephant and trunk.
Vortex:	A dynamic moving curvilinear manifold multi-dimensional distinction of any open or closed form, including spherical, ovoid, helical or spiral forms (adjective: vortical). Essential characteristics are curvature and movement. However, the movement can equal zero relative to a specific dimensional domain or reference frame.
Vortical Frequency (VF):	The number of times an n-dimensional vortical distinction rotates in 3S-1T-1C per unit time to return to an arbitrarily chosen “original” starting quantum state VF, as vortices, is expressed in curved movement. VF is listed here to avoid possibly prejudicial ambiguous phrases like “vibrations” and “higher vibrational frequency”.

TDVP has several major elements that are *demonstrably proven because of its mathematical derivations* e.g., we have derived the Cabibbo angle and many other complex areas of physics. This can only be done with 9 dimensions which must be spinning (vortical). It cannot be derived from other dimensional sizes like 10 or 11 or 5 or 8 or our conventional 3 of space in a moment (the present) in time (*3S-1t*). This is because the mathematics must fit. In a recent paper ⁵ we discussed what turns out to be 20 testable hypotheses that were demonstrated so that the results of this model have been very robust. We have demonstrated numerous examples to support mathematically the 9 finite spinning dimensions ^{3; 47; 48; 58; 59} and that this is not just “operational” but empirically relevant. In 2013, we mathematically proved the existence of 9 spinning dimensions by deriving a particular esoteric angle ^t in certain subatomic elementary particles ^u. We were not surprised by this finding because even before that, starting in 2011, we had proposed that there had to be a finite 9-dimensional spinning reality. We based this on the scientific principles underlying the Neppe-Close multidisciplinary paradigm shift model of “*TDVP*”.

There are several unexplained phenomena and contradictions in physics. This may be because our current “Standard Model of Physics” has not considered that our finite reality *is* 9 dimensions not just those 4, the 3S-1t of our experience. Therefore, many other components of our “non-local” existence cannot be explained. Bohm had used the fish-tank analogy to illustrate that we cannot see everything in 3S-1t ^{60 v} We simply cannot

^t We refer here to what is known as “the Cabibbo mixing angle in fermions”. Additionally, we demonstrated “intrinsic angular momentum” in electron rotations.

^u The pertinent elementary particles include quarks and electrons. Both are fermions as they have so-called “half spin” properties.

^v In Bohm's fish tank, a many-dimensional reality is the foundation of our 3-dimensional reality. Two videos (observers) placed at different positions and angles might show different views of the same fish and perfectly correlate as if entangled or

explain everything applying the current Standard Model of Physics. This works well in 99.9% of cases in our living world, but we certainly even then regard aspects as unsolved: Examples are question of how life begins, the jumps in evolution, the amazing groups of mathematical numbers that seem to be part of our reality, survival after death, psi phenomena, creativity, qualities like good and evil and the paradoxes of quantum physics that Nobel Laureate Feynman regarded as insoluble.⁶¹ With respect, we posit that with our TDVP model, we can solve many of these at least to a significant degree.

The covert—hidden and not directly accessible usually—may be pertinent in part in many altered states including near-death and out-of-body experiences.

We write this paper because the TDVP model apparently has the potential to explain all of nature from our physical world, to all aspects of psi and apparent life after death. The key features are the 9 finite dimensions, with further dimensions even higher extending to infinity, a broader “Consciousness”, Infinity model of life and order. Even more so, TDVP also involves not only space and time as dimensions (because they have extent).

"TDVP" is regarded as a Theory of Everything (TOE) that works. TDVP scores a perfect 39/39 for a Theory of Everything. When compared to 24 other TOEs, none besides that of the original models of Dr Neppe and Dr Close score even 20/39. There is no facet of the major part of the model so far that has been refuted.

Essentially, TDVP applies a broader concept of “Consciousness” and recognizes a finite quantized multidimensional reality (where 9 spinning dimensions have been mathematically proven) and an infinite continuous reality that contains and embeds the continuous one. This implies effectively there can be two major levels to explaining psi, namely:

- finite 9 dimensions and the transfinite which is also discrete and quantized and may be sufficient to explain shifts in time like precognition (foreknowledge) and parts of altered states of consciousness, and
- the infinite where we would need to use concepts such as “life after death”, “reincarnation”, and (dare we say it?) “God!”. Free-will also fits the infinite. Everything in the infinite continuity manifests in the finite discrete.

In addition to dimensions, which imply measurable extent, which involves Space, Time and Consciousness extent, there is content: Content contains mass and energy and is measurable as a density when combining in the measures of extent. But with mass and energy is a third substance / process which we call consciousness content. We have

might see just one fish until the fish swims in front of the second video. This reflects a weaker correlation of what we’re calling the 3S-1t jigsaw puzzle of seeing only little parts. In this way, (according to Bohm) particles are projections of an underlying many-dimensional reality. Particles can have correlations that seem weird or mysterious because of this many-dimensional reality.

recently demonstrated this third substance, which is likely mainly “consciousness content”, and we call it gimmel. There is excellent mathematical support for “gimmel”.

This is the first attempt to explain psi phenomena in detail using this TDVP model, multidimensionality and the infinite. Therefore this paper is very preliminary. Even more so, this should be written as a book not a relatively short paper. We are not here trying to prove the existence of these phenomena per se, though providing some cogent data. Instead, we’re examining if this makes theoretical sense.

Importantly, the limitations are the same that we expect for the laws of nature. It's not just a case of being able to produce bizarre "supernatural" phenomena. Psi is ordered and logical. Moreover, *it does not contradict our everyday experience and the possibilities of 3S-1t as the more overt experiential component of 9D spin* (which in turn is linked up with the transfinite discrete) and where more particularly both are embedded in a continuous (therefore non-discrete) infinite. The data appears cogent and cannot be rejected as just another untestable theoretical model, be it what Charley Tart in conversation has called “Tart’s Little Green Aliens” or anything else.

Our current laws of physics still apply, it's just we need to recognize that 3S-1t based physics is not the whole, though reflecting an overt experiential, and very important and demonstrable part of the whole. But there are other components that are covert, as well. TDVP does not reject 3S-1t, which incorporates quantal phenomena and which is also cosmological and fits the laws of nature.

Importantly, even when one proposes mechanisms of psi, there are other components that are always needed. Particularly relevant in us, living sentient beings, is our brain function and psychology. There are always contributions of pertinence and the occurrence of a purely psi phenomenon, we postulate is a myth. Therefore the explanations may vary with each individual and we recognize our ethicobiopsychofamiliosociocultural elements.

TDVP and Science:

There is very cogent scientific data supporting some of the areas of Consciousness Research which includes psi phenomena. They require explanation. TDVP does that.

TDVP is very much a scientific model supported by complex mathematical physics in many areas (e.g., calculus of distinctions; dimensional extrapolation; Cantor, Gödel, Fermat, Pythagoras, Einstein and Planck). It ultimately then expresses itself as a philosophical theory called “Unified Monism”. This Neppe-Close paradigm derives from the empirical and theoretical data that embrace all known sciences and incorporate the broader physical, consciousness, psychological, and biological sciences. We think mathematics is also a key to reality and our paradigm is also supported by complex

mathematics including proofs, theorems, lemmas, and axioms. And so-called “consciousness” exists in everything.

Jigsaw puzzle

As we see it, we are dealing with pieces of a jigsaw puzzle. This model is expressed by us very narrowly at a subjective level in our limited 3S-1t reality. We cannot perceive beyond this, yet we can try to conceptualize beyond it. It’s like we have only some pieces in a massive jigsaw puzzle. Most individuals can only experience the 3S-1t elements and not conceive of the rest (a deeper STC awareness). But some try to put together the pieces. This is needed to study the multidimensional when we only have 3S-1t available.

Our TDVP model has multidimensional finite realities—a complex, comprehensive area to analyze: There are many different dimensions— of space (at least 3), of time (likely 3), and initially 3 dimensions of consciousness. However, then a 10th dimension extends into the transfinite and merges with the finite, predominantly of dynamic consciousness dimensions pervaded by information some potentially can variably receive.

The fundamental lesson for the methods of science is that we are never in exactly the same state. TDVP recognizes how time, space and consciousness vary even from moment to moment: subtle experimental conditions and environmental factors are in continuous flux. This means we must relook at how much we can truly replicate data.

Holograms and meaning in TDVP

Our model has Space, Time and Consciousness always tethered together, always linked, even in the most fundamental particle. In a way this is holographic. Everything is contained in all because everything is linked in the infinite as well. But at higher dimensions, this is mathematically not symmetrical. We know this mathematically e.g. from Fermat’s Last Theorem and usually find this in Diophantine equations.

So the hologram must be asymmetric. We speculate this may be reflecting properties such as specific kinds of spin, or meaning throughout but individualized. Philosophically, the logical endpoint of TDVP is Unified Monism. This effectively means that all is Unified supporting the hologram, but we know even in the physical body there is asymmetry in the heart, spleen, liver locations, for example, but particularly in the brain hemispheric differences.

TDVP would propose that just as individuals are linked at every level in Systems theory e.g. biospsychospirituofamilosocioethnicocultural, every cell is linked in its whole with meaning as well as mass-energy, but that meaningful memory of each cell may be specifically different. This could mean that any *organ transplant* might reflect the whole, and show characteristics of the donor and there is empirical data for that. But applying TDVP, an organ may appear in our experience to be 3S-1t, but organ *transplants* involves finite 9 D spin embedded in the infinite. Effectively, therefore far more targeted

information ("meaning") is pertinent than we may think. This means that certain systems, like the heart, may express itself differently from e.g. a kidney transplant.

A synergistic relationship: Psi and TDVP

Psi phenomena, for example, concretize a broad, diverse discipline that cries out for a unified model: TDVP provides that. Similarly, TDVP provides cogent motivation for our concept of “ordropy”— multidimensional order in the infinite and consequently extending into the finite which it contains. This is contrasted with finite physical unidimensional “entropy”. Furthermore, TDVP in “consciousness” allows for close links with both “life” and with the “origin” of existence.

How psi research (ESP, PK, Survival) goes, our TDVP model might go, because the most aberrant area that cannot be explained by our usual physical model is psi phenomena. The difference is that in TDVP, we provide a theory for not only psi phenomena, but more as our model explains principles in every known science—and there is mathematical proof.

Linkages with non-locality and psi: A perspective (Part 5)

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Bulleted Abstract

- *Reality is complex*
- *Entanglement: Revisiting psi and physics*
- *Relative non-locality (RNL)*
- *Relative dimensional non-locality (RDNL)*
- *Relative infinite non-locality (RINL)*
- *Relative mystical non-locality (RMNL)*
- *Relative transfinite non-locality (RTNL)*
- *Psychology*
- *Pathology*

Reality is complex

The basic structure of reality is complex. Most of existence is hidden from our direct experience. This is covert as opposed to the overt in our restricted 3S-1t. There is a practical relevance to this in our relatively limited daily life: We might receive just as much as we need to function. The rest may be hidden. But this implies something special.

We now revisit “non-locality”. The Standard Model of Physics works “bottom-up” from the experiences of 3 dimensions of space in a moment in time (3S-1t), as compared with a “top-down” approach. When we’re experiencing 3S-1t bottom-up, everything higher is non-local. It certainly implies Space and / or Time not fitting 3S-1t. Effectively, the concept of “non-locality” is a term applied for *beyond time and space*.

We can draw parallels in non-locality with psi: the “apprehension” elements would be equivalent possibly to *relative non-local perception*, and the “perturbation” components equivalent possibly to *relative non-local psychokinesis*. However, this definition does not emphasize the alternative term in physics, namely *quantum non-locality*. And it is likely that just like a computer, there is a central processing element between apprehension and perturbation. This is part of psi, and we could call it possibly “*central psi*” (a new term, first mentioned here). Possibly near-death experiences or out-of-body experiences, which both involve central processing, would be examples.

Importantly, we have motivated the term “non-locality” is insufficient. It must contain the prefix “relative”, because there are different levels of non-locality. These range from different dimensions to the infinite. However, sometimes brain function is even misinterpreted as non-local. However, non-locality may have two different uses: In consciousness ^{62; 63} and in quantum physics ^{63; 64}. Non-locality in physics may not even be the same: there are diverse descriptions, not just “entanglement” but there are at least nine other models which we won’t cover further here.

For quanta, we have introduced the idea of a global term “Relative Quantal Non-locality” (RQNL) if we cannot differentiate kinds. ⁶⁴ The physics here may or may not provide a perspective to understanding non-locality in the Consciousness Sciences because there may or may not be commonality as both models are diverse.

Entanglement: Revisiting psi and physics

Entanglement is the most discussed model in non-locality in physics. If it supports psi (a debate) then it furthers the models of consciousness being a major player in reality: The consequence of the Copenhagen interpretation of physics ⁶⁵ could be the postulated role of meaning and consciousness, that spooky action at a distance, quantum weirdness, and consolidated empirically by the French Aspect research ⁶⁶, and the Geneva studies ⁶⁷⁻⁶⁹. These have shown that this entanglement can operate instantly over a great distance. Another study that said this might just be a question of timing has been refuted. ^{70; 71} Scientists examined relative time applying the concept of a craft going in two directions to demonstrate that this was not entanglement but just a time effect. But they failed: They weren’t able to demonstrate this, and this, in turn, reinforced the idea pertaining to a consciousness as an important player. ⁷²

We interpret entanglement as a subset in the Copenhagen Interpretation, but also, it is far greater in our model because we are looking at tethering through interpenetrating realities.

Entanglement and psi: Are they the same?

Superficially, entanglement and psi appear to be similar, as entanglement may be the outward manifestation of the Cx of the dimensions of space and time. We do not regard the two as synonymous but they may be closely related. Is the global consciousness project, or the random number generator data reflecting psi or entanglement or both?

Dean Radin in his book *Entangled Minds* ¹⁶ certainly implies a major link or that they are the same. Entanglement is not easily understood by physicists. This is so because it is action at a distance, it’s non-locality, it is quantum weirdness, it’s a spooky effect, and it may be merely the surface manifestation of multidimensionality. For those who are philosophically inclined, entanglement might even reflect the “epiphenomenon”, so to say.

Relative non-locality (RNL) ⁷³

We extend our analysis to consciousness. This implies examining a fundamental component of TDVP, namely dimensions^w. We go much beyond that, differentiating too, the discrete in the finite from the continuity that is in infinity. The Neppe-Close “Triadic Dimensional-Distinction Vortical Paradigm” (TDVP) model can be applied both empirically and mathematically in the analyses of the higher dimensions, including the 9 spinning finite dimensions that we have derived.^{4; 74-82}

The different levels of non-locality are relative, and this “relative non-locality” (RNL) may differ according to the framework of an observer”. To provide a perspective we recognize these four major Consciousness Non-locality Levels. Imagine how an observer would experience a different reality at each of these levels:

- **Relative dimensional non-locality (RDNL)** associated with the discrete 9 dimensions. The Close-Neppe data demonstrates the 9 spinning dimensions. However, it is dimensions 5 to 9 that may be relatively non-local (RNL). And this is differentiated because time and / or space is *immediately* available. Hence, we introduce what we regard as the most fundamental concept of RNL, namely “immediacy”. Different psi phenomena may involve combinations of these different dimensional domains. Because each may manifest differently, even phenomena like ESP may not always be at the same dimensional levels. Everything may be individualized and the experiences may not necessarily only be individual but ethnic, cultural, social or family linked. The so-called “systems” level may differ. Additionally, this model may work multidimensionally but may not need to be specifically 9 dimensional. Other numbers of dimensions may do provided that:

There are dimensions of consciousness. This is key. Even if other models of more dimensions, e.g. String Theory, are hypothesized, they cannot be applied as we see it unless there are dimensions of consciousness, at minimum. There is no solid evidence for String Theory and its foldings are problems as opposed to the dimensional spinning communication in finite TDVP. This spinning allows for the "vortical indivension" mechanism in TDVP—communication between, and within dimensions. String theories do not conventionally involve nine-dimensional “spaces” but that would also be problematic, because mathematically, there are 3 space dimensions not 9. But the TDVP 9D spinning model works well mathematically and is very versatile.

Other principles may be pertinent:

^w Including the new area of Dimensional Biopsychophysics. We apply beyond Popperian “falsifiability” to examining also “feasibility” of the limited jigsaw pieces we have available. This leads to the concept of Lower Dimensional Feasibility, Absent Falsification (LFAF).

- a. There might be a requirement of more than just the present moment in time. That arrow of time may be unidimensional though our model works better with multidimensional time.
- b. Additionally, and very important because dimensional domains of some kind may be the relative locality framework for some psi phenomena, there is always an experient or observer to decide that framework.
- c. And another key principle is that even if one is dealing with the finite discrete, pixilated, integral bits of quantized reality, there is always an infinite continuity. So psi may manifest, say, at dimensions 6 to 8 (arbitrary example) but this may be mirroring events in the infinite.
- d. It may be unclear how there can be more dimensional domains for a single phenomenon and how there is variation. This may reflect how dynamic events are at the higher levels.

This is why a discussion on mechanisms of psi is not simple. It may vary but at least this model so far explains the variable and sometimes multiple localities.

- **Relative infinite non-locality (RINL)** associated with the infinite continuity. This may be pertinent to a phenomenon we've called "gimmel"^{4; 74; 75}. *This may imply* an infinite continuous flow of "gimmel", mainly a consciousness which at that level is information, impacting all of finite reality. Gimmel in the finite expresses itself as discrete and meaningful quantized information. It ranges through the spectrum of finite existence, from the subquantal to the cosmological. Such a description could mean that all is related, that the infinite impacts the finite (and this could be pertinent in life, in free-choice, and in multidimensional order ("ordropy")) as opposed to entropy which is the tendency to disorder in the infinite. Like all qualities of the infinite, gimmel has to reflect continuity and yet express itself, like a pixilated movie in the finite, as discrete and quantized.
- **Relative mystical non-locality (RMNL)** is the highest level, possibly for the equivalent of a deity who can experience all.
- Finally, **Relative transfinite non-locality (RTNL)** is at the 10th plus discrete dimensional level above the 9 defined dimensions to the level of a countable discrete infinity. This kind of experience may be linked with higher attributes, positive and negative, like love and hate, good and evil, courage or cowardice.

These differences are critically important if we are to understand psi and its mechanisms. For example, some experiences like *altered states of consciousness* (e.g. NDEs, OBEs) require explanations only at the RDN Level. But *limited free-will* and *survival after death* may require RINL. And a quality like a *supreme being* may act as observer, and disputably participant, in reality relative to RMNL.

To these we may add the different kinds of the generic term *Relative quantal non-locality (RQNL)*.

For us in 3S-1t (this is our framework while alive) most of this is RNL. But it is always in a reality governed by the laws of nature.

- For completion, there are also more esoteric and general kinds of relative non-locality, namely *Relative subliminal non-locality (RSNL)* still in 3S-1t, and this is why we introduced “delta” in Table 5A. It’s not psi at all but may be subliminal stimuli coming from the brain receiving messages that are misinterpreted.
- Interesting too is *Relative (unidimensional [one-dimensional]) Time non-locality (RUNL)^x* with only apparent time shift. This is pertinent in precognition (foreknowledge) and retrocognition (back knowledge) at their most basic levels. Most basic is this one dimension, and one can disputably argue about multidimensional time, then explained as RDNL, where more than one time dimensions may be relevant (e.g. does a deity experience time like you and I do; and do we in dreams, have the same ‘time’ as in waking reality). This area is very complex and unclear.
- Next, we have described a disputed RNL. This is *Relative local non-locality*: Here, some kind of broader psi may precede regular speech communication (RLNL), and this may be pertinent in everyday life, in the present and may form a way for us to speak and to formulate non-verbally. Carpenter has called this “first sight”.⁵³
- Finally, there is *Relative pseudo non-locality (RPNL)*. This is another hotchpotch collection of ostensible RNL by interpretations, but nothing like it in reality. RPNL may be variably due to brain malfunctions, psychopathological, psychological dynamics or other misinterpretations.

