

The physical basis of spirituality.

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Some words upfront.

Spirituality is often seen as a part of religion, it is about rules for dealing with the spirits from the point of view of God the almighty, the creator of our universe. Of course, these rules have been written down by humans which are accepted to be so-called inspired and speaking the words of that same God. Whereas the point of view these rules are taking has to do with eternal good and bad, the morality and dangers of dealing with spirits and engaging with deamons; the point of view expressed in this book is a scientific one. It tries to decipher rules spirits have to obey and it lays down the foundations for behavioral psychology, devoid of good and evil, from the point of view of physical charges. I wish to advocate the point of view that nobody is good or evil, we can all do things which many people accept to be good or evil, but there is no such thing as intrinsically good or bad people. There are on the other hand, strong and weak ones, those with grand visions and small ones, quick and slow thinkers and so on.

While writing this book, I got nasty opposition from psychiatrists, medical doctors and even a few colleagues who told me I had gotten mad. In reality, these nature haters and anti-nazists with nazi practices are just a piece of lying scum trying to impose illnesses of the spirit upon humanity and selling them as merely physical disruptions. These illnesses are named cancer (of any type), viral, bacterial infections and so on. This book is intentionally short for a couple of reasons: first I do not like to speculate about theories and causality but rather concentrate upon the solid consequences I was able to draw from hundreds of observations, second it is better to be clear, simple and concise rather than to oversell untested ideological ideas. It are the latter which constitute the real danger currently in the social sciences, that is the ideological and moral foundation of the latter, leading to severe injustices and mass psychosis.

Chapter 1

Introduction.

Spirituality was absent in the physics of the enlightenment, there people were studying the deus ex machina. The world was a machine made by God satisfying completely predictable rules meaning that if the initial state of the machine were known, its state of being would be known for all times. Time here, is seen as an external parameter and the machine is identified with space and all its living inhabitants. A human did not choose his own words, they were a priori present in the initial state of the machine just as were his birth and date of death. There was no unpredictability and in a sense no morality which needs to be associated to free will. Of course, the church was against this vision as it proclaimed that humans were made according to the image of God and they had free will, there lives being an eternal struggle between the choice of good and bad. Such vision would seem to upset the entire edifice of physics if it were not that a beautiful mid-position were found at the beginning of the twentieth century in the theory of quantum mechanics. That theory said that the spirit could freely choose the questions one could ask about a system albeit the theory never cared to delineate the possible or realistic questions which is often a ground for dispute. Neither did it say something about the required physical state of a realistic observer carrying a spirit. So, quantum theory is incomplete and further extensions are needed. For example, can an electron “know” its own four momentum? Is reductionism correct? Do we need extensions of set theory?

These are deep questions, but we can even ask more profound ones. Are all living beings in the universe merely shades of one superconscious entity? In the same vein, are materialistic particles emergent entities under special conditions of a single entity. Whatever may be the ultimate truth, experience shows every human has an identity or spirit but the underlying material configuration may be inhabited by other spirits as well. These “occupations” may vary from person to a person but they are always weak in the sense that it is the identity which makes the final decision which nevertheless leaves the opportunity for theI to be “surprised” once in a while. For example, an online computer may

be unwillingly attacked by a malicious file over the internet but is always in position to act against such file if it were to be detected. Now, it is trivial that a spirit must be present in any theory of the universe given that a dynamical evolution merely gives the motion of elementary constituents; there still needs to be an interpretative mapping indicating for example that “a cylinder is rolling”. Such a symantic map must be flexible in the sense that a person, whose nose is bleeding, is still, in a sense, the same person.

So, given that we accept that every living creature has at least one central spirit, one may wonder what conditions need to be satisfied for a spirit to be assigned to a material configuration. In the quantum mechanical language, can a particle measure other particles or even itself and so yes how do we have to write such act down in a symbolic language? There is no conclusive answer to this type of question as it may very well be that there is a consciousness parameter depending upon a (global) inertial mass or so; that is, below a certain mass scale, an object is not conscious but above it is. Then, for sure, walls have to be conscious as they, seen as a whole, carry more weight than a human does. I see no reason whatsoever to introduce such scales as clearly biological cells on the micron scale, which is one million'th of a meter, are considered to be conscious; they can reproduce (divide), have a zero point motion and have a certain awareness of neighboring cells. Perhaps, even more radically, one might wish to relativize the entire concept of being conscious and say that X is conscious with respect to Y to indicate “degrees of consciousness”. The primary stance we shall take upon in this book is that every being, from elementary particle to the entire universe has a form of consciousness albeit the questions it may ask greatly depend upon the details of the constituents and their relations. Therefore, I *suspect* a particle can measure or localize itself and likewise so with others; I would grant it at least this minimal form of awareness. Experiments to test such idea would involve a large vacuum chamber with two largely separated double slit walls and very slow electron guns. If one were to expect at least one wavefunction collapse to occur, then the interference pattern behind the second plate won't be what it should. The casual reader who is not up with this idea should read more about the ordinary double slit experiment and wave particle duality which we shall explain in great detail in the next chapter. So, the great thing is that the nature of consciousness is testable by means of rather stupid, ordinary apparati. This will be one of the cornerstones of this little book, that consciousness is a testable thing and that the usual quantum mechanical description should be refined.

A second issue is the one of emergent non-local variables, a concept which I dub by the name of weak reductionism. The idea is the following: if a cell C is made out of n particles, making up molecules, then usually one thinks of C as

$$C = \{x_1, \dots, x_n\}.$$

What I claim is that this is not sufficient, C is actually much larger than that and it may be satisfying

$$\{x_1, \dots, x_n\} \equiv \{\{x_1\}, \dots, \{x_n\}\} \subseteq C \subseteq \{A | A \subseteq \{x_1, \dots, x_n\}\}.$$

Actually, it may even be more complex than that and instead of $\{x_{i_1}, \dots, x_{i_k}\}$ with $i_1 < i_2 < \dots < i_k$ and $k \leq n$ we have to take into account the order of the constituting elements as well as a particular kind of binding, in other words A may be of the form

$$A = \otimes_{\alpha; r=1}^k x_{j_r}$$

where j_r does not need to be an ordered sequence. So, there may be intermediate identities associated to groups and as well to the whole; it appears to me that the human body functions like that. In any way, a programme in a high functioning language does given that we speak about legs, arms, cows, as well as their parts, subparts and elementary constituents. For now, this sounds a bit abstract, but we shall give concrete examples later on.

