


-  #78 What is External Memory? Rare, Election Blood Moon, Lunar Eclipse Special - The Geometri...  
→ The Pulse | Episode 106 - Wal Thornhill memorial episode; and External Memory+Fengshui



## MIMS 2.221 - External Memory & MIMS 2.5.1.08 - Feng Shui<sup>1</sup>

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### ABSTRACT

In this paper, the author explores the potential true depths of meaning of External Memory, in a form of quantum entanglement, through various models to observe the phenomenon. This winds up connecting it to the Chinese concept of Fengshui (fung-schway 风水). Observations about the differential tangible data, despite equivalent atomic-mass-energy (AME) numerical data, are used to illustrate the incredible energetic importance of external memory; and by extension the concepts of fengshui, particularly about energy flow as it affects health, safety, and consciousness. Hence: mimsicality. For future reference the source-method mechanism of this type of MIMS analysis shall be termed: MIMSilation and MIMSization (depending on the application of the adverb).

*Keywords:* MIMS - Memory - Feng Shui - Philosophy - Source-Method Mechanism - Quantum Data Stream

<sup>1</sup> Figure 1: Biome Fantasy; credit: G. Grosso <https://id.pinterest.com/pin/573575702545074710/>

## What is External Memory?

The typical mainstream (as alternative a thought as it is) definition of External Memory is as follows:

*“External memory is memory that uses cues from the environment to aid remembrance of ideas and sensations. When a person uses something beside one’s own internal memory tricks, traits, or talents to help them remember certain events, facts, or even things to do, they are using an external memory aid. External memory aids are used every day.”<sup>2</sup>*

There are, of course, also computer related definitions having to do with storage devices, the internet, etc. None of these are directly related to our discussion today. The point of discussion on this is far more abstract, and rarified, as it is typically only perceivable as a subject, when under the influence of entheogenic or hypnotic states.

Looking from a MIMS perspective, we have several “lines of attack” for understanding this subject:

- ❖ MIMS<sup>3</sup>
  - The use of external (to the body) media to interact with one’s subconscious, for the mimsical purpose of recollection and rapid utility, defense, security, or comfort, within any environmental setting; but especially within one’s domicile, home, or particular perceived ‘controlled’ territory.
    - This is important as it extends the tendency to apply external memory and mimetics to objects beyond home, which will lead to strong resistance, even violent defense, when *a perception* of threat is solidified against the *position* (or Shi<sup>4</sup>) of the individual perceiving the threat.
- ❖ Aether Flexion Wave<sup>5</sup>
  - The rippling of external objects and devices in a mimetic manner, in harmony with the instance or ‘existence’ (relative, etc.) of an æthereal aspect of the person, ie- a soul.
    - This opens up the means to influence outside objects through the medium of these external medium devices (eg: wands, crystals, photographs, guns, etc.)
- ❖ Change Theory<sup>6</sup>
  - The appearance of external objects, within one’s cognitive observation and focal point, alongside with rotating, alternating, or cyclical motions of the Universe and the force-field(s) surrounding the person, especially within their local environment, leading to often profound cognitive alterations of paradigm, view, or focus, which generally affects their behavior and/or choices, and therefore actions→results (as they engage with the Law of Causation<sup>7</sup>).
    - This explains, at its extremes:
      - A partial explanation for Deja Vu<sup>8</sup>

<sup>2</sup> [External memory \(psychology\) - Wikipedia](#)

<sup>3</sup> [How to Create a MIMS](#)

<sup>4</sup> [MIMS & Shi](#)

<sup>5</sup> [MESS0012: CRH - The Aether Flexion Wave](#)

<sup>6</sup> [MIMS - Applying Change Theory](#)

<sup>7</sup> [MIMS 4.31-4.36- The Storage of Karma and Junk DNA](#)

<sup>8</sup> [Scientists are closer to understanding the mystery of déjà vu thanks to new virtual reality research](#)

