

Proceedings on qualitative and quantitative psychology.

Johan Noldus¹.

Postal adress: Goorweg 24/73, 3191 Hever, Belgium.

Temporary residence: Tropicana 5A, La Herradura, Andalucia, Spain.

December 25, 2018

¹Johan.Noldus@gmail.com, Relativity group, department of mathematical analysis,
university of Gent, Belgium.

Contents

1	General discussion.	3
2	Kinematical setting.	6
3	A foundational black-white spiritual theory.	22
3.1	From behavioral space to black-white.	26
3.2	Some mathematical details.	30
4	Salafism and Buddhist theory of higher awareness.	35
5	Sociological models.	40

Some words upfront.

This book is a layman's version of some more professional material I have published in a manuscript "Foundations of science with applications in sociology and medicine" and constitutes a clear expression of my vision on the foundations and limitations of psychology. Inevitably, a societal vision shall emerge from this work which is libertarian in nature as science should really be in a way. This book is meant for anyone willing to acquire insight into him or herself and offers plenty of suggestions for self improvement.

Chapter 1

General discussion.

This book is the reflection of someone who studied Jung and Freud's works at the age of 13 and later went on to study exact sciences, more in particular physics and mathematics. Jung and Freud's writings are muddled, mystical and lack any grounding in a more fundamental way of reflection about the world. Moreover, there is no clear separation between morality, sociology and psychology and one experiences as well a profound lack of understanding regarding the biophysical underpinning of their "science". Indeed, all is still too closely tied to Greek drama and psychotropic substances known 3000 years ago. This is not to say that their descriptive approach is not worthwhile studying but one is left with very little if no understanding at all as well as with a myriad of epistemological adventures which belong to Alice in Wonderland. In other words, the approach is not scientific, just as botany and anthropology are. The aim of this book is to fill in that gap; to provide for very accurate definitions and to *explain* why things are the way they are from very simple principles. In other words, we enter the area of *predictive* psychology based upon very few observations which are usually not behavioristic in nature.

This implies that our study will focus on aspects of life which happen with a very low degree of consciousness and therefore need very little intelligence; this is for now the best we can do. A reductionist approach to higher intelligence will require new *principles* of language formation something which is still beyond our grasp at this moment in time. Further ideas regarding this topic will follow at the end of this book but are by no means complete nor at the stage where proper quantitative, but nevertheless qualitative, investigation becomes feasible. This suggests that psychotherapy might shift to a more basic instead of more intelligent level where the "patient" is assisted in a more materialist or psychic way in dealing with his or her own curative process. After all, morality is a personal property and should not or very little interfere in the subject of mental health.

I am certainly no judge in how people should live together but there exist low

intelligence recipes which minimize the probability of the occurrence of unhappy and dangerous couples. Sometimes, alternative ways of living together might be encouraged, beyond spiritual pairs, which enhance personal as well as societal stability and prosperity. It is my philosophy that any person in society deserves an optimal satisfaction as long as gratuitous murder and world domination do not belong to the personal desiderata. This lofty idea is treated in this book in a scientific way from many perspectives and as such kind of puts the approach of “higher intelligence” political pillars to the background. It is my hope that at least the viewpoints put forwards in this book will constitute a ground for discussion; it is my experience that technocrats are often better governors as democratic leaders of different ideologies are. Discussions about morality and ideology in my opinion belong to the lofty saloons where big men can enjoy cocky woman and Cuban cigars. All too often has killing been administered for a lousy definition of an equality sign.

It must be clear for the reader therefore that I completely negate the delusion that one can know the intend behind someones actions, that it is possible to know someone’s emotions and certainly that it is pointless to contradict a person speaking openly about his or her intentions or emotions. In a way, everybody speaks the truth even if they are lying about these things. There is no way to know these things and therefore it is pointless to discuss it from a scientific point of view. In a way, a suitable gesture is interpreted in a positive way and believed to be caused by a symphatetic emotion; people should just stop thinking in this way regarding societal interactions which is the well known foundation for religious murder. Long live Copenhagen quantum theory in this regard, that its pragmatism may serve as a lesson for peaceful and respectful communication. On the other hand, a person yearns for epistemology, for an explanation why we are the way we are and where our thoughts originate from even if this subject is dead from the scientific point of view. That is, an irrational urge for an explanation behind human rationality is a firm part of our being and it needs to be dealt with too. Privately please and not by general policy makers! Historically, the church fulfilled that part and nowadays meditation centers as well as private psychologists, as intelligent conversation partners, are there to fill in that part of our lives if mandatory. In this regard, total privacy as well as absence of any reporting should be guaranteed. It is my firm conviction after many years that everybody needs to learn the basics of the art of spiritual healing as well as a *fixed private* psychologist on the appropriate level. This psychologist is no doctor and in case of serious worries about a client should do everything in his or her power to send him off to a medical doctor; by no means should he directly contact a physician himself. This book is not about learning how to be a wicked conversational partner but about the basic *physico-spiritual* laws behind low intelligence psychic interactions. I will explain *why* these laws are the way they are and what the basic observational ramifications are; a firm grasp upon them will teach you how to become a spiritual healer yourself and take a firmer grasp upon your physical and mental wellbeing. However, a psychologist or priest will remain necessary forever; also healthy people are

sinners.

Chapter 2

Kinematical setting.

In this chapter, we shall put forwards some principles any suitable theory behind basal psychological interactions should satisfy. Intelligent conversations usually require something as creativity and it is impossible to make a theory about that; at most one can find statistical distributions associated to standard answers to certain types of questions. The former, moreover, do heavily depend upon ancestral history and personal experience so that there is no way to qualify this in a universal science. The best one can do is to observe and make predictions based upon experience which are off hand and often very wrong; the reader will figure out that permanent monitoring at a basal level is the best way to proceed in life. This does not imply you need to adapt to one and another but that controlling the responses of others so that they remain desirable from a personal viewpoint is the key to maximal personal proliferation and therefore success. Indeed, sometimes you just wish for your partner to be angry; females often do this to see if their husband still “loves” them.

Basal means in the most simple language possible where the latter consists out of words formed by two letters, 1 and 0 or “black” and “white”. Words are then of the form 1001011 . . . , sequences which are shaped in time where at each instant a letter is chosen. Quantum mechanically we therefore have a state

$$\cos(\theta)|0\rangle + e^{i\beta} \sin(\theta)|1\rangle$$

indicating the probabilities for $|0\rangle, |1\rangle$ to be chosen. This means that at each instant both 0 and 1 are allowed for and that interference between 0 and 1 is possible which expresses itself in the fact that the probability for 0 to be chosen is $\cos(\theta)^2$ and for 1 to emerge $\sin(\theta)^2$. In standard probability theory, one would only dispose of two positive real numbers which sum up to one and not dispose of an angle β which is “forgotten” but plays a dynamical role for sure. Indeed, β can be seen as mystery, an unknown factor in our ways of communication which can only be measured if we know exactly how to replicate the *state*

$$\Psi = \cos(\theta)|0\rangle + e^{i\beta} \sin(\theta)|1\rangle.$$

This is approximately true in simple experiments in physics with an infinite number of degrees of freedom where the circumstances are so rough that the details of the state do not really matter in the outcome of the experiment; for example, variations on tiny length scales do not matter if the experiment probes for the behavior on scales far larger than those. Indeed, the behavior of humans in the desert does not really differ from one and another whereas interactions with a beautiful companion of the “opposite” sex might differ substantially. This unknown factor indicates also that different realities coexist at the same time when a sufficient number of yes/no questions is asked for. In the binary system above, two questions therefore suffice.

In physics, we call such a simple quantum system a qubit; putting N qubits after one and another, we have the potentiality to form 2^N words of length N with N unknown generators of mystery. So, the degree of disorder in such system is N which is nothing but $\log_2(2^N)$ or the Shannon Von Neumann entropy associated to this system. Indeed, it is meaningful to regard disorder in this way as a word is equivalent to one message no matter how long it is. However, the complexity of the message usually increases with the length of the word or the number of words and therefore N could equally stand for that. So in a way, the higher the disorder, the more complex it becomes and this is also how we experience society. So, a language is therefore always embedded in

$$W := \bigoplus_{j=1}^{\infty} \otimes_j V$$

where V is the one qubit space, $\otimes_j V$ is the j -qubit space and \bigoplus means that we sum up over words of different length. It is reasonable to assume that at any instant in time, a person has one element out of quantal word space W in mind. In case this is not so, then the person is totally dead, otherwise, depending upon the complexity of the quantal word, it is gradually more consciously alive. Usually, what we call a dead person, is still alive in a way; it is just so that the spirit of the total body is totally dead meaning no quantal words are formed anymore at the highest operational level of the person. This is the most accurate definition possible of being dead or alive. Notice that alive does not imply conscious so this goes beyond the usual “*je pense donc j'existe*” if thought is being restricted to conscious acts.

In this regard, the language formation process has to be interpreted as a process where more and higher elements of S can be addressed, where higher refers to the distribution of words within the quantal word. In this book, we mainly study the dynamics of V which we define as the lowest level of intelligence possible; speculation about higher language formation and principles valid therein shall be discussed at the end of this book. As the reader will notice, the *outward* V language, being the most honest one, has plenty of consequences regarding social interactions on different timescales and determine most of our emotions towards one and another. This justifies the length, being around 40 pages, of this book: the two letter language has plenty of important secrets. Naturally,

real persons have sentences, or parts thereof, in mind prior to speaking it out aloud. Therefore, the real space is

$$S := \bigoplus_{j=0}^{\infty} \otimes_j W$$

or something even more complex taking breaks into account. When studying things such as intelligence, we can in first instance only rely upon verbal and physical language; that is, speech by means of the mouth and our ears, sensations by means of the nose and skin as well as vision by means of our eyes. Obviously, the way we name things we see is prone to interpretation and the latter is a dynamical concept, a social agreement. Likewise, a word and the meaning thereof has a social and personal component. To separate one from the other, we have to *gauge* the meaning of words, that is we have to find a *natural* way of determining the zero emotional level attached to words describing a particular circumstance. Consistency of this definition is open to experimental verification given the assumption that the vacuum is psychic and dynamical; indeed, if we assume small variations, where the meaning of small is included in the definition of the vacuum, in the stresses put on society and its individuals during the test determining the vacuum gauge, then the test results should agree with the foundational assumption. Important herein is to recognize the predictive power as well as the divine character of your theory; we are by no means pleased with ad-hoc stories.

