

The fifteenth conundrum: Applying the philosophical model of Unified Monism: Returning to general principles

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Unified Monism involves a philosophical model developed from the scientific and mathematical metaparadigm of TDVP^{7 ddd}. This new philosophical model was developed by Vernon Neppe and Edward Close in 2011² as the logical philosophical consequence of their TDVP model. Therefore, it is likely it is the first major philosophical paradigm that is both based on a scientific model and the logical consequence of science. *Unified Monism* posits a unified reality of Space, Time and Consciousness with the infinite inseparably pervading the finite.⁷ *There is no existence without the finite always being embedded in the infinite.* But we living beings can only experience the finite, and a tiny portion of that, namely 3S-1t. The rest of existence is hidden, though other states, such as altered states of consciousness, may involve other dimensions and other experiences. But only our quantized, discrete finite reality can ever be directly experienced, yet the continuous infinite, that cannot be experienced with our senses, always pervades existence in the finite. We don't realize it but everything we do has a finite and an infinite component.

The consequential result of TDVP is a philosophical model that is applicable to the brain and body, as well as to the broader infinite and finite. 'Unified Monism' is, therefore, the necessary philosophical consequence of TDVP, not a primary metaphysical or philosophical conceptual model. TDVP, like some of the Eastern mystical philosophies (e.g., Vedic varieties) and particularly like Kabbalah which it's mystically closest to⁷, recognizes the unification of reality, the infinite subreality, the broader role of consciousness and a higher guiding element. But Unified Monism (UM) also is versatile enough to recognize that our physical reality is real, not just our imagination, and that our direct and indirect everyday experiences as living beings reflect our *overt* experience, but there is much *covert* happening all the time. Our experiences are only a tiny part of our existence.

The concept of a *Unified Monism* reflects more than just an inseparable source linkage that has been forever between both finite and infinite subrealities. It is not simply 'between' at all—there's no necessity for interaction. UM is not dualistic, but monistic: We're referring to two components that are essentially expressions of the same phenomenon. The two are inextricably part of each other, like a shoulder and a hand. *The infinite necessarily pervades all of the metafinite.*^{eee} Moreover, the inseparable source of space, time and extended consciousness occurs at the most fundamental level of *origin*, and the separations of S, T and C are unified because they're always at least partly tethered. The source unification creates a unified philosophical unit and so does the consequent tethering of realities.

^{ddd} TDVP is the more convenient abbreviation for the 'Triadic Dimensional Distinction Vortical Paradigm' of Neppe and Close.

^{eee} The 'metafinite' (Neppe and Close 2014)⁷ is a combination term for both the finite lower 9 dimensions plus the higher dimensions of a countable infinity which is called the 'transfinite'. Both the finite and transfinite are quantized: They are like pixels on a TV and each part is discrete. The metafinite therefore contains components, like quanta and is not continuous, like the infinite is.

Neppe VM and Close ER or Close ER and Neppe VM; IQNexus Journal; Vol 7, #2, pp 7-94, 2015; 15070715b

Why Unified Monism is the appropriate term for this new philosophical model

In current philosophical discussions, the term "monism" is only uncommonly used. Instead, the two terms most frequently used terms are "materialism" and "dualism", with the latter often being used to mean "not materialism". The term "monism" is used in two very different ways: A *materialist* usually believes effectively that everything is contained in 3S-1t; another kind of monist is the *idealist*, originating with Berkeley and with many variants. Effectively, monists disregard the material, instead emphasizing a kind of consciousness that is variably conceived in different theories. Yet there is a third option, namely not only mass and energy or pure mind but the tethering of consciousness with space-time or mass-energy.^{fff}

We therefore emphasize that 'unified monism'⁶⁹ is not dualistic or materialistic or idealistic because in UM, the finite is always embedded in the infinite; and the triads of space, time and consciousness (C_c) are always tethered together from the beginning. This makes it unified. There is no need to link because exists and has always existed together. Similarly, there is not just mass and energy: they necessarily include the third part of that triad, namely *meaningful information*—specific contents of consciousness —C_c. These, too, are always unified. So Consciousness is a separate existing entity that is always tethered, hence a different form of monism. Effectively, UM is very versatile and works in our 3 spatial dimensions in the present experience (3S-1t), in the mathematical and demonstrable 9 finite spinning dimensions (that constitute our real finite reality—covert and overt)⁷, in the discrete but countable forever transfinite and in the continuous infinite. Thus, all of reality is a single unit hence the term 'unified monism'⁶⁹. Unified Monism clearly has a Holism element, as everything is unified.

Unified Monism is not dualistic or idealistic or materialistic. It reflects its own philosophy.