Psychology

Our physical existence has psychological dynamics, interplays and aspirations. We not only us individuals, but “individual-units” at every one of these levels making them a unit: The ethicospirituobiopsychofamilosocioethnicocultural. In fact, we have a 299 letter word describing 38 different levels of interplay³: This concept is very important because we are all unified.

Pathology

But, there are also significant psychological psychodynamics. In Psychiatry, this express itself as abnormality: It is aberrant. We have the merging of the psychological and psychiatric aspects of consciousness with the metaconsciousness and neurological disease

^x Whereas “RTNL” for “time” may be logical, the T in “RTNL” stands for “transfinite”. We contemplated “1T” as 1 dimension of Time but that introduces a fifth part of the abbreviation and is too close to “RTNL”. The digit “1” alone is too close to the letter I in RINL for the “infinite”. Hence we use the U for “unidimensional or one-dimensional time”.

processes linked up with neuropsychiatry— abnormal brain functioning through our neurological limitations. All of these form a dynamic whole and sometimes one component is difficult to differentiate from the other.

With all these different kinds of non-locality, we may not be able to differentiate them. These then are the global examples. These then cannot differentiate level and may be pertinent for many psi phenomena: Is ESP always at the same RDNL level? Could it be that a supreme being is intervening in some way from RMNL and that the communication is also some kind of ESP? Therefore these non-specific level descriptions recognize the variations but don not allow phenomenological classifications.

- *Relative delta non-locality (RENL)*^y is any ostensible RNL without defining the level, and
- *Relative higher non-locality (RHNL)* is specifically an RNL but we don't where to categorize the level, and again.
- *Relative quantal non-locality (RQNL)* as any RNL in quantum physics pertinent in Entanglement and maybe linked with psi or maybe not.

We emphasize the *framework* approach. RNL is relative to where the observer is located. Therefore, though the phenomenon of so-called psi may be different depending on levels.

“Non-local” only becomes meaningful when it is *relative* to specific parameters. The differentiation is beyond academic: It allows us to appreciate the depth of reality because Space, Time and Consciousness are not absolutes when we describe finite reality.

Our conventional scientific reality is the consensual basis of what we, as living sentient beings, experience” Relative non-locality is *from the framework* of our common sentient living experience. We only know of 3S-1t: For us, 3 dimensions of space (length, breadth and height) embedded in a moment in time (the present) may be our usual *whole direct reality experience*; it is *not all of reality* because we already mathematically know there is more, for example, 9 spinning finite dimensions.

We need to apply these principles of relative non-locality. And far the most reliable way to do so may be conceptualizing, at minimum, the extra dimensions by recognizing “dimensional immediacy”.⁸³ This incorporates Herbert’s concept⁸⁴ of “instantaneous connectivity” of objects, substances or events.⁸⁵ Immediacy happens immediately, now, not even at the speed of light: It is, indeed, an instantaneous connection across time and space and, we speculate, likely involves, consciousness. This may even have implications for space travel. Immediacy allows communication and could it be psychokinetic type travel across everywhere in the cosmos.

^y RENL not RDNL because the RDNL is already Dimensional. The E here is extra, suggesting the broad fabric of delta.

The Broader Perspective of “Non-locality” (Part 6) ⁶³

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Bulleted Abstract

- *Non-local does not fit our conventional paradigm*
- *Non-locality and psi*
- *The structure of what is real*
- *“Experience” and “existence” are different*
- *The boxes*
- *The jigsaw puzzle*
- *Practical pertinence of non-locality*
- *Our day-to-day 3S-1t*
- *Non-locality in Consciousness*

Non-local does not fit our conventional paradigm

The term “non-local” is controversial. It is easier to deny its existence. That way we can refer to everything as obeying an ordered series of laws of physics, all within the framework of our experiences of space and time. However, every so often, particularly at the quantum level, contradictions arise. The most well-known event in that regard, is the ostensible aberration known as “entanglement” in physics. In this phenomenon, two quantal level particles, although completely separated in space, appear to communicate with each other “non-locally”. Such communications sometimes appear to be “outside of space, or outside of time, or both” and seem to defy common sense. ⁸⁶ However, “non-locality” has become more and more part of the literature. This ambiguity is accentuated as different scientists do not apply it consistently, particularly so as it has become “adopted” by Consciousness Research. The cause of “non-local” is unknown, and many scientists don’t know what they’re dealing with— different phenomena or the same principle? ⁶³

The term non-local conceptualizes a phenomenon or experience as being interpreted beyond our conventional time and place, but the non-specificity of such a description can lead to misinterpretations of entirely different “levels” of non-locality as being the same.⁸³ Consequently, scientific analyses may be flawed, because phenomena that are not the same —“unlike” experiences— will be mistakenly analyzed together. This is why we emphasize that non-locality is “relative” to an external measure, and that measure is often regarded as from our particular “framework” as living human beings. However, theoretically, an independent observer in space, time and, indeed, consciousness, may be “located” elsewhere and it would be from that framework that the observer experiences their subjective reality. In that context, we might recognize that much of our current perception of reality is based on our “experiences” and that irrespective of where in the non-locality chain, these constitute only a limited part of the existence of reality, overt for us, but there are many covert elements. This would even theoretically apply in individuals who have survived bodily death. It does not make them all knowing, just limited, but in a different way.

Thus, during our regular business of living, we recognize only our *overt* experience, as opposed to our broader *existential reality*, most of which is *hidden*. But, conceivably, this *covert* existence may be impacting on our day-to-day experiences without our awareness of this. We seldom recognize that we exist in a reality of many finite “dimensions”, and, furthermore, that we must make “distinctions” between them to begin to understand their differences and similarities.⁸⁷ We theoretically might recognize, too, that there are realities higher than this: so-called transcendent realities in what mathematically is the “countable infinity” —countable in the sense of discrete numbers that go on forever— literally to an infinity. We call this *discrete* infinity the “transfinite”; and we differentiate this from another level of “non-locality” which is the real “infinite” —where there is no discreteness, just a continuity which may pervade literally everything, possibly through a continuous flow of space, time and consciousness which we are calling “gimmel”. We have preliminary data that gimmel is involved with life, multidimensional order, even dark matter and dark energy. Gimmel is the way the infinite communicates with the finite and conveys logic, symmetry and stability. This discrete transfinite may be a mirror of the continuous highest level of the infinite that we cannot directly access. This may be the side of us that most closely resembles a deity and our ideas of pantheism.

Importantly, perhaps most importantly, “non-locality” has limitations: what is “non-local” is ultimately expressed in the experience of our nervous systems. And our brain certainly is “local” as it is located in a specific area of space and time. What is “non-local” is only “non-local” for us *relative* to our particular framework of living reality: that may reflect that hidden, covert existence that we don’t directly experience: We make “distinctions”, and these distinctions in their turn can be evaluated by a complex, though

fundamental, mathematical technique called the “calculus of distinctions” (CoD).^z In our book, *Reality Begins with Consciousness: A Paradigm Shift that Works*³, we recognize these distinctions.

Non-locality and psi⁶³

Non-locality involves action at a distance in space and/ or time. One application of the term “non-local” has been to move away from materialist reductionism: In the same way as the physicist may regard “entanglement” as synonymous with or exemplifying non-locality in physics, the consciousness researcher may regard “psi” as synonymous with or exemplifying non-locality in their discipline. This is why we’re discussing it here. Indeed, non-locality in Consciousness Research, terms like “non-local consciousness” and “non-local perception” are sometimes used as preferred synonyms for “psi” or for “extrasensory perception” (ESP)³⁷. There are, indeed, now many who use “non-local” as a prefix to substitute for many different kinds of psi phenomena.^{88; 89} But, “non-locality” could just reflect ways to wrap up the same controversial animal in a fur coat: it might be a different way of describing another term for ESP, or for psi, or for parapsychology, as these latter terms may not currently be in fashion. But they’re different. Non-locality refers specifically to positioning in space-time, psi to anomalous or strange experiences that are not explained by our direct physical apparatuses.

The structure of what is real⁶³

The different levels of non-locality we propose, are based, inter alia, on our extensive work⁹⁰. We are not trying to *prove* existence of the different RNL levels, but to *theoretically* conceptualize the possible levels and kinds of non-locality so we can delineate psi more accurately. Out-of-body experience, near death experience, or alleged survival after bodily death are not happening at the same conceptual (possibly “non-local”) level. Is the highest level (such as a postulate of the “infinity of infinities” that some would say involves a “divinity”) in this model still even experiencing non-locality? Non-locality is sometimes understood as only “beyond space and time”. Yes, for us in the 3S-1t framework, it goes *beyond*: But more correctly, “beyond” already implies “*it is beyond, only relative to the observer’s level*”.

We could argue that at a conceptually “higher level”, the observer could experience everything *relatively* locally at that level and below—rather like looking into a box from the outside. Indeed, non-locality is apparently hierarchical and some complex math derivations support the existence of such a hierarchy.³ One such concept implies *levels of*

^z The Calculus of Distinctions (CoD) applies well-defined logical and mathematical operations involving the drawing of distinctions. Distinctions constitute the most basic concept underlying all logic and mathematics. There are several levels of distinctions in CoD of pertinence. Highly pertinent in our discussion of psi is to differentiate the three existential distinctions of extent (measurable) like space, time, consciousness extent, of content like mass, energy and consciousness content, and of impact where influences occur bidirectionally on content and extent and on other impacts.

discrete dimensions. At the highest level is the so-called “transfinite” —Cantor’s “countable infinity”⁹¹: But even this transfinite still remains “discrete”—it’s in quanta: in pieces; it’s like “bits” in computers, or pixels as in monitor screens. It looks continuous but that’s only because our sense organs cannot detect such small components. Yet, all of these *discrete* levels—the various dimensions of which our three spatial dimensions (length, breadth, height) in the present moment of time (called “3S-1t”) through to the transfinite are all contained in—“*embedded in*”— the broader “*continuous infinite*” making up a single reality.³ At the highest level of that “*continuous infinite*” would be the “*infinity of infinities*” as Georg Cantor⁹¹ mathematically conceptualized it. The infinite is a continuous, limitless, unbounded, without end subreality. In TDVP^{aa}, this manifests in Space, Time and Consciousness though the Space and Time may be entirely contained in the Consciousness, just as at 3S-1t level, the Consciousness is contained almost entirely in Space and Time, and that is why when something strange happens, we invoke “psi”. The infinite subreality contains the finite discrete and transfinite subrealities.^{2;92}

“*Experience*” and “*existence*” are different:⁶³

Non-locality occurs in some of (what we argue are) the first 9 dimensions^{47; 48; 58; 59}. Up to 5 of these 9 are usually *hidden*: This is because we living beings only usually *experience* the first 4—the 3S-1t—and it’s restricted at that: We don’t directly experience X-Rays or the intense olfaction of dogs. Most of the time, we don’t even realize there is more to reality than just our experience of 3S-1t. It is these first four dimensions that most scientists applying the standard models of physics to and regard as “*all of reality*”, “*all of physics*” and “*all of what exists*”. Yet, we dispute that 3S-1t is “all of reality”—simply just “all of what we experience”, because we have mathematically demonstrated that there are 9 finite discrete spinning dimensions so they cannot be correct.^{47; 81} And it is more difficult to prove the higher levels of reality as well, namely, the still discrete “transfinite” and the continuous “infinite”, though we have strongly argued in its favor. This allows us to ensure that “like corresponds with like”, and that we do not cluster “unlikes with the likes”.¹² And this applies as well to psi phenomena and its different unlike flavors.

The boxes⁶³

An “observer” experiencing events at each of these levels, effectively is observing space and time “top-down”, and what is below that dimensional level is usually (but not always) *experienced as* “local”. Therefore psi is relative as well. This is why it’s like observing that box from the outside—we’re directly experiencing the many dimensions

^{aa} TDVP stands for The Neppe-Close Triadic Dimensional-Distinction Vortical Paradigm.

below. However, we may not always necessarily be able to see everything inside that box, and that's why it's not always "local" in space and time: There may be parts that are *translucent*—the wall of the box, the thick atmosphere—and so all is not transparent. This is important in us wrongly attributing knowledge of our 3S-1t reality during alleged mediumship communications. Such information may or may not be right. Possibly seeing outside the box is an advantage in one way, but we might see inside our box of 3S-1t better!

The jigsaw puzzle ⁶³

Conversely, looking up, from *inside* the box, so to say "*bottom-up*", "non-locality" would be a consequence for any higher level than the *observer's experience*.³ But most scientific methods apply data only from the "bottom-up" and such analyses make higher dimensional analyses much more difficult. The "bottom-up" approach begins at the information and meaning we have in the few pieces of what could be understood as a 3S-1t jigsaw puzzle and we dimensionally "extrapolate" upwards. The bottom-up approach is much more limiting and it is much more difficult to think outside of the box (and we regard that as "non-local") than the top-down approach, which at its highest level pervades the infinite subreality. The bottom-up and top-down approaches are illustrated in the mathematics of what we're calling "Dimensionometry" (multidimensional geometry) which involves moving across dimensions by "Dimensional Extrapolation". Therefore "non-locality" and psi can be potentially tamed mathematically, particularly if the emphasis is not on "beyond space and time" but instead if we begin to understand distinctions at every level applying the appropriate mathematical calculations (like the "calculus of dimensional distinctions") in Space, Time and Consciousness. Sometimes, there is empirical supporting data for these ideas: Our conceptualization of nine dimensions is based on mathematical derivation^{44; 47; 58; 90}, illustrates one important base for arguing beyond just 3S-1t existing.

Practical pertinence of non-locality ⁶³

Our day-to-day 3S-1t:

Our day-to-day experience is one of experiencing our physical reality—the length, breadth, and height of objects. These three dimensions of Space (3S) change with every new moment in time because that moment reflects only the "present" (1t) in our one directional time-line of past, present and future (1T). Our *present experience* reflects the first four dimensions (3S-1t). But that reflects just our limited *overt experience* of reality. We do not know about any *covert* components of reality that might exist: Obviously we're at 1t, not at 1T as we don't know even the future in the next few seconds, and can only remember our past in our Consciousness. When we achieve momentarily another part of the 1T, this may be future experience or *Precognition*. When it goes back, not

because of memories, or of knowing history, that time arrow backwards is *retrocognition*. These may be simply applied using the fourth dimension, Time, more.

Non-locality in Consciousness⁹³

Perhaps the most well-known link with non-locality in Consciousness Research, possibly linking psi and physics, is the phenomenon of “entanglement”. Indeed Dean Radin, entitled his book on psi “*Entangled Minds*”¹⁶ and sometimes, consciousness researchers refer to “quantal entanglement” as supporting the consciousness linked “relative non-localities” we’ve discussed. But entanglement is a different concept: entangled quantum states produce such correlations when measured^{70; 94-97 70; 96-98}, as demonstrated by Bell’s theorem^{69; 99; 100}. In Quantum Physics, this is the linkage of ostensibly separated energy packets, particles, or photons in time and space manifesting at the 3S-1t level.³ Bell, in fact, recognized that there may be a further commonality in non-localities and also how complex interpretations can be:

“Perhaps experimental parameters and experimental results are both consequences, or partially so, of some common hidden mechanism. Then the apparent non-locality could be simulated.”⁹⁹

One or more of these may or may not turn out to be the same relative non-locality that has pertinence in psi. But these ideas in physics are not our focus here. This is particularly so, as these concepts might turn out to be very different from “non-locality” in consciousness research, but they show that even in physics, “non-locality” is not a singular term with one consistent meaning, and is not regarded by different theorists as arising from the same phenomena or causes.

Similarly, we should certainly try to understand psi phenomena —so-called extrasensory perception and psychokinesis, and even more extremely, the possibility of survival after bodily death. We argue that the easiest way to explain these is by accepting the existence of higher dimensions.

Consciousness: A brief voyage linked with psi and “non-locality” (Part 7)

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Bulleted Abstract

- *Classifying consciousness*
 - *Gimmel*
-

Classifying consciousness

Consciousness has traditionally been the most difficult of all terms to describe and its everyday use has varied. The everyday use of the concept of "consciousness" has led to different interpretations sometimes due to specific specialties conceptualizing it in specific ways, and has made its unification difficult.

We have to phenomenologically classify Consciousness (C). This we have done with our TDVP model^{48; 58; 90, bb} and applied an over-arching new multi-pronged “EPIC classification” —Existential C, Paradigmatic C, Information-meaning C, Cybernetic C. Yet each component can be applied to every description of C. Key in studying psi are The *Existential “distinctions”* of Consciousness further subdivided into “extent, content and impact distinctions”: The extent substrates include the measurable ordinal-level Consciousness dimensions tethered (C_e); as indicated, to the measurable often interval-level Space and Time dimensions; the *content matrix* (C_c): reflects the “Consciousness container” comparable with mass-energy containers, at all physical finite levels as well as even (a difficult concept) the infinite level. The third distinction is critical *Consciousness impact* (C_i): where Consciousness impacts and influences the container and the dimensional elements. *All have enormous relevance for mechanisms. For example, impact may imply psychokinesis of some kind. The content of meaning is highly relevant*

^{bb} <http://medcraveonline.com/JPCPY/JPCPY-01-00036.pdf>. TDVP stands for The Neppe-Close Triadic Dimensional-Distinction Vortical Paradigm.

to interpretations of psi. And we've seen how extra dimensions of extent can produce time distortion mechanisms, and immediacy can be responsible for what we interpret as ESP, but actually are just parts of the tethered elephant trunk.

Also key to explaining mechanisms of psi is the P for Paradigmatic levels of Consciousness: We recognize that Consciousness involves a four-level gradation. These four levels are all applicable to living humans, but in the non-locality context can be from a different “framework” as well, as in, for example, near-death experiences.

- *Qualit Consciousness*: the most basic consciousness (Qualit) level always exists in *everything* inanimate or animate, as everything contains the *most fundamental discrete finite physical meaning*. Qualits are quanta plus meaning. This is key to understanding the content presence of that third substance, gimmel, which now has great empirical support. So therefore if gimmel, as we propose, is strongly linked with meaning, then everything is imbued with a space-less, mass-less third substance of meaningful information and its acquisition is one kind of **ESP**.
- *Neurobiological/ Neurological Consciousness*: the endpoint nervous system expression of all living (animate) beings. They have awareness and responsiveness. The brain is key, particularly relative to 3S-1t. But it is the final communication processing pathway, yes, but can also distort. We may even regard what actually are brain distortions as psi.
- *Psychological Consciousness*: involving humans and animals. The psychological is disputably partly separated from the neurological. In these we're discussing, what may be misunderstood as non-local but involve psychological and neurological elements. We sometimes talk of alleged “survival of the human personality”, yet the “personality” may well largely consist of these broad psychological and consciousness elements. It may distort our interpretations from Higher Consciousness. On the other hand the psychological is very integrated into the Higher, quantal and neurological consciousnesses.
- *Higher Consciousness is the final level which is* disputably outside the brain: This might involve dreams, meditation, creative, transcendent, psi and altered *states (and these may involve a dimensional non-locality)* plus mystical, infinite and transfinite elements (again as we will see, higher levels of non-locality). Clearly, it is this Higher Consciousness that stands out in any non-locality descriptions and therefore potential psi mechanisms as well, possibly, as creativity plus qualities like good and evil.

The I of EPIC is *Information* which is general and converted to *meaning*: Infinitely large repositories of general information are expressed as direct targeted, specific meaningful information. Again, psi is a targeted phenomenon usually, but we can have general

apprehension or perturbations of events. Possibly the **Global Consciousness Project** would be one example.