So, the spirit of human is accompanied by the spirits of a heart, liver, muscle and they themselves contain the spirits of cells, molecules, atoms, electrons, protons and so on. Modern physics dictates that the spirits of elementary particles, in either those which cannot be subdivided further, live in spacetime or more precisely over a spinor bundle over spacetime since those pointlike particles have rotational properties, in either they spin around in a way which may be unlike a ball spinning around. Therefore, more precisely, the spirits wander in the spinor bundle which may be mapped to the so called tangent bundle. I have since long argued that the tangent bundle is the natural framework to do physics providing one with a physical or materialistic base which we directly observe and a spiritual one which is of a higher nature and which we observe by higher means. This means that there is an infinite hierarchy of higher types of consciousness and most people just possess the lowest or most elementary level. We shall see later on that our brains, neither body are capable of supporting a high level spiritual interaction.

This book proceeds in the following way: first we talk about the current state of theoretical physics and the rather meager theory of consciousness. Thereafter, we present a theory in a rather detailed way and provide for different alternatives which may or may not be adequate. Next, we speak about very elementary laws present in the spiritual world as well as different types interaction theories. The easiest one is described in rather great detail and is extremely useful to make up psychological profiles as well as to predict certain types of general behavior under broad enough circumstances. Finally, we enlarge the theory by involving the subconscious which is necessary to explain away measurements performed by myself as well as some people who prefer to remain anonymous.

Chapter 2

On ghosts, identity and spacetime.

The view contemporary physics has on spacetime is that of Einstein, spacetime is a four dimensional manifold, that is a smooth four dimensional “surface” with a possibly nontrivial topology. Topology is all about contractibility of closed surfaces of any dimension; a sphere of dimension one is a circle, a sphere of dimension two, the surface of an ordinary ball and likewise can one have higher dimensional spheres. Contractibility means that you can move the sphere around in the space or manifold so that it eventually becomes a point. The lack of contractibility of a sphere of dimension k implicates the existence of a hole of a certain kind. For example, take a sheet of paper and cut out an open disk, then every point can be connected to another, but a loop around this disk cannot be contracted and moreover, loops which wind n times around the disk cannot be deformed into those which wind m times around it when $n \neq m$. A child immediately notices that no closed two dimensional surface can be embedded in the annulus. So, we would say that the zero'th Betti number b_0 equals one, the first b_1 also one and the third b_2 zero which means the Euler number $\chi = b_2 - b_1 + b_0$ equals zero which is a matter of a simple computation. The reader interested in Euler and Betti numbers can further study these matters in appropriate resources but this is not the place to delve deep into these matters. Apart from a nontrivial topology like the one of a cylinder or bicycle tube, a smooth manifold is equipped with a system of local charts, that is, it is pasted by means of square (hypersquare) sheets of paper, just like an atlas book of the globe. Of course, one has overlapping conditions on those squares and the precise type of those determine what kind of manifold you are dealing with. Of course, those squares need to be thought of as elastic in the sense that they should be able to shrink and stretch as otherwise no covering of a tube by means of squares can be achieved since ripples would always appear due to the square excess. Indeed, a flat sheet of paper is, as a physical object, endowed with metrical properties which is why we call the sheet *flat*. A manifold by itself carries no

metric properties albeit it might limit the metrics it carries due to topological effects. It is a great result in mathematics that every two dimensional bounded and closed manifold without boundary can be constructed from the sphere and tube by means of cutting and pasting procedures.

More abstractly, an n dimensional manifold \mathcal{M} is a topological space covered by open environments which look like an open set in an n - dimensional real vector space \mathbb{R}^n . More concretely, we can assign coordinates (x_1, \dots, x_n) to the points in an open neighborhood and the overlap conditions state that the change of coordinates, as a mapping from an open in \mathbb{R}^n to an open in \mathbb{R}^n needs to be r times differentiable. There are of course many questions which arise here, why should a manifold be a collection of disjoint points, are the latter not interrelated in some way? Why should these points arrange in a four dimensional continuum, isn't it possible for jumps or bumps to occur on the road? Even more radically why should there exist something like spacetime independent from matter? I mean, if my chair is somewhere, is spacetime then still there? What dictates that the chair should live *on* spacetime? Shouldn't we start from a holistic entity and distillate spacetime and matter out of that? The modern point of view of theoretical physics is that matter still lives in spacetime and we shall explain the implications of this in greater detail later on. The big discovery of Einstein was that relations between events of spacetime exist rather than between elements of space where time has to be regarded as a mere parameter and not an intrinsic variable. That is, we must at least dispose of a bifunction $R(x, y)$ from which we demand that $R(x, x) = 0$, $R(x, y) = R(y, x)$ and $\partial_{x^\alpha} R(x, y)_{y=x} = 0$ where the last demand expresses that the relationship remains stationary if you move one point slightly away from the other if they were originally coinciding; it is a natural stability requirement. Now when you move both points away from an initially coinciding position, it must be so that this operation is symmetric, invertible and has a "time" direction. This means that the tensor $\partial_{x^\alpha} \partial_{y^\beta} R(x, y)_{x=y}$ is a symmetric tensor of signature $(- + + \dots +)$ where there are $n - 1$ plusses or the other way around and $\alpha, \beta : 1 \dots n$. Therefore, general relativity asserts moreover that $R(x, y)$ is fully described by the first order coincidence data as well as the so-called Lorentzian tensor or metric and the reader notices that it constitutes the most primitive way of thinking about spacetime relationships. The requirement that the relationship is determined by the coincidence data stems from the idea that it needs to satisfy a propagation equation so that no nonlocal effects occur. This may be fundamentally wrong and moreover, one could utter that the IN-OUT or sender receiver picture is deeply flawed and that other variables have to be taken into account; in that case, one might start from $R(x, y, \dots, z)$ and derive more complex physics.