The best, or at least most foundational, way to do this would be to look for a language which is as bio-physical as possible, meaning that we dissect the person as much as possible and see how far our reductionist point of view enunciated above carries. Now, this is the tricky part and involves a discussion sometimes of a religious nature which I am not willing to dwell upon too much in this book. It could simply be, in a way, that spirits attached to N binary composite entities cannot give “meaning” to the full space of 2^N classical words; in either complexity or disorder does not simply add up, in our definition it is *sub-additive* whereas the *total* dynamics is generally believed to increase it. Therefore, the complexity of an M -person gheist is less or equal to that of the sum of the individual ones, and in practice it is much much less but the fact that it is created causes the total intelligence to increase. The problem with collective spirits usually is that its intelligence is less than the one of its best members due to destructive interference processes so that the formation thereof may be worthwhile from a particular ideological viewpoint upon democracy but certainly not so in a way from the viewpoint of certain highly gifted individuals. Therefore, it may be possible to further and further restrict the uncertainty in the world by further and further specifying the dynamics as well as kinematics of language formation. Mystery shall always remain as the observer is pure gheist and cannot be described in a linguistic form. I deem this way of thought to shape our future in practice within a few hundreds of years; for now, however, we have to rely upon our ears and eyes only and hope that society is stable and not that, no matter how innocent the troublemakers are, war or destruction is *not* a goal of it. If that were the case, social science as well as psychology, would

be meaningless as an activity.

The way to proceed is to make a distinction between basic actions and the interpretations thereof which is a concept what is rather hard to define given that an interpretation requires more the concept of honesty and dependence whereas basic actions of the body, which can be perceived with the naked eyes, are way less prone to mischievous intentions resulting from manifest lying or deliberate distortions of someones senses. In this vein, one must rely upon the fact that natural democracy really works in attributing a notion of truth to observations something which necessitates a sufficient level of classicality in nature. Indeed, one first has to agree on the most solid observations in nature prior to moving to a next step. Our eyes, hands and ears are the most solid in this regard and one must find Boolean laws, which do not depend upon the observer, predicting the observations, by means of these senses, of an overwhelming majority of the people. This appears to be a divine argument: the Gods are constructive and allow for a basic harmony by means of a solid democratic comprehension of those things which allow for investigation by those means. Indeed, those senses go as far as they offer us control; in case things occur which are beyond the majority's grasp but within *predictive* understanding of others by means of extremely fine pitched extra senses, then those persons are "so-called" divinely gifted and higher in hierarchy as the former democratic majority. In case, there is no understanding but still a prediction, those people are called oracles and are, in a way, dubbed as "divinely inspired". They are, in a way, the most dangerous kind as they are in no position to justify their claims and the "Greek Gods" are known for their ability to whisper in devious and sometimes malignent ways. Another way to think about it is to posit that plenty of universes exist where on some planets a population is formed where beings with very low abilities suppress those with higher ones; one could expect that those populations are usually short lived. Therefore, our mere existence for a long period of time compared to our own lifetime indicates that evolution has been constructive in this case and that therefore our universe offers the possibility for stable populations to form. Complex life forms require basic laws of nature which offer room for stability on those time-scales; only gravitation and electromagnetism are in a position to destroy the universe in the long run as far as we know. Therefore, some scientists say, the mere existence of humans, with their complex form of interaction, who create societies whose ingenuity may oscillate in time and not even have a mean positive growth factor, is equivalent to evidence that, when it really becomes necessary, the human endeavor is a constructive one. This is an argumentation of the Darwinian kind where spirits with extreme intelligence come and go periodically. Even here, one could argue for some divinity given that higher spirits "could" guide the process. Perhaps those high spirits come back from time to time to stir things up without having the need for a higher plan; in that regard, the why question can never ever receive an answer and I proclaim that happy indifference is the best way to live with that uncertainty. If the God's play it as such, then they are for sure compassionate with me; otherwise, in absence of their existence, I am for sure more devilish than I know

of.

I proclaim total liberty of interpretation here as nature offers plenty of room for spiritual adventures of the highest order; there is no need to transform into a hot dog here as I do not disrespect those hypothetical high spirits. Phew, so this book is again about basic things and we must proceed in the hope that people with proven highest abilities will be able to survive the overarching communist tempest so that science may flourish and comprehension may improve. Given our lack of a natural biophysical understanding at this point, all we can do is to construct the most simple theory possible and define how one should find a correspondence with the lowest behavioral characteristics. That is, we throw away the idea that we need trust in someone and that therefore interpretations of bodily motions as perceived by our eyes and ears are beyond our grasp from this semi-heuristic perspective. Indeed, our eyes may also be deluded by evil spirits portraying angels where in reality devils are to be found. I cannot trust anything which I cannot check for myself and I am fed up with guessing the mind set of a person with good behavior (he must for sure be devilish as hell!).

Now, the remaining question is how to gauge those physical actions meaning where should I put an origin when I consider the action “eating of meat” and what metric should I use? The natural thing to do is to use a scale attached to an object which we see as rigid, for example a metal bar whose scale of variation is way beyond the lifetime of a human and whose perception remains constant during our life. This last thing is important and merely expresses trust in our eyes; indeed good “eye faith” causes us to say that we shrink or grow and that this is not so for our house or the doorbell. Anyway, the natural measure stick therefore is one where meters are expressed in fractions of a metal bar and where the kilogram is defined in a similar way assuming that Archimedes law holds empirically. Actually, Einstein’s reasoning about independence of gravitational motion of an object regarding the internal constitution of it apart from its rest-mass, which he assumed fixed and thereby ignored gravitational radiative effects, leads to the mechanical prediction of the Archimedes effect if variation of the gravitational field is small on time and length scales associated to the experimental setup. This is so generically given the smallness of Newton’s constant in units of everyday objects on the human scale. This has to be so, otherwise gravitational forces, which cause the gravitational stress feeling in our feet, due to the action reaction-principle, would be way too high and require a very different biology. Therefore, a good practical definition of a unit of mass has to be made with respect to scales on which the variation of the gravitational field is small otherwise empirical verification would become impossible and intertwine with other, such as quantum effects. Without these stability assumptions, human science is impossible. So, a natural unit for the quantity of meat is given by its mass in kilo’s or the area of the top surface in square centimeters or even the thickness, also in centimeters, for those who like it “saignant” with a slice

of “citron” to have the French smile.

Anyhow, take a medium size city and assume that the variational behavior is small so that BDW chasing a fly on the Antwerp Meir is not causing the opera house to collapse, then the average (three) metrical values for the meat consumption could determine an origin so that the value of the individual meat consumption minus that average must be the starting point for quantifying external psychological appearances in periods of beef consumption. Indeed, this author, when eating a similar portion of meat, gets different appreciations from others when being in Antwerp or Brussels where I look less shiny and vampiric than in the first city. Now, is this effect real in the sense that it affects my own perception; yes it does, a steak in places where I am less vampiric always gives me more energy which is psychic in the first place. It is not due to unhappy faces because the waitresses have the same external, basic physical appearance in terms of “standard” light regarding their smile at least where basic is defined sociologically in terms of peasant, meaning lowest form of perception. Now, am I totally sure that these vampiric appearances are not electromagnetic in nature? Yes, because the magnitude of the electromagnetic coupling constant is way too small and humans are supposed to be electrically neutral. Moreover, in a world where free will is assumed to exist and those processes are thought of as fundamental irreducible phenomena, well known physical reasoning dictates that electromagnetism cannot explain for the observations made. Actually, an electromagnetic explanation would be of such a complicated nature requiring the existence of signals which can influence any single person in a macroscopic, huge, way without affecting others and causing nervous pains, that it totally useless from a scientific point of view. Indeed, this feature is way too complex to explain from a molecular point of view so that it becomes practically useless; moreover, it would require a radical new understanding of quantum theory where weak and unmeasurable signals of communication between apparati are used; this would either invalidate all Bell tests or give a huge information content between apparati communication to the extend that they explain their future plans in advance without being “switched on” if standard causality assumptions were to hold. If the latter were to hold and the experiments are done reliably then, due to the correctness of relativity theory, these plans require an accurate communication within the timescale of a second. This is not even possible for intelligent humans, so again, it is totally reasonable to exclude all of those given that the behavior of peasants does not appear to be influenced in a way which goes beyond the basic senses of the eye and ear.

Given a finite set of N behavioral characteristics as well as natural flat inertial coordinates in psychological space associated to rigid local space time measure sticks, the psychological space at hand is empirically determined by a piecewise flat four dimensional simplicial manifold endowed with an N dimensional convex space over it with the barycenter as origin. A convex space of dimension N is a part of \mathbb{R}^N such that the line element connecting any two points belonging to it, also belongs to it. So, in one dimension, there is exactly one line element

whereas in two dimensions we have a polygon. A convex space is bounded by subspaces of any dimension. Those of dimension zero, in either points, are called extremal elements; that is, they cannot be the midpoint of any nontrivial line segment within the body. A piecewise flat simplicial manifold is a space which is formed by means of gluing convex spaces together along the boundaries. The piecewise flat spacetime metric is not given by

$$s^2(p_1, p_2) = (x_1 - x_2)^2 + (y_1 - y_2)^2 + (z_1 - z_2)^2 + (t_1 - t_2)^2$$

but by

$$s^2(p_1, p_2) = (x_1 - x_2)^2 + (y_1 - y_2)^2 + (z_1 - z_2)^2 - (t_1 - t_2)^2$$

where the minus sign distinguishes time from space in natural units where the speed of light equals one. The metric on the N dimensional convex space is of the first type as distances herein take all characteristics in a democratic way into account. It is of extreme importance here to ensure consistency of this procedure by ensuring that axes with a different dimension cannot be rotated into one and another and that scaling always has to occur with respect to space time units. This means, that if we take *rigid* objects determining mass and length then scaling of the length by λ induces a scaling of the mass by λ^{-1} ; this means that a metric of the type

$$s^2(p_1, p_2) = (x_1 - x_2)^2 + (y_1 - y_2)^2$$

will transform as

$$s^2(p_1, p_2) = \lambda^2(x_1 - x_2)^2 + \lambda^{-2}(y_1 - y_2)^2$$

a mixing which shows that our love for the meter and kilo as units determines the theory we are ready to develop. That is, fashion influences our personal values and henceforth, the more opposing your personality is, the more psychic you will have to be meaning that you have to interact much more in basal ways beyond standard moral values and fashionable opinions. This requires a huge spiritual energy and the funny thing is that the metric in which this energy is quantified is benchmarked by the democratic values as well as natural ways of expressing those. Therefore, the list of questions must also be democratically determined; a shiny spirit to the average person is henceforth an opposing one, the real devil in person. It is reasonable to assume that equality of culture, which is defined by the same list of values, space-time metrics and barycenter, between cities shapes the individual psychic and physical constitution of a person entirely. This means that the radiance of any person is, in first order, a fixed response to culture of a mid-sized environment. This could be called a psychic inertial principle, where inertial mass is only influenced by second order "curvature" effects, that is the standard deviation in metricized units regarding those values. This is the *only* way possible to proceed from this point of view; note that democracy here is defined in terms of participation and not in terms of direct presence; if the culture determines that the mayor makes the list as well as chooses the units

