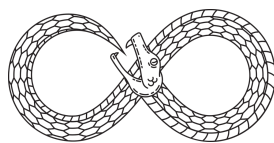


THE ♦ BRIDGE



If you wish to make apple pie from scratch, you must first
create the universe
-Carl Sagan



Herein lies a novel existential ontology of the highest abstractness. Causality of internal and external events of the human condition is followed using a limited number of axioms in order to analyze the perception of existence. We begin with a blank slate, using nothing but what can be perceived by anyone in the present moment, then gradually develop a theory which is by far the most deep and abstract reflection of Reality described by the essence of human consciousness thus far. The theory not only resolves paradoxes of existence commonly caused by modern philosophical, theological, and scientific modes of thought, it too resolves ancient paradoxes like Zeno's Paradox. Furthermore, a new form of symbolic logic is developed that is simple, effective, and inclusive of fundamentally overlooked axioms involving the very act of the perception of logic itself. Similar to how a scientist should first know how a microscope works before making observations from it, one must know thyself before making observations from the scope of one's self. Modern scientists are urged to read this because it provides a method of thinking that broadly opens the horizons of possible scientific experimentation. As reason dictates, atheists are encouraged to read the book first for understanding, then having understood more of the theory, read again to criticize it. Theologians, logicians, and philosophers most certainly should read the book in order to gain a deeper appreciation of causality and how truly elegant and simple Reality is on the most abstract levels fathomable. All others who are interested in a thought-provoking, yet fruitful, literature should read for contemplation of existence and self-reflection. Effectively, this book will help end implicit ignorance of modern atheistic, theistic, and scientific modes of thought and bridge the knowledge of humanity to point our eyes skyward and ravenously gaze the pursuit of knowledge. Forget everything that you hold to be true and watch the spools of the abstract transcendental unravel before your eye.

List of Derived Theorems, Laws, and Equations

Name	Implied Thoughtform
Universal Tautology (Zeroth Cause)	Ψ^∞ : The Prime Mover. The cause unto itself, an infinite loop of self-causation. Ultimately transcends duality thus unspeakable; neither exists nor non-exists, neither is nor is-not
1st Transcendental Law	The Immaterial Void is dimensionless, timeless, and eternal
2nd Transcendental Law	The Universal Tautology's immaterial perceivers cannot be aware of non-awareness; anecdotally time passes instantly during periods of non-awareness
3rd Transcendental Law	All immaterial perceivers from the Universal Tautology perceive eternally
4th Transcendental Law	An individual differentiated self does not exist
5th Transcendental Law	Given infinite time within the Immaterial Void, the universe must exist
6th Transcendental Law	All immaterial perceivers are fully connected within the Immaterial Void; All immaterial perceivers in manifested Reality are partially connected
7th Transcendental Law	The quintessence of everything is nothing
Perspective Equation	$\frac{\delta p}{\delta t} = c \frac{\delta i}{\delta t}$
Planck length, Imaginary Infinity	$l_p = 1.6 \times 10^{-35} m, \infty i$
Material Distance Conversion	$X_i(\Delta X_r) = \infty i \frac{\Delta X_r}{l_p}$
Integrated Perspective Equation	$p = \frac{c \pi s^2}{l_p}$

Name	Implied Thoughtform
Immaterial-Einstein Theorem	All immaterial entities are nonreal-inertial frames moving at or greater than the speed of light
Law of Nonexistence	All entities which achieve equilibrium no longer require manifestation and become nonexistent
Law of Eternal Convergence	All entities that are real-dimensional require infinite real-time in order to reach equilibrium
Law of Exactitude	All entities that are imaginary-dimensional require finite imaginary-time in order to reach equilibrium
Nonexistence Theorem	The past, present, and future do not exist
Corollary of Existence	All perceptions are illusory
Ultimate Truth	$\forall \Psi [\Psi^{\infty}_{ess} \Psi]$