The unification of a single reality becomes apparent in TDVP. This is why our equivalent philosophical model is called *Unified Monism*. This is not a tautology. It belongs to the philosophical group of Monism, yet it involves a deeper Unification of everything. Despite the apparent *monist* qualities in Unified Monism, it is neither 'materialist' nor 'idealist' in the modern sense. For the purist, UM involves a monist model, as the infinite and the finite are unified because there is only one reality. If dualism, as it is sometimes contextually used, refers to a consciousness *besides* any material, UM could be argued to have a dualistic element. But UM does not involve 'besides': There is no interaction, there is no complete separation from the other components: That consciousness is part of the necessary triad that always exists and has always existed. Though extent of consciousness is a separate substrate to space and time, with its own separate dimensions, these are always there as part of the whole, separate like a leg, an arm and a head, but necessarily connected, always as a single unit even if we only usually appreciate that we are existing in a moment in time in three dimensional space. This is clearly insufficient: We think, as well and register this.⁸

^{fff} 'Tethering' is another TDVP term: It refers to the necessary linkage like a hand to an arm to a shoulder: there is no separation: Space, time, consciousness are all tethered together; so is mass, energy and meaning; and so is the finite and the infinite: they're all one. In TDVP, 'embedding' refers to the TDVP concept of how dimensionally higher levels contain the lower dimensions, e.g. our sentient living reality, is necessarily contained in the higher ones, so that 3S-1t is contained in the 9-D finite. Similarly, the finite is contained in (embedded in) the infinite.

However, the materialist would say that consciousness is purely from our brain: the act of thinking is bioelectrical physical phenomenon. Relative to living humans being experiencing 3S-1 reality, such conscious thinking might well be to a large degree purely brain based; however, it would not be so when an observer is at the framework of what we would regard as ‘non-local’, where that observer is experiencing other dimensional domain groups of the 9 finite dimensions, and is physically outside any brain; Disputably, an example would be the so-called ‘out-of-body experience’: We are not here to dispute whether such phenomena are objectively real, but to look at the broad range of a model, and theoretically, UM could explain life after death, for example, very easily. UM does not need a ‘mind’ in isolation, quite separate from that physical body, because the ostensible disembodiment might just be another level of dimensionality manifesting in a different, disputably higher ‘consciousness’.

Similarly, mass and energy have content—they are like containers but in the TDVP model, they simply cannot exist together unless there is also some kind of consciousness. We know this because we’ve demonstrated in this series that the atoms would be unstable without that third substance ‘gimmel’. And we have proposed, rather cogently, that gimmel *must* have at least components of consciousness.¹⁰⁸ We’ve demonstrated in our 13th conundrum that gimmel exists necessarily in every atom, and that materialism without consciousness fails.

Differences from dualistic approaches

UM therefore applies a top-down approach that includes non-material information as well as the material. In that sense, applying a different definition of dualism, it would appear dualistic, but in no other way is it, because UM does not differentiate ‘mind’ and ‘body’ (that 3S-1t physical mass-energy aspect which is experienced and reflects an overt part of existence). Existence is mainly hidden. Consequently, the consciousness and the material of, for example, mass and energy are part of the same container—like an atom that also contains gimmel. Similarly, space and time are just reflected in dimensional differences.³ We living humans are simply not conceptually recognizing that what we call ‘non-material’ or ‘mind’ is simply the same unity. but above our experiential level of 3S-1t: They reflect just higher, hidden dimensions, and we’re limited to not perceiving them under usual circumstances.

Moreover, because the finite is embedded within the infinite, there is no area of necessary interaction—the finite and infinite operate as one—they exist as a unit. Hence, again, the philosophical term of Unified Monism: There is no ‘mind-body’ or ‘consciousness-substance’ duality; there is just one.⁷

In Table 14A, we contrast UM with some major current philosophical perspectives, though deliberately, we do not amplify the different currently topical kinds of monism and dualism. This table is not meant to be all-embracing, but to give a perspective.