and inhabitants are pieces of feces, then this shapes who we are and how we radiate. Testing psychic interactions therefore also influences them and in ways which do change when two different tests are given in reversed order. Indeed, in that sense, we may perceive social sciences to be quantum mechanical in nature which it is, due to our basic arguments above about the structure of “sentence space” S . In this vein, if all questions were to have the same physical dimension, and if the barycenter were the same then our “character” could be defined as a conformal invariant. That is, if we were to scale the numerical values attributed to our answers in the same way, then society would be perceived in the same way and precisely the same things would happen. It is due to the existence of N different basic physical dimensions: that is none, meaning qualitative, time, space, mass and various internal charges as well as our awareness and interpretation of our perceptions in those terms, that conformal invariance is broken and genuine attraction and repulsion can be formed. Otherwise, the principle of strength does not exist and our world is one of angles and tides without an obvious guiding principle, called geodesy, of how to move in this sea. Geodesy is an extremely strong principle which has been experimentally verified within the context of natural laws based upon sound physical principles. In a way, Einstein’s theory constitutes a unique way to devise laws based upon the observation of mechanical labor for a finite number of types of workers, where every type has a basic interaction mode. The way we have become aware of these laws is by means of our eyes, ears and hands. What we have explained above is that measurements, expressed in the basic units of our most democratically solid perception, of higher questions and deviations from the mean in particular, serve as a kind of psychic energy regarding mechanical laws of a higher type. Indeed, the resulting action from the perception that you measure twenty centimeters more than the average person does may differ substantially from expressing this difference in meters or logarithms of percentages. Conformal invariance would dictate that for example, if this were the only question to be asked in society, then the percentages would only matter. However, if a horse would be present, then I might get the incentive to grow that much as needed to ride the horse; this would introduce a scale if the muscular structure of the horse were different from mine such that energies would scale accordingly.

An important part of the dynamics of individual psychology is sociology and more in particular its ideological principles which must be expressed as a balance equation between personal *desirata*, which are dimensionless and the Faustian engine behind our “comportement”, and strategic skills both of which fix the definition of intelligence and physical strength. If you desire more, you have to be extremely wicked to have an impact, this is equivalent to a Newtonian law of conservation of angular momentum at least on those scales where the laws have to be valid. Einstein was a humble man and deemed communist workers to be of minimal bare intelligence; that is, there is a conservation of energy in society as well as angular momentum where the former expresses impetus and the latter rotation which, in a way, is the lowest form of complexity given that it comes with two half integer numbers. Indeed, intelligence must manifest itself

by operations and operations form a closed system, a mathematical group with an action on spacetime which is the most basic democratic playfield. Given that a person only allows for those operations which do not change his or her metric system, where the latter is defined by the qualitative units he or she holds dear as well as a notion of distance between different perceptions of phenomena. That is, we assume that the world is at each instant in time in a Nash equilibrium at the scale of elementary pointlike particles with no memory of signal reception; there is just an immediate and thoughtless response. That is, alive entities are described by mathematical points equipped with a compass of time and three independent directions of space. The latter is associated to our eyes and motoric sensations of our body - which are one to one compatible with our eyesight - whereas the former to our being or conscious perception. The point is shapeless so it can freely rotate these four axes; what Einstein posited is that our being intertwines with our motoric sensations; that is the quantities x, y, z, t associated to them in our interpersonal units have the following personal appreciation or desirability

$$s^2 = x^2 + y^2 + z^2 - t^2$$

whereas in order to compare two different beings, we use the scalar product

$$x_1x_2 + y_1y_2 + z_1z_2 - t_1t_2.$$

The minus sign is here to differentiate awareness, which is the generator of our perception, from the latter itself. The metric system expresses the benchmark against which actions are to be measured. The action has to respect s^2 ; in either conservation of our appreciation of the local, infinitely small world around us as defined by our being and appreciation given by our eyes, which we dub space, is a requirement for the actions taken by us. Herein, a dynamic law supposes a change of being which we call momentum, so state and change are necessary where change means progress, if we cannot progress then we are dead; impetus is the engine for the persistence of existence of the universe. Mathematically, the Poincare group preserves our benchmark which precisely gives a conservation of energy as well as angular momentum. The list of personal desires and strategic skills are expressed by means of elementary charges attached to the point entities as well as the operations with which they come. Again, these operations constitute a closed system which expresses itself again in the concept of a group.

We shall discuss the laws in the next chapter but at this point it is useful to reflect upon the use, by physicists, of the real number system as well as the above scalar product to express appreciation in this particular way. The idea is again an operational one of to unite and divide, that is plus and minus; if we choose one nontrivial unit, then the addition leads to the natural numbers whereas division leads to the positive rational numbers. Introducing the neutral element as well as an antagonist or the opposite includes the negative rational numbers. Closing those in the difference metric gives one the real numbers; it is assumed herein that addition and division are costless processes so that nei-

ther the order, nor the particular way of binary executing multiple operations matter. These are called the principles of commutativity and associativity and mathematicians have played around with noncommutative and nonassociative systems such as the octonions which express a higher awareness. Given that we think elementary particles are rather silly and simple, the real number system is more as sufficient for these purposes and different dimensions are assumed to commute and have a binary execution. However, elementary particles have shown to be somewhat more complex in the sense that perception and being does not commute with impetus; this is rather wicked given that awareness of each other changes the impetus of that person as seen by the observer. This opens the gateway for spiritual communication, in either changing the list of desires, something Einstein considered to be fixed in time at least for pointlike particles. So called realists would say that this free will belongs to the internal kitchen of the point particle and that the theorist just left it out; physicists call this the issue of beables or pointer base, that is the mode of perception of the world and we, as machines of God, have no say in the matter. Such persons are ardent negationists regarding telephaty and stick to the limitation that human eyes, ears, hands and speech are the only way to perceive and influence the world. Moreover, light travels the fastest in the world so that is the fastest way of communication; in this vein observation necessitates that measurement apparatus as well as elementary particles are intelligent beyond our perception and secretive communications of a highly conspirational nature take place. There are two moral ways to deal with this issue; either you say your colleagues experimentalists are involved in the work of the Devil (free will) or did a lousy job (in spite of hundreds of experimental reports supporting this interpretation of observations) *or* you become a communist and consciously fraud yourself in either to promote a society without consideration for one and another. The last thing is what the non-commutativity really means: you adapt in a slight way your moral values to those of others (which is after all the work of the Devil because God's ruler is universal, well understood and beyond dispute). In either, theology as a living occupation does not exist; the church is not necessary and the Bible completely understood and obeyed by.

This debate is a profound one indeed, as in a way, you always need to distinguish internal kitchen from outward appearances. Einstein said point particles are thoughtless and simple machines without intelligence. But then, our intelligence is an illusion if strict reductionism is true which is rather unlikely given the mystical quality of perception. Those people would claim we are all a piece of a universal schizophrenic God who is engaged in a bizarre internal thought process. Ultimately, the goal of God is, they believe, to speak with one voice only which is a voice in the voice. They must proclaim a total lack of integrity and respect in the end: war for a univocal silence. I am a practical man who realizes that one cannot beat the shit out someone to enforce ones own vision upon society: this is an aspect or better a consequence of respectful behaviour. One could go further in this and justify blind killing by proclaiming the divine need for killers and then utter that you are divinely chosen to be one. There

is, however, a canonical procedure to delineate the concept of a divinely chosen observer and that is by democratically verifying who the most competent - that is predictive - person is on short, intermediate and long time scales. Indeed, one has to commence at the shortest possible time-scales as those allow for minimal democratic manipulation. Those persons would claim ultimately that democracy favors the Devil or the alpha male as the best predictor requires extremely sharp observational skills which are not felt by those who have been observed. Those observers are deemed to be quantum at a level at which others are unconscious, that is Devilish seductors and mind readers. Women are ultimately with the Devil even if they refuse to be so; it must be that the Good Lord encourages them to do so.

In a way, we are forced into the Einsteinian view as a matter of flexible methodology as too accurate theories who attempt to predict someone's mindset are extremely unstable unless we all become clones of the same identity. This a society or universe without great leaders which will be suicidal and rotten away in the long run. So, for me, God does exist, it is the universe itself which provides us with the gift of extreme awareness as well as a robustness which allows for severe personal intervention. In that vein, God is always given by the multiplicative identity on the space of psychological profiles; he loves everybody in the same way but is not felt by us and therefore has zero mental energy in our perception. This must be true from the scientific viewpoint as otherwise our theory itself would contain a measurable component which we are willing to give away to God; this not disrespectful per se given that it sharpens maximally the notion of personal responsibility and is therefore in direct opposition to those who proclaim the fierceful God. Authoritarianism is required but a loving and caring one; those who resort the fastest to fear have no trust in the Lord and while biblically the closest to deamons, they proclaim those who love God to be the Devil as an evil entity whereas God loves him the most in the Christian faith but has challanged him for his cockyness.

It remains our duty to discuss the particular mathematical form of the scalar product, it is completely determined by the requirement that the act of projecting preserves the addition on the smallest scales; that is, the projection of a sum of two quantities is given by the sum of the projections. It is an expression of the fact that God loves pieciful recognition at the shortest possible scales and that renunciation is possible by perservearance of perception. In that vein, chaotic or fractal geometries allow for enemies to live as closely together as they desire without renunciation in worldview to set in. This will suffice for the purposes of the lowest order psychic interactions if N is large enough and if the behavioral characteristics are well chosen meaning that the time duration we consciously attribute to those constitutes the overwhelming majority of our daily activities. Eating a steak takes about fifteen minutes daily so this aspect is not negligible given that it is about 1,3 percent of our time whereas the digestive process, which is intense can take another half an hour. However, the reason why it is not so important amongst humans of approximately the same size is due to the

small variation in beef intake for biological reasons. Regarding processes which require a higher form of intelligence, the kinematical space of your theoretical approximation from the behavioristic side is more complex. We shall describe it now mathematically in more depth.