The C of EPIC is *Cybernetic* consciousness communications: This provides a mechanistic input, central and output model, applicable to any consciousness models like stimulus-organ-response, dendrite-neuron-axon, or stimulus-brain (central)-motor. In psi, we examine the specific and the general and the description may not just be at the receiving level, it may impact and be impacted. But as indicated Central Psi may imply *NDEs* or *OBEs* or any *altered state of consciousness*. We postulate this may be at the lower dimensional RDNL levels like Dimensional domains 5 to 7 or it could be 6 to 9 or any other. There is no reason why each of these dynamic psi phenomena should always occupy the same dimensional domain levels.

The four EPIC prongs are always applied together, reflecting the unification of consciousness and likely psi in its broadest general applications. They suggest a unification of all kinds of Consciousness which, with the introduction of the term “gimmel”, allows for the major component of infinite flow from the infinite of a consciousness, linked with its tethered mass-energy elements to the finite, and integrating, therefore, all levels such as quantal through to the cosmological.

Gimmel

We can see how these ideas promote other examples of different levels of non-locality or apparent non-locality. We can regard a phenomenon as “non-local” yet:

- be mistaken, because we might *misinterpret* reality due to brain impairments or abnormal hallucinations as “real”. That ostensible non-locality would be “pseudo”;
- We could argue that sometimes our “consciousness” is just that little more than what is produced by the brain¹⁰¹: Maybe part of our dream is just beyond 3S-1t alone. And what about the experiences relative to an expert meditator, for example? And we could even speculate that our living sentient reality should never be regarded as 3S-1t because it always includes some meaningful consciousness¹⁰¹, hence 3S-1t-1C or maybe just slight contextual C so 3S-1t-1c just touching a fifth dimension. So, our experiential reality would then be 3S-1t plus 1 or more “Consciousness” dimensions.^{3; 48; 58} It could be interpreted that “consciousness” is relatively non-local because it is not directly *in* Space and Time—it is separate, though linked: However, that differentiation would be semantic. But that consciousness likely supplies a basis for much of psi.

Toward a method of proof for added dimensions (Part 8)

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Bulleted Abstract

- *Models of psi, proof and LFAF.*
 - *Different frameworks*
 - *The Current Standard Model of Physics and our brain is augmented*
 - *A wonderful and comprehensible analogy.*
-

Models of psi, proof and LFAF ⁶³

To examine the non-local, and often psi, we require the development of a new feasible Philosophy of Science analytic technique, developed by Neppe and Close ¹⁰², called Lower Dimensional Feasibility, Absent Falsification (LFAF). This is so, as higher dimensional or cosmological aspects often cannot be directly falsified in our worldly “restricted 3S-1t reality”.

Together, the scientific application of feasibility as well as Popperian falsifiability revolutionizes scientific knowledge because it extends the range of scientific research, data, and thinking, not only in dimensions and infinity, but also in Medicine and Biology where feasibility is highly pertinent.

LFAF implies that if we could not prove extra dimensions, for example, it would become “metaphysical”: Instead, we can apply the new LFAF technique to recognize that other higher dimensions still produce verifiable information in 3S-1t. ^{3; 92} We then ask “is it feasible?” If we can express the empirical information scientifically in 3S-1t as a piece of that complex jigsaw puzzle, then it is *feasible if it had not been falsified*. This LFAF technique effectively involves the methodology of literature review, hypotheses, methods, results, analysis, discussions and provisional conclusions (including statistical, clinical significance and observational non-statistically needed analyses) applying the recognized (Popperian) ^{103; 104} “not falsified” scientific analyses and then amplifying by saying “can this actively fit what we know into a 3S-1t (or lower dimensional) jigsaw

puzzle?” If that is feasible, that provisionally empirically validates; we can then progressively develop further hypotheses in that discipline (a paradigm) and extend LFAF hypotheses to other sciences (metaparadigm). We apply principles of LFAF too in our regular lives. It is very feasible to note whether a medication works in a high proportion of cases. We apply it too in cosmological studies such as evolution. But, in addition, given that we are going beyond 3S-1t, LFAF clearly impacts on what is being labeled “non-local”, and this is potentially dimensional and beyond.¹⁰⁵

LFAF is particularly useful in a 9 dimensional reality. It is challenging the higher up the scale one goes. We add the “countable infinity”—the “transfinite”—which, like these finite 9-dimensions, still has *discrete* pieces like the miniscule pixels on a television (TV) and therefore mathematically can still be handled with difficulty. They look continuous just as that movie does. These discrete elements, the finite dimensions plus the transfinite are necessarily further embedded in—*completely contained in*—that “infinite”: It is this that is not fuzzy, not a point even at its smallest. Instead, the infinite extends *without end*—the Ein Sof. This continuous infinity still contains the same *dimensional substrates of Space, Time and Consciousness* (STC), but this infinity is a never-ending continuous unbounded STC reality. This is why we call this the “*continuous infinite*” because there are no discrete, specific points in the infinite because the infinite is like continuous lines without any breaks, as opposed to those pixilated (discrete points) frames we see even on the best of TVs: These remain discrete frames though to our naked eyes may appear continuous and in reality, we perceive almost everything in a continuity even though they are discrete frames. “Non-locality” could involve any or many of these several different levels—dimensions, the transfinite and/ or the infinite. Applying LFAF, we have at least a chance to clarify these mysteries.

Different frameworks

We are traditionally referring to non-locality from a *reference frame*: In us, living humans, this is the “*framework* of 3S-1t”. If that experience in 3S-1t were all there was to our reality, we would not need to look at what could be interpreted as “non-local events” from any other framework of reference. But we know there are other frameworks such as the 9D discrete and the discrete transfinite and the continuous infinite frameworks.

A practical illustrative example is apposite: From what framework does someone subjectively experience an **out-of-body experience (OBE)**? That individual having the OBE is not experiencing his *subjective* happening as “non-local” because from his “*framework*”, it is “local”. Yet it may be that for us living humans, in 3S-1t *experience*, that OBE is “non-local”!

But if we understand that OBE to be non-local, at what *level* of non-locality is it occurring? We could postulate that that OBE could be understood to be occurring *beyond 3S-1t*, and possibly *within some* of those higher dimensional levels of existing finite

reality—hypothetically, we don't know which, and it could vary depending on the specific event, but it could involve only specific components of these dimensions like 5 and 6 together, or the 4th to 9th dimension, or dimensions 1 through 9, in which case some of it would be in 3S-1t reflecting part of the broader whole.

These numbers are purely illustrative. Specific speculative detail is unimportant here, but the principle could be that the specific dimensional domains involved even in OBEs might differ and be idiosyncratic for every specific individual “experient”. Consequently, the psi experiences of each observer might reflect varied subjective *levels* of non-locality *experience*. Theoretically, the event could even be at the “infinite” levels. Consequently, an *experient* having an OBE might reflect his locality at a specific subjective *reference framework* level, yet we, as fully conscious 3S-1t beings, would be interpreting a degree of “relative non-locality” to that specific OBE experience: It is non-local *relative to our 3S-1t fully conscious reality*, and we may or may not be able to define the extent of the non-locality, but ultimately this might be important to ensure we interpret the phenomenological commonalities with, and the differences from, the subcategories of OBE, or of any other non-local experiences or events. And does someone having a near-death experience, which is by definition a kind of **OBE**, have a different phenomenological experience because that could be happening also, or could instead be at the even higher levels of reality, perhaps impinging the infinite. And could the love that the **NDE** experient has be linked with the “transfinite”?

The term “*framework*” in this context implies *the dimensional domain within which the experient is located*, and it is from that level that he will observe and interpret his reality. But when some experiences or aspects of consciousness or awareness are not located in *his specific* space and time and meaningful “conscious” awareness, he *might* experience that as “*relative non-local*”: relative to his framework as the experient. To that observer, any event at an even higher dimensional level would certainly be non-local for him. But any events dimensionally “below” might be experienced as “local”, because he would be looking from the outside into the dimensionally lower box of, for example, 3S-1t, but it still might be opaque—that “translucency metaphor” where “relatively non-local” applies to what is not directly observable.

But these descriptions could still be in 3S-1t: Maybe our brain is playing tricks! And we know that because when we stimulate parts of the brain, like the temporal lobe, we can induce an OBE subjectively.^{51; 106-110} The problem is that OBE is phenomenologically very different from those in the parapsychological literature^{111; 112}. We, therefore, must be careful and recognize that not all psi phenomena are the same!

Even at this 3S-1t level, some sensitive humans could have sensors that allow some of what other living beings like dogs smell and furthermore this is not conscious: it would be just “*subliminal*” for us.

The Current Standard Model of Physics and our brain is augmented ⁶³

Of course, psi, non-locality and any multidimensional model does not refute or violate most of the so-called “Standard Model of Physics” (SMP): The SMP is “standard” because the findings are based solely on our day-to-day scientific experiences within the 3S-1t dimensional model. ³ However, there are areas of the SMP that remain incomplete. These inadequately explained aspects might potentially require explanations that involve extending dimensions. A commonly cited example in the SMP of a fundamentally unexplained linkage is the relationship of gravitation and quantum mechanics. ^{4 90} Even more so, some data in physics might even be contradicted by the standard model of physics—a reason why we’re discussing “non-local” phenomena in this paper! ³ But these reflect only a small number of unexplained theories and empirical data. Nevertheless, they are critically important, because any “theory of everything model” and any overarching paradigm should not be contradicted in any legitimate and valid model. When areas such as entanglement might contradict or violate the SMP, we need to re-evaluate the assumptions underlying the SMP. ³ Psi in its many guises is a major unexplained conundrum in the SMP. There have been theories of psi, but those that just use 3S-1t alone have never been demonstrated to be sufficient. And without them being adequate, the science of psi cannot develop. This is why our extending these ideas to the new discipline of dimensional biopsychophysics is important for the development of science: higher dimensional models might facilitate answers to previously unanswered questions.

Importantly, in this explanatory model, our experiences based on the SMP, could theoretically and empirically be *incorporated* into the existence of higher dimensional models. What is not our direct experience is sometimes conceptualized as “non-local”: it may just be a different kind of space and time and consciousness that is not directly experienced by us as living humans. So this is the vehicle in which we should explain psi, a far broader one than just 3S-1t.

Importantly, we now know, mathematically, that there cannot be 4 (as in the Standard Model) or 5 (as in so-called Kaluza-Klein theory ¹¹³) or 10 or 11 or 26 (as in different String Theories ¹¹⁴⁻¹¹⁷) or any other lower number of dimensions because the calculation would not work.

However, many psi explanations might work, we think, even if we had 7 dimensions or 8 or 6 or even sometimes 5 instead of the 9. But they must contain dimensions beyond Space alone and must be rotating (spinning as vortices). So String Theory would not work. This is particularly as psi definitely, as a necessary requirement, requires Consciousness dimensions. We postulate that they may even be beyond those 9 finite spinning dimensions and we must therefore define it relative to the specific levels of non-locality or from the framework of observers at those levels.

A wonderful and comprehensible analogy⁶³

Extra dimensions allow for a special way of approaching reality. I quote an analogy we've used elsewhere because it is so illustrative. On an MRI of the head, specific cuts are taken. Theoretically, we could perform an infinite number of discrete (“transfinite” number) cuts through these planes (2 dimensions) (2D) producing a transfinite number of parallel lines (1D). Ultimately, we build up these planes into 3 dimensional volumes (3D)—the three spatial dimensions of length, breadth and height: When we look down from the framework of that third dimension, there are an infinite number of two dimensional planes and even more so a *further* infinite number of parallel lines along those 2 dimensions. And along these lines are a further transfinite number of points. When we observe from the 1D line, we might sometimes see the points. Yet, along the plane we can see that they're continuous. Additionally, there may appear to be points in those planes because any wave or object that is not straight with the cut will appear discontinuous. But if it were in all three dimensions, we might see this as a continuous graph. To the lower dimensions, the points may be disconnected when they are actually continuous.

Let's now apply this analogy to a single higher dimension or series of “nested” dimensions^{cc} (dimensional domains). Importantly, events that seem impossible because they're discontinuous and apparently disconnected, may be connected when observed from higher dimensions (“top-down”). We could say from the lower dimensions that there is a disconnection in space (e.g., as in “**remote viewing**”), time (e.g., as in “**precognition**” or “**retrocognition**”) or both (e.g. **precognitive remote viewing**). In every instance, this is modulated through some kind of consciousness, and in the living person, the endpoint expression (the brain, or for that matter, the autonomic nervous system as it may simply be registered) is a “local” organ.¹⁰¹

Effectively, this analogy might reflect space and time at higher levels: these higher events in 3S-1t are relatively non-local because they're beyond Space and Time, but that perception is simply based on our framework of our limited and restricted 3S-1t experience and does not reflect the reality that exists.

Therefore, events might appear discontinuous in lower dimensions, yet connected in higher dimensions. They may not lose their impacts over time and space because in higher dimensions, certain features observed in 3S-1t may or may not apply: What would appear to be communications with immediate disconnectedness even at great distances, might sometimes be understood as “connected” from the framework of other higher dimensions. At that level, there may be actually be *connectivity*, and the *immediacy* of things happening (as in *knowing the future—precognition*) may occur because it is part of

^{cc} “Nested” refers to clusters of dimensions, but the lower ones may be contained in the higher ones.

the same multidimensional event: It might not require even light speed to transfer information because there is no transfer—the connectedness, even at thousands of miles distance in lower dimensions, could be there as part of a single structure at a higher dimension, just as a circle in two dimensions may be part of a sphere in three dimensions. As an aside, will this be the future of space travel for us earthlings?

This concept also is important reciprocally: Lower spatial dimensions may distort what is an obvious observation for an observer in a specific higher dimensional framework. Of course, it might require many dimensions or levels higher for the observer to understand this linkage or more accurately, this fundamental *tethering*. So the “relative non-locality” findings may not apply from the framework of a specific dimensional domain because the analogous parallel cuts on the MRI may be much higher dimensionally. Our distinctions might be quite false at a lower dimensional level relative to an observer in a different higher framework. At certain higher dimensional domain levels, any connections may be obvious, because we have connected the dots that are continuous there, yet those dots appear separated in space, time and consciousness at the lower levels.

Because our consciousness as physical beings is usually limited to 3S-1t, we look at these different specific non-locality examples as *relative to our 3S-1t domain*, but clearly there may be different kinds of non-locality. *And so it is for psi. It, too, is relative.*

Relative and dynamic psi, and gimmel: The non-local variants (Part 9)

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Bulleted Abstract

- *Relative to”*: necessary even in psi phenomena
 - *Table 9A: Different Levels of Relative Non-locality (RNL).*
 - *Why multidimensionality with psi?*
 - *The Infinite (RINL)*
 - *Gimmel*
 - *The mystical—RMNL*
 - *The infinite encompasses the broader discrete finite*
 - *Quantized pixilated reality*
 - *The laws of nature are consistent*
 - *The transfinite and RTNL*
-

“Relative to”

⁶³

We reiterate here the fundamental thesis of this paper: *“Psi should never be an isolated term: To achieve descriptive meaning, and to analyze it as phenomenon it must be understood that it varies and is best perceived as “relative” to specific levels.* This is a critically important new concept. As living beings in clear consciousness, we always make our interpretations from the framework of our consensual subjective, but still individualized restricted 3S-1t domain, experiences.

We frequently confirm some experiences by consensus, allowing for a consistency, because our “relative” is shared. But, we cannot do that with psi. Theoretical observers moving hierarchically through very different levels— “upwards” through dimensions, or into parts of the transfinite, or even into components of the infinite, and towards the

ultimate mystical infinite, would experience very different frameworks at each level. They likely could not validate their experiences even by other observers at that level because *they would not have the brain experience of such happenings even if the psi events were technically identical*. The brain has to learn to perceive, to interpret, to memorize foreign concepts and ideas, and to integrate and to conceptualize. This, we believe, would be impossible. It would metaphorically require the blind seeing.

In Table 9A and later in Table 9A, we list the 11 levels of relative non-locality we've discussed. ³ The first table uses the apparently more obvious kinds of relative-non-locality (RNL) and the second lists those that are less obvious as well.

Table 9A: Different Levels of Relative Non-locality (RNL)

Name	Pertinent Level	Example	Abbreviation
The 4 more obvious RNLs	Defined RNL levels		
Relative <i>dimensional</i> non-locality ³	NL relative to 9-D or multidimensional	Near-death experience, out of body experience	<i>RDNL</i>
Relative <i>infinite</i> non-locality ³	NL continuous infinite	Continuous infinity? survival after death	RINL
Relative <i>mystical</i> non-locality ³	NL infinity of the infinities	Divinity? All levels of the infinite	RMNL
Relative <i>transfinite</i> non-locality ³	NL highest discrete	Discrete mystical experience	RTNL

(Abbreviation; NL is non-local, RNL = Relative non-locality; reference ³ indicates that this was previously described in RBC ³; if not this is a new kind of RNL)

To these, we can add the kinds we have discussed in Physics namely **Relative *quantal* non-locality**

Name	Pertinent Level	Example	Abbreviation
Relative <i>quantal</i> non-locality	Quantum physics extension	Several models including "entanglement".	RQNL

A few key points:

Mathematically, *RDNL* in the multidimensional paradigm is based on our extended geometrical dimensional work. ³ Though we have derived, and therefore demonstrated, a nine-dimensional paradigmatic level ^{47; 58}, and recently this has been amplified even more by a "thought experiment" and other replications ⁴⁸, we cannot postulate the exact composition of the 9 dimensions. Logically, it may be 3 of Space, 3 of Time and 3 of Consciousness, but that is our speculation only, though there is some mathematical

support for this. Importantly, we argue that these 9D include “Consciousness” dimensions (for more detailed discussions see other sources.)¹²

Why multidimensionality with psi?⁶³

The important principle in RDNL is that communications between two *distant* objects and events may appear *simultaneous*. Importantly one of the most relevant Einsteinian findings was that events separated in space that are registered as simultaneous by one observer will not be simultaneous to another observer moving with respect to the rest frame of the first observer.¹⁴ So even simultaneity is relative, even in 3S-1t observations. Time taken to travel is irrelevant in the relatively non-local “immediacy” when conceptualizing events relative to higher dimensions than just 3S-1t. We postulate that this “*immediacy*” is the factor that characterizes the necessary element of the non-local paradigm. It does not even require speed of light communications: It is immediate. For the 3S-1t observer who does not regard our world as anything beyond 3S-1t, these non-local events would appear to be **anomalous** because they could not be explained, except to suggest that they are “beyond space and time”. But it would be more comprehensible if we understood that there are higher dimensions. From the framework of our 3S-1t experience, simultaneous connections of events may make them appear “non-local”. But, if we were dealing with covert dimensions, that same 3S-1t simultaneity may be perceived differently. We could understand that events separated in space and time in 3S-1t would be immediate and simultaneous in time, and not at a distance in space because that space at that higher dimensional level is reflecting the same event.

The Infinite (RINL)⁶³

What does the “*continuous infinite*” mean? This is even more complex. We describe the infinite as limitless, unbounded and continuous. The continuous infinite necessarily must encompass beyond extension, and without beginning and without end, the Space, Time and Consciousness Substrates. The infinite is conceptualized as a continuous domain within which all the finite dimensions are embedded. The concept would be “relative continuous non-locality” (RINL), but we can only conceive of that as a gestalt, not in the detail, as it may be incomprehensible to us conceptually. Infinity reflects a continuous subreality that obeys the laws of nature, but because we can usually only conceptualize that gestalt—the whole—the total content of what is within that infinity is almost completely unknown from our 3S-1t framework.

There is no origin in infinite Time and that is conceptually without beginning or end: It is truly **eternal**, and yet to us, living humans, it is *timeless* and we again talk about it as non-local. And it is a consciousness that incorporates the unending reservoir of **information**. We can just translate that reservoir into **meaning** with our physical brain.