- A direct explanation for the occasional remembrance-experiences, desires to view family photos, nostalgia, or other sudden changes in psychological focus.
- ❖ Triple Plane Theory<sup>9</sup> (pre-EPEMC)<sup>10</sup>
  - The backwards data, stored as written (with quantized data) information upon objects outside of the self, in the windows previous to the present PPC<sup>11</sup> moment; or within *other* purported, or alleged 'timelines' (Quantum Data Streams- QDS), leaving a lossy trail of memory<sup>12</sup>.
    - What this enables us to understand - potentially - is two-fold:
      - Psychokinesis<sup>13</sup>
      - How to view the issue of lossiness in forwards and backwards direction from a semi-objective, semi-subjective perspective; which is more or less what Quantum Mechanics is telling us in the Heisenberg Uncertainty Principle<sup>14</sup>. Also, if observation alters the experiments, perhaps there is a connection between the Observer and the external object; hence external memory (once the moment passes, and it becomes a continuously degrading curve.)
- ❖ Chinese STEMM<sup>15</sup>
  - The interconnectivity of objects in space, and time, with the Spirit, Mind, Qi<sup>16</sup> (energy), and Essence<sup>17</sup> of the observer, via the Qiji (body), with a connectivity of the objects in interactivity with the observer, with the flow of energy and in context of the Changes that are happening (Dao) moment to moment.
    - This creates either an increase, or decrease in their fortunes
      - Which, mimsically speaking, may be connected to æther charge or Heaven (for spiritual explanations).<sup>18</sup>
    - By classical Chinese thinking, an increase in literal fortune (wealth) is a **simultaneous measure of karma and spiritual protection.**<sup>19</sup>
      - This means the Chinese, via pseudosciences and metaphysics - that their own philosophæther<sup>20</sup> - have connected the Law of Causation<sup>21</sup> with Heaven, and Aether<sup>22</sup> (as Qi), and this is termed Shen Qi<sup>23</sup> or spirit energy.

<sup>9</sup> [MIMS: The threefold Sacred Sciences](#)

<sup>10</sup> [Structure of the Uni-Multiverse](#)

<sup>11</sup> [Possibility-Potentiality-Probability Cloud](#)

<sup>12</sup> Increasingly, but at different rates depending on the media of storage; the most stable being crystalline-solid; and the least being electronic.

<sup>13</sup> [Psychokinesis | Definition & Experimental Results | Britannica](#)

<sup>14</sup> [What Is the Uncertainty Principle and Why Is It Important?](#)

<sup>15</sup> [Placement of Chinese Natural Philosophy \(Physics\) in EPEMC](#)

<sup>16</sup> [MESS0030: PNR - The Breath of God and the 3 Pure Ones](#)

<sup>17</sup> [精 Jing, or Essence: A Brief Attempt at Elucidation of a Key Notion in Chinese Medicine - Pacific College](#)

<sup>18</sup> [MESS0023: MET 2.22 - The Spheres of Heaven in the HEGEME](#)

<sup>19</sup> [The Zangshu, or Book of Burial.pdf](#)

<sup>20</sup> [MESS0024: MIMS 2.21 - Engineering MIMS Philosophy into a Plug and Play Platform \(P7 Resolution\)](#)

<sup>21</sup> [Bagua Dharma Big Table](#)

<sup>22</sup> [MIMS 2.1.2 - Aether, Flow, Business Circuit Theory](#)

<sup>23</sup> [Jing Qi Shen - New World Encyclopedia](#)



- The martial scientists took Shen in the Art of War<sup>24</sup> to be a measure of a dome-like protection over a city which a *connected* strategist could “glance” at and tell if the city could be taken, or not, and how; meaning the city became part of the strategists’ external memory.
- Clinically, the author can tell from a glance with a patient:
  - ◆ How goes their *present day* Qi.
  - ◆ How goes their externalized - financially or luck-related, and events-related - experience, up to the point on many occasions discerning external (past) traumas first via observation (and pattern recognition<sup>25</sup>) and then via *flexion* questioning.
    - Flexible Tension (meaning voltage, palpable to the patient)
- The connection of Fengshui, to External Memory, via this understanding thereby exists in and relation to the former definitions, via MIMS’ previous diagrammatica<sup>26</sup> and analyses<sup>27</sup>, as well as the Triple Plane Theory’s source-method mechanism<sup>28</sup>.