Given that the Lorentzian tensor is the fundamental object which in a point can always be chosen by the diagonal matrix $(-1, 1, 1, 1)$ in four dimensions we need to look for representations of the symmetry group of this tensor. Indeed, if the spacetime relationships were to acquire a fundamental status in the formulation of the laws of physics then the latter should have this local symmetry.

It is well known that the symmetry group is the Lorentz group $SO(1,3)$ taken together with three discrete symmetries which may be broken because they are discontinuous and therefore do not refer to any realistic operation on the state of matter. Henceforth, matter should have nice, linear -due to quantum mechanical principles- transformation laws under the action of the Lorentz group; in other words, we have to look for linear representations. The latter are given by the so-called spin $\frac{j}{2}$ spinorfields, where if $j = 2r$ those are equivalent to some irreducible, symmetric, part of a r covariant tensorfield. Therefore, the metric, which is a spin two symmetric tensorfield, may be thought of as representing a particle, the graviton, or the relations of spacetime. Depending upon one's viewpoint, one may entertain distinct visions upon the dynamics.

Of course, there is much more to be said about issues such as causality, the relativistic notions of past and future as well as the one of simultaneity. This is neither the time nor the place for such detailed discussion which may go very far indeed. This author is known for his relaxations of causality principles and his rather libertarian view on traditional propagation, that is partial differential equations. So anyhow, quantum mechanics dictates that the dynamics of matter has to be linear, meaning that if some state Ψ transforms into Ψ' and Φ into Φ' then $a\Psi + b\Phi$ transforms into $a\Psi' + b\Phi'$ where a, b are complex numbers. The spirit so called collapses the wavefunction; that is, it projects it down upon a model subspace which typically has a nonlocal extend over some chosen space Σ , being an $n - 1$ dimensional submanifold of n dimensional spacetime \mathcal{M} . The idea then is that these projections evolve towards the relativistic future; therefore, the spirit kind of evolves with spacetime and knocks firmly on it when performing a measurement. Traditionally, in the standard theory, there is no cost for the bang when a measurement occurs and neither so for the constant touching of spacetime by the spirit in the mathematical form of a drag. Recently, this author has discovered that both types of friction are mandatory for the theory to work out well.

Therefore, our best picture we have is one of spirits constantly touching spacetime and pulsating regularly to materialize and mostly localize its state. These spirits can be entangled meaning that there occurs instantaneous knowledge transfer between them when one or more make a measurement. This instantaneous character is a limitation of the description given the absence of a spiritual manifold invisible for our eyes. Indeed, it may be that such links can be modeled by networks and nodes in higher dimensions, the physical manifold \mathcal{M} being then a floating surface of dimension n in the higher dimensional space.

Finally, I have already commented upon the matter of "I" which is the one of a single spirit and the one of emergent identity which may be formed due to many spirits occupying the same body. The rest of the book is about this single topic : (a) do there exist free spirits ? (b) what do the lowest order of charges dominating spiritual interactions look like mathematically ? (c) for macroscopic observers, do special "contracts" or clauses exist delineating players on a dif-

ferent level ? (d) is there a spiritual origin for modern diseases like cancer and Alzheimer ? (e) about the spirituality of nature and molecules and healing powers.

Chapter 3

The limited view of modern physics.

We have described the “accepted” state of spirituality in modern physics; there is not really much further to say, there is no theory of intelligence, neither what kind of questions an observer asks and if he or she is fully free to choose them. Nor is reflected upon the issue what a thought is and how it comes to you, in the middle ages highly intelligent people believed you were chosen for an idea to come to you. Five years ago, I made some important additions to this situation and laid down the foundations for a theory of social interactions and intelligence; the aim of this chapter is to describe this theory in further detail and get into more details in the following chapters. Given that the central issue in quantum mechanics concerns the noncommuting questions one is able to ask as well as the faithful answers the *physical* system provides for, it is rather obvious that this theory falls short given that an idea, helping you to find an answer to an important question, often comes out of nothing. At least you were not previously aware of this option which opens three possibilities: (a) either the answer was already (unconsciously) physically in you or (b) it was just a process of mental creation or (c) the answer existed already mentally and your spirit just “picked it up”, that is you were dignified to receive the answer. The first option seems utterly unlikely to me given that it can, sometimes, be a painful process to locate the data about the food I ate the previous morning whereas one would reasonably expect this data to have a better search key than the one which should be deeply hidden in your brain. Moreover, we have the genuine feeling it goes about an original thought process and not some application of a series of logical rules, gained by experience, to the type of problem at hand. Certainly, we do this as an initial approach, but at some point our thought process transcends such way of affairs and comes up with something new. Often, I feel some type (c) answer is right given that I have little clue where my original

ideas come from; but then this may be the wrong question to ask.

So, intelligence is about asking *good* questions and finding out the right answers; here “good” is to be understood as productive and forthtelling meaning that they must reflect a sound underlying theory which is open to scientific investigation. Often, ignorance leads people to bad theories involving God and the Devil as well as their soldiers. Of course, these theories are worthless since God and the Devil are infinite and can do what they goddamn please. Instead of thinking in terms of competition or a fight between good and evil, it is much better to start from the point of view of balance and harmony, a democratic one which has been embraced by Einstein. A person may enjoy multiple benefits from changing his or her attitude, in the sense of questions asked, to certain subjects and life in general. It may work enlightening and change totally ones perspective on certain matters; in the upcoming chapters we shall deepen this reasoning further and look for a biological component confirming these ideas. For example, changing the questions asked in time in light of the presented evidence requires one to think in “multiple lanes” at one which suggests something like a parallel computer rather than a serial one. Finding the right answers, on the other hand, requires a high frequency meaning a sufficient amount of energy to perform elementary tasks well. As we shall see, spiritual interactions go further than merely those two observations and different charges such as sensitivity and colour ground state are given.

As I have explained several years ago, sociological revolutions are of a similar kind, they always imply a different viewpoint on certain things which was previously thought of as wrong, unsubstantiated or misguided. Likewise, revolutions in science occur like that, I will suggest that many modern diseases are the result of a wrong attitude towards life or society and *some* of its inhabitants in particular. I have travelled Europe a couple of times as part of a scientific project of mine with the intention of studying different psychological profiles, uttered in culture, by means of a few simple physical charges. I will show to the reader how surprisingly far one can go with such analysis which is correct in many regards.