We have proposed that there is a flow of communication between the continuous infinite to the quantized, the pieces that are in the finite, such that the infinite pervades

everything. That flow we argue is likely to be what we have defined dimensionally and mathematically as *gimmel*. Concepts such as non-locality in the infinite and in the mystical then become more relevant, because using this idea there is a way to impact us living human beings. The mechanism involved is called “**gimmel**” (ג). This means that we can postulate possibly some kind of **supreme being** at that mystical level of RMNL, and possibly a linkage with alleged **survival after bodily death**, a place for the **discarnate** between **incarnations**, a limited freedom of choice linked with the profound and endless infinite, but this involving just our specific **life-tracks** like branches on a tree where sometimes we chose which branches, and we can see that events are not purely random but ordered—we call this order the opposite of entropy—ordropy which is multidimensional. Even more we can understand that nothing dies, all is immortal, all always exists, meaning that life never ends, and that physical life is just one finite expression of 3S-1t in that immortality. We need not insert **life** at implantation or fertilization, it is always there. It is just the 3S-1t physical environment that is required for physical life.

Gimmel⁶³

Gimmel in its finite form provides logic, symmetry and stability to quantum and atomic structure. We postulate that *gimmel*'s finite and transfinite form might further facilitate the infinite flow of Space, Time and Consciousness. This allows a postulated continuous vortical three-dimensional infinite volume flow of *gimmel* to become structured specifically in the discrete finite, at every size level from the smallest subquantal through to the cosmological. We can now explain the infinite continuity of a flow of space, time and consciousness, pervading the finite and transfinite, as this “*gimmel*” is a part of everything. As space and time are completely contained in the Consciousness *at that infinite level*, *gimmel* reflects consciousness. Nothing can exist without Gimmel: It pervades every bit of our existence. Now this might sound like a wild hypothesis, but it is not. It is supported with sound mathematics and physics principles. We have postulated that *gimmel* involves mechanisms of life⁷⁵, and our early work provides ample empirical support that the elements, molecules and indeed RNA and DNA building blocks of life contain relatively more *gimmel*⁷⁵, to the extent that we hypothesized that silicon should be an element of life and this is theoretically possible.¹¹⁸ We're also finding remarkable correlations of the proportion of *gimmel*⁷⁴ to what we're calling “TRUE” units, with the proportions of “dark matter” and “dark energy”. Of course, at 3S-1t level we have Consciousness deriving almost completely from the brain, and though there is *gimmel* from the infinite, we don't recognize it. But we know it exists because mathematically, *inter alia*, **materialism** (in atomic physics) is incorrect.⁴ For the first time, we produce three different mathematical proofs on why “materialism” as we classically know it in atomic physics, applying calculations without using any extra parameter, must be incomplete, as it cannot produce a mathematical solution based solely on any of:

- a. mass-energy parameters, or
- b. numbers of subatomic particles, or
- c. their volumetric equivalents.⁷⁵

The foundation of this mathematical calculation is based on the atom having to be both quantal and volumetric and equal to the sum of the protons, neutrons, and electrons. Specifically, we show how protons, neutrons, and electrons together *without anything extra* cannot make up a stable atom because the atom still has to be integral and volumetric. This can be described mathematically using Diophantine equations. Without gimmel, this creates a contradictory inequality. The calculation cannot be correct unless we incorporate something else (which we have called "gimmel") as volumetrically equivalent to mass/energy. Our analysis demonstrates this inequality (without gimmel) volumetrically, in terms of mass-energy, and in terms of so-called "TRUE unit volumetric equivalents" (where elementary subatomic particles like quarks are defined in terms of TRUE units, as well).⁷⁵ *To clarify:* Atomic particles are whole (and so are integers); and they are volumetric (3 dimensional, not just points). We apply three different, simple, unambiguous mathematical calculations—volumes, mass-energy, and volumetric equivalents—and the calculations refute atomic materialism. We therefore are proposing the third property / substance as a necessity because combining current basic atomic physics particles into atoms is contradicted mathematically, even when taking into account relatively large spaces between the nucleus and the electrons, for example, when the Diophantine calculations are still contradicted. This is why there has to be a third property.⁷⁵

Ephemeral particles: As an aside, there are numerous other particles in the so-called "particle zoo" of subatomic particles. When a level of stability and symmetry to maintain their permanent existence does not occur, these particles would be ephemeral (such as the Higgs boson) and only found in nuclear reactors. These particles would just not stay together to exist permanently⁷⁵ as they decay very quickly in 3S-1t .

The mystical—RMNL⁶³

The highest level of the continuous infinite is the "*mystical*" in *RMNL*. It implies the whole level of infinity including the highest level that "embeds" all other levels of infinity. This *infinity of infinities*, first conceptualized by the great mathematician, Georg Cantor, in the late nineteenth and early twentieth century is controversial because it is so difficult to conceptualize⁹¹ At this highest most complete level is the "*Relative mystical non-locality*" (*RMNL*). This reflects the ineffable, the true continuity of everything without an end, the continuous infinity. This whole reflects the mystical continuous all-embracing infinite reality. This is the magisterium of the theologian.¹¹⁹ He may refer to this relative mystical non-locality as the ***Creator, or the Divinity or God***. Whereas the living human might attribute characteristics to the Creator such as omnipresent,

omnipotent, omniscient, omnificent or omnibenevolent, these characteristics enter the realm of theology and impose man-made conceptions on a concept that may be beyond humanity's limited corporeal understanding. We can only but appreciate the unending vastness of this continuous infinite reality, again using human terms of higher levels of the infinite and conceiving of a mystical infinite of the infinite, whereas theology postulates we have a creator and Divinity.

In TDVP^{dd}, we do not comment on the theological, per se. We do not attribute any qualities, but just describe an existence. This RMNL reflects the level of the “infinity of infinities”. RMNL may be akin to Georg Cantor's very controversial original use of this phrase “infinity of infinities”⁹¹, but it may be conceptually different.

The infinite encompasses the broader discrete finite⁶³

The infinite must necessarily encompass everything in the discrete finite, as like the MRI analogy, the discrete reflects singularities, or planes or volumes or possibly fundamental dimensional descriptive units beyond that.

Quantized pixilated reality

As living humans, it is likely we can never appreciate the full continuous nature of the infinite directly: The infinite continuity can only be conceived of within the fabric of a *mirror of pixels*. That is why we use the term “quantized” reflecting the *discrete* units that include the finite and transfinite. We have used a new term “*metafinite*” as a composite term for the transfinite—the “countable but discrete” infinity (as conceptualized by the mathematician Georg Cantor⁹¹) and the actual finite dimensional extent—which we have demonstrated is a 9 dimensional reality⁴⁷ which is spinning.⁴⁴

The “metafinite” describe the discrete lower dimensional finite realities plus the (technically) countable discrete transfinite reality. They both reflect the mirroring of the infinite continuity, like we're watching a movie. This idea appears simple, but it is also profound: Our reality is always experienced as discrete, quantized and pixilated, like the movie making us think that the parts are not just separate frames but are moving so fast they appear continuous. The metafinite is a term we developed out of necessity: It includes the 9 dimensional finite and the 10th plus transfinite dimensions.³ *Psi phenomena are always experienced as discrete* because we cannot experience the continuous infinite.

Though we live in the metafinite component of reality, our physiology and physics prevent us from being aware of anything but discrete events and yet, we have proposed

^{dd} TDVP stands for The Neppe-Close Triadic Dimensional-Distinction Vortical Paradigm.

that our full reality is nevertheless the discrete metafinite embedded within the continuous infinite. The metafinite is our discrete, quantized, pixilated mirror for conceptualizing the infinite continuity that is not directly accessible. The metafinite is likely that mirror: It may allow us only broad but still minimal brushstrokes to appreciate the ineffability of the concept of the infinite.

We could quip that our full physical address may be 92047 834th Avenue Northwest, Seattle, Washington, United States, North America, Earth, Solar System, Milky Way galaxy, ...Universe.... But the latter parts of our address are irrelevant and unattainable.

We can draw the same parallel for our experiential address: Our experience of restricted 3S-1t, Nine (or other dimensions), Metafinite, embedded in Infinity, all of reality. Everything is ordered, even though much may appear irrelevant and unattainable. The bigger picture may appear irrelevant to us in our day to day reality because it is “beyond our space and time and our consciousness”. To us it is “non-local”: But effectively, we are all one unit and our experience is a tiny component of that single ordered natural law reality.

The laws of nature are consistent ⁶³

In effect, our finite and infinite existence obey the model of laws universally applicable to all of reality. These ordered *laws of nature* govern all of reality at every level of space, time and consciousness though we might not always recognize how these laws impact us.

In our restricted 3S-1t reality, we might interpret our *experience* of some events that we cannot explain as “**supernatural**” or “**miraculous**”. But they are not supernatural events or miracles because they still conform to the ordered laws of nature in the whole broader reality. To us, the happenings might be interpreted as “miraculous” in our 3S-1t experience because a remarkable coincidence might have occurred during the correct moments (the appropriate present time) in the exact place, resulting, for example, in truly amazing 3S-1t **synchronicity** of the meaningful information. The parapsychologist may call this “psi” and the dimensional biopsychophysicist may recognize the event as relatively non-local. Yet, for many, this would be a miracle or “supernatural”. Yet, they might more easily be comprehended by an observer at higher dimensional levels, and from that observer’s framework, the same events might be conceptualized as natural, not “miracles”, because they would be explained. However, some other events might still not be comprehended, and therefore, still might be regarded as “miraculous” at that higher dimensional domain level: The “**magic**” would still not have been fully revealed, and so these “**miracles**” might require hierarchically even higher levels of relative non-locality to conceptualize. At the furthest extreme, such events might only be understood by an observer at the ultimate “infinity of infinity levels” where everything could be conceived of, conceptualized and maybe understood, and this is why theologians might call such an observer the “Divinity”. In all these instances, the supposed “miracles” would simply still

be following the ordered laws of nature. Applying this logic, no event can truly be supernatural because everything that exists in nature is governed by the broader natural rules of reality. That content to us living humans might be interpreted as supernatural or miraculous, is a useful rationalization—preliterate cultures may say “*the Gods have done that*”, but that is their misinterpretation of reality based on the limitations of their sociocultural experience from their 3S-1t framework. Parenthetically, however, such a rationalization does not exclude those Gods or a Divinity: But we would argue that that **Divinity** in the highest mystical infinite realities would still be contained within, not outside, the laws of nature.^{3; 47; 48; 90}

*The transfinite and RTNL*⁶³

We propose that when an observer experiences his/ her reality relative to some elements of the discrete transfinite, that observer is experiencing reality from the framework of the Relative Transfinite non-locality (RTNL) level. But that may only be possible in **mystical peak** religious experiences and we would propose that for most human beings, the RTNL framework is never even closely attained. We could speculate as to what qualities of consciousness, for example, are involved in RNL and argue it is far beyond even particular consciousness dimension combinations which may involve components of affect, cognition and volition. In RTNL, we could postulate that there are far deeper transfinite qualities, such as love, valor, wisdom, possibly intuitive awareness, creative thought and determination, but we really don't know.³

For most ordinary beings our relative non-locality is from the framework of restricted 3S-1t, and we would have to imagine what the highest level mystics or creative beings may be experiencing “beyond our space and time” and certainly involving a higher consciousness that pervades all.

Whether or not there are 9 finite spinning dimensions (or another quantity), above them is the further discrete technically countable infinity—the transfinite. The transfinite differs qualitatively from the other parts of the metafinite because unlike 3S-1t where any kind of altered “consciousness” outside the brain is questionable, these highest transfinite dimensions predominantly contain consciousness—“C-substrate” qualities. Still Space (S) and Time (T) substrates are very much linked to this C-substrate. This linkage, which always exists, “tethering”³, but at this transfinite level S and T are totally embedded (contained) in the C-substrate: *We simply cannot have Space and Time with Consciousness* (STC). In tethering, there is no separation between any of STC. Even when it appears there is separation, it's tethered: like a ball on a string or like a balloon, or even more so like the elephant trunk linked to the head, never separate, except the tethering can be strong or weaker. But this is not just in our ordinary dimensions, it involves multiple different dimensions.

We propose mathematically that this “relative transfinite non-locality”—RTNL—is

conceptually a level up from the dimensional RDNL, reflecting the countable infinity, but it also has some tenuous mathematical support as being equivalent to the (so-called) “hypercomplex numbers” of mathematics³. This is also a “level up” mathematically where the nine dimensions reflect the field of real numbers (integers, rational and irrational numbers) relating to Space, of imaginary numbers relating to Time, and of complex numbers relating to dimensions of consciousness.³

In contrast, in 3S-1t, for most people, it would be difficult to have Consciousness without being almost totally contained in Space and Time. The transfinite hypothetically reflects expansion of greater awareness and recognizes a broader, discrete reality. Technically, in TDVP, we postulate that the transfinite incorporates (embeds) the 9 finite dimensions just as the continuous infinite embeds the discrete metafinite. We apply a mathematical process for higher dimensions called Dimensional Extrapolation. This mathematics simply runs out of numerical representation when going beyond 9-finite dimensions to the 10th plus, as it contains everything beyond those dimensions, but also contains the 9 finite dimensions, plus the transfinite. This combination of finite (9D) and transfinite is what we're calling the “metafinite”.³

In Consciousness contexts, we speculate the transfinite may be equivalent to the higher qualities of consciousness and mathematically, whatever Space and Time exists at that level, is completely embedded in this consciousness. It may be similar to a dream in this regard. In between 3S-1t, where there may be very little consciousness other than that originating in the brain neurologically or psychologically¹⁰¹, and the transfinite, which is consciousness containing space and time, are the ostensible 9 dimensions where space may be contained in time, and time in consciousness, though this order might be dynamic, speculative and a useful theoretical construct only.³

Translating this mathematical idea philosophically, we could speculate that RTNL might allow for peak experiences in meditation or altered states, and it may allow for appreciating the deeper higher level qualities—that’s why we propose very speculatively that concepts such as love, valor and determination and, unfortunately, negative qualities such as hatred may be part of the Transfinite. Yet, the transfinite still embeds all the “lower” nine dimensions, and we have postulated, again based on provisional mathematics that there are three dimensions each of Space, Time and Consciousness and we refer to these by the phrase “3S-3T-3C”.

We can, therefore, further analyze “non-locality” from the framework of any of these lower “dimensional domains”—any combination of these 9 dimensions (like the 6th to 8th dimensions) and we could postulate that there are components of transfinite dimensions. These states may dynamically vary or the trait may be in flux (in its widest speculation, as in supposed “survival after death” and progression). Importantly, therefore, there may be no obvious boundaries between the RDNL and RTNL levels.

Esoteric non-local variants of delta (Part 10)

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Edward R. Close PhD, PE

Bulleted Abstract

- The more esoteric RNLs
 - The more esoteric kinds of non-locality
 - “Relative subliminal non-locality” (RSNL)
 - “Relative 3S-1T non-locality” (RUNL)
 - “Relative local non-locality” (RLNL)
 - Relative pseudo non-locality” (RPNL)
 - Global relative non-locality terms
 - RNLs that are generic or not identified
 - “Relative delta non-locality” (RENL).
 - “Relative higher non-locality” (RHNL)
-

The more esoteric RNLs ⁶³

We now briefly describe several other important but more esoteric kinds of *relative* non-locality. These reflect examples of the complexity of the concept of relative non-locality, but fulfill a need because these esoteric kinds of relative events can be interpreted as RNL, but could easily be disputed. It’s important to understand these so we can understand psi mechanisms.

- First, we describe subliminal events.
- Then we examine shifts in time.
- We briefly examine looking at extending the local to the non-local.
- We then look at distortions that are misinterpreted.

These are summarized in Table 10A.

Table 10A: The more esoteric kinds of non-locality

Name	Pertinent Level	Example	Abbreviation
<i>The 4 more esoteric RNLs</i>	<i>Might not even be RNLs</i>	<i>Not far off the level of 3S-1t</i>	
Relative subliminal non-locality ³	Not non-locality	Subliminal stimuli not psi; still in 3S-1t	RSNL
Relative (unidimensional) Time non-locality	3S-1T	Pre- or retro-cognition, presentiment; involves RNL of past, present, and future.	RUNL
Relative local non-locality	Carpenter’s First Sight ⁵³ psi model	Precedes regular speech communication	RLNL
Relative pseudo non-locality	Appears non-local but is not.	Brain, psychopathological misinterpretation	RPNL

(Abbreviation; NL is non-local, RNL = Relative non-locality; reference³ indicates that this was previously described in RBC³; if not this is a new kind of RNL)

“Relative subliminal non-locality” (RSNL)⁶³

“Relative subliminal non-locality” (RSNL)³ reflect subliminal stimuli, These are well known to psychologically impact on individuals. **Subliminal** in this context implies that in some way the stimulus registers but subconsciously, without the individual being aware of it as it is below the threshold to register. It is pertinent even in advertising because it may influence responses. RSNL is located purely at the 3S-1t level in living beings. It does not involve extensions of Time or Space, though the information delivered is available as a subtle communication. Therefore, it is neither “non-local” nor “psi”. It is part of **delta**, a non-prejudicial term Neppe used to broaden the horizon of such anomalous occurrences.^{8; 120} However, it might be misinterpreted by the ostensibly normal individual experiencing it as RNL because the information would not be arising from their overt measurable space, time, or consciousness. Subliminal events might occur not only in advertising as deliberate effects¹²¹, but might incorporate accentuations of stimuli we’re unaware of, such as electromagnetic fluctuations. We could easily interpret such phenomena as anomalous but not necessarily psi, and the experient having it may regard it as “psi” and a “non-local phenomenon”. Similarly, there may be other indications of perceiving experiences in humans such as heat that is detectable by our senses, or of our autonomic nervous system reacting or our muscles becoming tense, though it is not easily measurable, and use of this “third eye” persuasion is now a popular layperson marketing tool.¹²¹ Another phenomenon, synaesthesia, with mixing of our regular senses (e.g. hearing colors) is acquiring greater attention.^{122; 123} We’ve pointed

out how dogs can have higher smell sense and how dolphins can echolocate. There are anecdotally tens of different abilities that individual non-human living organisms possess, but that humans do not.¹²⁴ One could speculate that if some individuals were more sensitive to a specific ability, they just could occasionally be picking up the high limits of one or more of these subliminally if they break through. Moreover, certain machinery, like the MRI and X-rays we've alluded to, have allowed us to broaden our perspectives on what was previously non-local: EMFs are known medically to do this.¹²⁵ Of course, many, quite correctly, would not regard such experiences as "non-local" at all, but the registration of the stimuli may be misinterpreted. This is why we're being careful to conceptually classify the extent of each phenomenon.

"Relative 3S-1T non-locality" (RUNL)⁶³

RUNL is relative to movement across Time—not only the present 1t, but also the future and the past. *RUNL* is the first level of non-locality as it is the "non-local" extension of our usual experience. *RUNL* describes *1 linear time dimension* form of non-locality—unidimensional time—as opposed to our TDVP model^{ee} which postulates multidimensional time^{ff}: The large T here implies a linear dimension of Time extending beyond this moment (the present small "t") so movements across time—foreknowledge of the future (**precognition**) or back time (**retrocognition**) or **presentiment** (impressions seconds before occurrences) would fit *RUNL*. Whereas these could be examples of *RUNL*, they could also be associated with other higher relative non-local phenomena too. For example, **altered consciousness states, or meditation** may be more complex than just one level of time movement. On the other hand, some kinds of *presentiment*, an awareness seconds or a fraction of a second before an event, may be a physiological function of the brain registering 0.1 second into the future routinely so that we think we're in the present but we anticipate the future (e.g. to prevent, e.g. at 60 miles per hour, that 0.1 second translates to 8 feet and we don't have the motor car accident!).