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1

Preface

When I was a child in the second grade, I remember watching an episode of Carl Sagan's *Cosmos* about light. As an eloquent public speaker, Sagan conveyed complex topics and articulated them in such a way that the layman could understand. While discussing light, he explained what time would seem like in the eyes of one who thrust a spaceship to the speed of light. Essentially, the faster one goes relative to the speed of light, the slower time feels; at the speed of light, time stops. For many years after, I pondered this mind-bending truth then asked tougher questions. How does time exist? What is time *itself*? All these questions, for many years, led to nowhere but a dead end. At the time as a child, time only seemed "normal", so these questions usually sparked greater curiosity. Eventually I realized that because time is a concept in the mind and not attributed to anything physical, it does not actually exist and is merely a figment of our imagination. However, this thinking was an elementary mistake on my behalf. To be fair, I was only a child in elementary school. Little at the time could I see the various errors in logic of that thinking. First, by assuming that time exists in the mind therefore does not exist, I had to know that the mind does not exist. At the time, I did not know that. Second, I naively assumed the only things

that existed were physical. Undoubtedly, growing up in a materialistic western culture made me think the only real things are material. As a socially programmed child, I could not see past the superficial artwork that is Reality. Society had programmed me to shut my *eye* to the non-material part of Reality.

Around the same time during elementary school, I remember watching a movie which showed the progression from the largest entities in the physical universe to the smallest. Particularly, the particles on the very small scale fascinated me. At levels impossibly smaller than even an atom, the spacetime fabric which we sit upon is no longer continuous and the laws of physics break down. I wondered, “are there smaller things?”. At the time, I felt like I would never know. After all, since the wise man Socrates said “I know nothing”, I thought I could never know. Once again, however, I made a statement without sufficient understanding. In order to have truthfully said “I know nothing”, three criteria are necessary: know what it means to know, know I, and know what *nothing* itself is. As a child, of course, I took the words of others and lackadaisically bounced those words around without much thought.

After a series of events I had an existential crisis which, when coupled with my knowledge at the time, caused me to think that All is matter and energy and therefore there is not point to exist. In other words, I was a nihilist. In a matter of fact, I was a militant atheist most of my life (until age 20), which only fueled the nihilist perspective. During the crisis, I sought Truth. After years of experience and thousands of hours of contemplation, I stumbled across an Easter egg. One day, after awaking at 4 in the morning, I spontaneously decided to meditate. I remember processing thoughts and questions, making

questions, finding an answer, then finding many more questions. Essentially, I was breaking everything that I knew down into the lowest levels of knowledge. This process is called reductionism. After reducing reality to its smallest components and tossing out what was false, I was left with The Truth. All along, even during all these thousands of hours of thinking, the ultimate I AM presence shun from within. I remember attempting to break the I AM presence down, but any attempts to led to the convolution of ITS image. Any attempts to describe IT led to obscuring ITS image. IT simply IS. After experiencing this, in awestruck I said “In absolute silence one finds The Truth”. All along, the non-material part of Reality was really just within me. How ironic.

Science is a useful tool, but it is a self-limited one. There are things in life which we can measure and test, and other things which we cannot measure. If science strides to explain all things, we must investigate the non-material attributes of life. For this reason, one purpose of this book is to connect modern science to the sciences of the non-material. I do so by only beginning with statements everyone can agree with. Then, I define terms which may or may not have previous connotation. In either case, when you read past this preface, it is necessary that you forget everything that you know. We are starting with a blank slate. Every term that is used in this book is exactly as I define it, so any preexisting connotations you have may ruin your understanding. After proposing true statements, I use physical evidence which, when broken down into its causal chain, leads to certain implications. We will find that on all levels, implications all ultimately point to the greatest implication. Along the way, startling and mind-bending truths shall be uncovered. This, however, is much easier said than done.

In order to make the daring descent into the lowest possible imaginable levels of Reality that can be experienced and known by human consciousness, this book uses causality, logic, math, science and human experiences. The further we progress into the depths (and by depths, I mean depths which transcend the common notion of “deep” topics), the more abstract the content becomes. For this reason, using logic to follow a causal chain is absolutely necessary. The extent to which Reality will be broken down before your eyes is variable, however, most people will be in disbelief. The funny part about The Truth is that it is so unbelievable that so few could believe it. Even if somebody believed it, unless he or she experienced the I AM presence in the innermost core, believing is not knowing. After examining my self, I have no room for belief. Instead, there is knowing: I know I AM.