## What is Fengshui?

- ❖ Feng means wind.
  - Wind appears to be both the literal flow of air (as an indicator of the motion of energy).
  - And a description of charge motion.
    - Particularly as it relates to the meridians or Charge Distributive Networks<sup>29</sup> of the body.
- ❖ Shui means water.
  - Water appears to be a metaphorical descriptor of the fluidity of energy.
  - And a direct physical analogy to the humility and method of behavior of Tao.<sup>30</sup>
- ❖ Together, the two take on a dimension of understanding the *proper* (“good” or “best”) mode of energy, surrounding **an alignment of physical objects which alter the arrangement of a field of energy and the flow of Tao around them.**<sup>31</sup>
  - Thereby, the aligning of the Self with Tao<sup>32</sup> - “to Dao” requires ‘excellent’ or ‘safe’ fengshui, which is affected by:
    - Primarily the Changes
    - Secondarily LUCK variables<sup>33</sup>
    - Chaos avoidance techniques

<sup>24</sup> Sunzi Bingfa Ch. 5 [The Art of War - Wikipedia](#)

<sup>25</sup> Color, odor, sound, emotion, writing behaviors, clothing, disheveled appearances, etc.

<sup>26</sup> [MESS0003: MIMS 2.21.1 - The 13 in only 8](#)

<sup>27</sup> [MIMS 2.21 - The Union of 5 and 8](#)

<sup>28</sup> Whereby the study or empiricism of the source (or load-source circuit) provides the self-regulated method of empiricism and validation, not via circular reasoning, but an induction-deduction train or daisy-chain of events which **could never be replicated in a typical quantum manner or via double-blinding/RCT as the variables do not repeat**. The paper on source-method mechanism (SMM) has not yet been written in either EPEMC or MIMS.

<sup>29</sup> [Charge Distributive Network as Meridians](#)

<sup>30</sup> [The Analogy of Water in Tao Te Ching | nearingthewhitelight](#)

<sup>31</sup> [The-Art-of-Feng-Shui.pdf](#)

<sup>32</sup> Same word; but Tao is taken to be *the* Tao, whereas Dao is being used as a verb for a process of alignment.

<sup>33</sup> [MIMS - The Big G of 5 Forces](#)

- Spirits, et al.
- Luck stars<sup>34</sup>; not unlike the ideas of the Gospel of Judas<sup>35</sup>
- Tertiarily religious considerations, particularly family ancestors<sup>36</sup> (see Spirits)
- And directly affects:
  - Safety
  - Wealth (ie, Money acquisition and usage, storage, and legacy)
  - Good luck
  - Family progeneneration<sup>37</sup>
  - Etc. (ie, chaos and coincidence; happenstances)
    - The “chance coincidence” where two sages run into each other, and provide sagely advice in a pseudo-competition and semi-catch up pretend ritual (usually associated with childhood cleverness games of wit and/or tutelage under the same master), is a common trope in Chinese literature. Such meetings, such as Kongming running into Water Mirror<sup>38</sup>, are described as matters of fengshui happening in conjunction with He (uniting)<sup>39</sup> regions, such as near waterfalls or caves with dragons in them, etc. Furthermore, they appear (as the author experiences such things) to be matters of extreme luck, even the feeling of divine intervention, as they frequently provide a “breath of fresh air”. Descriptions of meeting chance helpers in the woods when lost are similarly frequent. This probably indicates a general form of ‘good’ charge entanglement and/or synchronicity which is occurring, and reflects also the Christian concept of ‘angels’ interceding. The spirits concepts in both cultures are, likewise, almost 100% the same in concept; except that in Chinese culture daemons are often the same behaving as good spirits, or even benevolent; they are just aligned with the Devil(s) rather than the “Three Pure Ones” and Shang Di<sup>40</sup> (Above Lord) in general. These depictions of chance meetings are often seen (especially in folklore like “Journey to the West”<sup>41</sup>) as a means whereby the daemons are thwarted by good spirits, bodhisattvas, and angels (messengers) of Heaven, who mediate or lubricate salvation from wicked plots of the daemon, who above all else wish to steal: luck, fortune, maidens (virgins), and even your very life (to assume your personage and live a mortal life). Some daemons want to eat you; and this may reflect the natural wild (and our fears of tigers and bears, etc.) or the fear of actual “Deliverance” style