The space of psychological types \mathcal{M} of high intelligence, from the heuristic point of view, has to be thought of as a parameter space relevant for defining spiritual interactions, conscious (c) or unconscious (u) reception (R) and/or sending (S) of signals. In particular, we will make a completeness assumption that every send signal is also received so that in a sending/reception process there are exactly four possibilities corresponding to (c,c), (c,u), (u,c) and (u,u). We will, moreover, assume that perfect transmission is possible meaning that an (un)consciously received signal is also perfectly (un)consciously transmitted with the same parameters. A signal transmits information which we write down by the letters α, β ; now, it is not so that the received information equals the transmitted one and therefore we need to consider triplets of the form (x, α, a) where $a \in \{c, u\}$ and $x \in \mathcal{M}$. In order to write down a dynamics on the space (x, α, a) , we need a geometry on that space and we will in particular be interested in geometries g which are “lifts” of “standard” geometries h_a on (x, α) meaning that $g(x, \alpha, a) = h_a(x, \alpha)$ in some well defined sense. Here, the geometry depends upon one argument and not two; this is due to an assumption of a higher nature which boils down to saying that large distances are determined by arbitrary small ones by means of the concept of optimal propagation. In the Riemannian case, where each direction is the same, this propagation corresponds to minimal length whereas in the Lorentzian case, time travel is a maximal thing. Psychologically, this means that living entities follow the path of maximal awareness. In Einstein’s theory of relativity, one makes the positive energy assumption, which for bosons or, equivalently, pure metric theories works perfectly fine in case no mass is included. Indeed, massive Klein Gordon densities are of even nature in the metric whereas the Ricci density is odd. Therefore, the massive theory makes a distinction between g and minus g , an effect which is undesirable from the mathematical viewpoint. This really means that a dynamical component under general nonsingular real, and not only positive, rescaling of the metric is required; I have argued in 2011 that therefore such form of extended local conformal invariance is mandatory by means of a conformal Higgs field and connection, the former generating mass of any particle in the universe and not only the gauge bosons in electroweak and strong interactions. This means that mass generation, if both the standard viewpoint on the matter and gravitational action principles regarding the correct matter equations as well as the correct gravitational ones are correct, needs to be done in this extended conformal setting and requires an even number of space time dimensions as well. Mass generation is a dynamical process from the gravitational side which is logical given that it is also the case from the electromagnetic side in quantum electrodynamics. However, this does *not* imply that free ultra local mass is not a fixed concept, the mass dependence of particles in scattering experiments only occurs when questions about momenta are being asked for by

means of an extended apparatus of fixed constitution. This is by no means in contradiction with fixation of inertial rest mass when asking questions about point like behavior. Nevertheless, I feel that the conformal mechanism is the better way to go and that geodesy, or metrical aspects arise due to conformal symmetry breaking of the vacuum state of the universe. To explain this better to a layperson, he must assume that only angles are fundamental given that our eyes and ears cannot measure the distance and neither the real place where the signal originated from. Indeed, the flat metric “illusion” may have been shaped in an evolutionary way through repetitive observation and interpretation of our internal compass as well as exploration of the environment. As we have argued before, we must assume that our perception of the geometrical consistency of metal bars here on earth is real which is decided upon an overwhelming majority vote. People with a conformal spirit would be able to change the vacuum gauge and therefore bend the bars with their mind; now, it appears to me that such wizardry does not even apply to jelly pudding so that this breaking of conformal invariance must be on energy scales far beyond the reach of a human. This is good as such creature could destroy all human spirits or very low spirits at least. However, observations show that such mass and shape changing games occur at the psychic level on time scales which reasonably preclude variations in the intake of psychic energy. Luckily, the laws governing our bodies are much more stable and preclude such transitions to happen; the good housekeeper of this planet must love all its creatures in order for this not to happen. This is the psychiatrists explanation, the dry physicist’s and demonic one simply is that if those creatures existed all others would disappear on timescales of hours. Of course, this still leaves the issue of vampiric sucking in the long run open where a body gradually dries out due to spiritual blood thirst of the nursing vampire. This is the weaker psychiatric version and is open to scientific investigation even on short timescales by means of compound spirits. Indeed, the possibility to form compound spirits is a way to collectivise energy loss against psychic antagonists such as in white versus black. However, the free will of any person is restricted only to the decision wether or not to engage into this process of joining the collective spiritual entity. This is entirely analogous to the more basic physical process where the individual physical strength remains plusminus constant over a time span of months, a time period which only increases during the aging process, but the total physical force exercised by a group is a vectorial sum of the individual forces. So, in a way, the quantum wave represents a psychic force and unitarity is the preservation of force. This force has two real local components given that it represents a complex number just as is the case for a qubit. Unitarity then indicates the principle of conservation of psychic force and imposes a complete stationary democracy between elementary particle gheists, something which we know to be wrong. So, a reductionist would say that any spirit has a grounding in black and white and that all other stuff in the universe are collective manifestations which can only be interpreted by high enough spirits. The positive energy assumption really means positive mass squared in Klein-Gordon theory whereas this should be positive mass. This really shows that the action viewpoint on *field theory* is not compatible,

in this form, with Einstein’s theory of gravitation for any *classical*, even massless, field. Quantum mechanically, however, the stress energy tensor containing material energy and stresses is a sound beast but this is *only* so in Minkowski spacetime. Therefore, the “state of the universe” can fix a classical window of shapes against which to benchmark free will deviations by means of Einstein’s equations. This goes far beyond the mere necessity of conformal invariance as a mass generating mechanism, something which is not a requirement any longer.

An example of a geometry on this psychological space is given by two Lorentz metrics¹ $d_a : (x, \alpha) \rightarrow \mathbb{R}_+$, defining partial orders² \prec_a corresponding to two half cones, with the following interpretation: if $(x, \alpha) \prec_a (y, \beta)$ then, there is a signal of the type (x, α, a) towards (y, β, a) ; otherwise, there is a signal from (x, α, a) to $(y, \beta, -a)$. This model is c/u symmetric and induces a transitivity on consistent (un)conscious signalling and transmission. Other schemes, apart from this double Lorentzian metric theory, are possible. We leave the task of specifying the space of all triples (x, α, a) open, something which requires strong judgemental and observational skills. Also, the dependency upon the message α could be nontrivial in the sense that some cause more “curvature” than others. Equally likely is the implementation of some form of telepathy. Basically, the development of a general framework of signalling messages between certain types is all we need to do psychology and sociology; of course, it is a bit presumptuous to think that it will be easy to concretely implement this theory as the much easier theory of general relativity in physics is still rather poorly understood. Here, the situation is much more complex as the kinematical space at hand is much more complicated than a four dimensional real manifold and likewise is its geometry.

One would suspect that the kinematical space at hand is some $\mathcal{N} \times \mathbb{Z}_2$ bundle over \mathcal{M} ; here, as before, \mathcal{M} is the space of pure “psychological types” including spacetime and \mathcal{N} is a space of possible messages. In reality, the space is even more complex as \mathcal{N} may depend upon x . To incorporate this, we consider a triple $(\mathcal{Z}, \mathcal{M}, \alpha)$ where $\alpha : \mathcal{Z} \rightarrow \mathcal{M}$ is continuous and surjective and every $\alpha^{-1}(x)$ is of the form $\mathcal{N}_x \times \mathbb{Z}_2$. This reasoning is classical but can be lifted to a quantum and/or statistical setting by allowing for superpositions and/or unions of classical states. The (quantum) geometry at hand is defined by some relational quantity associated to an SR process which we denote by $X(x, \alpha, a; y, \beta, b)$ where $x, y \in \mathcal{M}$, $a, b \in \{c, u\}$ and finally α, β are the details of the message respectively. As a general remark, we do not speak about an asymmetry between c/u in case you might want to implement the idea that you are conscious to some degree, which is expressed by a positive real number between zero and one, where zero means unconscious and one fully conscious. In the above model, the “degree of consciousness” is a binary variable which can take on values in \mathbb{Z}_2 , but the reader might wish to extend the theory to more

¹A Lorentz metric d on a space X is a mapping $d : X \rightarrow \mathbb{R}_+$ satisfying $d(x, y) > 0$ implies that $d(y, x) = 0$, $d(x, x) = 0$ and $d(x, y), d(y, z) > 0$ implies that $d(x, z) \geq d(x, y) + d(y, z)$.

²A partial order is a reflexive, anti-symmetric, transitive relation.

complex situations.

Mathematically, the relation X can really be expressed in various ways; for example, it can stand for a function to some (noncommutative) algebra or for an expression of the kind $\partial\partial'Y(x, \alpha, a; y, \beta, b)$ where the (un)primed derivatives live in (y, β) $((x, \alpha))$ respectively. To further delimit the situation, we need more principles:

- X transforms as a scalar under coordinate transformations of \mathcal{Z} ,
- X is the lift of some continuous “geometry” on $\cup_{x \in \mathcal{M}} \mathcal{N}_x$ to \mathcal{Z} which means that the details of the propagation in that space determine whether the signal is received (un)consciously if it has been transmitted (un)consciously,
- the theory is c/u symmetric meaning that the mapping which permutes them both leaves the theory invariant; this dynamical principle is reminiscent to the time reflection symmetry in ordinary Hamiltonian physics where the distinction between past and future is also kinematical. It does not need to be so, but for now it is to be regarded as a simplifying working assumption,
- there is transitivity on sending conscious signals with conscious, faithful transmission and reception. Sloppy reasoning might suggest this is not the case: for example, if some beautiful girl Kristien were to send a message to one of my friends Alain that she loves me and Alain sends this to me, then I am conscious that he says that she says that she loves me (note here that the sending to my friend of the message by GSM has to be included in the spatio-temporal aspect of the theory which we neglected so far). The latter is clearly different from the situation where Kristien sends me a direct message that she loves me. This is *not* the kind of transitivity I am talking about since here the final messages are *not* identical; note also that the *mode* of interaction, by GSM, text message, or telepathy is irrelevant in our reasoning since those details belong to some theory to be constructed by means of the geometry. We only have to decide upon the theoretical question whether the *possibility* for K to send by any means α , which is picked up by A as β and transmitted by A as β and picked up by me as γ should imply the possibility that K can directly send α , possibly by other means, which is being picked up by me as γ . I posit here that the answer must be a resounding *yes*.

The first principle states that the “geometry” should be of the most universal and therefore, simple nature: \mathcal{Z} does not need to be a differentiable manifold and therefore speaking of Lorentzian or Riemannian metric tensors might not be opportune. The second principle is more or less natural and states that the nature a of the reception should depend upon the structure of $\cup_{x \in \mathcal{M}} \mathcal{N}_x$ only given the mode b of sending. The third assumption is a conservative one and motivated by simplicity; this invariance under large homeomorphisms of \mathcal{Z} does not need to hold, but it might work very well as an approximation. Finally, our

fourth assumption reveals some Lorentzian nature of the “geometry” as said above.

It must be clear to the reader now that formulating dynamical principles regarding evolutionary behaviour for species living in \mathcal{M} is more than difficult enough. We leave intelligence and epistemology completely behind us now and delve for the remainder of this book into this fascinating world.

Chapter 3

A foundational black-white spiritual theory.