2

Foundational Ontology

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Introduction

The world we live in has long existed before the modern era. We know through logic, math, and scientific observation that this universe is approximately 14 billion years old. Within this universe, there are constants and patterns which determine the way which the universe behaves. This study of these constants (e.g., pi and euler's number) and patterns forms the foundation of the natural sciences.

However, the natural sciences only reflect part of the universe. Modern physicists have concluded that the universe contains not only matter, but dark matter. Mathematically, we know this because of the cosmological constant, Λ , which appeared in Einstein's work on relativity during the 20th century. Essentially, lambda represents the unknown quantity which has forced the acceleration and expansion of the universe, and has not yet been observed but must exist. It must exist, because the calculated total matter and energy in the universe cannot logically account for all of the acceleration that is seen between the superclusters of galaxies, clusters, individual galaxies, the stars, and other celestial bodies. Because this unknown quantity exists in some form, but has not been empirically observed, physicists call it "dark matter".

On the other end of the spectrum, which is inconceivably small compared to these larger objects, we have the quantum world. The laws which govern the atoms which constitute the material portion of our universe are subject to a bizarre picture of reality. Later on, we will investigate why quantum theory is crucial to understanding the universe we live in. For now, know that between relativity and quantum theory, the equation sets are in-

compatible. In other words, the patterns of the quantum world are not empirically observed on the macroscopic scale, which is governed by relativity.

The wonder of the universe we inhabit is mesmerizing. So far, there has always been some element which is unknown to humans. With our knowledge greatly expanding, we narrowed the vast number of possibilities of what remains as the unknown. However, I know that there is enough scientific and rational knowledge to close in on this unknown. Earlier, I spoke of fundamental constants like pi, euler's number, and the golden ratio. In mathematics, these values are irrational, meaning their values have an infinite number of decimal places. Thus, they have been called "transcendental numbers", because they have an infinite attribute. From now on, I will refer to the "unknown" as the transcendental, for reasons which will become clear as this text continues.

Before examining the transcendental, I must first define several properties of the physical universe. First, everything in the physical universe is finite. There is a quantifiable amount of energy and matter. Second, everything that is measured is indefinite, or non-absolute. If a room were kept at room temperature, 25 Celsius, then the most precise thermometer known to man would read a value very close to 25, but not exactly 25. As another example, we can measure the length of any physical item, but even with powerful lasers, there is a degree of precision associated with the device which implies a margin of error. In the physical universe, quantities can asymptotically approach an absolute amount (e.g., 25 Celsius), but never converge exactly upon it. Similar to the transcendental numbers, in order to have an absolutely precise measurement, the read quantity

would have to extend to an infinite number of decimal places, which is not practical for creating structures or conducting experiments. Thus, scientists normally only use several decimals when measuring a quantity.

So far, we know that the physical realm is finite and non-absolute. From this, I will pose the question: can there exist an absolute? In order to answer this question, we must move beyond the bounds of modern science, and use logic and reasoning to determine this. First, I must define the notion of existence. For an entity to exist, it must be observable by some method, whether that be a human experiencing some event or a measuring device reading a value (for example, the human eye cannot observe an atom, but with lab equipment, we can observe its behavior). Science concerns itself with the existence of the material world, because we can use lab equipment to measure it. A pencil exists, an apple tree exists, the solar system exists, and science can readily explain the physics of all these objects. Importantly, every physical object that can be observed has a dimensionality that is nonzero. Thus, any material object has dimensionality that is greater than zero, no matter how small or big. We know that materials are finite and nonabsolute, so wouldn't this mean that there is no absolute?

If we limit our perspective to only what can be measured, we will never know whether or not an absolute can exist. This is where science stops. Science concerns itself with the material world. However, imagine some set, or array, that contains every entity. If we remove what is material, one may think that the set becomes empty. This is not logically sound, because what remains is that of which is non-material. What remains in the set are the entities which contain no dimensionality, zero dimensionality, or perhaps, imaginary dimensionality. What exactly could

these be?