<sup>34</sup> [Stars in astrology - Wikipedia](#)

<sup>35</sup> [The Gospel of Judas.pdf](#)

<sup>36</sup> [Ancestors in Feng Shui - Feng Shui for Us](#)

<sup>37</sup> The origins of fengshui had to do with the keeping of mom or dad, after death, within the hut for months; and the note that ‘bad air’ could kill or get you sick. So small holes were left in the corner, downhill, and generally these were in the same direction; hence the use of compasses (luopan) in fengshui. Probably the magnetics were added after empirical observations were made from South Pointing Chariot usage, and magnets deemed to be parts of this greater Tao principle.

<sup>38</sup> [Romance of the Three Kingdoms/chapter 35 | Gongjin's Campaign Memorials](#)

<sup>39</sup> [The use of the great tai yin channel's he-uniting points \(for TCM professionals\) - Gil Ton AcuMed](#)

<sup>40</sup> [Shang Di, Heaven, and Dao](#)

<sup>41</sup> [Journey to the West](#)

daemons in human form, involved in sexual depravity and cannibalism; a common enough fear in our culture as well.

Such misfortunate deaths are considered to either be a matter of karma, fate, etc. **or and especially this is important for our discussion: a matter of being in the wrong place (bad fengshui) at the wrong time (ie, bad luck and/or CHAOS/hundun)**

## The comingling of similar ideas, the cacophony of ‘difference’

One of the difficulties in dealing with these topics, is first the confusion (without the aid of the “Big G”<sup>42</sup> and powers analyses done by MIMS thus far<sup>43</sup>) in dealing with external memory either from a psychological perspective (without fMRI), and the fact that the Chinese metaphysics intertwine concepts without regard to precision, and the stress of worrying about the ‘factual’ connections. For example within the body there are “17 types of Qi”, but we of course know these to be manifold:

- Metabolism
- Immune System
- Cardiovascular system
- Respiration
- Sexual reproduction
- Nerve conduction
- Digestion & elimination
- Musculoskeletal system
- Fascia and sinews
- Sense organ behaviors
- Oxygenation
- Etc.

For the Chinese, the applications of the catchall words of Tao (here used as a noun) and of Qi, is already a multi-layered, multi-dimensional meaning. For example, in Chinese folklore the spirits, particularly the bodhisattva Guanyin<sup>44</sup> and the Jade Emperor<sup>45</sup> himself can provide you Qi directly, revitalizing you in dangerous fengshui areas, much like Zeus revives Perseus. For us, this mechanism would need to have several linked, philosophically; not so for the Chinese. And *they may be right!* We’re just not sure.

Technically speaking, “spiritual” might be the better, most accurate *and precise* answer for all of the questions that we have about why the world behaves the way that it does. The pursuit of quarks etc. might merely be a sideshow for understanding the angels etc. We simply cannot allow it because of: cultural pride? Nevertheless, we pursue this alternate philosophæthereal analysis for a particular reason, beyond convention. We are interested in the exact breakdown of the mechanism for mimsical (as in futurizing) technological results, and furthermore as will become clearer in a later MESSy<sup>46</sup>, for the future avoidance of ‘bad ideas’ that seemed very good or even great, at their outset. This is as much an important part of our pursuit as “finding the Truth” to “set us free.”