As you will notice, the theory we shall end up is entirely holistic in nature, we are all spiritually interconnected and can communicate in a conscious or unconscious way with one and another. The more things one is aware of, the more sensitive is the person, and the more things one can deal with, the more intelligent is the latter. I will not shy away from issues like mental sex which can be *felt* even by sensory perception on the respective sexual organs of both participants. Is it possible to give someone “physical pain” by means of mental aggression and if yes how can one cope with that? Is it possible to cure someone mentally without any physical invasion of a kind? Unlike what is done in Christianity, Buddhism and all other kinds of religions or philosophies, I shall treat these questions from a scientific perspective and not a moral one. Likewise can one pose the question towards the ownership of ones ideas; were you not picking

on upon the ideas of others too?

Chapter 4

A conventional unified framework and its limitations.

Now, we delve a bit deeper into the mathematics required to formulate such theory; we have said previously that spirits or ghosts touch spacetime in the sense that they are living as well in it and out of it. How to describe this mathematically without using the existence of a separate spiritual “manifold” a priori? As we shall see later on, spacetime *needs* to be supplemented with spaces of sentences providing for the necessary spiritual (un)conscious questions and messages. In a previous book of mine, we used the idea that physics might take place in the tangent bundle $T_*\mathcal{M}$ of a manifold \mathcal{M} . The former is given by $T_*\mathcal{M} = \{(x, v) | x \in \mathcal{M} \text{ and } v \in T_x\mathcal{M}\}$ where $T_x\mathcal{M}$ is the linear, n dimensional vectorspace of tangent vectors at x . One can show that this again is a manifold so that one can construct $T_*T_*\mathcal{M}$ and higher \star bundles. Every metric on \mathcal{M} defines a trivial geometry on the higher dimensional bundles wherein \mathcal{M} is trivially “lifted” into $T_*\mathcal{M}$ as a horizontal subspace of a Weitzenböck connection, leaving a vertical space of equal dimension n over. This vertical space is actually a flat spacetime where the origin gives the grasping point of the spirit to the physical world and determines, together with the local frame of reference, an infinite personal “now” filled with mental images which may or may not be alive.

These mental images may correspond to dead people or people still living; in case the physicalized spirit wishes to establish contact with a likewise physicalized mental image somewhere else in tangent bundle, he or she can open a “gateway” so that interaction occurs gravitationally and possibly unconsciously on the part of the receiver. This partly unconscious reception happened to me and some of my comrades a couple of times where I would awake at 10 am with the feeling that for example K was looking for me and my GSM was off.

Later, when K and I met, he told me he had been banging on my head to get awake; conscious reception also occurs and in this case literal reception occurs like K telling me where he is and saying how many minutes he had to wait for the metro. Slight deformations of messages also occur when reception is not fully conscious but fuzzy, but as far as my measurements go, there is always a nontrivial correlation with an error margin on the content of the message.

So, one can start asking all kind of questions which appearantly belong to movies such as “the mummy returns”; is it possible to call for a spirit whose body has decayed in some sense? Even stronger, could this spirit again be physicalized and come alive in a suitable body? For me both issues are answered in the positive albeit I have no “evidence” yet for the second position. Physicalized spirits may interact in healing or sickening ways with respect to one and another by sending or receiving psychological charges having a medical, and therefore physical, impact; at the lowest level, there are two of them which are called black and white, the other colour merely being there for stability of the persona in question. There appear to be attached psychological traits to the extreme colours black and white which suggests, to some degree, how people of a different colour mixture might interact in a social primitive way. Obviously, there are higher charges which shall not be discussed in this book such as concrete figures like snakes, birds, eagles, aliens and so on. Also they have a meaning but are large irrelevant for the majority of current people and moreover, I feel I should not disclose more information than the one which has been thoroughly tested.

In the next chapter, we shall discuss two principles of being, associated to a kind of genetic or spiritual birthright, which strongly delineate the kind of psychic powers and protection you may be entitled to. As I found out, many of those ideas have survived in one religion or another; the fascinating issue being here that they have been tested. The reason why this could ever happen is due to naughty governments who have since the 1950s been resurrecting the dead mixed with the alive in some mundial genetic manipulation scheme. Socialists have as such tried to make the perfect workers, high frequency, “one line” thinkers who constitute perfect secretaries and factory leaders wherever simple but accurate tasks need to be performed. This is usually done by mixing some low nobility genes, those of a knight or a baron, with strong worker genes resulting in physically strong and mentally energetic one liners. This is all they need since true intelligence is not promoted by socialists for reasons to be explained in two chapters.

Chapter 5

Principles of spirituality, hiararchy.

This is the very first chapter on principles spirits have to obey; the most important being that a gateway, or spiritual connection, has to be *requested* to some controlling organ (CO). Also, the reciever, given that the CO grants this connection, may want to block it; he or she may or may not succeed. Probably, you may request for someones death given injustice being done to you by that person, but you never decide about it happening or not, the CO has the final say in these matters. Likewise, it may be that the CO has in some way arranged for an opponent of you to die; your appeal for him to live may be rejected. Of course, these constitute the extremes and on average gateways are almost immediately granted and conversations are on average rather pleasant; however, mind the misconception that the unconscious mind always speaks the truth.

I probably scared you off given that you might be under attack of say the Mohammed Ali of mental boxing; a sportive encounter which might be granted by the CO in case you endanger someones heritage (see more on that later on). I had once such encounter with a whole commitee of nasty bankers who wanted me to kneel for the money deamon; the thing here is, even if they take you by surprise, which might be an overwhelming experience, you have to remain calm and try to decouple. By this last word, I intend to say that you have to cut those peoples influence out of your mind, the spiritual interaction between you and them has to become effectively zero. In other words, you decide to leave the boxing area. So, the advice is, be nice and respectful and everything will go fine (see the later chapters).