Thus, we must turn to ourselves to find the answer. Everyday, we experience the non-material. Relationships with others, the exchange of emotions, thoughts, or more generally hypothetical constructs, are non-material. If one were to measure the dimensionality of a thought, the task would be impossible to do, since there is no length, width, or height to that entity. But, couldn't we measure the dimensionality of the electrons in the brain which are associated with the thought? Yes, we could, but a thought in its true form is beyond the notion of being physical; there exists no one electron which logically implies the thought unto itself. Additionally, because materials have the property of being indefinite, one could not know with absolute certainty that the electrons measured corresponded to the thought which was processed in the brain. Any object which is dimensionless for the purpose of this text is defined as immaterial. Thus, in the example of the set above which contains all entities, we have a subset belonging to objects with nonzero dimensionality, the material, and a subset of all things with zero dimensionality, the immaterial. The easiest way to know if some entity is immaterial is simply by asking oneself, "Is it impossible to measure it with a ruler?"

Immaterial objects have several properties. First, immaterial entities are not bound by the physical laws of nature, for they have no sense of physicality. Second, immaterial entities are definite. One who has a thought, or an idea in his or herself has absolute certainty that that entity is present in that moment in time, with no question that it is "complete", or ill-defined. Unlike material objects, which are indefinite, an immaterial object is perfectly defined and not subject to observation error.

There is absolute precision in measurement. With the mind's eye, one could picture a perfect circle, and that circle is immaterial because it is not only dimensionless compared to the material realm, but it too is absolutely perfect since the mind envisioned a perfect circle. Finally, by the proposed definition of existence, immaterial objects exist, because it can be observed, albeit not by classical methods. The immaterial is observed within.

Setting Foot On The Bridge

After you have convinced yourself that material and immaterial objects exist, and each have special properties, we can move into the transcendental. In order to do so, I will assert that consciousness is immaterial. Consciousness is a hypothetical construct, because we could not physically measure it. However, we know it exists because we, as beings, receive information from our environment, and for some reason, have the intrinsic knowing that we are “here and alive”. We do not have consciousness when we are observing nothing (e.g., the nothingness of being asleep and not having a dream... not even blackness), since we cannot say we feel alive. Consciousness is therefore dependent on information and feeling. The information a conscious being receives comes in the form of vastly the electromagnetic spectrum, like sight and sound. The feeling a conscious being receives is dependent on how the physical body reacts to received information and how the consciousness itself sets its attitude from that information. This has some profound implications for society in regards to mental health, which I will discuss later.

As information enters the conscious being, an interesting phenomenon happens. Suppose we have a human baby that does not know language. As it ages, the information that is rendered by the brain becomes known consciously, and patterns begin to emerge from this information. Whatever the information is, patterns emerge and a mind is developed. This implies the mind, which is separate from the brain and immaterial, is emergent from the physical body. In essence, a mind uses patterns of information to create new information, and in turn that new information conditions the brain and the loop infinitely repeats. Thus, whatever information the

mind creates is dependent on the previous moments information, which creates a notion of recursion. That is, the input of the mind currently is the output of the mind previously. This is similar to how a mathematical fractal functions, which is seen everywhere in nature.

A clear example of this is driving a car: Someone's physical body accepts inputs of light from the road, those inputs get rendered to the brain and become information, the mind processes that information, then the mind creates the next course of action to take, next the thought of the action creates electrical impulses throughout the body to manage the steering/speed, then the scene physically changes. The last step in this loop is the physical body, once again, receiving information from the scene. This is the notion of recursion. I will refer to this loop of information as the *infinite feedback loop of mind and matter*, wherein information loops from the material, to the immaterial, then back to the material where it later re enters the immaterial. In the driving example, information loops from the material road, enters the material body, is processed by the material brain, then is obtained in the immaterial mind for some decision, and finally the physical body responds and natural laws changes what is seen based off velocity and position.