This conceptualization together of a single Time dimension of a linear, past, present and future provides a basic example of the immediacy in relative non-locality: Time is predictable in the past or the future despite being in the present.³ In the most basic non-locality, there is no separation of Time because the future or the past is happening in the present. It is immediate. Our conceptualization of relative non-locality from the framework of our living existence, restricted 3S-1t, begins at this first multidimensional

^{ee} TDVP stands for The Neppe-Close Triadic Dimensional-Distinction Vortical Paradigm.

^{ff} Mathematically, we define "dimensions" very precisely: Dimensions have "extent"; this involves measurable real, imaginary or complex numerical values; they range from zero; they are discrete values to infinity, and they apply interval or ordinal measures. They can be quantized as discrete measures in the finite or transfinite) or infinite (reflecting a continuous infinity). Dimensions are technically non-congruent, non-parallel extensions measurable in terms of variables of extent. The study of dimensions is a key multidisciplinary area of Dimensional Biopsychophysics (DBP). Dimensions and, indeed, DBP impacts not only the finite, transfinite and the infinite, but space, time, mass, energy and consciousness.

level, because it is at this level that events that should be separated in space may appear to be “immediate” or “simultaneous”.

“Relative local non-locality” (RLNL) ⁶³

“Relative local non-locality” may be the most difficult RNL to understand. This is so as the ostensible non-locality from the framework of 3S-1t could speculatively be entirely contained within 3S-1t. So surely it cannot be non-local in Space or Time? Maybe so, yet it is possible that it exists. For example, Dr Jim Carpenter in his 2012 book, *First Sight* has motivated in detail that “psi” is a normal form of communication that is regularly occurring before we speak, or we otherwise communicate. So this is another mechanism for ESP. First Sight theory postulates that psi is an always occurring fundamental “normal” process ⁵³. It precedes not only regular communications but also thoughts and actions. The Carpenter First Sight hypothesis is well motivated, and could be argued to be legitimate. If so, extending what is local must be included as a form of RNL.

Relative local non-locality (RLNL) involves postulated non-local experiences as a routine part of our living experience in regular communication. In the First Sight model, psi occurs prior to the communication and involves possibly an extended “present time” involving psi as a regular phenomenon. ⁵³ This is clearly disputed but would imply relative non-locality occurring routinely and locally in space and time, except it precedes normal speech or non-verbal communication and it raises the specter of the accuracy of the term “non-local” in space. It would extend the “present” (1t) minimally in time, and therefore what is “local” in time would technically be non-local because the present becomes an extended present.

“Relative pseudo non-locality” (RPNL) ⁶³

We have applied the term “pseudo” to describe those interpretations of RNL that are not RNL because they are non-local but appear to be. Therefore we may attribute psi to events that are not psi. The misinterpretations may be because of errors by the individual who subjectively incorrectly conceptualizes their experience through their specific “framework”. They could postulate the experience to appear to be non-local, but further scientific analysis would lead to an interpretation of “relative pseudo non-locality” (RPNL) that is purely contained in and relative to 3S-1t. RPNL is a collect-all and not a single entity: Instead, it may have several diverse causes, such as:

- Brain causes could be associated with cerebral causes or precipitators. Organic brain syndrome may commonly produce such misinterpretations. ¹²⁶⁻¹²⁸ Sometimes this is complicated because certain patterns of brain functioning, such as particularly temporal lobe conditions ^{51; 109; 110}, may allow patients to experience subjective realities that they may not otherwise have experienced. So here we

could have RPNL and potentially too real psi based on the patient's predisposition to accessing the window that leads to the brain being disrupted!

- **Psychopathology:** The hallmark of psychosis, for example, involves misinterpreting reality, lack of insight in so doing, and distortions of what is self from what is not self. This could allow for misinterpretations for RNL: Commonly patients may regard their delusional thoughts or their hallucinations as due to “extrasensory perception” because the boundaries of their ego and reality are distorted or loose. They cannot confirm their error as no-one is able to validate if it is psi or psychosis!
- **Error:** Alternatively, it may also be due to misinterpretations or erroneous conclusions about our reality. There may be no brain pathology or psychiatric conditions but people sometimes err as part of normal interpretation of living. This may, for example, be based on incomplete information or misunderstandings. These distortions too can produce for the framework of that individual's subjective interpretation, the incorrect idea that the event is beyond space and time as they know it. Magicians love such settings and may fool even those trained in disciplines that should allow them more ability to discriminate!
- **Environmental aberration:** Events in the environment may sometimes set up misinterpretations. For example, in a wind storm, an item in one's living room might move and this may be misinterpreted as psychokinesis!
- **Coincidence:** Events do occur sometimes synchronously or in pattern. Yet, that may be purely random and not telepathic!
- **Statistical or methodological misinterpretations:** For example, we might interpret the event being analyzed as a ‘presentiment’, but may be unsure that this may not have been a statistical or methodological aberration because it might not even be “non-local” or psi even when so interpreted.

We could even descriptively prefix before the RPNL the kind, sub-classifying as, for example, *psychotic-*, *organic-*, or *misinterpreted-* (or “*erroneous*”), or environmental or coincidence.

Global relative non-locality terms ⁶³

Historically, besides our suggested 5 main sub-classifications of “relative non-locality” — the 4 key ones, and the subliminal one originally described by Neppe and Close ⁴⁸, we then added 3 more esoteric kinds of RNL in this paper and now three more all-embracing descriptions, making up eleven RNL levels (Table 10B).

- **“Relative delta non-locality” (RENL).** RENL is still relative to 3S-1t framework, but is used when we do not want to specifically categorize or are unable to categorize which kind of RNL category may be apposite. The term “delta” in this context is not new, but is not often used⁸: It is particularly useful in the context of discussing RNL, because sometimes we may not be able to classify the ostensible RNL into any category and we may not even be certain if it fits the classification at all. Is it, for example “pseudo”? How do we ensure that we are implying a form of communication, unconscious information transfer, or perception or other examples of cognition that allow for using RNL without prejudice? This is where Neppe’s term “delta” comes in.⁸ “Delta” does not reject the data on RNL and nor does it reject the data on its original use, the context of psi. Delta just allows us to suspend judgment as to any specific example, if we’re uncertain. So **“Relative delta non-locality” (RENL)** allows us to describe something without applying premature causal interpretations.
- **“Relative higher non-locality” (RHNL)** When we can definitely realize that some level of relative non-locality exists, but still don’t know at what level that is, we use “Relative higher non-locality” (RHNL). So this is more specific than delta and incorporates what we sometimes call “psi” when that is not well delineated. “Relative higher non-locality” (RHNL) relative to the 3S-1t framework, allows us to categorize data and events that involve higher Space, Time and Consciousness. Whereas RHNL definitely goes beyond the restrictions of 3S-1t, it does not require interpreting whether the RNL level is just a movement in Time (RUNL), dimensional (RDNL), or transfinite (RTNL), or continuous infinite (RINL), or mystical (RMNL). We would anticipate this use being a very common non-prejudicial application of relative non-locality.

Table10B : RNLs that are generic or not identified

Name	Pertinent Level	Example	Abbreviation
<i>The 3 non-specific RNLs</i>	<i>We don’t know the exact level or RNL</i>	<i>RNLs but difficult to define specifics</i>	
Relative delta (extra) non-locality	Ostensibly RNL	All of the above; includes pseudo, local or subliminal	RENL
Relative higher non-locality	Specifically RNL but level unclear	Not pseudo, local or subliminal	RHNL
Relative quantal non-locality	Quantum physics extension	Several models including “entanglement”.	RQNL

(Abbreviation; NL is non-local, RNL = Relative non-locality; reference³ indicates that this was previously described in RBC³; if not this is a new kind of RNL and these three are all proposed new RNLs.)

Revisiting terminology: Relative, framework and immediacy in psi (Part 11)

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Bulleted Abstract

- *‘From the framework of’ and ‘relative to’*
 - *The non-prejudicial theoretical model*
 - *Dimensional immediacy*
 - *A word on terminology: Local and psi.*
 - *Perspective*
-

‘From the framework of’ and ‘relative to’⁶³

Our discussion thus far has emphasized *how certain aspects of* information and meaning, space and time are *non-local relative to the framework of our experience—our sentient living reality of restricted 3S-1t*. This is because we living beings experience reality in a specific limited way. There is a subtle difference between “relative to” and “from the framework of”. Clearly this is pertinent in regard to relative psi interpretations because psi is then dependent on the framework of RNL.

- “Relative to” is usually a perception of non-locality specifically relative to our perspective (usually 3S-1t);
- “From the framework of” may also be 3S-1t if we were describing something from our perspective; but it could also be described from a different level for an observer having, for example, a near-death experience, or an intense meditative experience. This might produce different **subjective psi experiences (SPEs)** relative to non-locality.

“From the framework of” therefore refers to the general space-time location of the observer. For example, someone having an out of body experience may be experiencing reality from a different dimensional-domain perspective to someone in full physical

consciousness (who is limited to 3S-1t). “From the framework of” is similar to “relative to” only when referring to 3S-1t, referring to our living waking perspective of what would constitute non-locality. We perceive a non-local event relative to our experience which is 3S-1t, but that is not the only option available. That is simply our framework of broader general observation.

Even more so, theoretically, the event might not be non-local relative to the framework of the consciousness of someone in a possibly very different state, such as surviving bodily death, or from the framework of a divinity, or during meditation.

Whereas this differentiation may be speculative, it points to the need to differentiate different specific relative levels of experience. This differentiation may be pertinent: A mystical infinite event may be relatively non-local for both a **near-death experient framework** and someone in **clear (physical 3S-1t) consciousness**. But a postulated Creator observing from the “framework of the mystical” may not experience any events in the hierarchy, such as Space, Time and Consciousness occurring within the 9 dimensional substrates, the transfinite, or even infinity, as non-locality. By contrast, specific living individuals in clear consciousness would regard that same event as non-local relative to themselves.

In summary, there is less relative non-locality as one ascends higher in the hierarchy. And the property linked with it, immediacy of information, of space and of time, still reflects relative non-locality: Even when a meditator *experiences subjectively* no time or place, it *does not mean Time and Space does not exist* within a higher dimensional domain. Under that circumstance, the meditator might subjectively experience information, space and time as “beyond” or “non-existent”. But we, in clear living consciousness, limited to 3S-1t, cannot generally also experience higher dimensions, the transcendent, or the mystical. But a so-called “**psychic**” may experience an immediate access to a vision thousands of miles away and in the future. Time and space for them would be meaningless as well, though still existing in their *covert* reality. But it explains why such a “psychic” may have difficulty translating their intuitive impression into 3S-1t space-time frameworks. Or we’re able to understand why communication with the allegedly deceased may be far more complex than a simple telephone call because the latter may be over space and time, but it involves the same common dimensions of space-time-consciousness. This is an important application of the framework model of RNL.

The non-prejudicial theoretical model ⁶³

In essence, let’s apply a non-prejudicial creative approach: We’re not trying to prove, just illustrate the remarkable capacity of TDVP to explain multiple varieties of psi, rare-event or anomalous phenomena. What is non-local from our **living human** framework may not be non-local for someone who was **deceased**. That decedent might be experiencing

existence from the *framework* of different dimensional domain levels. Furthermore, *it might be that each decedent even has a framework of reference different from another deceased individual*—each could be experiencing potentially even different transfinite or dimensional domains to other “discarnate entities” as well as from the physically living. They may reflect philosophically different levels of spiritual development, though this is purely a metaphysical speculation. Some have called these **vibrations**, and that would still reflect space and time in dimensions, and again this is unproven. These dimensional domains may be more fluid, fluctuating in state and trait depending possibly on developmental level. It would not make their experience any wiser, just different. They are still limited to appreciating finite dimensional or transfinite domains *relative to their framework as specific kinds of observers, and* not experiencing the whole infinite.

What about near-death experiencers? ^{129; 130} Their framework might be very different, too. They may be using a different reference source: Perhaps even what to us are regular 3S-1t events are now relatively non-local from their framework. They cannot, for example, communicate by regular speech during their NDE. “Relative to” becomes different because their reference framework has changed.

Similarly, this is why someone having an out of body experience may experience a very different framework, as may experiencers in the many different altered states of consciousness, be they hallucinogen induced, dreams or meditative, for example. *The key point is that “non-locality” is not only relative to one’s experience but perceived, conceptualized and interpreted by distinguishing what one recognizes as genuine for oneself:* We apply frameworks that differ dramatically potentially depending on our state (like meditation) and trait conditions (like survival after death). The relationship of such experiences to 3S-1t, and the additional domains, demonstrated mathematically by our multidisciplinary multidimensional TDVP model ⁸⁸remains an important area for further fruitful research.

One or more of these research areas, may or may not turn out to be the same relative non-locality that has pertinence in psi. Effectively, we’ve emphasized locality, but the causality (e.g. *out of body experient, or meditator*) is different and may be linked with different causes.

Dimensional immediacy ⁶³

We amplify now the important principle we have implied: Immediacy is the hallmark of non-locality. We suggest that the common element to these higher levels of relative non-locality beyond 3S-1t is the *immediacy* of the phenomenon. This has been the difficulty with the interpretation of the ostensible paradox that we call “entanglement” when we

⁸⁸ TDVP stands for The Neppe-Close Triadic Dimensional-Distinction Vortical Paradigm.

apply the 3S-1t principles of the Standard Model of Physics. It is immediate and does not even require light speed communication. This reflects the key indicator that we postulate must necessarily involve higher dimensions. And the immediacy makes **precognition** and **remote viewing** easy to conceptualize.

Herbert⁸⁴, and following that Dossey⁸⁵, have used similar nomenclature to us to describe the definitive element is the immediacy—“instantaneous connectivity” of objects, substances or events. Herbert’s idea is that non-locality is necessarily “unmediated” (with no connecting signal involved), and “unmitigated” (where the strength of the correlations do not fade with increasing distance). If these are pertinent, they would still be relative to our experiences.⁸⁴

“Unmediated” without connecting signals may easily be explained using the RHNL model: At the higher relative non-locality level everything is one; therefore, there is no need for a connecting signal because all exists.

“Unmitigated” in the context of absence or loss of signal becomes an irrelevancy, because at some RHNL level the transmission is the same—it would be like a hand connected to the shoulder, except at a higher dimensional level. Imagine that 3S-1t is purely experiential, but doesn’t reflect all of reality existence. Therefore when we refer to absent losses of signal this is relative to 3S-1t: it is unmitigated relative to 3S-1t but not necessarily 9D unless the non-locality is at a higher level.

Similarly, at 3S-1t, events happening at a higher dimensional level appear unmediated because there is no connecting signal involved. The aspects of the event perceived in 3S-1t, and aspects only available in extra dimensions, are *directly* linked by the nested nature of ‘lower’ dimensional domains within “higher’ dimensional domains. But imagine a person with a connection of the thumb with the little toe is mediated in 3S-1t. But when connecting signals are above 3S-1t but still in a 9D world where only 3S-1t was accessible, any higher connection appears to be unmediated relative to 3S-1t. We can recall the MRI example of top-down, bottom-up being very different. We believe this is an important mechanism for so-called psi phenomena because they are relatively non-local from the framework of 3S-1t experience.

Nevertheless, these three concepts, Herbert’s unmediated, unmitigated and the Neppe-Close immediacy in Space, Time and Consciousness (likely equivalent to Herbert’s “instantaneous connectivity”) all need some empirical support. The equivalent of unmediated and unmitigated data in parapsychology has been very difficult to interpret.³ Technically, the studies on so-called inverse square data in psi—lesser effect versus distance—are difficult. They may be supported, but complicated by emotionality.³ The difficulty is because whereas such concepts can be analyzed for feasibility, they cannot easily be falsified because they require access to higher dimensions. This is the value of Lower Dimensional Feasibility in the Absence of its Falsifiability (LFAF) for scientific

evaluation of such information as feasibility may not be as good as falsifiability here but is very useful.³ Entanglement, too, relates primarily to measurement of discrete phenomena: These are the endpoint measurable particles and waves as calculated by extent in 3S-1t. When measured they're discrete, but we argue that these measures may miss part of the picture—the higher dimensional components. When we apply falsifiability methods we may be examining only the overt jigsaw puzzle in 3S-1t when there is a great deal more that is covert within 9D.

We postulate that phenomena continue into dimensions that we are not directly able to measure. We cannot measure much even of the hidden parts of 3S-1t, and we cannot directly measure the hidden aspects of components of a 9 dimensional domains—9D spin does not imply all 9 dimensions are active, but some might be; we cannot measure, except ordinally, the transfinite; and we can only recognize in infinity the Cantorial infinity of infinities.⁹¹

Mathematically, revisiting our MRI model, there are an infinite number of lines in a 3-D object and when we extend this to higher dimensions, there are always an infinite number of dimensional domains containing objects one dimension below, and this continues creating its own infinity of the infinities but this time in a quantized, discrete reality.³ But this is why we propose this principle of higher dimensional immediacy, because mathematically applying projected or extrapolated dimensional measurements work, producing a comprehensive explanatory framework for non-locality.

Therefore, we argue that immediacy is indicative of higher dimensionality. It is not in any way delayed. But this immediacy is *relative to the specific dimensional domain being examined and in the framework of being analyzed in restricted 3S-1t*. Importantly, immediacy may also be relative and not found to be so at higher dimensional levels. We must apply information relative to the specific framework and this may differ. Neppe has repeatedly emphasized the need for “like must be compared with like”^{12; 128; 131} and therefore clumping all components together into one classification is inappropriate.

A word on terminology: Local and psi.

“Local” is sometimes used more broadly than just describing a locality in space (a place).¹³² A mathematical example is when we talk about “spaces, or space-like domain descriptors” as in String Theory. We’re not necessarily referring only to Space as we experience it in 3S-1t, but we may include other parameters, such as Time, rotation, spin, quantum state, and content, such as the mass and energy in particles.

We use “locality” sometimes for time and consciousness, too, particularly when we apply it in the negative such as “non-local”³ so it’s more than just local in space. In psi, researchers have used the term “non-locality” differently from physics and even in psi, recognize its ubiquitous applications: Invariably, the non-local has consciousness elements, and it may involve a certain *simultaneity in time as well as distance in space* —

the “immediacy”.⁴⁶ Ironically, non-local is only partly or conceptually non-local because ultimately its 3S-1t manifestation becomes local in space (when registered in the brain).

In this regard we return to an earlier paper of one of the authors. Neppe¹³³ accentuated the different levels of familiarity of George Devereux.¹³⁴ He proposed that there are different levels of familiarity: Neppe¹³³ pointed out that this ranges from “chance” phenomena, to “quasi” phenomena involving brain dysfunction either organically or psychologically. Then it could be the latent phenomena where one’s breadth of awareness is heightened. The next level would be “parafamiliarity” where effectively one was experiencing or demonstrating a level of psi that involves heightened perception of phenomena^{134, 133}, but still could be explained within the modification of the laws of current physics, to the “metafamiliar” levels at the transcendent and transfinite levels and also the various levels of infinity.^{11; 12; 112; 128; 131; 133} This changed thought from a “minimalistic parapsychological” approach to a “radical parapsychological” perspective where, because it may be true, survival after bodily death is incorporated into the theoretical model.¹³⁵

Perspective⁶³

We have gone on a structured tour of the mechanisms of psi consistent with TDVP.