<sup>42</sup> [Explication of the Big G](#)

<sup>43</sup> [MIMS 1.12 - Self consistency of the Big G](#)

<sup>44</sup> [Guanyin - Wikipedia](#)

<sup>45</sup> [Jade Emperor - Wikipedia](#)

<sup>46</sup> [MESS0053: Plasma MIMS - fire as a model of the Law of Causation](#)

However, the catchall use of fengshui shall get no such pass. In this case, today, we shall explore the deeper issue as it relates to the mechanism of External Memory, not as the psychologists use it - shallowly - but as it is experienced in “Ultra real” state of entheogenic use; or at least the “liquid reality”<sup>47</sup> state, sans the hyper visuals of various extreme compounds (like LSD).

In the ultra real state, as the Taoists have discovered (because DMT is released through meditation<sup>48</sup>), there is a particular state of wuwei, often translated as such:

→ “He who knows does not speak; he who speaks does not know.”<sup>49</sup>

But should properly be translated as such:

- ★ “He who is in gnosis cannot speak; he who is speaking, is no longer in gnosis.”
  - This, for clarity and succinctness, and cultural lubrication **is Logos**.

The proper experience of this has the same - and this is important - tangible psychological and memorographic feel, as Remote Viewing<sup>50</sup> or Astral travel, which gives the former the feeling of spirituality, and the latter the odd feeling that dreams could be real lives, elsewhere had, in parallel, past, or future, with completely alternative opportunities, fates, and circumstances.

Now, the key to this is that, within the ultra real state, *in Logos*, the interface with one’s material possessions - or more importantly with another’s (ie, in their house) is of a completely different dimensional quality than typical everyday life and ‘clutter.’

More interestingly, in such a state, the clutter of others takes on a far less judgmental quality (he/she is ‘clean’ or ‘disorganized’ or ‘wasting money’) and a far more compassionate and/or intrigued quality (why did they place this object here, or there? And this object would be much better if placed here/there), of course if the person is copacetic, and not having a ‘bad trip’ these suggestions are to be made with compassion for there is an internal knowledge that one could easily bruise “the Other”<sup>51</sup> in a real and palpable way if not said correctly<sup>52</sup>.

What is particularly interesting in issues of the External Memory, as it relates to the *actual* fengshui is whether or not the psychological “as above, so below” aspect of “transcendental alchemy” (aka Neidan<sup>53</sup>) is reflecting an ability of the human mind to read the objects’ effects on energy “flow” to their own memories, storage, and life performance. Consider if the human brain is a form of biological quantum computer<sup>54</sup>, as has been proposed by the author and elsewhere. Or, if it is a transceiver<sup>55, 56</sup> Or both<sup>57</sup>. If there is an ability to

<sup>47</sup> [The Mechanisms of Psychedelic Visionary Experiences: Hypotheses from Evolutionary Psychology - PMC](#)  
[The Varieties of the Psychedelic Experience: A Preliminary Study of the Association Between the Reported Subjective Effects and the Binding Affinity Profiles of Substituted Phenethylamines and Tryptamines](#)

<sup>48</sup> [Psychedelics, Meditation, and Self-Consciousness - PMC](#)

<sup>49</sup> 正悟到「道」的人，心與道合，可是卻難以用言語

<sup>50</sup> <https://nsarchive2.gwu.edu/NSAEBB/NSAEBB534-DIA-Declassified-Sourcebook/documents/DIA-21.pdf>

<sup>51</sup> Solipicism is a real threat in these states, depending on the degree of control vs. the ego the person has daily.

<sup>52</sup> Thereby facilitating a bad trip and psychological trauma in one or both individuals. It is probably not accidental that bad trips frequently involve the misuse of external objects.