In summary, Table 14 A shows how Unified Monism differs from possibly all the other philosophical models because it is unique in its components—it has an identity. But it is based not *ab initio*, on philosophy. Instead, UM derives from scientific empiricism, logic and mathematics.⁶⁹ Therefore, UM is not in that sense ‘metaphysical’ (unprovable) because it developed out of science and is feasible, even when components are not directly falsifiable. We can therefore apply our Philosophy of Science extension of the Popperian model, ‘Lower Dimensional Feasibility, Absent Falsification’^{3 7} where we can put pieces of a jigsaw puzzle in

3S-1t and yet observe UM still working. UM is very much a secondary derivation of the metaparadigm that is TDVP⁷, and therefore the powerful motivations for TDVP can frequently be applied to UM: The logic of UM developed out of necessity. There is no need for any connection as in dualism. And there is no need to relate mass-energy or space-time or ‘consciousness’ to be products of the other. They all naturally exist together from the beginning, hence the title ‘*Reality Begins with Consciousness*’ in the Neppe-Close book on TDVP.⁷ Even though all of ‘space’, ‘time’ and ‘consciousness’ independently exist, they necessarily are always existing at least to a minimal degree (depending on circumstances) together. On the one hand, there is no difficulty understanding the limitations of our objective physical reality in 3S-1t, but nor does TDVP or its philosophical derivative UM, have a problem with survival after death or with psi or with meaningful evolution. There is no need for philosophical concepts such as ‘emergence’, ‘epiphenomena’ or ‘derivativeness’ from either the material or the mind. Everything seamlessly fits. No other model in this context makes sense under every circumstance. This is why UM was borne out of necessity reflecting again that UM is a logical consequence of the science and the mathematics.

Table 14 A: A Comparison of Some Pertinent Philosophical Models Relative To Unified Monism (Provisional, Neppe and Close, ©)

<i>Philosophy</i>	<i>Panpsychism</i>	<i>Realistic Materialism</i>	<i>Dualism</i>	<i>Pantheism</i>	<i>Unified Monism</i>
<i>Origin</i>	Thales, Plato, James	Galen Strawson	Descartes	Spinoza	Neppe and Close
<i>Fundamental</i>	Mental aspect in all matter; unified experience	Matter variant explains meaning	Mind-matter separate	God in all	Continuous infinite contains discrete finite; Triad: Space, Time and Consciousness tethered
<i>Basic</i>	Idealism monism	Materialism monism	Separate mind-body dualism	Idealism monism	STC unified monism
<i>Awareness</i>	Fundamental is mind	Fundamental potential to matter	Fundamental is both mind and matter	One being	Yes independence; fundamental is all of STC tethering, infinite, multidimensionality
<i>Derivation and base scientific</i>	No	No	No	No	Yes; Empiricism of TDVP necessary; result secondary is the UM philosophy
<i>Mathematical derivation</i>	No	No	No	No	PFDCIII [^] ; Yes: fundamental Mathematicologic
<i>Charge and spin</i>	Not direct	Fundamental to matter	No.	No.	Yes
<i>Meaning</i>	Yes	No	Yes	Yes	Yes
<i>Life</i>	Yes idealism	No	Compatible	Yes idealism	Yes
<i>Micro to macro</i>	Yes	No	Unlikely	Yes	Yes
<i>Inanimate aware</i>	Yes idealism	No	? variants	? variants	Yes
<i>Space-time independence</i>	No	Yes	Yes	No	Yes but tethered together and with ‘broader’ consciousness
<i>Virtual reality</i>	Likely, yes	No	No	Possibly	No
<i>Fundamental</i>	Do we really exist?	Survival and ?	Chalmers	Extreme:	None

<u>Philosophy</u>	<u>Panpsychism</u>	<u>Realistic Materialism</u>	<u>Dualism</u>	<u>Pantheism</u>	<u>Unified Monism</u>
Problems		sentient beings unexplained.	unsolved; interaction	Divinity variant	
Physical exists *	Yes and No.	yes	Yes	yes	Yes
Physical life *	Variable models	Yes, key	yes	Not really	Yes
Psi *	Yes	Not independent	Yes	Yes	Yes
Precognition *	Not relevant	No	No?	No	Yes
OBEs; NDEs *	compatible	? compatible	Logical	compatible	Logical natural consequence
Survival post mortem; *	Yes	Unexplained, no	Compatible	One being= self	Logical and a natural consequence
Free will	Yes	Denied	Compatible	One being	Yes, but within constraints
Divinity	Compatible	Yes	Compatible	Required: One being	Compatible and likely
Reincarnation *	Variants yes; broadly not pertinent	No	Compatible but not necessary	No	Compatible but not necessary
Subjectivity	Yes	No	Yes	Yes	Yes
Objectivity	No	Yes	Separated	Yes, potential	Yes, together
Consciousness	Yes	No	yes	yes	Yes
Levels of consciousness	No	No	Possibly	No	Yes, fundamental
INDUCTS**	INDUCTS	INDUCTS	INDUCTS	INDUCTS	INDUCTS all **
DICTUM~	DICTUM	DICTUM	DICTUM	DICTUM	DICTUM all ~
Relative to	No	No	No	No	Yes
Range	Same	Maybe e.g. OBE	Same	Same	Higher levels different (also so in TM); relative; vortical indivision
Fits into it	Non-reductive physicalism	Non-reductive emergent physicalism; Spatiotemporal Emergentism;	Non-physicalism	Monistic Divinity Theology	Divinity <i>plus</i> others <u>impact</u> tethering; UM could sometimes contain pantheism; Chassidic Theism part of impact; Transcendent theism first cause primary;
Variants	<i>Berkeleyan idealism; phenomenalism; mental monism; Vedanta Eastern</i>	Peter Strawson: <i>Realistic Monism</i> of Non-reductive physicalism; <i>epiphenomenalism; functional reductionism, Identity reductionism;</i>	<i>Substance Dualism</i> (Descartes; <i>Property Dualism</i> (mind emerges); Promissory dualism	<i>Pantheism;</i> Theological monism; <i>Chassidic theism;</i> Transcendent Theism; <i>Spinoza creator results in all infinite dimensions</i>	<i>Transcendental materialism</i> (Betty, from Zeno and Chryssipus) (discrete stuff not continuous); <i>Kabbalah</i> (triadic STC untethered); <i>Vortex N-dimensionalism/ pluralism</i> (earlier Neppe); <i>Transcendental Physics</i> (earlier Close)
Different from	<i>Neutral monism; Promissory materialism</i>	vs. physicalist monistic reductionist materialism; Panpsychism variant;	Monism	Dualism; reductionist materialism	Classical monism or dualism and all variants; none