So, now we wish to rank your spiritual powers and protection, if not explicitly, then at least by giving away some birth markers which give an indication of how strong you really are. What I claim is that your abilities depend upon your entire ancestral history which goes back to the old Egypt. There has been a

tremendous literature on the origin of species and a huge fight between creationists and Darwinians with good arguments on both sides. Fact however is that Egypt at 3000 BC was developed in a way which is even hard to imagine today. The gigantic monolithic buildings with extremely heavy flat roofs would be very hard to construct at this date; moreover, the empire has been stable more than 4000 years and has spread around the entire world. The Egyptians certainly worked with the *droit divin* as a pharao was thought of as being a descendant of the Gods in some way and also being protected by them in another. The way Egypt spread around the world is by intermarriage of governors with the most suitable girls of the local tribes making small pharao's everywhere which later became kings and so on. It appears to me that a person's sociological birth right is given by a series of numbers depending upon the detailed mixing properties of the "pure" or "alien" genes with the local tribes. For example, if by means of a totally irresponsible genetic experiment, a direct son of a pharao should be made alive, he would be entitled to the governance of the entire euro-azian zone. This time jump of over 4000 years should bring along spiritual disruptions of an unforeseen kind and can only be completely restored by granting such individual his birthright.

Such theory has been uttered on several occasions during history referring then to religious figures such as Abraham or Mohammed. I actually think to know that the reference point regards the Egyptian civilization as it appears utterly clear to me that the old testament is a straightforward historical castration. Indeed, the self declared people of God had to leave the promised land and go to some rather meager and already occupied region and continues to fight for its existence even today. They continue to specialize in everything their God and saviour Jezus despises: money, gold and endowed with an Aryan feeling of superiority. Nevertheless, they are entitled with a certain nontrivial birthright and constitute some of the most powerful families of the world; there is a *purpose* with them albeit perhaps not the one they might imagine. Indeed, it is utterly clear that some people in history had "divine" protection, for example Voltaire and Leonardo da Vinci and even Adolf Hitler who survived an uncountable number of personal attacks. Kings and Queens, at least those worth mentioning, also regard themselves in that light; they actually *know* it works like that. For historical examples, see King James I of England or Louis XIV of France, Queen Elizabeth II of England likewise shares this wisdom.

As a conclusion, every person is born with a legacy or "birth right" and is entitled to realize this during his or her life in due time. Every disruption of any kind in this predisposition will come with a spiritual penalty for those responsible for the injustice. The severity of this charge depends upon the "cost" of the offense and can even cause death upon the person or disease amongst his or her later descendants. There is no way in escaping spiritual injustice in our world and sooner or later the score gets straightened out.

As I said, someone with a high birthright cannot kill someone else without a

penalty depending upon the “weight” of the person. Indeed, there is no flat democracy in the spiritual world, as is the case in ours, but there exists a protection mechanism for as well the weak as the strong. They both need one and another albeit for different reasons and are crucial for the prolongation of their own existence. There is really not much further to say about this and the birthright of someone is not of primordial importance for the short time scale, or highly frequent, spiritual interactions albeit it might be physically so when making the appropriate courtesy to the Queen. However, in long term personal interactions, it is extremely useful to know where someone comes from and pay him or her the appropriate respects.

Now, we come to the more useful and quantitative part of this book which I envision to become of importance for the science of planology, in either the human aspect of building large cities as well as the countryside. We shall address issues such as why two persons might have *natural* trouble communicating with one and another even on the telephone where social appearances vanish. Also, we address issues such as where sociological stress originates from or why the mere presence of someone else makes one feel tense depending upon the person. This science has clear quantitative foundations but might ultimately be hard to explicitly compute and therefore, some practical field work will always remain necessary. In the old days, people talked to their future neighbors before buying a house making sure everything was alright; we live in the illusion today that brick walls or concrete plates might provide for a sufficiently effective separation of one and another so that those matters become irrelevant and the housing aspect is reduced to a merely monetary issue. Alas, this is not the case and I deeply feel that what is coming next is making this stance very clear.

Chapter 6

Interaction of spirits.

I shall explain the genesis of a specific model of interacting currents of different type (charge). If 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. 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 at least, say black and white. Suppose for now that both of them are represented mathematically by 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 or just the total amount of black and white? Do we, moreover, wish for a symmetry between black and white so that they become psychologically on the same level? In other words, should the dynamics have such symmetry and the natural ground state of nature break it? In the last case, white and black would think in the same way intrinsically but interact differently due to some initial asymmetry in the black white distribution here on earth. Although not strictly so, but this last stance is reasonably negated by experience in nature: for example, an ideally isolated group of black people definitely behaves differently from an isolated group of white ones. Almost all prostitutes are black and so on.

Therefore, a theory with a dynamical symmetry rotating black into white appears to be ruled by observation, but might serve as a useful approximation to work with in the beginning given that the behaviour of both groups seem to differ only in the “extreme” social spectrum, that is for prostitutes and possibly also nurses and psychiatrists which are, in my experience, also black dominated and more importantly have vastly different viewpoints upon their fields depending upon their own colour. Hence, we have three possible global symmetry groups $U(1)$ in case only black plus white is conserved, $U(1) \times U(1)$ in case both

black and white are conserved and finally $SU(2)$ in case there is an additional dynamical symmetry rotating black into white giving rise to a third preserved hypercharge. The general reader might want to pause here for a moment and reflect upon the abstract equivalence between the presence of a dynamical symmetry and the presence of conserved charges: it is kind of obvious really, consider the space of all alternatives and a quantity Q defined as a scalar function on it. Then the dynamics needs to preserve Q which implies that the so called Poisson bracket between Q and the Hamiltonian must vanish; hence Q defines a symplectic transformation which is a dynamical symmetry. The reader interested to flesh out those details can consult the internet or any good first grade classical mechanics book for the argument.

One can go even over to a second quantized black and white model in which one speaks of black and white particle creation and annihilation; it appears to me that such particles should behave more like bosons than fermions so that an infinite number of identical copies may exist in the -vertical space of the- universe. In a “quantal” or classical model however, we start from the vector $\pi = (\Phi, \Psi)$ and a scalar function of (derivatives) of the latter couple to find out the right dynamics. To my liking, $|\pi|^2 = |\Phi|^2 + |\Psi|^2$ can be interpreted as the sum of the black and white densities which needs to be preserved by dynamical evolution. The latter is not necessarily linear and the model has effectively a $U(1)$ translation symmetry which coincides with the time translations in ordinary quantum mechanics. The integral over space of the white density $|\Phi|^2 d^3x$ gives the total amount of whiteness whereas the integral over space of the black density $|\Psi|^2 d^3x$ gives the total amount of blackness. Every person p can be endowed with an effective state π_p or density matrix $\pi_p \pi_p^\dagger$; we define the polarization as $\frac{\pi_p}{|\pi_p|}$ and the strength as $|\pi_p|^2$. We claim that the polarization vector defines the *type* of character profile whereas the strength has to do with a kind of weight resulting in obesity when it too large and a feeling of spiritual hunger when it is too small. Although variations in the strength may cause inconveniences and physical stresses, it is the polarization which is the most important one.