I shall explain the genesis of a specific model of interacting spirits of a different black/white constitution associated to a materialized body such as a human being or one of its organs. If spiritual life consisted out of one type of charge only without any further interactions, then life would be pretty boring since the linearization of any equation for this one charge would be of the harmonic oscillator or expansionary type, it is a language with one letter. Since the latter are just linearly floating and pulsating or expanding fluids with a preferred axis, they can by no means represent a useful model for a lively conversation which would require interacting and rotating vortices in its linearization to say the least. Therefore, a useful theory requires two charges minimally, say black and white, as we have argued for previously. Suppose for now that both of them are represented mathematically by classical scalar fields on spacetime, that is functions Ψ, Φ from the spacetime manifold \mathcal{M} to the real or complex numbers. Before we write down any model, we should think about what constants of motion we want to obtain: do we want black and white to be conserved separately, which is possible in a $U(1) \times SU(2)$ gauge theory with two Higgs particles in the $SU(2)$ sector, or just the total amount of black and white together, which we would have in a theory with a $U(1)$ symmetry, or neither of both? Do we, moreover, wish for a symmetry between black and white so that they become psychologically on the same level and can mutate into one and another such as is the case in a $U(1) \times SU(2)$ theory? Plainly said, should the dynamics have such symmetry and the natural ground state of nature break it? In this case, without a Higgs, white and black would think in the same way intrinsically but interact differently due to some initial assymetry in the black-white distribution here on earth. Although not strictly so, this stance might be negated by experience in nature: for example, an ideally isolated group of black people definitely behaves *very* differently from an isolated group of white individuals for some amount of time which suggests that they are dynamically equivalent. This requires the in-

roduction of a Higgs quadruplet in an “electroweak” $U(1) \times SU(2)$ theory with *negative energy* gauge bosons where the white-white Higgs has a much smaller mass as the black-black one and the other two Higgs particles are as such that on distance scales larger than a few meters black and white repel whereas on shorter distance scales they attract slightly. Moreover, the two charges of the theory provide for a stronger black-black attraction as for a white-white one meaning the charge attached to white is smaller in absolute value than the absolute value of the black charge and opposite in sign. In case the two coupling constants $b-b$ and $w-w$ are almost alike as well as the masses of the respective Higgs particles, which should be sufficiently small, then the difference between white and black would remain approximately the same in a weak gravitational field. This implies that, in the framework of this broken $U(1) \times SU(2)$ -theory, the following facts hold

- black people flock much more together in large groups with high density,
- white people are more solitary amongst one and another and feel (or attract) each other much better on large distances than black people do amongst themselves,
- white and black repel one and another on length scales larger than a few meters but *might* be attracted, resulting in sexual intercourse (even with the same sex), when sitting on the sofa together,
- black people engage in most cases faster into sexual intercourse, also with white people - in case their spiritual “mass” is smaller - given that radiative effects are larger. In such case, black people become much more light by losing blackness which is felt as butterflies in the belly and engage in sexual intercourse to reduce the energy of the white person. Effectively, by losing blackness, the person becomes relatively more white which is sickening in a way. On the other hand, as mentioned previously, it could be that genuine first order attraction occurs in which case they both gain some energy which could result in increased physical behaviour to lower ones own energy level or nervous uncomfortable sensations resulting in a physical separation. Therefore, alike persons engage almost always into sexual intercourse due to hornyness whereas very different but not too different persons have the above various reasons for intercourse.
- biological ramifications are that white people are more voluminous with larger cells and feel lighter in equal bodies from the external point of view albeit the effective weight difference, in terms of physical scale units, is perhaps negligible. Hence, white people are much better in sports which require physical displacements of their own body. Given that average spacing is larger due to less attraction, one may wonder about physical strength regarding the displacement of rigid bodies. Herein, it is important

to recognize that, whereas the average size of the muscles is larger, its tenacity is usually lower, white people are more elastic and have longer fibres in the muscles.

There is a curious connection between intelligence and character; they are not entirely separate variables. For example, a highly intelligent black person may also be a grand visionary albeit white dominant people are usually of that kind. Intelligence is said to be a *catalyst* of grandeur or vision; stupidity on the other hand *demolishes* or decreases it. For intelligence, three factors are important: (a) an intrinsic frequency, an internal clock which is attached to elementary thought processes, the quicker it ticks, the faster you are (b) a circuitory or multilane aspect of your thought processes : how many hypothesis can you hold at the same time, can you interconnect between them and reject some of them timely? (c) a sensory aspect, an intrinsic sensitivity which determines how much you percieve. It determines the richness of your world or your level of consciousness. Traditional IQ tests only test (a) and to a slight degree (b) and never (c); nevertheless (c) slows down (a) whereas it enhances (b). Given that modern psychiatry has chosen to associate (c) to a mental illness (psychosis), people undergoinng such event will score lower on a traditional IQ test than a black person with the same clock frequency.

Given a fixed level of intelligence, the following character properties increase (on average) with the degree of whiteness (a more white polarization): audacity, progressiveness, exploration, need for freedom and personal space, physical strength, extravert personality, laughing, leadership. The following characteristics increase with the degree of blackness: seriousness, “small visions”, attention to detail, need for traditional family, gossip, small talk, attention to hygiene and manners, quantification, need for systems and written agreements. Usually, black people are somewhat more snaky than white ones given the lack of blunt power to compensate for opposition. We finish this chapter by listing some ground rules which are practically valid: (a) every *maximal* living entity has a ground state, a state of lowest energy which is the most comfortable to be in (b) the dominant polarization (white-black) determines an *appetite* or preferred colour (with the possible exception of circularly polarized states where the appetite can go in both ways) (c) there is always a tendency to follow the shortest path towards the projective line determined by the polarization prior to going back to the ground state (d) emotional and even intellectual resonance can only happen between two persons of the same (relative) societal colour *or* similar frequency *or* “number of lanes” (otherwise we speak of an intellectual encounter). I have met people with a similar frequency as mine but with only one or two lanes: they are ideal secretaries, they keep you awake and sharp, they have an excellent sense of duty and order and perform routine tasks extremely well and fast. However, they are totally incapable of intellectual depth and reflection: if they are good of character, they present themselves as naive and dutiful. Given the characteristics of white, it is quite logical that at the extreme intelligence end, white thinkers are deeper, more innovative and far more flexible; highly

skilled black intellectuals are sometimes so conservative that they are willing to draw conclusions from a framework they know to be substantially flawed and inadequate for the questions they are asking. They are technical masters but at the same time have a superficiality which one would not expect of such calibers. The real profundity shows in the fact that a white genius will often find a much more simple and direct solution to the problems they are addressing. If similarly parametrized people meet they will resonate and go beyond themselves; on the other hand, clashes between different colours might lead to a decrease of individual intelligence. As is the case with all physical theories of interaction, the outcome depends upon geometrical details of the setup. For example, if you take a white, black and two circularly polarized persons, then the answer to the question whether the white one will improve does not only depend upon the parameters of all persons involved but also on the way they are sitting with respect to one and another. Therefore, the circumstances under which the intrinsic or optimal IQ will be reached will differ from one person to another: even the mere presence of a low frequent examiner is for a highly sensitive person sufficient to drop 40 points if his or her frequency were much higher.

Let me give away some more details; a person will be called ill when his current state (parameters) is sufficiently far removed from the intrinsic or genetic one. He or she shall try to “vomit” this excess out in the aforementioned way; it may be that a white person in the presence of a black armada possessing an overload of blackness is forced to swallow the junk making him or her ill. This phenomenon happens especially in large cities which are black dominant with respect to the entire country due to the presence of bureaucratic workers, the large majority of them being black (no sane white person can survive the boredom of such job). Only at the coast and in healthy forests can a white person find spiritual piece and an optimally functioning brain; also, this may occur in very large marble rooms decorated with fine cherry wooden elements. Oak is too dark and small rooms would heat up too quickly resulting in a quick drop of concentration. The entire English, Victorian building style with its lounges, staircases and decorated rooms with high ceilings is constructed for these purposes indicating that the Queen of England possessed this knowledge hundreds of years ago in practise. It appears to me that a person is allowed for a maximal amount of cohabiting spirits during his or her own lifetime; in case those become too weak or are expelled in a phase transition due to spiritual illness, the body shall become too heavy to carry for the relatively weak identity “I”. In such case, the person in question shall effectively die physically; indeed, our bodies are prepared to go more than 130 years but it is the spirit which falls short. These interactions are of a higher level than the black and white theory explained above and a couple of levels exists between them.

There remain two tasks to be done in this chapter; first we construct a canonical mapping from behavioural space \mathcal{B} to the black and white complex plane \mathbb{C}^2 whereas second, we describe more of the mathematics behind the dynamical model described above.

3.1 From behavioral space to black-white.

As said, behavioral space is described by a convex polygon in N real dimensions with the barycenter as origin of the appropriate coordinate system. In principle, the polygon could extend indefinitely so that we take \mathbb{R}^N mathematically although it does not need to be so in practise. Black people are defined as those with the maximum of rigidity, that is those who have the possibility to live in exactly one profile; mathematically, this reads as

$$|B; \mathbf{b}, \theta\rangle := e^{i\theta} \delta^N(\mathbf{x} - \mathbf{b})$$

where \mathbf{b} is a vector in \mathbf{R}^N and θ is an angle. The corresponding value of the black field is

$$\Psi := \|\mathbf{b}\| e^{i\theta}.$$

Now, white people are defined to have constant amplitude on every psychological profile and therefore must correspond to a Fourier wave given that altering the origin cannot change the definition of white. This means that black and white behave as eigenstates of a Heisenberg algebra with respect to one and another where white means momentum or impetus and black indicates position, conservatism or preservation. Mathematically,

$$|W; \mathbf{b}, \theta\rangle := \frac{1}{(2\pi)^{\frac{N}{2}}} \int_{\mathbb{R}^N} d\mathbf{y} e^{i\mathbf{x}\cdot\mathbf{y}} e^{i\theta} \delta^N(\mathbf{y} - \mathbf{b}) = \frac{1}{(2\pi)^{\frac{N}{2}}} e^{i\theta} e^{i\mathbf{x}\cdot\mathbf{b}}$$

where again the white field value

$$\Phi := \|\mathbf{b}\| e^{i\theta}.$$

We shall now reason in two different ways of how to arrive at the intermediate states, the state with portion $|\lambda|^2$ of white and $(1 - |\lambda|^2)$ of black is given by a (distributional) eigenstate (in the square integrable sense) of the operators

$$|\lambda|^2 P_r + (1 - |\lambda|^2) X^r$$

where

$$[P_r, X^s] := P_r X^s - X^s P_r = \delta_r^s 1.$$

As said before, a linear operator preserves the natural additivity property of the space it acts upon. The space at hand here consists out of complex valued functions defined on \mathbb{R}^N and the scalar product is given by

$$\langle f|g\rangle := \int_{\mathbb{R}^N} d\mathbf{x} \overline{f(\mathbf{x})} g(\mathbf{x}).$$