- We have seen that even a single ostensibly unified psi phenomenon may have different mechanisms and possibly even different causes, and that the same event may be hierarchically different in different experients and under different circumstances.
- The hierarchy of levels of relative non-locality reflects a certain dynamic correlation with events that we call psi, but psi may overlap these RNL levels.
 - We need to carefully phenomenologically analyze and define what we’re describing and recognize that, at times, all one is doing is distinguishing the ostensible kind of psi and what is relatively non-local, yet we’re not able to stipulate the level of the non-locality. Therefore, we need to recognize possible error and so may provisionally label it as “delta”.
 - However, if we knew it was “relatively non-local”, not pseudo or subliminal or local, for example, it would be regarded as Relative Higher Non-locality (RHNL).
 - We recognize that there are multiple different and distinct and critically important levels of “non-locality” and that psi phenomena may be categorized differently by different researchers. Even more so, psi is experienced from the *framework* of the observer and the different relative levels are important to phenomenologically differentiate.

- Second, we have proposed that:
 - The key distinguishing feature of this Higher Non-locality is the “immediacy”. This takes us out of the 3S-1t level allowing for this one critical element of non-locality. Effectively, this may be an important theoretical application namely “immediacy implies higher dimensionality”.
 - Immediacy can be at multiple different levels: It’s literally immediate because it is part of, for example, a multidimensional (like 9-dimensional) gestalt. It’s like one’s arms being connected to one’s legs: No travel is needed. But an observer, for example at Dimensions 6 to 9, may recognize immediacy in psi events that happen at the Transfinite level.
 - Immediacy is enormously pertinent because we living humans may easily fall into the trap of thinking something is “beyond space and time”—non-local—when it is simply not part of our experience, but is part of our whole existence.
- Third, we have differentiated:
 - How the prefix “relative to” describes a specific event, and
 - “From the framework of” describing the general level of the observer.
 - We always need to qualify phenomenological information, with statements like: “This is from the framework of living sentient beings in clear consciousness.” The experiences are conceptualized *from that framework* as ‘relatively dimensionally non-local’ ”.
 - This way we make distinctions between our subjective interpretations of the experiences and, in this instance, the possible 9-dimensional reality, which is mathematically and logically supported.
 - Essentially, non-locality is not an explanation: When used without amplifiers— meaningful descriptive adjectives—it is simply an ambiguous non-specific attempt at phenomenological description and without further definitions such as “relative to” and “from the framework of” it becomes a rationalization of irrelevance.
- And fourthly, there are problems with the term “non-locality” when used in isolation, yet we continue to use it despite the semantic problems:
 - using just “non-locality”, as opposed to “non-locality relative to a specific event or level”, different phenomena might be incorrectly classified and analyzed with other non-local occurrences because their different relative non-locality levels may not be recognized. In contrast, “like” events and

phenomena may not necessarily be classified with other such occurrences at the same conceptual level”.

- Specific events may be described “relative to” our living 3S-1t reality, but conceptualized differently from the framework of observers in altered states of consciousness experiencing higher dimensions.

Hierarchical questions to ask on psi would include:

- Is the ostensible psi “pseudo”: simply communication that some but not others detect through extending our usual communications? Or is it still local “subliminal” communications? Or is it undetectable by humans, yet detected by some animals or machines? Or are psychological or brain happenings misinterpreted as non-locality? Or are their environmental distortions? Or were the statistics incorrect?
- How is the non-local psi impacting higher dimensional hidden realities? And is it at the countable infinite —*transfinite*—level or even at the levels of the infinitely continuous reality or the mystical?
- Is the psi linked with theories in physics, such as quantal entanglement or the many other postulated causes? Relative non-locality in physics is likely different from non-locality in Consciousness Research but we have seen that both are heterogeneous.
- Overriding all this is the immediacy principle—events happening immediately, not even requiring light-speed, are fundamental properties of non-local time involving more dimensions than just 3S-1t.

Vortical indivension: A major mechanistic breakthrough in Dimensional Biopsychophysics (Part 12)

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Bulleted Abstract

- *Introduction and relevance*
- *What is it?*
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- *Why use these terms?*
- *How do we apply the concept?*
- *Field theory and vortical indivension*
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Introduction and relevance

What is it?

Vortical indivension (VI) is an important TDVP concept^{hh}. VI provides the mechanism of a *process* allowing the content to work. The process is called “indivension” — communication across, between and within different dimensional domains. Indivension

^{hh} TDVP stands for The Neppe-Close Triadic Dimensional-Distinction Vortical Paradigm.

interfaces the *content*, namely vortices, with other vortices, and also, sometimes, with mathematical connections of scalars, vectors, tensors and spinors. This implies that *meaningful information can be communicated* from one dimensional domain to another, a mechanism that may involve either the living, or theoretically, the essence of a deceased entity. In TDVP, vortical indivision combines the subjective, idiosyncratic individual experiences with the common relative objectivity (such as observing a TV sports show though this still has some idiosyncratic elements). There are “zillions” of interfacing vortices, our own and those of others. These vortical solitons may move across many dimensions. This transmission of information in some dimensional domains can be overt when they occur in our domain of 3S-1t. But most transmission is covert and hidden because we do not directly access dimensions 5 to 9 or the transfinite dimensions. VI can express many different distinctions: We speculate that what we perceive, interpret and conceptualize from higher consciousness dimensions may be differently experienced in 3S-1t.

Why is it important?

Vortical indivision is a critically important concept in understanding the mechanism of psi for four reasons:

1. There has to be a way to describe how information, skills and influence can be transmitted “horizontally” across to other beings, as well as “vertically” between and within several dimensional domains. This would include altering one’s level of consciousness to another.
2. It is useful having a mechanism that obviates field theory because conceptually it’s at a higher level.
3. It provides an easy way to conceptualize how many psi phenomena can occur. They’re relatively non-local but still need to involve us living humans in 3S-1t from other dimensions (vertically) and sometimes other people, as well (horizontally). Vortical indivision is the interface, par excellence.
4. The only way to know something is happening is for it to be registered in some aspect of consciousness in our specific experiential framework. For living beings that is restricted 3S-1t. To communicate that requires a process and vortical indivision is that process.

Vortical indivision is the way for communications to happen. Rotating movements (vortices) provide that informational content. Vortices allow for such communication across dimensions, and might also provide an energetic mechanism for communication across dimensions. Vortices reflect any 3-dimensional moving, fluctuating, curved or rotational content and extent within, across and between dimensions: The (known mathematical) asymmetry of multi-dimensional content variables in response to linear or

rotational forces provides necessary spinning movements (vortices) to facilitate information transfer. The interfaces across vortices can be described in terms of vector, scalar, tensor or spinor elements. The process is “vortical indivension” (VI). VI is the major conceptual mechanism facilitating radical changes to the perception of the nature of reality as the predominant structural form of nature, is 3-D vortical movement. Vortical movements are ubiquitous even in our 3S-1t domain.

Why use these terms?

Why is Indivension a necessary new term? It’s needed because of the absence of another term or process expressing this key reality concept. Indivension is the process that allows for a merging of individual-unit realities (hence the “indiv-”) across, between and within individual dimensions (hence the “-ension” from dimension). Effectively, indivension provides a logical postulated mechanism that allows for and produces common experiences, knowledge, information and interactions across various systems units (individual, group, family, social, cultural, ethnic, spiritual or any other identifiable unit) by applying the properties of rapid, swirling, spinning rotations (“vortices”).

Vortical Indivension acts not only vertically across and between dimensions in the finite, but “horizontally” across “individual-units”. These reflect interactions at individual, family, social, group, cultural, ethnic and species level or with any other systems impacting the broader ethicospirituobiopsychofamiliosocioethnicocultural approach. Individual-units may reflect single humans; but they could also reflect any individual sentient beings, or groups, or families, or societies or cultures or ethnic groups or any other living population, plus any components of finite Space, Time or Consciousness (extent) substrates.

Indivension portrays the fluctuating dimensions and domains in the **individual-unit** or a combination of individual-units experiencing a common reality—a systems translation of quantomacrastronomophysicochemicalethicospirituobiopsychofamiliosociocultural common or individual experience at higher dimensional levels.

Indivension allows for transitory or fluctuating experiential realities and emphasizes that individual-units may not be experiencing static numbers of dimensions (like all nine at a time) or domains (like dimensions 6 to 9 or most commonly, 3S-1t). Indivension is circumstance dependent. Whereas indivension is the “process”, the “content” by which indivension works is through Transdimensional Vortices—hence Vortical Indivension.

Indivension is the process, and vortices provide the content for these movements. Effectively, the indivension is the variable of *extent*, the vortices the *content* variable, and the interfacing is the *impact* of the expression into multidimensional consciousness. The degree can be measure by the “unit density” of response.

Vortices allow for communication across dimensions. Vortices reflect any 3 dimensional

moving, fluctuating, curved or rotational content within, across and between dimensions: In part, because of the asymmetry of multi-dimensional content variables in response to linear or rotational forces, vortices are ubiquitous in our 3S-1t domain. The interfaces across vortices can be facilitated by vector, scalar or tensor elements. The process is “vortical indivension”.

How do we apply the concept?

Tethering of Space, Time and Consciousness effectively utilizes different vortices across, within and between dimensions, involving not only one individual but all their contacts. These are based on the rotational movement—the spin. This model links up the quantum model—the relative objectivity model—with a relative subjectivity model at a broader level. So for some this is speculative. But it actually feasibly explains vague and puzzling conundrums in the current scientific paradigm. The amount of indivension fluctuates as it is required, vertically and horizontally, allowing the conveyance of meaningful information across multidimensional space and time.

Field theory and vortical indivension

Let us imagine data showing links of events that have not occurred and taking some time to learn. Furthermore, if events were already learned and then became progressively easier to learn or do, that could imply a pertinent change in a learning model. At the risk of diminishing the fun of not giving answers at this stage, this could be explained, for example, by applying Rupert Sheldrake’s excellent model of formative causation³¹. However, in TDVP, we conceptualize this model at a higher dimensional level by applying another dynamic process and form model, namely “vortical indivension”. This incorporates not only the “fields” of space and time, but goes beyond the 3S-1t fabric as in Sheldrake’s morphogenetic fields³¹.

It’s not our purpose here to indicate an opinion of the validity of such fields, but the pertinence is that if they are true, because vortical indivension is a conceptual level higher, such findings would support vortical indivension and hence TDVP because VI is based on the fundamental axioms of TDVP (consciousness, dimensions, infinity, tethering, vortices). By contrast, validating VI as a real process, does not prove the existence of morphogenetic fields. It’s not reciprocal because VI is a metalevel higher than any field theory models like those of Laszlo’s Akashic field, or of Carr’s Transcendental Field, or Klein’s subquantum model, or Sheldrake’s morphogenetic field. Conversely, negation of any field model does not negate TDVP.

Translation to sentient beings – us humans!

Consciousness, Space or Time in combinations manifest with their vortical indivension projections, and ultimately this involves manifestations in sentient beings. This does not mean that, for example, multidimensional time alone may not be vortical but the sentient

being will not register it so we won't know about it. The same would apply to Space, although we can more easily conceive of the first three dimensions of space, yet we cannot see "space" in X-rays, for example.

That ultimate registration must be at some level of N-dimensional consciousness through our nervous system and the manifestation would be through the meaning of consciousness content with the rest not being experienced or recognized in our standard experiential reality, yet still existing at higher dimensional finite levels. Certainly communications at the transfinite level, may be far more difficult for us to propose anything but finite C-substrate dimensions (like love, for example?).

Potential information, knowledge and meaning may exist without physical expression. We have indirectly available more than we see, hear, taste or smell at any moment. Only a tiny spectrum of these abilities is available for humans. This differentiates what is potentially available from what is received and used at any point. And sometimes, some of that is available subliminally or impacting in some way of which we are not directly aware.

Psi and vortical indivension

The rarity of psi fits very well with the ideas of interfacing, vortical indivension, *rare-event theory*, ⁵²tethering and possibly entanglement. The explanatory "process" is called indivension, and the "content" relates to interfaces of vortices, vectors, scalars, tensors and spinors. And the only time this is picked up is when intersections occur. That registration of awareness, or apprehension of events, we call **ESP**. And the impacts we may have on others, or technically on distinctions other than self, we call **PK**. And centrally, we may still have our **OBE**. And all of these are accessible and explainable through "vortical indivension"!

Furthermore, the differentiation of levels of infinity, besides its possible theological significance, has practical implications because the concept of some reservoir of memories and emotions and happenings in the infinite ("**life –tracks**") and of some awareness at that level ("**survival after bodily death**") is very different from an infinity of infinities **supreme being**. Here again psi communications may be involved but how is this information transmitted? By vortical indivension across individual units to us living humans or to whatever domain an observer or experient may be occupying. There has to be a process not necessarily of mass/energy transfer, but one akin to alleged **mediumistic communication**, or even alleged **physical mediumistic communication**, where the jump is from one dimensional domain to another. If not, any communicated information would not be received in 3S-1t and there would be no interchange of data.

Applying Vortical Indivension based on TDVP brings us much closer to understanding a possible mechanism for psi phenomena. The memories, physical signs, and skills already exists in a 9D finite spin framework that is embedded in higher discrete dimensions (the

transfinite) which in turn is inserted/ contained in / embedded in the infinite.

Fluctuations appear mainly dependent on the varying experiences of the Individual-units (e.g., individuals, families, societies, cultures, organs, bodily systems, scientific orientations) and the individual specific circumstance (e.g., meditation in humans, possibly nuclear fission subatomically). Hence we would expect the incidence of psi to vary depending on specific variables. But again, the communication across dimensions and between people would be through vortical indivension.

Tethering and Vortical Indivension

Vortical Indivension is not a small process. There may be zillions of other areas of interfacing of that tethering and because of the fundamental 3-dimensionality of structures, the conceptualized movement, and the rotational elements that appear ubiquitous, this tethering manifests vortically. Tethering between individuals is usually weak, but anecdotally we sometimes speak of “strong psychic bonds”. Is that related? As every individual unit (e.g. Groups or sociocultural cluster or individual) manifests zillionsⁱⁱ of such vortices, and they interface, this effectively creates complex webs of interaction of individual-units at higher dimensionalities. This is why our “life tracks” interface with everyone else whom we come in contact with. We are literally a village. And possibly everyone diminishes or amplifies oneself.

This is why we developed the term “indivension”— the *individual*-units at higher dimensions. Yet likely some of these indivensions do not express themselves in experiential reality, but they exist as they’re beyond our restricted 3S-1t, and possibly may explain such phenomena as the **staring effect**, where we don’t know why individuals get agitated: Something may be registering but not in our consciousness.

Where is the site of action?

Vortical indivension plays a major role in expressing finite dimensional components predominantly at the areas of intersection or interface. This is so because dimensions themselves are theoretical concepts that cannot exist without each other: They are existing effectively as a unit and what one is experiencing via these interface areas is most relevant and important. These dynamic interfaces can be conceptualized in terms of some kind of qualit interface where different qualities of dimensions can meet and where possibly different quanta interface.¹³⁷ The “qualit” may even be appropriate at the subquantal level, as well, reflecting a possibly infinitesimal interface, but without the

ⁱⁱ Zillions refers to such a large number that it’s uncountable. Technically, The term “zillions” is used here to communicate an extraordinarily large quantity. It is of the same order of magnitude as another term, now well known for a different reason, namely “googol”. A googol is technically 10^{100} . An even larger term is when googol becomes exponential, namely “googolplex” which is 10^{googol} !¹³⁶

limitations of “quanta”, as in the model of Klein and Boyd.¹³⁸ ^{jj}

The why

Vortical indivension is a legitimate mechanistic model to provide a communication across the different dimensional domains. And it fits into TDVP in this way. *How and why* it goes from one dimensional domain to another might relate to many mechanisms, even accident, but may speculatively include initiation by either the living or deceased entity / essence.

The key is moving through dynamic, moving different dimensions, descriptively top-down or bottom-up, is done by vortical indivension. We know from reports that experiences occur with numerous remembered events during altered states of consciousness e.g. OBEs, NDEs, alleged after death communications, meditation possibly, and maybe even in dreams. But for the technique to work, or for the results to be meaningful, we need to provide recall in the brain and the brain is at 3S-1t where conceivably the experients may have been in another of the 9 dimensional domains so communication has to be across dimensions for the experient to be even aware something happened.

Dimensions and vortical indivension

Dimensional variation

There is no fixed number of finite dimensions. Could those who can experience higher qualities, e.g., love, honor, wisdom, exhibit the likely trait of being able to more easily experience more dimensions in the metafinite—in the finite plus the transfinite?

This varies with individuals and individual-units because their conscious expression varies. The qualities can be positive or negative (e.g., love versus hate). We postulate that the infinite “contains” the essence of all qualities and which ones are available to be utilized depends on the experient’s state of consciousness.

They interface and may change to other qualities, for example, anger converted to love via vortical indivension. Therefore, fluctuations occur within, across and between dimensions, and may be state related (at that moment in time) or trait related (more consistent over time).

The interfacing meeting points may be vortical, vectorial, scalar or tensor and allow for information retrieval, apprehension, awareness, perturbation or influence. And we should recognize too that these have an *ordinal* quality and *density* of experience—in lay terms, vortical indivension may only slightly interface or profoundly interface dependent on the number of interacting vortices that are intersecting. This may allow a measure of *intensity*

^{jj} Quality and Chalmers’s Qualia^{139; 140} is not the same as the TDVP concept of Qualit.

of any experience?

Communications between dimensions:

The tethered elements involve *indivension* as a communication process across, between and within dimensions and the individual units interact with one another across and between dimensions, as well. In effect, *indivension* reflects the process by which a fundamental level of content in the form of vortices communicates information across the extent of space, time and consciousness. These manifest at interfaces to allow meaningful communications across dimensions. These communications are not random or coincidental; they are mathematically precise, and their quantal forms are defined by a specific unique set of Diophantine equations that we call the Conveyance Equations. In the physical space-time domain they convey symmetry and stability; and in the consciousness domain, they convey meaning.

We speculate that that part of the CST manifesting as Consciousness, Space or Time alone, with its vortical *indivension* projections, invariably involves manifestations in sentient beings in the C-substrate. This does not mean that multidimensional time alone may not be vortical, but the sentient being will not register it. And the same would apply to Space, although we can more easily conceive of the first three dimensions of space. That ultimate registration is at some level of N-consciousness through the nervous system and the manifestation would be through the meaning of C- with the rest not existing in our standard experiential reality. At higher dimensional finite levels, and certainly by the transfinite, it is far more difficult for us to propose anything but finite C-substrate dimensions.

Dimensional variation

There is no fixed number of finite dimensions potentially available for experience by conscious entities. We postulate that those who can experience higher qualities, e.g., love, honor, wisdom have the likely trait of awareness of more finite and transfinite dimensions.

This varies with individuals and individual-units because their conscious expression varies. These can be positive or negative (e.g., love versus hate) and have an ordinal quality and density of experience. They interface and may change to other qualities, for example, anger could be converted to love via vortical *indivension*. It is probable that fluctuations occur within, across and between dimensions, and may be state related (at that moment in time) or trait related (more consistent over time). There are different levels of development and this can change over time, even in individuals or individual-units. (These fluctuations occur within a context—three-dimensional moving rounded shapes called vortices. The quantal, mathematical process of *indivension* is the mechanism).

The interfacing meeting points may manifest as quantifiable vortical, vectorial, scalar, tensor, or spinor forces and allow for information retrieval, apprehension, awareness, perturbation or influence.

We postulate that the infinite “contains” the essence of all qualities and the nature and identification of the communications that are conveyed depends upon which aspects of the conveyance conscious entities are specifically capable of receiving and utilizing.

Spin and vortices

The essence of the vortex is not the shape; that is to say, it need not be spherical or tubular, it just has curvature, meaning that it is curvilinear in one or more dimensions. The most important aspect of the Vortex is spin movement, which translates back to angular momentum in subatomic particles.^{kk} Moving from one dimensional domain to the next by the mathematical process we call dimensional extrapolation while conserving angular momentum (through the mechanism of VI) leads to the revelation that a stable reality must consist of the substance of mass/energy and consciousness contained in a domain of 9 finite dimensions, embedded in an infinite substrate.