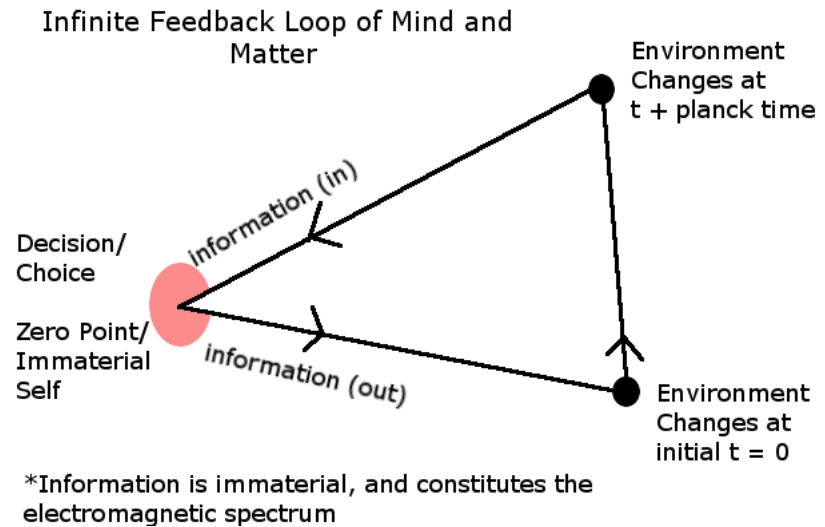


Figure 2.1: Infinite Feedback Loop

Consciousness and the mind are immaterial. A mind is emergent from the physical, and is where the infinite feedback loop of mind and matter begins. A conscious-

ness is beyond the mind, and is the entity which can gaze at the mind itself. Information is the stream, or “current” that circulates from the material to the immaterial. These are important concepts to understand before I move onto the transcendental, for they are the tools which are used to understand the nature of the universe itself.

In quantum mechanics, two particles can have a property of being in an entangled state. When two particles are entangled, no matter the distance between the pair, the information of one particle, like the spin, is *instantaneously* transmitted to the other. Logically, instantaneously implies no time, or zero time. The two particles could be an inch apart, or billions of light years apart and the information would still travel in zero time. A material object could not travel as fast as the entangled information could, or else, as Einstein predicted, the material would approach infinite mass, and consequently infinite energy would be needed to move that object some distance. The distance some object travels, d , the rate at which it moves, r , and the time it takes, t can be represented by the equation $d = rt$. When an object, or in the entangled particle’s case, information, is transmitted across some distance in no time, we have $t = 0$ and $d = rt = r(0) = 0$. This means that the medium which the information traversed has $d = 0$, or zero distance. Now, recall the definition of an immaterial entity. Immaterial entities have zero dimensionality, just like the medium of which the information from one particle to the other travelled through!

The medium of which information travels through is the place of no-place. This is an oxymoron. The medium is a place since some information must have traversed there, but it is also “no-place” because it has zero di-

mensionality. This “place”, which I will later refer to as the immaterial void, is purely immaterial. Since there is no dimensionality, it is non-local, because localization implies some 3 dimensional coordinate, and zero dimensions has no coordinate. For example, your physical body is localized in 3D space, but your thoughts, which are immaterial, are non-local. From this, we know material objects have the property of being localized, and immaterial objects have the property of being non-local. The next property of immaterial objects, which is of importance, involves the concept of time. We know that distance and time are interrelated by $d = rt$. Time is the harbinger of death and decay to every material object, because the natural laws of increasing entropy, or the second law of thermodynamics. However, with an immaterial object, which has the property of not being subject by the physical laws of nature, is exempt from entropy, and thus the notion of death. Because immaterial objects, by definition, have $d = 0$, and $t = \frac{d}{r}$, then $t = \frac{0}{r} = 0$. This means there is zero time associated with an immaterial object. Note that this is the reverse process from above where I connect the speed of information travelling to zero distance. If some entity is not subject to time and also exists, it is simply beyond time, or *eternal*. Thus, immaterial objects have the attribute of being beyond time, or eternal. The place of no-place is not subject to time and has no dimensionality. It is eternal.

The First Transcendental Law: The immaterial void is dimensionless, timeless, absolute, and eternal.

Above is the derived first transcendental law. It is transcendental, because it transcends the common knowing of reality and pierces the veil of the unknown.