The reader should verify that it satisfies the necessary projective properties, called bilinearity such that it defines a Cartesian distance in an infinite number of dimensions. An eigenstate of an operator X^r is in this case a function f such that

$$X^r(f) = b^r f$$

where b^r is a complex number; moreover we demand that its distance to the zero function or origin is finite or can be conceived as a limit of functions with that property in a suitable way. It must be clear that the black operator X^r is given by multiplication with x^r , that is

$$(X^r(f))(\mathbf{x}) = x^r f(\mathbf{x}).$$

Indeed, such eigenfunction must be zero everywhere except at one point where it is infinitely large; therefore it must be clearly thought of as the limit of proper functions. On the other hand P_r is nothing but the derivative operator with respect to the variable x^r , that is

$$P_r := \frac{\partial}{\partial x^r}$$

and one checks that the Fourier waves are the only proper distributional eigenfunctions as well as that the Heisenberg algebra is satisfied. In particular

$$X^r|B; \mathbf{b}, \theta\rangle = b^r|B; \mathbf{b}, \theta\rangle$$

so that the eigenvalue b^r is real whereas

$$P_r|W; \mathbf{b}, \theta\rangle = ib^r|W; \mathbf{b}, \theta\rangle$$

so that the eigenvalue ib^r is pure imaginary. Operators with the former property are called Hermitian whereas the latter are called anti-Hermitian. In standard quantum theory, one chooses $-iP_r$ so that both the momentum and position are hermitian operators; I feel this is unsatisfying as there should be a clear distinction between being and impetus. Usually, one is aware of impetus by successive measurements of being and not by measuring impetus itself. Actually, impetus is awareness as we have argued for above or at least awareness necessitates impetus so that measuring impetus is like awareness of awareness. There is clear distinction between those two concepts and given that quantum theory deals with the lowest form of awareness, and the latter is real, I deem this distinction to be mandatory. Indeed, communication between black and white appears to require a higher form of awareness something we shall argue from the side of the particular mathematical aspects of the dynamical model described above.

Before proceeding with the mathematics, one notices that, by definition, the total amplitude equals the sum of black and white amplitudes; we have dubbed this as *psychic* energy whereas the mechanical process, with its *mechanical energy* changing the fields, and therefore also the separate local amplitudes, require *spatial variations* of the total amplitude or different psychological profiles resulting in the three distinct angles being the black-white ratio as well as two phase factors. Hence, a black person with similar energy as a white counterpart is more rigid and has less chance to adapt in society which results in him or her searching for like minded persona or locking himself up in a small room.

The same thing can happen to a person who is too white; too much versatility creates confusion and jealousy so that he needs to isolate himself or look for a very selective public way above the fray. The distinction with an extreme black person of alike magnitude is that the latter is too rigid to be productive and such person becomes totally useless in society. He has to move out in order to survive to a place which makes him less black whereas the white opposite, reflected along the diagonal has to move out or become a superstar.

To return to the quantification process, we have to look for functions f satisfying

$$\left(|\lambda|^2 \frac{\partial}{\partial x^r} + (1 - |\lambda|^2) x^r \right) f(\mathbf{x}) = \mu^r f(\mathbf{x})$$

solutions which are given by

$$f(\mathbf{x}) := c e^{-a(\mathbf{x}-\mathbf{b})^2}.$$

Here, a satisfies,

$$-|\lambda|^2 2a + (1 - |\lambda|^2) = 0$$

meaning

$$\frac{|\lambda|}{\sqrt{1 - |\lambda|^2}} = \frac{1}{\sqrt{2a}} = \tan(\alpha)$$

where α constitutes the angle between the black axis given by $(1, 0)$ and the $(|\Psi|, |\Phi|)$ vector. μ^r is given by $|\lambda|^2 2ab^r = \frac{2a}{2a+1} b^r$ which for large a gives b^r and for small a , $2ab^r$ which necessitates a scaling of b^r such that the modulus of $\frac{2a}{2a+1} b^r$ is independent of a and the latter expression is real for a to infinity and purely complex for a to zero. Rotational invariance between black and white then dictates that

$$b^r = \tilde{b}^r \frac{2a+1}{2a} e^{i\alpha(a)} = \tilde{b}^r \left(\sqrt{\frac{2a+1}{2a}} + i \sqrt{\frac{2a+1}{(2a)^2}} \right)$$

where $\tilde{b}^r \in \mathbb{R}$. The constant c is fixed upon an angle so that the corresponding states are

$$|\lambda, \mathbf{b}, \theta\rangle \rightarrow \|\tilde{\mathbf{b}}\| (\lambda, \sqrt{1 - |\lambda|^2} e^{i\theta}).$$

The number λ provides one also with an angle or perspective, so that mixed profiles offer two perspectives whereas pure black and white ones just one. Extreme democracy or libertarianism versus extreme authoritative behaviour. White dominant people usually rigidfy to become of equally mixed polarization with a white angle which is somewhat larger as the black one, optimists remain optimists forever. Many black dominant people get rigid much faster so that they literally crumple and die physically at a young age; education however as well as a proper system and environment can make them less black dominant but still with a larger black angle. So, in a way, people who want a long life have to adapt and deviate a little bit from the average; however, this has to be done with care and

respect for nature otherwise plagues will wipe black people out. The human zero gauge cannot be redefined irrespective of nature because any person wants to preserve as much as possible psychic energy, moving towards the diagonal in the real positive black white plane is the optimal strategy. That is why too energetic persons have to move out and too low energetic persons die out. So, there is an UV and IR problem regarding psychic energy in the world. Too big and young diagonally polarized persons, so called energetic “switchoriums” are a dangerous species as they have no character on short time scales which is proportional to $|\frac{\pi}{4} - \alpha|$. Indeed, they are on the black - white cliff and swerve as a snake with as only goal survival and conquest. They, by definition, are in the midst between rigidity and flexibility, they push and pull and have no friends; hence, they remain cold and powerful whereas their power would require a positive white orientation for safeguarding and slowly pushing society in the long run. They are, as a snake, on the lookout for their own world as they want to find a passion and lighten up the fire in them; they should always be married to a strong white dominant partner. The strong black oriented switchorium is on the lookout for destruction and calls for a black labour world in a way requiring many victims by bloodshed. Those people should be socially “marked” or isolated, though not with a Judenstar. There are plenty of other ramifications, but I leave it to the discretion of the reader to discover those, as a homework exercise, based upon the quantitative details explained below.

One can construct a black-white theory at any level of our senses; the higher it is, the less we are in control and the more black dominant or rigid and submissive your character becomes. This author, for example, is very white dominant and strong at level zero of our senses (eyes, ears, mouth, hands, legs), at level one, the internal organs (heart, kidney, liver) he has likewise characteristics but a bit less or more so depending upon circumstances (profile yourself just a tiny bit though as you are) whereas at level two (logic, judgemental skills, scientific thought) he is a switchorium when put on diet. At the higher, intuitionistic level, he is a conservative and prudent dare-devil who challenges bigger and higher gheists, such as compound spirits, but is slightly submissive when it becomes too tight. So here, he is slightly on the black dominant side; a progressive-conservative genius where the progressive orientation comes on the shortest time scales (highest energy) and the conservative one on the longest (lowest energy). During the aging process, where blackening occurs, those gaps become smaller and the polarization at different levels becomes more equal unless some traumatic events have set in which cause some gaps to open up and blackening or convergence to the switchorium to occur too fastily. I have met plenty of people and I am under the impression that the sum of all *mechanical energies* on all levels may be plusminus the same for all living creatures whereas the sums of the spiritual energies may differ drastically something which people dub as talent or potentiality. The latter might be associated to intrinsic intelligence and the higher it is, the better your effective energy levels shall be managed in order to maximize social success. Jealously is the natural suppression mechanism to ensure that persons with a high intrinsic intelligence get scaled down to average

energy by means of corporal or psychological torture.

3.2 Some mathematical details.

First, let us explain some details about the groups of operations $U(1)$ and $SU(2)$ which act irreducibly on the complex numbers and tuples of complex numbers respectively. Irreducible means that the action space cannot be made smaller and that it is fully covered. The complex numbers can be thought of as a real plane and the complex plane can be thought of as a four dimensional real space which is precisely what spacetime is. This is a matter-sense duality and we leave further investigations about this for the future. $U(1)$ is mathematically represented by means of the numbers of unit complex norm which are expressed as

$$z := e^{i\theta}$$

and the action on \mathbb{C} is by means of complex multiplication. The action is well defined since

$$e^{i\theta}e^{i\psi} = e^{i(\theta+\psi)}$$

and on the real plane those numbers are represented by 2×2 matrices

$$Z := \begin{pmatrix} \cos(\theta) & -\sin(\theta) \\ \sin(\theta) & \cos(\theta) \end{pmatrix}.$$

$SU(2)$ is represented, as said, on the complex two dimensional plane (w, z) with the well known scalar product

$$|z|^2 + |w|^2$$

which is left invariant by action of matrices of the form

$$W := \begin{pmatrix} u & v \\ -\bar{v} & \bar{u} \end{pmatrix}$$

where $|u|^2 + |v|^2 = 1$. The reader checks that it is a group and that it has three real parameters. Therefore, the maximal group of operations connected to the identity operation leaving the scalar product invariant is given by

$$U(1) \times SU(2)$$

which has precisely four real parameters as well as a four dimensional real representation space of psychic matter over a four dimensional spacetime of awareness and impetus. This strong duality between operations, spirit and senses only holds in four dimensions so in a way, we are maximally divided and extremely balanced. Our senses are neither sub nor super optimal which would lead too deprivation or a too high tension respectively. Now, given that we keep the stance that individuals are represented by point particles and not shapes, something which requires a higher awareness as well as a shape dynamics, we

need fields or operations which depend upon the space time events, that is $W(x, y, z, t)$, $z(x, y, z, t)$ and $\Phi(x, y, z, t)$, $\Psi(x, y, z, t)$. Therefore, we need a field theory with as charges (Ψ, Φ) on spacetime with a local $U(1) \times SU(2)$ gauge invariance; mathematicians know for more as a century that this requires the introduction of a gauge field A_μ^a where $a : 1 \dots 4$ and μ indicates the derivative of a group field element with respect to the space time coordinate x^μ . More in particular, the correct object is

$$A_\mu := \sum_{a=1}^4 A_\mu^a \tau_a$$

where τ_a is a generator of one of the operations in $U(1) \times SU(2)$. Generators are like impetus and awareness and therefore close with respect to the commutator; that is,

$$[\tau_a, \tau_b] = if_{ab}^c \tau_c.$$

A_μ^a is a real field and τ_a a real or Hermitian matrix. That is

$$A := \begin{pmatrix} a & b \\ c & d \end{pmatrix}^\dagger = \begin{pmatrix} \bar{a} & \bar{c} \\ \bar{b} & \bar{d} \end{pmatrix}$$

and the reader verifies that

$$(A^\dagger)^\dagger = A, (A + B)^\dagger = A^\dagger + B^\dagger, (AB)^\dagger = B^\dagger A^\dagger, (zA)^\dagger = \bar{z}A^\dagger.$$

An Hermitian operator A satisfies $A^\dagger = A$. Later on, physicists, such as Brout, Englert and Higgs realized that intermediating complex fields v^i , where $i = 1, 2$ are indices indicating vector components on \mathbb{C}^2 which is the action space of our group, could interact with the gauge field $A_\mu^a \tau_a$ giving each component “mass” due to settlement of v^i into a mean value different from zero. There are precisely 4 such real components and hence four masses which is again unique to the complex dimension of two. Readers interested into further details of this setting as well as some consequences with different signs attached to some coupling constants however, should delve into books on non-abelian gauge theory and in particular the electroweak one [2].