However, in the current paradigm, the particle physicist’s concepts of spin is rather esoteric: it is not spin or rotation in the classical physics sense, but a quantum number related to how all the types of subatomic particles are made up of quarks that have to have fractional spin (e.g. half spin). The quantum spin number in the current particle physics paradigm does, however contribute to angular momentum. The meaning of spin is vague and unclear in the current paradigm, as reflected by Richard Feynman’s declaration that “*we really don’t understand it.*” (echoed by most quantum physicists today). This is very different when dealing with 9 dimensions.

Spin, we propose, is the direct quantal (or possibly subquantal, if quarks are defined as quanta) link of vortical movement with atomic stability. We also propose that spin can be applied in multi-dimensional rotations. Spin and movement ultimately require more than four dimensions, whether due to near light-speed rotational dimensional warping or some three dimensional quantum string¹¹⁶ or other hyperspace mechanism. Vortical implies the spin has curved movement conceptualized relative to our dimensional framework, like 3S-1t.

Vortices: some principles

^{kk} The complex mathematical theorem, Noether's first theorem, time translation symmetry gives conservation of energy; space translation symmetry gives conservation of momentum; rotation symmetry gives conservation of angular momentum, and so on. It is based on 3S-1t and should not apply in the metadimensional configurations (vortical indimension windows exhibit multiple vectors of freedom). This theorem only applies to certain classes of theories and in its original version it applies to theories described by a Lagrangian, and the Euler-Lagrange equation would require rewriting to accurately represent metadimensional spin.¹⁴¹

- The term “vortex” broadly implies symmetrical or asymmetrical movement involving ovoid, circular, spherical, arc, helical, elongated or twisting shapes.
- Vortices interact and impact across and within dimensions and domains.
- Vortices are naturally occurring, and demonstrably fundamentally ubiquitous across many areas of empirical scientific endeavor, and mathematically demonstrable across dimensions.
- Vortices can be applied at a higher meta level model to explain any field theory. Vortices are empirically derived from nature, and mathematically justified by extension of Fermat’s Last Theorem, Pythagorean interaction, and extending a modeling of General Relativity with warping beyond four dimensions.
- Vortices link with other vortices, or with scalars, vectors or tensors, allowing transfer of space, time and consciousness information across dimensions.
- Zillions of interactions of variably shaped ovoid or curved movements (vortices in their broadest meaning) reflect reality experience at both 3S-1t and other domains in an N-Dimensional universe.
- Vortices impact, impinge, repel, permeate and intrude through and within N-dimensions (any number of dimensions). This is pertinent across zillions of “individual units”—for groups, individuals, families, ethnicities, environment, cultures, societies and species (GIFeCSs).
- Vortices also structurally involve subatomic through cosmological structures.
- Vortices are ubiquitous in nature, even in our physical 3S-1t experience. They are the fundamental shape of the universe.
- Effectively, the vortical interfaces for the precise, mathematical transfer of information transfer across, between and within all dimensional and systems levels, and it also allows for a vast quantity of potential untapped vortical data to be utilized as and when necessary. This process is called “Vortical Indivension”.

Special concepts in the anomalous process (Part 13)

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Bulleted Abstract

- *Failure to replicate: Vortical indivension explains an important psi and every-day life finding (Part 13A)*
- *Quantum receptor collapse or superposition is explained by vortical indivension. (Part 13B)*
- *Dimensions and dilemmas. (Part 13C)*
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 - *Finite-infinite*
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 - *Multidimensional Time.*

Failure to replicate: Vortical indivension explains an important psi and every-day life finding (Part 13A)

Psychologically, another phenomenon is at play that may cause a failure to satisfactorily repeat the results of experiments in parapsychology. These involve not only the agent sending the version, and the percipient receiving information, but a wealth of influences. The influences are reciprocal and the data suggests that anyone involved in an experiment can influence the results. For example, there is a well-known "experimenter effect" phenomenon, well described in the 1960s by Rosenthal, but relatively neglected since then¹⁴²⁻¹⁴⁴ possibly because such interference threatens the basis of even double blind studies¹⁴⁵. Psi phenomena, by their very nature, are extraordinarily sensitive to every little change (environment, timing, attitudes of all concerned including the experimenter and assistants). This is an example of where detailed phenomenological analyses of data may clarify the picture.¹²We speculate here, based on what we know from TDVP^{ll}, that psi might be particularly at risk for experimenter effects due to the higher dimensional components of non-locality where there are no so-called boundary or distinctional limits between events.

Effectively, each variable confounds, and makes replication of formal experiments more difficult because *it's a slightly different experiment each time*. In TDVP terms, the zillions of vortices influence and interact even when we don't want them to do so. The vortical indivension connection web has enormous tentacles influencing results. These sometimes involve strong, as opposed to weak, influences and when an attitude is highly charged particularly, it may be strong enough to subtly effect experimental results. This has implications in spontaneous living as well, and in many disciplines including Medicine, Psychology and Parapsychology. It is more convenient to ignore such details but it explains why every experiment is different. Technically, it might matter less in the "harder" physical sciences, but we do know that consciousness or an equivalent likely but still disputably¹⁴⁶ even plays a role in quantum probability wave collapse^{100; 147}. This finding changed the whole thinking⁶⁶ of subatomic physics^{100; 147}. But either way, applying TDVP, the probability wave collapse might technically not be necessary as there already is a tethering with consciousness⁴: Vortical indivension may play a role and the pertinent aspect is when and how would VI comes into play. Certainly the quantum

^{ll} TDVP stands for The Neppe-Close Triadic Dimensional-Distinction Vortical Paradigm.

mechanics protocols are directed and intentioned: That fits vortical indivension impacting events "horizontally" --across from other vortical sources.¹⁴⁸

Quantum probability wave collapse or superposition is explained by vortical indivension (Part 13B)

Technically, experimental replication might be easier in the "harder" physical sciences. However, one disputed conundrum is whether consciousness or an equivalent¹⁴⁶ plays a role in quantum probability wave collapse or superposition.^{100; 147} This finding has been very controversial, and changed the whole thinking⁶⁶ of subatomic physics^{100; 147}, but the replication data is complex.¹⁴¹ However, when, applying TDVP^{mm}, the so-called Copenhagen interpretation with the collapse of the probability wave to a specific state¹⁴⁹, might technically not be necessary. This is so as there already is a tethering with consciousness from the start of reality⁴: Quantum mechanics protocols are directed and intentioned: So is vortical indivension impacting events "horizontally" --across from other vortical sources¹⁴⁸ and "vertically" downwards¹⁵⁰ to, for example the quantum as measured in 3S-1t. This might explain the impact of consciousness on the quantum, but in a very different way: To Carlo Rovelli¹⁵¹ and later others, the probability wave collapse or superposition of the quantum receptor is relational and *relative* to the framework of the observer and the interaction with consciousness as proposed by Wheeler.¹⁵² This is the "relational quantum mechanics" (RQM) interpretation of quantum mechanics.¹⁵¹ Proponents of this relational interpretation argue it explains several traditional interpretational difficulties with quantum mechanics, yet is simultaneously conceptually elegant and ontologically. We can extend RQM by applying VI: We propose that the changes from multiple co-existing states may occur because of vortical indivension influences "upstream". Applying TDVP existential distinctions, this might be a specific directed *meaningful* thought —(targeted) consciousness. However, consciousness is not unique and other facets might also impact the quantum collapse or superposition, including mass-energy components or even targeted infinite gimmel flow. But metaphorically, if I kick a ball, is it because of my feet or my conscious intention actualized from my brain? In this instance the distant impact may involve conscious intent and impact at a higher dimensional level. Here VI has a trigger, a specific meaningful consciousness and produces effects observed in 3S-1t.

^{mm} TDVP stands for The Neppe-Close Triadic Dimensional-Distinction Vortical Paradigm.

Dimensions and dilemmas (Part 13C)

We've technically defined dimensions as “non-congruent, non-parallel extensions, measurable in terms of variable distinctions of extent (CoD) such as Space, Time and (dimensional) Consciousness. Operationally, in the Euclidean framework, for geometrical and computational convenience, and for application to physical phenomena with orthogonal components, e.g. electromagnetism, dimensions are defined as orthogonal to each other and characterized in degrees of freedom. A continuous distinction that can be measured in units of extent. These interact together forming different domains with specific properties.” In English this means that we can measure dimensions because they have extent. Usually space is easy to measure, even with a ruler. Time is not much more difficult, e.g. with a clock. But consciousness is much harder, even though there are ostensibly multiple finite units of consciousness existing within physically separated entities. We measure consciousness “ordinally” the way we measure many psychological items, e.g. good, better, best; or mild, moderate, marked, profound. Dimensions are measured in distinct units of content. Content and extent are different kinds of distinctions, related by density.ⁿⁿ A dimension is not something with mass or weight; or with energy: Those are contents and extent and content are often not measured. We can measure content like mass by its density. This we do by comparing it with the extent of how dense the size of the item is.

Let's examine principles pertinent to our psi topic: Physically and mathematically, dimensions occur in series of three, but there are not a fixed or static number of dimensions within consciousness. The changes are dynamic at any point. We refer to that experience of the observer or experient as experienced within their particular “dimensional domain”. An example would be the “restricted 3S-1t” domain in living awake humans.

There appears to be a serious problem in regarding dimensions of consciousness as static, either in measurability in consistent units or number. This is illustrated by problematic situations:

- A simple, everyday, universal human experience example is dreams. Are the numbers and qualities of dimensions that are subjectively experienced during dreams the same in a specific individual as during waking reality?
- An individual is in an altered state of consciousness: That person perceives a different reality in meditative states, including conceptually different dimensions of space and

ⁿⁿ Density is the amount of content per unit of extent e.g., grams per cubic centimeter, or pounds per cubic foot.

time, and the dimensions of consciousness are likely different under the influence of hallucinogenics, or while in coma in an out-of-body state. What happens when combinations of these occur?

- What about alleged survival after bodily death? The problem is simply that *if* there is survival after bodily death, it must still fit a comprehensive paradigmatic model. Yet under those circumstances, what happens to space and time? It could be argued that space and time *relative* to the conventional experiential physical 3S-1t perceptual *framework* would be translated into a post-mortem 0S-0T in that standard model domain. Yet at a higher dimensional level there could be link-ups with space and time, perhaps introducing concepts such as vibrations, strings, superstrings, branes or other multidimensional or hyperspace representations. This 3S-1t post-mortem perception would reflect one framework of relative non-locality for the experient, but it might appear timeless and spaceless to us living beings.

Let's tarry a moment; The "scoffer" would simply ignore the data: "No dreams are relevant to physical science, only to psychology and anything that happens involves just different mechanistic physiological processes as waking reality. We do not need to introduce a new variable of extent with a different kind of consciousness. Furthermore, "who is concerned about hallucinogenics? This is purely an expression of aberrant brain function producing psychopathology. And would any serious scientist entertain the ridiculous idea of alleged survival after bodily death?"

But solutions of these questions are more difficult, however, because a century of psychical research has produced what many who have studied the area intensely, with training, and objectively, regard as extremely cogent data supporting the hypothesis of survival. We have pointed (like in other consciousness research areas) statistically to six sigma data against chance³³.

But the issue at hand here, is even if one totally rejected these ideas we would still be faced with an imaginary theoretical idea: The individual looking in from another higher C-substrate dimension—would he experience an absence of S and T (in other words zero dimensions) in at least one of the higher C-dimensions? We are still dealing with variables of extent and perceptual realities being interpreted conceptually however, one looks at it, and a TOE must answer the bell to this dilemma.

The Infinite (Part 13D)

This section is necessarily speculative because we know very little about the infinite. But we can make some very provisional assumptions based on applying the information in the TDVP metaparadigm.

Finite-infinite

The infinite is directly inaccessible. However, components of it are mirrored in the finite discrete subreality. Infinity cannot be ignored. The concept of the infinite, inter alia, might suggest ideas of life after death, of a higher being, and maybe explaining life on earth. We postulate through TDVP⁰⁰, that these might possibly all reflect different levels of the finite or infinite.

We're like a finite land contained in an unending ocean in the infinite.

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*). And yet in the finite, everything manifests as discrete pieces of reality —quanta¹⁵³. It's like water from an unending ocean impacting on the large land pieces as molecules of H₂O.

For us, 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 space, and therefore providing meaning and purpose in everything. We argue that *the infinite is not "virtual" reality: It is as much reality as finite objects, but we cannot conceive of most of it.*

Unified reality

We deal with a tiny component of all of unified reality. This creates a model of the finite being embedded in the infinite and a continual interface between them. This is not dualistic: There is no separation. The finite is simply embedded in the infinite, tethered like an arm on a shoulder. But we're unaware of the shoulder.

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 the scientific data on survival after bodily death is very cogent.¹⁵⁴

Space, Time and Consciousness are involved both in the finite and infinite subrealities. This may sound surprising but we postulate that at the infinite, indeed even the transfinite, level the space and time are completely contained in the consciousness.

Extra time dimensions in the infinite may extend through to an eternity that may be reflected simultaneously or in a moment by "that which knows all the infinite".

Ultimately, time is a continuity, not finite moments like qualits / quanta in the infinite subreality.

Information

⁰⁰ TDVP stands for The Neppe-Close Triadic Dimensional-Distinction Vortical Paradigm.

In TDVP, Information "fields" are not physical fields but dimensional domains providing an unending *infinite repository*. These domains should contain sensual elements (afferent and efferent) comprising one of the properties of consciousness.

Psi and the infinite

We started out thinking that psi was the only way we could communicate in survival (the after-death elements are part of the whole in 9 dimensions and beyond to the transfinite) but realized that then psi must be defined not only in terms of broader consciousness but the definition must also incorporate time and space, but as part of higher dimensional domains.

Infinite and part-whole

Because of the infinite, the parts together do not equal the whole and there could be what others would regard as multiple "soul" elements. Probably a better concept would be "unified essence" containing more than Consciousness: This implies elements of STC at the Infinite level. It may be that this is linked with our recent discovery of "gimmel".⁴

This finite world mirrors components of the infinitely continuous substrate in symmetric sub-atomic form that are described by Diophantine conveyance equations. Thus we have an almost exact but discrete, quantized, or pixilated replica in the finite.

Also, the finite contains extended 9 dimensional components which allow specific parts of physical reality to be amenable to organic life on earth, which we humans experience in the restricted 3S-1t state of awareness, often blindly unaware that there's anything else. There is great relevance outside 3S-1t in the discrete reality, both in the 9D finite with, we speculate, includes the three extent of Consciousness dimensions (C_e) (and possibly more in the mystical transfinite). C_e impacts and influences all components of the 9D. But also this allows all the apparatus that we need to sustain life in physical reality.

There are important other implications for finite phenomena within the infinite, such as "life-tracks" where our life records across space-time existences are reflected in our real "essence".

Interactions

In 'normal' states of consciousness, there may be a less obvious component of Space, Time, mass/energy and Consciousness needing to be experienced directly through vortical indivision, but in altered states of consciousness, such as meditation, VI may be dominant. We speculate that there is likely indirect access via intuitive creativity and acquisition of specific meaningful knowledge and applications of skills from the infinite repository of information. We know that vortices are ubiquitous in our 3S-1t experiential sentient reality so they do play a role in our physical experience.

Effectively, the continuous infinite subreality is so much part of reality that these finite concepts within the infinite (such as Life-tracks) make them inseparable. But specific Life Tracks would be relative to the dimensional domain of awareness of the conscious entity. While alive, it may be experienced by sentient living beings as in 3S-1t-1+C. But a supposed discarnate entity may experience it in a completely different way in a different dimensional domain. But this does not make the discarnate any more all-knowing than the living: They may just “know” — be aware of —different things.

Consciousness concepts such as “love”, “valor”, “wisdom” and “knowledge” reflect this content of higher consciousness in both the transfinite and infinite. However, there can also be extent, for example, degrees of wisdom or of love. There can also be a content, for example, different kinds of love; and there can be a process that impacts, for example, love literally can change the perception of time and space! Metaphorically, love makes a tiny space into an everywhere!

It is particularly at the 10th + dimensional levels that dynamic interchanges occur. In one state, humans might not be able to conceive of such ideas at all, in other states, this may be profound, with multiple interfacing concepts and distinctions. Common examples of such states while physically alive are meditation and sleep.

But not only is this *state specific*, but certain individuals may be more deeply (? spiritually) developed than others and more able to experience *traits* of different dimensions. Their domain experience is broader.

Self-transcendence:

TDVP allows mystical and spiritual development introducing self-transcendence potentials in our experience, necessarily only of the finite subreality: We speculate that can never experience the infinite directly as entities limited to physical bodies.

Ordropy:

Fundamental to TDVP is the concept of order. It is from order that ultimately we see life. But in physics, we understand that we in our 3S-1t finite reality tend towards disorder, entropy. We have postulated a state of fundamental multidimensional order in the infinite reality (ordropy) and this can manifest in the finite, for example, at the most basic level, in the physically alive.³

TDVP and Life tracks: Speculations that fit the model (Part 13E)

As physically living beings, we might experience only finite portions of our life-tracks reflecting our continued existence in the infinite, but mirrored in the discrete components

of the finite dimensional domains of our experience. But, we postulate that life-tracks are broader than just our physical existence while alive and may reflect all of our existence while physically alive and dead.

Life-tracks may involve individual-units incorporating the physically living, post-mortem or pre-birth. Even though Space Time Consciousness (STC) is without end and all-embracing in the continuous infinite, we can conceptualize continuous aspects like a tree with branches and leaves reflecting all of our essence. So life tracks are not discrete in the infinite, but they are discrete in the domain where our “essence” chooses to “hang out”.

In the finite, there are the discrete “spatial localities” (actually STC) like “life-tracks”. Because of the subjective nature of experience, depth of interpretations and conceptualizations are different: Each “life-track” is individual. Life-tracks are not automatic and passive, but active, responding to choices we can make.

Key findings about life-tracks that TDVP concludes are:

1. Specific individual “lives” are limited to finite, discrete, confined, modifiable "discrete space-time-life tracks" within a “continuous infinite” subreality. In other words, everything we do is imprinted in the infinite like branches on a tree (in our chosen life tracks).
2. limited (not absolute) physical free-will exists within logically restricted STC “life-tracks”. Free-will is limited because we cannot access the whole infinite repository, just those tiny areas that we have had contact with through the zillions of dynamic vortices of that make up the vehicle or vehicles of our consciousness.
3. In TDVP, **Reincarnation** is an option: Though not directly indicated as necessary, “reincarnation”, if it occurs, and there is credible evidence that it may, can be handily explained within the theoretical framework of TDVP. There is powerful data because life-tracks have all the necessary apparatus: The potential for physical life, and the consciousness plus the Space-time elements. Additionally in the finite, the 9D existence is then translated to 3S-1t: There’s no need for imprinting or planting information or characteristics because it already exists in the higher 9-D domain. The TDVP model allows for reincarnation though does not of necessity require reincarnation—and would postulate that reincarnation, though likely an individual essence of space-time-meaning with order, may not necessarily be exactly the same individual, as life might incorporate from many levels of potential higher infinite reality emanations.
4. Life-tracks may involve individual-units incorporating, speculatively either by natural progression, or choice, their consciousness in the N-dimensional infinite domains supporting sentient beings, post-mortem or pre-birth.
5. The reincarnated individual may reflect mainly a single essence but emanations or sparks or light elements inserted into that essence or further influencing. In other

words, that tree of life may not be fully finite and unitary, but may interchange many conscious qualities with others. In the living finite 3S-1t we have filters and barriers. In the deceased, without confinement to a physical body, there are probably far fewer barriers so ego-boundaries should be limited.