<sup>53</sup> [\(PDF\) Neidan Methods for Opening the Gate of Heaven](#)

<sup>54</sup> [Our brains use quantum computation -- ScienceDaily](#)

<sup>55</sup> [Brain-to-brain communication: the possible role of brain electromagnetic fields \(As a Potential Hypothesis\) - PMC](#)

<sup>56</sup> Graham Hancock’s “Supernatural” has more info, but this article may suffice: [Your Brain Is Not a Computer. It Is a Transducer | Discover Magazine](#)

<sup>57</sup> [Could the brain be a radio for receiving consciousness? | Neurologism](#)

actually connect the human mind - whatever it really is - through the brain to subatomic particles, then the ability of said mind to potentially bind information into objects becomes nontrivial.

For example, if a person has a collectible baseball on a shelf, is that baseball valuable because it has VIP's ink atoms on it? Or because the baseball was the owner's own home run winning hit from college? Or was it an heirloom which has a more rich emotional memorographic data layer built in? All of them have legacy potential, but only one has a commercial value. The heirloom has much more family value, in terms of spiritual and memorographic data, but theoretically speaking, all of the baseballs are of AME equivalency. Certainly all of them can be used for playing the game, equivalently. But clearly, they are *not* equal in external memory value. Also, their effect in fengshui is not equivalent:

1. Baseball with famous signature: object of safety and security vulnerability; also a centerpiece of a private room (makeshift altar and idol).
2. Home run winner (or game foul ball): not an object for theft; a knickknack on a shelf for the most part.
3. Heirloom baseball: an object that could cause argument within a family estate; potentially of commercial value; probably to be kept in a safe or behind glass.

From a fengshui perspective, each presents completely different opportunity zones for comparison, and obvious different safety and security issues. The obvious effect, of course, is to immediately change the mental and emotional energy in the rooms where the balls are placed; from a high energy state in #1 to a much lower energy inducing state in the others, probably as listed. Heirlooms generate moderate excitement over decades, while a game winning ball will create immediate spiritual investment anytime the proud owner's eyes stray upon it; or whenever his memory strays right to it, and focus is drawn to the AME of the special ball.

Another way of looking at this would be how guarded it is, based upon an expected reaction to threat on these vulnerable valuables:

1. Most such owners absolutely will ensure this object; and any attempted theft would be met with armed resistance, police, and high violence. Protection mechanisms will include alarms, cameras, dogs, firearms, and potentially secreting the object away at gatherings if the object exceeds the \$\$ thousands range, or is perceived as such.
2. There will be little to no concern for protecting this baseball; leaving it vulnerable to a "Sandlot"<sup>58</sup> moment with kids, or dogs (in particular); so safety measures are likely to include placing on high shelves, perhaps under a box, or airtight box if the person is considered rather vain. Violence in defense would be generally *unthinkable* for most, even the most vain athlete.
3. Concern for the heirloom will be high in a generalized and diffuse sort of manner. Hence the likely storage within a safe, or behind glass in a locked cabinet. It would possibly be insured, but almost certainly would not be defended with more violence than the rest of the home, or more intensely at least. It would be a very unusual heirloom ball that required a camera, and then it'd require a dedicated camera, as opposed to the #1 where a total security would be more commonly used. While both would potentially be stored in a safe, the former is more jealous and the latter more cautious with a real legacy in mind, rather than an investment as in the case of #1 clearly is.

The point of the exercise is not to be proof - of anything - it's simply to point out that there are unique values to be associated with the differing external memorographic qualities of the mostly equivalent AME+molecular arrangements.