During a brief telephatic session with my half brother Leo Van der Leyden, we discussed that this viewpoint is universally quaternionic in nature, replacing A_μ by iA_μ . Indeed, the central element in the quaternion algebra can serve for awareness and impetus, whereas the vector part encodes momentum and black-white polarization. As such, an action quaternion q_a and a thought quaternion q_t can undergo a change q_i which is the same for the action as well as thought processes

$$q_a \rightarrow q_i q_a, q_t \rightarrow q_i q_t$$

for the straight types and

$$q_a \rightarrow q_a \bar{q}_i, q_t \rightarrow q_i q_t$$

for the maximally twisted types. Mixed types can be defined in several ways, the easiest one being

$$(\alpha_\lambda(e^q))(q') = e^{(1-\lambda)q} q' e^{\lambda\bar{q}}$$

where $\lambda \in [0, 1]$. The reader notices that whereas α_0, α_1 are vector and covector representations, $(\alpha_{\frac{1}{2}})^2$ is the usual conjugate representation which is equivalent to a Lorentz boost in the right handed representation over half of the angle. This is the correct representation for q_a and is isomorphic, by means of the mapping

$$\alpha_{\frac{1}{2}} \circ \alpha_{\frac{1}{2}} \rightarrow \alpha_{\frac{1}{2}} \otimes \alpha_{\frac{1}{2}}^*, q = ww^* \rightarrow w \otimes w$$

where w is self-dual if $w^* = w$ and anti self-dual if $w^* = -w$; the first one means that w has no charge whereas the second one has. In both cases, we would first look at those transformations that preserve duality and are given by e^q with $q^* = q$ which distinguishes wv^* from $w\bar{v}$. The doubling trick really goes as follows:

$$\begin{aligned} \alpha_{\frac{1}{2}}(q) \otimes \alpha_{\frac{1}{2}}(q) \Delta(w \otimes w) &:= (\alpha_{\frac{1}{2}}(q) \Delta w) \otimes (\alpha_{\frac{1}{2}}(q) \Delta w) \xrightarrow{\text{paste}} (\alpha_{\frac{1}{2}}(q))^2 \Delta w \\ &\xrightarrow{\text{doublure}} (\alpha_{\frac{1}{2}}(q))^2(w) \otimes (\alpha_{\frac{1}{2}}(q))^2(w). \end{aligned}$$

This shows that pairs $w - w$ can behave as right/left handed or right-left handed Cooper pairs, each participant which is of a half twisted nature, such that both of them together transform as a neutral element or Switchorium. This is in agreement with the result that people of equal polarization do not radiate out psychic energy when being together in spirit. One disposes of a natural notion of action by means of the scalar product

$$\langle q_a | q_t \rangle$$

as well for the straight and twisted types.

Suppose one has N persons and one resorts to the dipole ‘‘Coulomb’’ approximation where the spatially integrated densities

$$\Phi_i := \frac{\int_{\mathcal{B}_i} \Phi(x) \sqrt{h(x)} d^3 \vec{x}}{\sqrt{\int_{\mathcal{B}_i} \sqrt{h(x)} d^3 \vec{x}}}$$

as two vectors with black-white components integrated over the spatial bodies of the person and with $\Phi(x)$ of slow variation over the body, determine the effective psychic content of the person. Then, on basis of conformal invariance and the absence of dimensionful parameters

$$M_i = a_i \|\Phi_i\|^2 + a_{ij} \sum_{j \neq i} |\langle \Phi_i | \Phi_j \rangle| + b_{ij} \sum_{j \neq i} \|\Phi_i\| \|\Phi_j\| + c_{ij} \sum_{j \neq i} \|\phi_j\|^2$$

is the most general formula possible where the a_{ij}, b_{ij}, c_{ij} are coupling functions depending upon other physico-spiritual entities as well as an average distance

between the bodies using the length scales set by the coupling constants of the theory. In a way, those are needed to include the last term which does not depend upon Φ_i given that otherwise $b_{ij} > |a_{ij}| > 0$ given that otherwise M_i can always become negative which is forbidden. This conclusion cannot be valid as M_i would always increase in the presence of other entities which is clearly false given that radiative effects lower the mass in a $U(1)$, and therefore in any theory. The coupling functions vanish in the limit for distances r_{ij} going to infinity and one must conclude from this formula that b_{ij}, c_{ij} go to zero if $\|\Phi_j\|$ goes to infinity and $\langle \Phi_i | \Phi_j \rangle = 0$. This happens for example when a black spirit meets a giant white one. In general, such formula should depend upon the boundaries of the regions \mathcal{B}_i ; given that those are assumed to remain constant for all practical purposes, which is more than reasonable, those are absorbed into the coefficients a_i, a_{ij}, \dots . There exist several interesting considerations; experience dictates that sexuality plays an important role in the interactions. Modelling it by means of a binary variable S_i where $S_i = -1$ if and only if the subject is male and $+1$ if it is female, then a simple expansion gives

$$a_{ij}(r_{ij}, S_i, S_j) = \frac{\tilde{a}_{ij} + \hat{a}_{ij} S_i + \dots}{r_{ij}}$$

and likewise so for b_{ij}, c_{ij} must, however be of the form

$$c_{ij}(r_{ij}, S_i, S_j) = \frac{\hat{c}_{ij} S_i + \dots}{r_{ij}}$$

given that it must contain further information about i . Resorting terms gives

$$M_i = a_i \|\Phi_i\|^2 + \sum_{i \neq j} \frac{\tilde{a}_{ij} \langle \Phi_i | \Phi_j \rangle + \tilde{b}_{ij} \|\Phi_i\| \|\Phi_j\|}{r_{ij}} + S_i \sum_{i \neq j} \frac{\hat{a}_{ij} \langle \Phi_i | \Phi_j \rangle + \hat{b}_{ij} \|\Phi_i\| \|\Phi_j\| + \hat{c}_{ij} \|\Phi_j\|^2}{r_{ij}}$$

leading to the conclusion that $\tilde{b}_{ij} < 0$ and $\tilde{a}_{ij} > |\tilde{b}_{ij}|$ for reasons mentioned before. Obviously, due to the quadratic nature $\hat{c}_{ij} > 0$ and $|\hat{b}_{ij}| < \hat{c}_{ij}, \hat{a}_{ij}$ as well as $0 < \hat{a}_{ij}$ (positive self interaction). It is also most likely due that

$$\hat{a}_{ij} + \hat{b}_{ij} + \hat{c}_{ij} \sim 0$$

meaning that self admiration is mostly sex-symmetric. Also, we assume that the first correction always dominates the second one. This formula then confirms the following observations:

- white male - white female increase their individual spiritual rest energy unless their spiritual strength differs extremely significantly; moreover, the females are more spiritual than males resulting in peaceful strong galant males and nervous females

- white male - black female decrease their spiritual rest energy with more spiritual females as males. The well known phenomenon of talkative small woman and big men falling asleep.
- white male - white male leads in general to rest energy increase.
- white male - black male leads to rest energy decrease on both sides with a lesser effect on the white side given that white males are usually more spiritual than black ones.
- white female - black female, in general decrease of individual rest energy but less so than with males.
- white female - black male, in general decrease of individual rest energy but less so with the female than male. This results often in black men weakening their white jewel with chemical substances.
- white female - white female, leads to mutual enhancement and more than with males which results in physically active females as opposed to their male counterparts.
- black male - black female, same as white male-female.

Chapter 4

Salafism and Buddhist theory of higher awareness.

This chapter explains more in depth the spiritual architecture at a very basic level of a person and more in depth how the spiritual ancestry is dealt with by means of genetic resonances, transcription and destruction. Moreover, the democracy of the ancestry, as well as the number of generations passed and importance of older genes by means of the process of faithful genetic transcription into closer ancestors, determines or shapes the current spiritual and societal weight attached to the person. This idea is called salafism; sometimes bringing back an old person from the grave who had a huge impact upon society in his time might be a better idea than picking one of his less successful siblings who is likewise your ancestor. In that vein, it is reasonable to assume that bringing back to life an old Egyptian pharao is going to result into a highly popular person even if his or her habits are out of place due to the time gap. These genes were of such a superior nature that the most important characteristics of them are still embedded into any person of any race on earth. So, in a way, your ancestors can provide you with a good life but they also might kill you; a particular mixture of the societal rights of your ancestor, possibly around the globe, as well as the adaptive nature of your own current persona may ensure that those rights largely bestow upon you. This idea is called Darwinian salafism as it does not involve the need for higher spirits, so called Gods, to *ensure* the succes of the procedure. Higher spirits do for sure exist in the universe, such as the universe itself which called God. Those spirits whisper to us beyond conscious perception and are therefore communicating in a mode which is unconscious for us and therefore of lesser practical use unless we can figure our by means of a scientific procedure which spirit it is. Whereas a mountain and a castle may still whisper in a conscious mode, just as a tree can, the wind is often beyond the grasp of many. Meditation is therefore necessary to improve ones skills to listen to the wind whereas classical liturgy makes one aware of how to open the heart to one and another in order to live a clean life and not to destroy the

house of God.

The limitations are that we can only describe the world in our language implying that the language of less and more complex beings is unknown; physicists usually interpret this complexity in terms of length scales. That is, we assume the language of the tiniest beings which we cannot further subdivide as the basic one. This irreducibility, meaning inadequacy of destruction, may be entirely due to our own limitations and therefore our basic worldview is always mathematically and linguistically irreducible meaning there is no subobject or sublanguage in any appropriate sense. Now, things are even more complex, this language of irreducibles is *our* way of speaking about it and not necessarily the way the irreducibles or elementary particles do. Their language may even be much more limited and irreducibility gets a different meaning here; so the linguistic part and to some extent, the mathematical part also, of irreducibility is *ours*. There is no fundamental objectivity in science. Going to more complexity and larger length scales, we may extrapolate and think that there is a human reduction meaning that the language of giants is reducible to the one of atoms from our point of view. This stance is called *reductionism* in science and it is clear to me that it is utterly false. We shall discuss the principle of weak reductionism and emergent variables at a later stage.