By character, I intend to imply things like helpful or egocentric, soft or hard, sweet or bitter, brave or fearsome, warrior or peasant, king or priest, but *nothing* which has anything to do with thought processes, matters of intelligence and perception. So, our interpretation has a black-white asymmetry! Again, this may be due to an asymmetric ground state in a second quantized interactive model in which case the interpretation is just *temporary* and will change in the future (which many socialists may hope for) or there is something essential to it in the sense that the model is fundamentally black white asymmetric (which I tend to believe to correspond to reality). Nevertheless, I prefer not to speak in terms of good and evil albeit some creatures may be perceived as more beautiful than others; indeed, I think there is more beauty and strength to white than there is to black. From the perspective of black however, they would label themselves as good and argue that the bad they did was compellingly necessary from their

vantage point of view. Nevertheless, black and white are capable of committing atrocities with the distinction that white usually beats less but much harder while black is more of the intoxicating kind. As an extremely white but peaceful person, this author believes that it is mandatory to stop looking at things in this way and speak about a beauty which is coupled to strength just like the old greek and romans did. There is a truth in that albeit the modern cosmetics industry does everything to also wash this aspect away. I have a double faced genetical sister, lets call her K, who has contributed valuably to my studies; actually she is white dominant but she did change her polarization to something like $(1, e^{i\theta})$. This made her into a person of a most confusing kind, hungry to get white dominant again and mentally clinging to J. On the other hand remaining with her black dominant husband with whom she has no resonance at all. Now she is white again, burning like a sun: I can hardly wait how things will evolve in the future.

There is a curious connection between intelligence and character; they are not entirely separated. 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 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 perceive. 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 undergoing such event will score lower on a traditional IQ test due to a lowered clock frequency. Even stronger, such tests are developed to select a specific kind of fast paced robot and brand him or her as intelligent; actually, the preferred type is a highly frequent 1-3 lane who has no or little sensitivity. There is a mental technique to verify the intrinsic frequency and I can assure you that I am much higher frequent than the so called intelligent ones even though I score lower on an IQ test precisely because I never finish it. Real geniuses can think in more than 7 lines; in my best days I can walk up to ten but I am pretty sure there are those who are more capable than that.

Given a fixed level of intelligence, the following character properties increase (on average) with the degree of whiteness (a whiter 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 colour or equivalently appetite and similar frequency and “number of lanes” (otherwise we speak of an intellectual encounter). I have met people with a similar frequency than 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; indeed, I know of highly competent black intellectuals whose theories are total bullshit and make little sense. They are 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, which I am too, but at the same time have a superficiality which one would not expect of such calibers. They, upon the other hand, brand me as having delusions of grandeur or being too wild and forthgoing because they really do not understand the depth of the arguments put forwards. Likewise, they often show interest for problems which are purely academic in nature and have little practical and even philosophical value; they are the masters of technical games. The real lack of 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. But the fact is, not a single psychologist is interested in these facts since they are merely factory scum serving a politically driven socialist lunacy. They are by no means scientists and

deserve no such qualification whatsoever.

Let me give away some more details; a person will be called ill when his current state (parameters) are sufficiently far removed from the intrinsic or genetic ones. 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 dominated 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 wood 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.

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, as I shall argue in the next chapter, and had the pleasure of discussing with an old clever lady in Newport, 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.

Chapter 7

The physical foundations of psychology.

The previous chapter was of a theoretical nature and I could have easily extended it in a manual of magic; however, experience has thought me that very few persons are entitled to such knowledge and there is no reason why I should teach terrorists to build a nuclear arm. In case you are pure and intelligent enough, you will have the pleasure of finding many things out by yourself and maybe one day we shall surf on the same wave. In the first part of this chapter, we discuss the issue of consciousness versus awareness and related energy consumption. Later on, we further extend the mathematical setting to include the distinction between awareness and unawareness which makes things a little bit more complicated than is already the case.

Consciousness really deals with perception and of most of our perceptions we are just not aware; actually, we are not aware of the smallest element of perception. Awareness being more like a “continuous” light which is on and, in first instance, provides us with a solid grasp on our space-time being. At night, we have a minimal form of awareness, we feel solid on our bed and grasp our being in this universe.

From the point of view of weak reductionism, every fundamental constituent of matter has a consciousness since it should be capable of localizing from time to time so that it does not become too superfluous when being alone in an otherwise empty universe. One can wonder whether it is aware of this act and one might speculate it to be so; alas we shall never know unless we figure out a means to determine electron-awareness. Similarly, every emergent entity, due to grouping of elementary constituents in clusters, is conscious and aware to some degree. Notice that it can display intelligent behaviour without awareness as do many people; walking or kneeling demand quite complicated and fine tuned commands. So, we can legitimately ask, what is the dynamics of consciousness

demarkating the awareness versus unawareness line? What is the main purpose of consciousness and what does the gift of awareness serve for? Clearly, it is negatively coupled to issues such as intelligence since most of our brilliant ideas have to break the consciousness barrier and seem to be present unconsciously. Awareness has to do with physical storage of data and it seems that we can primarily reason in those terms; this leads me to the conjecture that the physical, circuitory, mental activities are the cheapest ones. I often get my deepest ideas during my sleep at night, awakening with a loud eureka; it is as if our awareness is a mental compensation for the physical and highly sensory activities we undergo during the day. Actually, we are more stupid during the day than we are in the evening or at night. It is not so that awareness brings us joy or distress, those things can also be experienced at night so I maintain my stance that it is a low form of compensation for the highly sensory and stimulating world we experience during the day. All higher mental activities mentioned before take place between 9 pm and 6 am.