<sup>58</sup> [Watch The Sandlot | Prime Video](#)



There is no way, at present, of knowing which - if any - of the above hypotheses about external memory are correct, or not. We could say that elements of all of them are, or perhaps the entire thing, considering none of them directly conflict and all seem to have augmentation of the others. But, none of them might be correct; or the point might be completely moot, at any rate. What is curious for all of us to know is how *our particular external objectified memory mimetics* directly affect our lives, wealth, luck, destiny, etc. We're all curious to know "what will happen to me?" (or loved ones, etc.) And knowing that these **things** in our lives might have sway upon us, and our livelihoods, etc. will create tremendous spiritual energy if not mere curiosity, to try to understand what precisely or generally that effect might be. Why do dirty homes make us think wrongly, or angry, while comforting others (like hoarders)? What could be our reasons for such financial investment and passionate insistence upon our art, knickknacks, or entire industries like fashion and jewelry? After all, like any industry, such as energy or chemical manufacturing, or mining, etc., there must be an energetic value to them to sustain involvement. Mimsically speaking, it must be providing something from this unknown dimensionality of either the psyche, whose mental connections are still being unraveled. Or to the Spirit and spiritual realm, whose charge densities, flux properties, and capacities are a dimension of untapped knowledge for which even our best minds have not scraped a sliver of a fleck of paint from the varnish of the facade upon the outer shell/memory of God's lowliest side table in his umpteenth mansion, forgotten and dusty.


## Concluding Thoughts

There are, as usual with MIMS, few conclusions, but only concluding thoughts. Particularly, that the environment within which we exist might be intrinsically related to us, making the "above" not as much a matter of "out there" like a hyperdimensional and unknowable Heaven, but our literal AME surroundings. Atoms and molecular energy, forces and fields are all measurable, and have intrinsic and extrinsic properties with knowable values. But the connection of these to us, our minds, etc. represent a means by which to measure our Triple-MIMS progress<sup>59</sup>, in the regions of career and \$ocial progress, spiritual development, and mystery or secret awareness. In short, we can use this newer, improved "external alchemy" to reflect our actual progress within, without (hopefully) being vain.

Certainly, people feel they have progressed when they attract more money or wealth. Is that pure psychological masturbation, or is there an actual charge of energy-mass associated with it? And is this connection, if quantum, a spiritual constitution? Furthermore, can we be corrupted or hurt by the unknown mimsical and anti-mimsical metachemical values and properties of various MIMS (eg. money, debt, prayer, religion, military, crime, etc.)? If these are not known, could our external memories influence or affluence our means and ways within these via some catalysis or lubrication being AME objects and these aforementioned MIMS? Chances seem fairly strong, but is there a data means for knowing this? The author, at this time, has no idea, and no particular method, beyond the source-method mechanism, for testing it, objectively - scientifically - to verify this philosophæther! How aggravating!

For now, we will pigeonhole fengshui, as an energy flow system, either into a Chinese permaculture lifestyle, an interior design, or in this case, a metaphysical MIMS produced to help people understand the power of External Memory over our lives upon a deeper layer not accessed in shallower, common, or typical modes of day-to-day living and thought/behavior. That isn't to say a person cannot cognitively discover the deeper meaning of their objects as memory mimetics, but they just won't, typically, unless highly charged or mentally in an altered, more aware and intimate state (with the Universe at large). Unfortunately it will be difficult for them to simultaneously cognize and verbalize, in a meaningful way, what they are seeing and

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<sup>59</sup>  MESS0041: Triple MIMS

experiencing. This isn't shocking or disappointing news. It's probably an indication of normalcy or the Creator's program, a signature so to speak, left behind, as a guard upon these keys and locks of deeper knowledge. We have but to keep scratching at the varnish, and fleck by fleck of it, get within the paint and wood, and eventually know a small piece of the remote room of our assignment and confinement. And our satisfaction with this lot must be in knowing that the whole fleck and not its mere sliver, will more than fulfill our material and spiritual needs. For our Father knows our needs and does not leave us without the knowledge we need at the time, if we pay attention.

*"I am the LORD thy God who brought thee out of the land of Egypt: OPEN THY MOUTH WIDE and I will fill it".<sup>60</sup>*

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