Given that the power of an entity depends on the level of spirituality it can act, the irreducibles and the manipulation thereof are entity dependent. This could suggest that nothing universal can be said about nature, but that is not the case. We still need to speak about interaction of spiritual entities expressed in the form of relations. It are the latter which we describe, not only using our senses as a tool of verification, by the idea of propagation in spacetime which gives rise to our basic sense of being alive at the level of spirituality we *materialized* in. This level needs to be the irreducible one of our description given that we need to be alive at the level of our observation (it is possible for an entity to be able to operate at multiple levels). Since we do measure ourselves being localized in spacetime, the latter changes under this act of measurement unless it is infinitely sturdy. There are many different ways of making this sentence more specific as we shall see and there is no a priori way to decide upon the matter; given that gravitation is extremely weak and therefore changes in the spacetime structure due to spiritual measurements are expected to be very small. Even experiment will fail to reveal the truth to us about this; we have to accept this richness in ideas and embrace the fact that all of them are potentially true from the human point of view.

The somewhat naive quote of physicist Feynman goes that “mathematics is the language in which nature speaks”; as we just discussed, nature does not speak any language, but its living inhabitants do. The language we shall use is a quantitative one, it employs numbers! As far as I know, numbers allow for the most predictive statements to be made since there are a lot of internal manipulations one can perform upon them. Any other way of expressing relationships would

be far more elaborate and require many more rules than calculus does; it is just not desirable at this point to walk that route but it might be a higher level of abstraction which is mandatory in the future.

We shall make a couple of assumptions: that is (a) our irreducible mental constructs or “theory elements” correspond to mathematical points (b) there is a reality to points, the former might be called meta points (c) disjoint mental points correspond to separate meta points which amounts to a principle of infinite precision of all senses available to us (this corresponds to our previous discussion of irreducibles) (d) all existent points and those which have ever been glue nicely together in a n (four) dimensional manifold. Finally, we utter that idealized point measurements of materialized irreducible spirits (elementary particles) can be made by higher spirits and that there is an isomorphic corresponding reality to that. In plain words, we assume that since we measure something pointlike which we imagine to be the result of an interaction between an irreducible geist and the one of the measurement apparatus, that therefore the geist of the particle was pointlike represented close to the instant the spot was formed. These naive correspondances between our senses and an underlying reality are obviously the first thing to try out; there is no point in creating an imaginary world one cannot access in order to “explain” something as long as one does not need it. The reason is that it would grant us with less creative powers given that our manipulations would depend upon the ghosts.

The reader did notice that our ideas were highly mathematical in nature and that mathematical consistency helps one to sharpen ones image of the world; that is, it provides you with new *ideas* which were inconceivable before. This point is often not understood by layman, that mere consistency of language provides one with ideas regarding the topic one wishes to speak about. This “miracle of science” is the most important lesson of this book and the reader should understand this very deeply. Part two, albeit one of dumb elementary gheists, pointed into the direction of the fascinating “weltanschauung” that desires and strategies shape our being, strength and spirito-physical interactions. The spirit here is considered free *or* classical (stochastic). It is my suspicion that the world is much more complex and that the gheist is quantum too meaning it has a quantal deterministic *and* free part, so that we must speak about the level of a spirit which would constitute an extension of quantum theory too. That is, a free gheist of level n behaves as matter for a gheist of level $n + 1$ whose free part breaks the superpositions; this would mean that the free will of the former gheist is an illusion and in the hands of the higher one. The gheists of level zero are the elementary particles whose only knowledge concerns spacetime localization, the one of level one are those entities which can ask questions about liaisons between elementary particles such as a {particle,detector} gheist can who indicates wether a particle united with one of its irreducible subparts. So, in this picture, the detector knows a particle has joined him *after* measurement occured by the joint gheist speaking a meta language and the detector has been redefined (by means of inclusion of the particle), but the particle only knows

it has been localized which may be interpreted in a different way by the joint gheist. The particle has joined an atom in the detector and the latter can ask if the electron is in a stationary state; the electron would not have that knowledge however. In general, every gheist of level n has a “basis” in gheists of lower levels and can only ask questions pertaining to these gheists and specified relations amongst them. This is the principle of weak reduction; so, we humans cannot ask questions regarding the planet earth, we can just ask questions regarding a part of our internal state which we call earth. This may vary from one person to another given that the sky means something very different for a blind man. Earth, on the other hand, can ask questions about us; in this sense, gheists form a mathematical poset with the minimal elements given by the elementary gheists. Of course, this is not a generic poset as my gheist does not extend indefinitely. There is another option, which we call a composite gheist at the same level, something which refers to the question whether or not our gheist is a machine with respect to this supergheist which is grounded in the former. It may very well be that a free gheist is grounded into another free gheist without giving up upon free will of the smaller one in opposition to the viewpoint that our gheist is connected to other gheists all the time so that our gheist never has free will but only the highest one, called God, has. To solve that matter, Buddhist say that a bodily state may be the carrier of many different gheists without free will but that it is governed by a persona called “I” which has free will after all. In that way, we, as persona live besides God.

At least, this is the minimal picture; it needs to be supplemented with higher interactions meaning that the states for a quantum gheist at level n may be the charges at level $n + 1$, where level has to be interpreted in the maximally free sense. In this sense, any theory which fewer coupling constants written in a different language and explaining the coupling constants of your previous theory is one with a higher awareness. This image of being so far is one in which there is free will at every level and not just one at the infinite one, which we call God. I do not believe the traditional deterministic stance to be true and posit that there is more to the spirit at level n than just the projection of a spirit at level $n + 1$ in a way that the electron in a bound state can ask questions about its position without the spirit of the atom doing it for the electron spirit. The way out here is the concept of a person which is defined by means of a collection of spirits, possibly including God; the *body* is defined as the union of the spacetime realizations of lower spirits in the person exclusively descending to level zero gheists in the person. As is well known, the *dynamics* is such that the body is connected, meaning it has no disjoint parts. The identity “I” of a person is usually the result of an interplay between the person’s spirits depending upon the spiritual environment he or she is residing in as well as the person itself. So, albeit humans have similar bodies, the “effective level” of the “I” may significantly differ, where the definition of the effective level of a person would depend upon the number of spiritual levels he or she is momentarily aware of as well as their height. The higher the effective level is, the stronger the person; concepts such as energy pertain to the effective level; the smaller the gheist is

with respect to some gheist in the person projecting on the entire body of that person, the more “energetic” is the I if this one is called upon. If I can “see” my cells, I have a chance of manipulating them. Awareness equals I, unawareness concerns the remainder of your person. One can now define groups as collections of persons and so on; it is certainly so that groups as a collective awareness of persons exist. For this, it suffices to study nazism as well as birds in a flight just to name two of them. Note that this is the minimal picture and it leaves entirely open whether a person or spirit may carry additional attributes which are not grounded in the material reality defined by level zero at that time. For instance, it *may* be that a person contains the information of its ancestral history, possibly in the form of images of persons who were alive before, but that it is hard to become aware of them. When they enter the I, we speak about visionaries and oracles and these images may very well be “alive” in a different way. This is an interesting question, if I think of my brother, is it because my I contains some spirit of him projecting down to some part of his body as perceived by me in the past or is it just an image? In the former case, spiritual interaction would be possible while in the latter not; given that spiritual healers exist, I think that these spirits are indeed in me. This would allow for telepathy, by contacting him as a person and not necessarily as an identity, thereby updating the particular gheist or bringing the latter to his awareness. In this view of things, spirits may never die or come alive: as a spirit, they are eternal. However, they may come alive by materializing and die by losing material basis. This would introduce a new hierarchy beyond gheist, person, group, . . . namely in the sense of material based, gheists which may or may not have been materialized but are certainly dead in the material sense and so on. Certainly, it is conceivable that those dead gheists may interact with an alive person by including it in its definition. For example an angel or daemon who “resides” in a person and might be able to act outside the body. I realize these last few lines are somewhat speculative and they are certainly far beyond the realm of this book, but they could eventually become science if we were able to test the more elementary concepts of gheist and person, as well as their interactions more thoroughly.

Chapter 5

Sociological models.

As explained in this book, we experience, rationalize and approve or disapprove upon society by means of our eyes, brain and heart. Our brain is of a higher nature as thought processes are secondary and beyond those steering the autonomous nervous system. Therefore, we limit ourselves to sociological models based upon the eye and heart. The eye is glazy, cool and detached but can express light or darkness, it can be half open or wide open. Therefore, with or eyes, we prefer a society with very few emotions, rational but still positive and open to ourselves; in that case our physical eyes are open and bright, if we are still bright and more closed minded then our eyes are half open but still bright. The other two options switch brightness for darkness. The heart is progressive, it is our engine and fires up in case we are happy and physically fit and becomes black if we are in a dark destructive mood. In the first case, progression increases and the physical heart literally expands due to the lesser white-white selfinteraction. In the latter case, a dark heart regresses and shrinks due to the bigger black-black coupling constant. Therefore, nature gives a long life to positive people and a short one to destructive ones.

The remarkable thing is that this philosophy also reflects into the according social model in the black white plane; the heart favours change which can positive and negative but surpresses snaky swerving which leaves the heart cold and surpresses the switchorium. Also, too white or black people die, the former blow up whereas the latter shrink too much. This happens physically. The same comments hold for the eye where the midpoint of the eyeball is on the diagonal in the black-white plane; the eye prefers coldness as it is located near the brain which functions the best when it is cold. That is why the colour of the brain is grey.

From the personal side, it must be clear that our total psychic quaternion energy momentum vector can be spread over the different levels of our senses. It is reasonable to assume that for a healthy person, the polarization of these vectors is converging to the black side when increasing the level. At the deepest end

where our “true personality” in the longest run conceivable is revealed, one may expect for people of average age the snake to settle in, meaning the switcher who is cold hearted and conservative but, hopefully with a slight positive, constructive side to it. This also implies that the snake is between light and dark and enjoys the abendrot meaning sunset. She is in the light but at the lowest possible energies. This was the sign portreyed on the tiara of the giant Egyptian pharao’s; there is a duality to this conservative character which results in a positive reflection of ones sexuality on the lowest mental, in eiter usually called the physical level. Here the ultimate revolutionary conservative way of love must necessarily imply self love means that the highest possible creatures are all maximally hermaphrodite in nature. This has the advantage that personal contacts are all engaged at a higher level of sexuality. The tiara works in two ways; it blocks snakelike telepatic signals to the head on the shortest conceivable timescales whereas it protects the mind inside the head from Seti to settle in on mid time scales. On the long run, we either die as a bird by means of violence or as a snake by means of poisoning. Given the above mentioned presumptions, a person being on the longest possible run with Horus will certainly be more so at the shortest time scales and portrey gigantic physical growth.

Bibliography

- [1] J. Noldus, Foundations of science with applications in sociology and medicine, Amazon.
- [2] S. Weinberg, Quantum Field Theory: foundations, Cambridge university press.