People are called sensitive when they have a high form of awareness; this makes them highly functioning and intellectual and can lead to deeper thought processes at night with a more substantial dumping of negative experiences by means of ghosts and mental noise. As we shall see, the sensitive people can serve as excellent mental doctors and have a crucial balancing role in today's society. Consciousness primarily serves, as we have repeatedly argued, as a space-time localization and awareness mechanism, I have argued and explained in one of my publications why I deem this process to be quite energetic requiring a substantial mental energy. Clearly, this form of awareness is mandatory to engage in higher perceptions and I conjecture that the minimal nightly form actually serves a guarding function and awakening trigger. The only way to become aware of spacetime is by a frictional mechanism between the cells and the piece of spacetime currently occupied. This mechanism has been quantified in my latest book on covariant quantum theory and has been shown to be mandatory to make the theory mathematically well defined. I think this is *the* miracle of careful quantitative examination; that it gives one a specific guideline of the ingredients *needed* to address those issues. We shall speak about energy consumption further on in the next and final chapter; now, we continue with a further specification of the mathematical setting mandatory to realize such worldview.

We now elaborate further on the extension of the mathematical worldview required so far to incorporate such ideas. Sociology and psychology are two fields which are, in spite of their considerable age, in a detrimental state. Psychology is merely the tool policy makers impose upon us to manufacture a desired "humanity" or civilization and is by no means a science; sociology is rather in the same state. In this chapter, I intend to present the honest mathematical foundations of something which could eventually become a science; for the educated physicist, it should not come as a surprise that such theory is a theory of double (quantum) gravitation. We will work with the most primitive concepts such as

the space of psychological types \mathcal{M} which 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. An example of such type of geometry would be given by two Lorentz metrics¹ $d_a : (x, \alpha) \rightarrow \mathbb{R}_+$, defining partial orders \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 also possible and other (quantum) gravitational theories will be discussed (such as a noncommutative Lorentzian metric theory).

We leave the task of specifying the space of all triples (x, α, a) open, but I strongly suspect that it is not as simple as what psychologists do. I foresee for example that the quantity of meat one eats a day or whether one prefers to eat meat over fish does not really belong to \mathcal{M} . A direct characterization in terms of genomes would be much more efficient and wishful. 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. This means that in a very real sense, the best social scientists are (some) physicists indeed.

The most general setting and some additional principles.

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” and \mathcal{N} is

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 $d(x, z) \geq d(x, y) + d(y, z)$.

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 model of this chapter, 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 complex situations.

X here can really mean anything; 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” and we shall work it out further now.

Synge’s world function and Lorentz spaces.

Principles one till four reveal that $X(x, \alpha; y, \beta, b)$ must be the lift of some continuous $\Omega_a(x, \alpha; y, \beta)$ where the lift is defined by means of some characteristic of Ω_a and defines *locally* a partial order as well. An example of such function, known in the literature, is Synge’s world function which is defined on $\cup_{x \in \mathcal{M}} \mathcal{N}_x$ from a Lorentzian metric tensor as half of plusminus the square of the geodesic distance; the partial order being defined in a similar way. More in general, we have the following:

- a conscious signal from (x, α) is consciously received at (y, β) if and only if $\Omega_c(x, \alpha; y, \beta) \leq 0$ and there exists a consciousness orientation o_c such that (y, β) is positively oriented with respect to (x, α) ; otherwise, the signal is unconsciously received,
- everything is consistent meaning that faithful conscious transmission and reception defines a partial order *locally* but not necessarily globally; we will however consider its transitive extension.

Of course, one can consider sociological theories of this rather general type but in order to make some progress we will assume henceforth that \mathcal{Z} is a trivial fibre bundle over \mathcal{M} with α as projection and locally constant \mathcal{N}_x . Also, $\Omega_a(x, \alpha; y, \beta)$ is locally Synge’s function associated to a standard Lorentzian metric². Traditionally, a local Lorentz metric is derived from Synge’s world function by

$$d_a(v, w) = \sqrt{2 \max\{-\Omega_a(v, w), 0\}} \theta(v, w)$$

where $\theta(v, w) = 1$ if v can be connected to w by means of an o_a respecting curve³ and 0 otherwise.

²Synge’s function is usually not uniquely defined globally.

³A curve is o_a respecting if and only if the scalar product of the tangent with o_a is negative.

Double Lorentzian metric theories, classically as well as quantum mechanically.

It is a reasonable approximation to assume that psychological types constitute a differentiable manifold in the same way that it is reasonable for spacetime to behave as such. Generalizations of such assumption can be made and physicists are studying such models. At first sight, one might suspect that \mathcal{N} is *not* a manifold if one were to restrict attention to letter messages in english of a fixed style type. However, it is always possible to make a manifold out of it and, if desirable, restrict attention to the so called “pure” classical configurations. So, a general “pure” geometrical configuration is given by

$$|g_a(x, \alpha)\rangle$$

where $a \in \{c, u\}$ and $(x, \alpha) \in \mathcal{M} \times \mathcal{N}$. We will assume space-time coordinates to be included in the definition of a psychological type, which is a reasonable thing to do since such issues are space-time dependent; on short distance scales of a few meters, space-time may be neglected altogether in the definition of \mathcal{M} , but on larger distance scales it has to be taken into account. Classically, the relevant theory is therefore a double Lorentzian theory which has in general an ill posed initial value formulation in the sense that it is not necessarily possible to have a foliation by means of hypersurfaces which are spacelike for *both* metrics. More generally, this is a well known fact for ultrahyperbolic metrics; what is possible, however, is to obtain a proper boundary value formulation and the study of such issues is part of current research in alternative gravitational theories. In a classical framework, it is still possible to develop “quantum” theories of interaction. This would require a higher consciousness than that of us, humans; the idea of how human consciousness has been formed from processes between elementary monads has been explained in an old book of mine.

Concretely, it may be that during telepathy, the receiving part reads and answers in an unaware state resulting in an altered but correlated awareness about the state of the sending part. For example, people suddenly remembering that they have to call their friend might have been in previous telepathic contact with the latter who was wondering why it took so long to call him. This holistic approach obviously contradicts the Western European bullshit point of view towards psychology and psychiatry and I want to awaken the reader for the point of view that wellbeing, in the sense of spiritual piece and fulfillment, are the cornerstones for a happy and long life.