TDVP propositions on survival and life (Part 13F)

This discussion is about theoretical aspects of life after death linked with the TDVP^{PP} theory. This is an enormously large discipline, even when simply describing mechanisms, so we list some key points. These are telegraphic and each could be amplified, but it gives a perspective. *Note that the object here is not to prove life after death, reincarnation, life-tracks or psi, but to show how such terminology fits into TDVP and can be used to enhance theoretical understanding. Every point made is speculative, but is compatible with the TDVP model.*

The TDVP model not only explains survival after physical death but ostensibly *requires* post-mortem survival to justify the consciousness aspects of the model. A fundamental (tertiary) hypothesis of TDVP is “Life after physical death”. If this does not occur, if physical death is an extinction, TDVP is likely refuted. TDVP motivates eternal reality for everything in the infinite. In the unitary reality postulated by TDVP, the essential substance of reality, including mass/energy *and* consciousness is infinitely conserved. There is no absolute beginning or end, only changes in the finite domains. Those who survive are continuing their “life track” reflected as traces at the continuous infinite level (in their own space-time-consciousness) and likely with a mirrored equivalent in the finite. Life tracks may translate while alive into a vibrant sentient life in 3S-1t.

Key findings about life³ that TDVP concludes are¹⁵⁵: The asterisks in statements (*) are particularly speculative, those without are more directly part of the TDVP model.

- “Life” always exists in the all-encompassing domain of the infinite. This means there is no death. Everything exists forever in some form. “Therefore “death” at that level is illusory.
- However, we do not directly experience the infinite continuity subreality, either as physical entities in 3S-1t or in any conscious “life” experiences post-mortem.

^{PP} TDVP stands for The Neppe-Close Triadic Dimensional-Distinction Vortical Paradigm.

- Life after physical “death” provides a natural continuity.
- This existence of life is fundamental to the infinite “non-physical”, “eternal”, experiential existence.
- Already when we are conceived, gimmel exists as part of our stabilized physiology.
- The “life essence” already also existed as part of the necessary tethering from the beginning of our finite existence. There is no such thing as absolute nothingness, and thus no beginning or end. What is there is gimmel.
- There is no death and physical life is the correct physiology at the same time. It is just that physiology of our restricted 3S-1t that sustains physical life that is now coming about and actualizing in that reality. Other components of the self “essence” may have existed in other dimensions.
- Physical life comes about because “life” (as an infinite concept: “existence”) has always “existed”. We call this po-life (“potential physical life”). Life does not happen when a “soul” is inserted at conception or, say, 40 days of gestation. Our existence before, during and after life is eternal and we interact at many individual levels including the sociocultural, family and ethnocosmic. The “soul” might be the equivalent of the basic eternal life/consciousness. It reflects part of the tethered STC always existing as part of the life cycle of both the individual and the universe.
- Physical life always manifests with a concisely defined, broader “consciousness”. This involves a specific way of living because existence is a necessary but not a sufficient requirement. There needs to be the physical apparatus as well to live in our physical reality.
- Our identity as living sentient beings is not just that of 3 spatial dimensions at this moment of time (3S-1t). It is one of multiple dimensions all reflected in our individual and overlapping discrete life tracks in the continuous infinite, although as physical entities we almost exclusively experience only specific life-tracks.*
- The non-3S-1t elements reflect our “essence”/ “mind”/ “soul” but are still integrally part of our identity as living sentient beings.* There is no separate soul. Everything is one, like the 3S-1T concepts of a butterfly and a caterpillar, except living individuals are 9D, not 3S-1t and individual life is always linked with the infinite. The essence together makes up a perfect unit, explaining the how of “personality integration” or “what survives” or “skills” or “character” or even birth-marks (rarely) can exist, and what can be expressed in alleged reincarnation.*
- On the other hand one has the implications of intrinsic physical “life potential”. This may impact from the infinite, from a guiding reality, possibly through a creator or via,

one could argue, but only metaphysically, sparks of emanating light. We have no direct provable knowledge about the content of infinity itself, so this is a speculation.

- So-called “ensoulment” from the “discarnate” to the newborn is complexly explained through “life-tracks”, extra dimensions and infinity. * There is no soul added because gimmel exists with every atomic particle.
- Our hidden reality. 3S-1t is only what we experience through the physical senses. The remainder of that hidden reality also manifests life. This means that this is what could be reproduced in reincarnative cases.
- Specific individual “lives” are limited to finite, discrete, confined, modifiable "discrete space-time-life tracks" within a “continuous infinite” subreality. In other words, everything we do is imprinted in the infinite like branches on a tree.
- Only “that which knows all the infinite” is all-embracing. This implies the infinity of infinities level has access to all. Some call that the Divinity. So there is far more possibility of intervention than just our limited free-will.
- Reincarnation is an option: Though not directly necessary, “reincarnation” can be well explained by TDVP. The life-tracks have all the necessary potential apparatus in Consciousness but also Space and Time. Additionally in the finite, the 9D existence is then manifested as the physical realm of 3S-1t: There’s no need for imprinting or planting information or characteristics because it already exists in higher 9D domain. The TDVP model allows for reincarnation though does not of necessity require reincarnation. TDVP would postulate that reincarnation, though likely linked with an individual essence of space-time-meaning with order, may not necessarily be exactly the same individual.
- This is so as life may incorporate from other levels of higher infinite reality emanations.
- Additionally, psychologically and physiologically changes may modify outcome.

Some basic principles:

- Post-mortem consciousness is not generally in 3S-1t. Our domain reality is quite different as we have different collective dimensions again reflected in the discrete limited life-tracks conceptualized in the infinite reality. Such beings would still be limited by their discrete life-track in the infinite, even after death: They are not omniscient, omnipresent, omnipotent or omnibenevolent. They have just a different reality dimensional “consciousness” perspective.
- This makes after death communications theoretically possible, but very complex: Not just like a phone conversation.

- All life experiences including post-mortem ones are subjective.
-

Reincarnation: The greatest speculation (Part 13G)

Whereas we can produce various cogent facts pertaining to alleged survival data, such as acquisition of skills, reincarnation requires the easier hypothesis extending survival after bodily death. So reincarnation, if it exists—and this is a very complex topic—would require interfacing temporarily or permanently across some of the characteristics or skills or personalities or the whole gestalt (the “essence”).

Because of the infinite nature of reality, the parts together likely do not equal the whole. There could theoretically be multiple "essences" that can mirror components of the infinite continuity into the finite extended bodies (e.g. 9D). Of that 9D, the 3S-1t portion is the domain most amenable to physical life on earth. Thus, it becomes the experiential 3S-1t state. There is plenty “room” outside 3S-1t in 9D (with possibly 3 C_x dimensions) (plus possibly more in the mystical transfinite) to impact and influence all of these components. The essences need not be one-on-one imprints where only one person alive was a particular deceased individual, but potentially can be many sparks, and that essence can be shared. But this goes well beyond TDVP⁹⁹ because we can just say the TDVP model is sufficient to explain reincarnation, but reincarnation, unlike survival is not a requirement for TDVP to be correct.

Here are a few ways in which certain phenomena in reincarnative literature can be explained by TDVP. Like this whole paper, and particularly the ideas dealing with the infinite, much of this is speculation. All we can say is the models still remain feasible but certainly are not proved at this point.

Broad comments:

- The non-3S-1t elements reflect our “essence” but are still integrally part of our identity as living sentient beings.*
- These make up a perfect unit, explaining the how of “personality integration” or “what survives”, and what is expressed in reincarnation.*
- Sometimes one essence is predominant, the others are secondary or tertiary or slight*

⁹⁹ TDVP stands for The Neppe-Close Triadic Dimensional-Distinction Vortical Paradigm.

- Each individual fluctuates in extent of essence. That essence though experienced by individuals, may indeed reflect various levels of individual-units. *

Birthmarks

The presence of STC and Mass-Energy-Meaning would not directly require the use of Consciousness converting to marks psychokinetically or into behavioral signs. All of those already exist in the life-tracks which contain all. They don't need to get imprinted because they already exist from the previous incarnation in 3S-1t a, but they may not necessarily exist in incarnation 3S-1t b. Importantly, nothing needs to be reinvented: There is no need for a new PK imprint from consciousness, just a transfer of "essence" between domains because space and time already were in the infinite.

We've used "essence" in this series because it includes those key characteristics that persist: Information meaning, behaviors, physical characteristics, skills, cognitive abilities and skills, as well as possibly spiritual advancement, all exist as part of the pertinent STC. The essence may not be completely transferred to the new incarnation and can include other parts of the tree i.e. the individual-unit GIFEeCSs elements discussed.

Archetypal Synchronistic Resonance

Jeff Mishlove's has proposed the model of *Archetypal Synchronistic Resonance (ASR)* which is an alternative and differs from reincarnation.¹⁵⁶

This implies a synchronistic environment, effectively like archetypal memories and qualities instead of the reincarnation of individual essences. This would mean that there is more of the tree available still in that more specific, pertinent higher consciousness for the individual. It would be like acquisition of pertinent parts of the individual-unit as well as the individual but only with limited characteristics like the broader outline of some elemental memories, and maybe with personality traits and even skills but not as complete. It may be more general, though still pertinently specific, than reincarnation memories, but does not tap into the broadest cosmic store.

Mishlove sees ASR more as synchronous higher consciousness, not necessarily individual identities. This also fits into the comprehensive TDVP model, as psychological archetypes are relevant and can be an alternative explanatory model.

Memories and other qualities

In TDVP, memories, physical signs and skills need not be inserted into or implanted onto or impressed upon. They already exists in a 9D finite spin framework that is embedded in higher discrete dimensions (the transfinite) which in turn is inserted/ contained in / embedded in the infinite.

Communication of reincarnation

There has to be a process of not necessarily of transfer, but one akin to mediumistic communication, sometimes physical mediumistic communication, where the jump is from one dimensional domain to another. But nothing needs to be reinvented, i.e. no PK imprint, just a transfer of "essence" between domains. "Essence" includes those key characteristics that persist: Information meaning, behaviors, physical characteristics all part of the pertinent STC. The essence may not be completely transferred to the new incarnation and can include other parts of the tree, i.e. the individual-unit elements. The movement across dimensional domains is by Vortical Indivension, as discussed.

Free-will and Volumetric Time: A TDVP perspective (Part 13H)

TDVP, in theory, allows for *significant but not total free-will*: We could choose what was going on in our own specific but *limited restricted* finite reality. However, that free-will would be *limited* to our own experience, but can impact our contacts. Technically, this could be a very wide spectrum, e.g. if information were transmitted in the media, like television.

But the freedom to choose and to act would not be absolute because it could only impact our limited experiences in a vast unending infinite reality, almost all of which is hidden. This therefore is a limited distinction of impact where influence of others, and also from others, can occur.

But TDVP^{tr} also allows for a broader guided impact from an infinite continuity source that influences one's actions or behaviors, even at the 3S-1t level. This would imply a deity or the infinity of infinities acting on oneself and on one's individual-unit environment in a systems theory sense like GIFEeCSs—Group, individual, family, ethnic, environment, cultural, social and species level.

Translating this to a more familiar context, the “**Life Tracks**” in TDVP allows for limited overall free-will, with consequent significant and major changes in 3S-1t. The statement that anyone can affect the world for good or bad, and can make a difference, may apply even if such effect is tiny usually. This parallel means that we choose a different branch on our tree of life, or maybe even just a different stem or a different leaf. Only limited (not absolute) physical free-will exists because our pertinent specific STC “life-tracks” and ethicospirituobiopsychofamiliosociocultural parameters restrict free expression. Free-will exists because of the infinite repository and we don't access the

^{tr} TDVP stands for The Neppe-Close Triadic Dimensional-Distinction Vortical Paradigm.

whole of the infinite, just those tiny areas that we have had contact with in our zillions of vortices.

Multidimensional Time:

Free-will *might* have a major implication in TDVP; If free-will exists, then *Time is necessarily multidimensional*. Free-will reflects a second time dimensional choice, different from one's inevitable, unmodifiable march of clock time. Free-will in TDVP would imply that Time at any GIFEeCSs level is modified. Choice implies an additional linear path, which constitutes a plane, i.e. 2D time. Only free-will demonstrates another time dimension. However, graphing this, there are others also involved with their dream or sleep time as well as clock time, creating a density of impacting other individual-units into a *third time dimension*. But TDVP certainly utilizes the quantal equivalence and this is volumetric, again implying but not necessarily proving three time dimensions.

Time, then, in TDVP is likely, but not definitively, 3-dimensional and it would have a volumetric component, as does Consciousness Substrates in the 9-dimensional model of (a proposed 3S-3T-3C). This makes all of S, T and C quantized and integral, and also triadic. Not coincidentally, we believe, the mathematics of dimensional extrapolation support this.

Mathematically, in a quantized reality, each dimensional substrate (Time, Space, Consciousness) is volumetric, expanded through quantized linear and planar dimensions, but they also differ considerably in individuals or even at different dynamic states. E.g. in 3S-1t a quantum point would appear one dimensional, with the rest hidden. In our physical reality awake state, we may experience only 3S-1t-1C as one moment (the present) in the time dimension, with the rest unused. Our dimensional domains speculatively might also differ considerably in individuals traits or even at different dynamic states.

We know there is in our physical reality a 3S, at least, in length, breadth and height but the exact composition of our 9 spinning finite directions is speculative, though there is support for a 3S-3T-3C dynamic model that may utilize only some of these dimensions in explaining specific finite experiences.

As a less likely alternative, we could argue that TDVP could allow that the single unidirectional arrow of time from the present will have simply moved differently in the future. This may be in the form of a random direction, or a wave form or even vortically where if we extend it out that becomes a single line—linear 3S-1T over time. The choice then is fixed, unmodifiable and wipes out all else. If this happened we would still explain *precognition* —*psi foreknowledge*. It would just be that whatever choices were made, would have a finality. This allows rejection of the infinite, and of the theistic intervention: A supreme being would not need to care in any way, and one's bed would always be made without meaning.

Examined in another way TDVP motivates for something more:

If we extended “meaning” to a fifth dimension (variable of extent) of Consciousness, we still could not explain completeness (which requires infinity) or asymmetry in nature, nor the incompleteness of awareness in the limited 3S-1t-1c (a moment in consciousness) reality of sentient beings. We could hardly conceive of higher realities, nor could we explain distortions of time, such as precognition. We would need to sacrifice either free-will or precognition, but not have both. By contrast, a metadimensional reality of extra time and consciousness dimensions explains why “bad things happen” in 3S-1t, and is, to boot, supported both mathematically with proofs and inductively with scientific empiricism. This way the holocaust might have happened in our 1t existence, but could be avoided in another reality of different life tracks happening and such a reality would imply different life choices.

Let’s imagine again the option of inducing change. We add in at least a limited degree of free-will: our **life-tracks** are modified and change our fate and somewhat influence our primary, secondary and tertiary groups and beyond like the tethered linking tentacles that TDVP has. This option allows for another direction component of our life-tracks: Free-will, sometimes multiple, with totally different outcomes in this infinite thought experiment, is a further direction. We graph the options, portraying other lines that are not linear, that project in a different direction to the original lines. Relative to 3S-1t this third direction of a multitude of planar time-life choices besides clock time and our own subjective time in waking or in sleep or those of others, makes Time Volumetric. That necessarily creates 3 dimensions of time because we have a multiplicity of time choices. These Time choices may be individual and also intersect with groups and others (and in TDVP the mechanism is *Vortical Indivension*). The Time choices can change. This creates a very simple model for 3-dimensional time.

We could also likely portray each Time linearity in waves. This could be argued to also conceptualize further dimensions but we do not think that is mathematically appropriate: we would as a parallel have the extra dimensions of wave forms in Space as well, and we do not utilize that as extra variables of extent because Waves or vortices do not increase dimensionality. Curvature is relative and so are waves that *can be spread linearly in a line*.

So whereas our TDVP supports free-will as a logical explanation of life-tracks, mathematically in any event it must be accounted for and is. But technically, a unidimensional restricted linear forward arrow time could fit. One would make one’s bed possibly, and sleep in it without any other options. So free-will is a sufficient and seamless, and even likely, option for TDVP. But its refutation as inexorable linear time which we have, still is compatible with TDVP, and in actuality this is how we experience our world from the framework of TDVP.

Summation: Psi and TDVP: Two concepts that are synergistic (Part 14)

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Perspective

TDVP^{ss} uniquely incorporates extra dimensions, infinity, consciousness, order and life. Everything is tethered together, manifesting in unified finite (including physical) and infinite subrealities. TDVP transcends all previous scientific paradigms in breadth, impacting every area of science (the broader biological, physical, consciousness and psychological sciences) and is supported by mathematics and logic. Ultimately, it results in a new philosophical model, appropriately described by the term “Unified Monism”.¹⁵⁴ The TDVP paradigm recognizes three key existential distinctions: Extent as in dimensions such as Space, Time and Consciousness extent; Content particularly important in Mass, Energy and Consciousness content and incorporating gimmel; and Impact where reciprocal influences on content and extent can occur reciprocally.

Importantly, the TDVP metaparadigm allows the application of mechanisms such as vortical indivision, both vertically across dimensions and horizontally. Effectively, many psi mechanisms can be explained based on examining the 9-dimensional reality. But some, particularly survival, life, and reincarnative issues, and those requiring spiritual meaning components, may require applying the concepts of the discrete transfinite and continuous infinite. Adding gimmel as the source, organizer and stabilizing factor of infinite vortical flow, we can further explain psi.

At this point, there appears not to be a single psi phenomenon that TDVP cannot explain well. Even more so, the same mechanisms can be utilized to understand the various and diverse areas of dimensional biopsychophysics. This does not mean that every described concept in psi research actually exists. But an early scientific task is to ensure that all areas, including theory are covered, and, though this paper has not discussed this, these ideas are mathematically supportable, and therefore at least feasible.

^{ss} TDVP stands for The Neppe-Close Triadic Dimensional-Distinction Vortical Paradigm.

Explaining psi phenomena through TDVP principles^{tt}: References (Part 15)

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Keywords:

3S-1t, ASR, afferent, Archetypal Synchronistic Resonance, atom, Bayesian, Bem, calculus of distinctions, central, CIRTS classification, communication, consciousness, consciousness research, continuous, DAT, definition, delta, Dimensional Biopsychophysics, dimensions, discrete, distinctions, EPIC, ESP, efferent, electron, entanglement, erroneous, existence, experience, Field theory, first sight, framework model, framework of, free-will, GCP, frequentist, Ganzfeld, gimmel, Global Consciousness Project, immediacy, indivension, infinite, infinity, jigsaw puzzle, LFAP, life tracks, like with like, limitations, materialism, mechanisms, meta-analysis, metafinite, minimalistic parapsychology misinterpretation, mystical, near-death experience, NDE, Neppe, non-local, nonlocal, non-locality, neutron, ordropy, out-of-body, OBE, organic, parapsychology, PK, PMIR, phenomenological levels, physical reduction valves, precognition, presentiment, protocol, proton, pathology, pseudo, pseudoskeptic, psi, psychological, quantum, quantum physics, quark, RDNL, RENL, RHNL, RINL, RMNL, RNL, RPNL, RQNL, RSNL, RTNL, RUNL, RQM, radical parapsychology, relative non-locality, relative to, relative distinctions, relative non-locality, remote viewing, reincarnation, restricted 3S-1t, relational quantum mechanics”, self-transcendence, sentient living beings, Sheldrake, sigma, space, spin, staring, statistics, subliminal, superpsi, survival, tethering, time, transfinite, triadic dimensional distinction vortical paradigm, TDVP, Triadic Dimensional Distinction Vortical Paradigm, TRUE, volumetric time, vortex, vortical indivension, Wheeler

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