Eye, The Immaterial Perceiver

Earlier, I discussed the infinite feedback loop of mind and matter. When information iterates from the material, into the brain, to the immaterial mind, back to the brain, into the body as an electrical impulse, consequently there is movement as distance and velocity change and a new physical scene is presented, thus new information. As this process repeats, the mind becomes more sophisticated, and the brain gains more neural pathways filled with memories that are stored as electrical potentials. Eventually, the sense of “self” is created as the mind feeds off information of the environment to find the pattern that the self is distinct and detached from other things. This sense of self is the ego. The ego operates under the assertion that it as an entity that is separate from its environment. Thus, one could easily identify an ego in some individual if there is no concern for the environment or others for any given action. When one is selfless, the constructed sense of self, the ego, is not present in action. What is left? Natural order. When one is selfless, they are loving of all. Conversely, when one is consummate with ego, they are self loathing. This natural order which is present can be thought of as an information stream of love. If one is selfless, that person has nothing but love to give. Realistically, from moment to moment, there is part ego and part natural order taking place. I will define the natural order as the True Self to imply the ego self is not true, or illusionary. Next, I will define the Presented Self, P. If the ego is represented with E, and the True Self is represented as T, then the Presented Self is defined as $P = E + T$. That is, the ego plus your natural order defines the self that is presented to the physical world at any given moment. When one experiences an ego death, E asymptotically approaches

0, then $P = T$, thus the Presented Self becomes a reflection of the True Self.

The Presented Self, having a component of ego, has a perspective of the world from the viewpoint of being a separate entity from the universe. Many beings today believe that there is a “right” or “wrong” perspective on some given scenario, and to make matters worse, the sense of ego becomes so inflated that any other perspective other than their own is wrong. When faced with confrontation, the ego permeates into the physical body as energy, and changes in tone and/or physical hostility can occur. When faced with confrontation, the True Self permeates into the physical body as energy, and the being reacts with love and compassion and understanding of the situation.

Perspective can simply be defined as self-view. Perspective, having been defined this way, means that it has the quality of being relative. The point of relativity in the case of perspective is the ego self, meaning the perspective is relative to the idea that the self is a separate entity and unique from the universe. From this point of self-view, perspective can logically change. Light, sound, touch, taste, smell, and other bits of information consistently enter the mind to reinforce the idea that the self is distinct from its environment. When there is physical movement, this information changes. Whether that movement be the changing of position of the physical body, or the vocal cords fluctuating of a lecturer, perspective is correlated to the change in information of the environment. We also know that, in order for there to be change, some amount of time must pass. If perspective changes as time changes, and as time changes information received by the conscious self changes, and perspective changes as information changes, then: Let

p = perspective, t= time, and i = information. I will denote the change of some quantity with the Greek symbol Δ. We have some some equation with the form:

$$\frac{\Delta p}{\Delta t} \propto \frac{\Delta i}{\Delta t}$$

Essentially, this equation reflects the idea that perspective varies as information changes. However, this equation is incomplete. I will assert that the self has the intrinsic ability to absorb or deny information that is inbound to the self. For example, an “ignorant” mind would have a reduced capacity to have a changed perspective, but an open, dynamic mind would have an increased capacity change his or her perspective. Thus, I introduce the *attachment coefficient*, c , a value between 0 and 1. If $c = 0$, absolutely no information received is changing the perspective of some self. In the case that $c = 1$, the perspective of some self is changing directly in proportion to how the information incoming is rendered. In the third case, where $0 < c < 1$, some information is being abstained from changing the perspective of the self. Thus, I can rewrite the equation above to become *the perspective equation*:

$$\frac{\Delta p}{\Delta t} = c \frac{\Delta i}{\Delta t}$$

With the equation above, we successfully described the rate of change of perspective in relation to time, as it varies with the rate of change of information in relation of time, but with an added attachment coefficient to suggest one’s perspective is not completely proportional to information changing alone. Next, I will make an interesting conclusion with the equation above. By anecdotal experience, when there is a period of *unconsciousness*, no information is passed to the self. Logically in an unconscious state, $\Delta i = 0$, since no information is changed

from moment to moment. If $\Delta i = 0$, then by substitution into the equation above, we obtain:

$$\frac{\Delta p}{\Delta t} = c \frac{\Delta i}{\Delta t} = c \frac{0}{\Delta t} = 0 = \frac{\Delta p}{\Delta t}$$