Chapter 8

Some radical ideas about medicine.

Being a physicist, I like to understand fundamental processes or reasons why something happens in contrast to the Belgian MD's who are *apparently* obsessed with giving names to syndroms as well as finding out unnecessary torturing examinations and poisonous medication in the spirit of the torture of Jezus Christ by the Roman guards. Indeed, after closer examination, "modern medicine" looks much like providing for sufficient conditions to obtain a state of spiritual repentance. Indeed, reflection about structural and electromagnetic properties of the boundary of a cell makes one wonder how medication couples to it and even more frightening how doctors are able to find out the right medication for the type of cells they deem to be "ill" or malfunctioning. This is the story of looking for a child on the entire Spanish coast and there are certainly lots of issues we do not understand here. Moreover, from a purely physical point of view, it appears highly improbable that, as a matter of mechanism, cell division makes repetitive errors of such kind that it leads to irreparable damage. Indeed, from the machinal, Schrodinger, point of view such issues are highly unlikely and the only correct answer appears that the cell spirit or a higher one in the hierarchy of the body must be seriously ill and having too prolonged timescales for observation. That is, I believe that our bodies are so complex and (meta)stable that any modern disease is almost one of the mind and not one of infections or malfunctioning immune systems where the latter are seen as merely machinal entities. This is the case, in my opinion, for cancer, Alzheimer and syndroms like chronic fatigue.

If the origin of diseases is largely mental, is there a way to repair it so? Lets look at the classical explanation for chemotherapy: your body gets an infuse of an amount of junk of say 0.1 liter in the bloodstream. The large portion being removed immediately by the kidneys making them extremely weak; now an average human person contains fifty times as much blood. Try to imagine that

not only a sufficient portion of the junk arrives at the sick cells, but must also be capable of killing them without affecting others too much. If you get the numbers right, then you will see this is an almost impossible story to maintain given that blood does not arrive directly on the large majority of cells. What appears to be happening here it that the junk simply intoxicates you, which feables your mind causing a kind of spiritual reboot just like an alt-ctrl-del has that effect on any ordinary computer. Think about it, MD's have no clue whatsoever about the details of the reactions going on, neither do they know in what sense a cancerous cell would be weaker than another one. They only notice that the therapy has a positive effect in the long run for most people whom they *assume* would die otherwise under *regular* circumstances. I have emphasized the word regular given that in my opinion the entire clue to the healing process resides there.

Any disease is best treated in *open* hospitals; the best environment being that of an isolated sand beach on the coast or of a healthy deep forest with lots of oak trees; they might become your friends. Most people, if they pay close attention to the environment, will start to feel lighter, regain energy and a healthy appetite. People with more advanced mental skills will see black or white currents leaving you giving a pulsating feeling in your throat as if you are vomiting out junk. This vomiting can become real and result in stomach acid being spit out or heavy compulsions of the throat even if you have eaten nothing before. Depending on how sick you are, these currents might be replaced by snakes, hobbits and all other kind of filthy creatures. After such mental exercise, usually the bowel releases lots of gases, feces and the colour of your pee is extremely yellow indicating many toxins are released. People with even higher skills will have deeper sensations about the origin of those stresses and are capable of igniting this mechanism in themselves as well as others. They are called natural healers and take a small part of your illness away helping you to do the rest. To optimize the process, healthy sea food such as mussels, salmon and trout are ideal, cooked in a lovely creamy sauce with some white Chardonnay. Also, chocolate cake and a certain amount of gin tonic help one to stabilize the mental healing process. Add on top of the respective sun, sea and forest therapy a good but quiet walk or bicycle trip which also ignites the healing process in the quiet solitude and it is almost guaranteed you cure out totally after a period of one month. Moreover, coming back from such stay to the regular home situation will make it abundantly clear what was wrong with your previous live. Perhaps you are married to the wrong partner whose mere presence caused subconscious stress or you live in the wrong street or you need a larger home with different furniture. There are loads of possible reasons why you have become ill and only a higher mental awareness is going to tell you how you should stay healthy. Belgium for example is chronically ill; I cannot stand the country anymore and have to compensate for the environmental junk received during the day by sleeping out in open air, near an oak tree in an isolated place. Within a couple of weeks, I shall permanently move to Great Britan, not only for health reasons but also due to an ancestral heritage which

I want to figure out.

Finally, there are those ideas of a more theoretical nature following up the remarks made in the previous chapters. As I suggested, a cell has some consciousness, it is intelligent and may have a substantial awareness in the sense that it is living in his own neighborhood of some part of your liver. Therefore, what do we intend to say when someone dies: it is then the “I” or the identity which leaves the body, the lower spirits of the organs and muscles still being present. This leads to questions whether dead identities can spiritually interact amongst themselves and living ones. I know the answer to both is a resounding yes; it is possible to talk to the dead. Can they then also come physically alive by occupying some suitable body; also that I believe to be possible but I would not know how that should occur. Also, severe limitations on such process probably exist so that its occurrence is a very unlikely event indeed. It is possible that, as an act of surprise, the identity of a body loses *physical* command to another occupying spirit but I have never encountered such situation.

Now, what are those thoughts good for? I want a healthy society and therefore healthy spirits. To optimize spiritual health I have given birth to the concept of PAR which stands for proliferation, acceptance and realization. Those three appear to be indeed the key ingredients a spirit needs in social interactions and I will come back to that in a future publication. To finish this report, I have suggested that calorimetrics, as it stands, is a ridiculous science: the spirit uses much more than 2000 calories a day for an average adult and the main portion goes into our awareness, that is the space-time localization process. Such provision of energy explains the existence of a heart and lungs which are now mandatory to provide the brain with a constant high input needed for our awareness. This contradicts current lore that those organs are needed to support growth and physical processes such as walking and running. There are plenty of other energy sources to humans than provided by food intake: for example the sun and background radiation by the earth provide a constant source of energy in a broad band electromagnetic range. It is therefore possible for normal people to survive without food for a couple of weeks and feel well and function optimally at the same time without any fat burning taking place.

Chapter 9

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