The two major mnemonics based on TDVP principles are ‘INDUCTS’ and ‘DICTUM’. These apply the unification of Science and Philosophy using TDVP criteria.⁷ The deletions of the letters in Table 14A indicate that specific a philosophical model does not contain that property. The individual letters stand for:

- ****INDUCTS:** Infinity, Natural Law, Dimensions, Unified Monism, Consciousness, Tethering, Subjective-Objective components.
- **~DICTUM:** Dimensions, Infinity, Consciousness, Triadic Tethering of Space, Time and Consciousness C, plus theory of everything, Unification, Mathematics. U is also for Unified Monism, a tautology in the UM column only so not applied here.
- **^PFDCIII** is an abbreviation for the various mathematical techniques that can be applied to these philosophical models: In summary, Unified Monism utilizes *all* of these mathematical models involving multiple dimensions but no other model above even applies mathematics at all. This illustrates that UM is based on plus mathematics. ‘PFDCIII’ is an abbreviation for several mathematical models developed by the authors: Pythagoras Theorem modified and extended (Close), Fermat’s Last Theorem (with Close’s applications to vortices and symmetry), Dimensional Extrapolation (Close), Calculus of Distinctions (Close), Modification of Incompleteness of Gödel (Neppe), Impact Distinctions (Neppe), Infinite Continuous—Discrete Metafinite (Neppe, Close).

Unified Monism is also based on two levels of empiricism: Physical life and physical existence; and psi and survival. No other model is so based.

Effectively, therefore, and as a summary here, Unified Monism appears to be the first developed philosophy based on scientific and mathematical principles that is versatile and workable. It is a ‘secondary philosophy’, in that UM describes the philosophical endpoint of science and mathematics. It, therefore, literally is completely unified because it philosophically portrays the Science and Mathematics of TDVP.⁶⁹ More than that, it also unifies science with spirituality and allows a linkage with the mystical philosophies: For example, it’s truly remarkable how many components of the very esoteric Kabbalistic mysticism are congruous with the key concepts of TDVP—this is not surprising because both philosophies do not recognize the mind and body as one or dualistically, but instead they recognize triads of space, time and consciousness. However, in UM these are all tethered together necessarily. And UM recognizes too, that mass and energy alone is insufficient—that we must have mass, energy and meaning. Kabbalah is a mystical philosophy that is not grounded in science: This grounding belongs uniquely to UM.

UM even contains certain other philosophies depending on the level: When approaching the transfinite level, variants of panpsychism are almost contained in UM; but, though panpsychism comes close in some components, UM can also be applied in our physical earthly existence, too, reflecting a real, not virtual or mystical, existence. Also UM is the only philosophy that can in a completely versatile manner recognize both the physical aspect and its dimensional extensions (hence so-called mind is just an extension of our dimensions)⁷⁹ as well as the consciousness components and infinity, and yet not adopt a dualistic stance. In UM, all is one, everything is unified, the infinite embeds the finite necessarily, and the higher dimensions embed the lower ones even in the finite reality. This allows great versatility.

It is remarkable that both Drs. Neppe^{2,95} and Close²⁶ quite independently developed this same philosophical concept, effectively referring to Unified Monism, even though it did not exist and we are only now defining this new philosophical model!