As concluded above, in the case where there is unconsciousness meaning $\Delta i = 0$, such as during the sleep stages but not dreaming, or even the instant of death, $\frac{\Delta p}{\Delta t} = 0$. Because perspective is not changing with time during a period of unconsciousness, *no time is perceived to pass from the perspective of the observer*. Anecdotally, human beings can universally agree that no time is perceived to pass when they are unconscious. From this, we can extrapolate that when $\frac{\Delta p}{\Delta t} = 0$ when one approaches death, *infinite time or even eternities* could pass, but to the observer, no time is passing. Additionally, in this unconscious state, there is no awareness. We can now create the second transcendental law:

The Second Transcendental Law: From any given conscious perspective that holds awareness, that conscious entity cannot be aware of non-awareness.

Finally with perspective, we can come to another conclusion. Since conscious awareness cannot be aware of non-awareness, and conscious awareness is a property of the *immaterial self*, and immaterial objects have the property of being eternal and thus immortal, awareness from the perspective of self is eternal. This derives the third transcendental law:

The Third Transcendental Law: From any given immaterial self with the property of conscious awareness, that self perceives for eternity. Hence, the self is immortal.

To finalize this section, I will demonstrate the aston-

ishing parallel between the perspective equation and modern electrical physics. On a circuit board, there is the idea of current, capacitance, and charge, which are denoted as i , C , and Q respectively. The current, i , could be thought of as some amount of flow of information, whereas the “ i ” from the perspective equation is merely some amount of information from a source flow. C , the capacitance, determines the capacity of a capacitor, which is an electrical device that stores current. Q , the charge, is the amount of current stored within the capacitor. The juxtaposition of the two equations are given below:

$$\frac{\Delta p}{\Delta t} = c \frac{\Delta i}{\Delta t}$$

$$\frac{\Delta Q}{\Delta t} = C \frac{\Delta i}{\Delta t}$$

These two equations can be bridged to form a new idea. Since perspective, p , is determinate upon the rate of change of information, and charge, Q , is determinate upon the rate of change of flow, we can create a model of perspective based on the physical brain. The brain serves as the capacitor, which receives information similar to an electrical capacitor. As with flow and information, *both are forms of energy*. Finally, the coefficients of capacitance, C , and attachment, c , both act as a *threshold* to how much charge or perspective can be stored. Similarly to current, which is the flow of electrons, the flow of information cannot be created nor destroyed. Thus, like the electrons in the circuit board, the information in the *infinite feedback loop of mind and matter* must be conserved. This raises the question, *where does this information go?*. There are two paths that information can take in the infinite feedback loop. Since one of the steps this abstract loop requires information to travel into the brain, the information is partially stored

in the form of an electrical potential as a memory. The second path of the loop is the immaterial void. Since information is immaterial and presents in the material, it must exist in the immaterial void simultaneously as it manifests physically in the material realm. This is the notion of duality. Information is stored in the immaterial void, then reflected upon the physical realm. Next, the information travels in a loop through the physical realm to be partially altered. Note that in this model, the information is neither created nor destroyed, but only changes form. Finally, the altered information must find some entry back to the immaterial void. With an observer, the altered information becomes *perceived* back to the immaterial self. The self, as an entity within the immaterial void, changes with this information. Finally, the altered information within the immaterial void is reflected back out to the physical. How does information reflect? In philosophy, there is a question of how immaterial and material objects interact. The answer to this age old problem lies within an entity: photons. Photons reflect, and are an immaterial object of the electromagnetic spectrum. Theoretical Physicist Michio Kaku in *The Future of the Mind* states that photons are immaterial. Photons are the bridge between the immaterial and the material. Without photons, or any other particle that constitutes the electromagnetic spectrum, we would have no illumination or knowing of existence. This does not solve the material-immaterial interaction problem in philosophy, however; more knowledge is needed in order to solve the interaction problem, and it will be solved when we discuss the Imagination in later chapters.

The Immaterial Self

In the previous chapter, I elaborated on the *infinite feedback loop of mind and matter* in order to explain information and how it changes while in a dualistic state (i.e., existing simultaneously in the material realm as a manifestation and in the immaterial realm as an entity). We can imagine a circuit where, somewhere along the feedback loop, the notion of a self perceives information. Because the self is always receiving changing information, as implied by the third transcendental law and the laws of entropy, the self is always in flux and always changing. The self is like a river, always flowing. There is no individual self (In Buddhism and Esoteric teachings, a similar conclusion is reached). Consider some object that represents the self, S . From the infinite feedback loop of mind and matter, let n represent the number of iterations of information around the loop. Additionally, let Δi represent the change of information. Each iteration, the self changes in respect to information. Therefore, to express the self at n iterations, we have a general equation of self with the form:

$$S = n\Delta i$$

As implied by this equation, the self is always changing. We know that information changes in respect to time. In theoretical physics, the smallest possible unit of time is *planck time*, denoted t_p , which equals roughly $5.4 * 10^{-44}$ seconds. I will assert that the time required for the infinite feedback loop of mind and matter to complete one iteration takes one planck time. In other words, we could think of planck time as the *refresh rate* or *frequency* of reality. One could imagine reality as a computer monitor refreshing at the frequency (units of hertz which are

units per second, denoted hz) of $\frac{1}{T} = \frac{1}{t_p} = \frac{1}{5.4 \cdot 10^{-44}s} = 5.4 \cdot 10^{44}$ hz. In other words, reality refreshes $5.4 \cdot 10^{44}$ times every second!

Now, I will present the most staggering conclusion of this paper (up to this point, of course). Because we proposed an immaterial self exists, and earlier determined an immaterial entity has the property of being absolute (i.e., static, fixed), then by way of contradiction, since the self is dynamic and always changing, the self does not exist (in Buddhism, it is also determined there is no self). The self does not exist because it must be immaterial, but violates the necessity of being absolute.

Thus, in order for one to “find them-self”, one must come to terms with this truth:

The Fourth Transcendental Law: An individual self does not exist.

This staggering conclusion raises another question. If there is no self, then what is the “I”? Earlier, we discussed the idea of a perspective as a relative point of view of changing incoming information. Additionally, we spoke of the *ego* as the sense of self from a single perspective. Since the self does not exist, the only possible “I” that exists lies in the equation $P = E + T$. Earlier, we determined that the presented self, P, is equal to the ego, E, plus the True Self, T. By observation, we know that there exists a presented self from each being. However, the existence of a presented self does not imply the conclusion that the self does not exist. The self is simply the ego. Logically, because the ego does not exist in truth, $E = 0$. Thus, by substitution, we have $P = E + T = 0 + T = T$. In not truth, $E \neq 0$, thus $P = E + T$ in not truth. In truth, we have $P = T$. What is the true self? Since perspective was defined to be relative to a perspective, but determined there exists no true ego self,

there remains one last option. We must consider the perspective of no perspective. If no perspective is assumed, the truth is seen, since, logically, a perspective implies a convoluted and incomplete view of the totality of reality. Previously, I mentioned that the true self is the *natural order* that flows through the universe without interference of the ego. The perspective of no perspective is the natural order. That of which orders nature is *the transcendental self*, or God. The presented self, in truth, is the true transcendental self. Therefore, I can state **The Ultimate Truth** which has been known to the shaman ancients and known by select philosophers throughout time:

The Ultimate Truth: The true self is God.

I will elaborate on this law extensively throughout the text. It is important to note that, while in math, if $A = B$ then $B = A$ is true, in logic, it is not. If $A = B$, then $B = A$ is not necessarily true. For example, if dog = animal, saying that animal = dog is an absurdity. Likewise, while the self = god, saying that god = self is an absurdity. Our existence, in other words, is part of God's. For now, God is simply defined as that of which orders nature. The invisible man in the sky with a mighty staff that is loving to all and controlling as an interpretation of God is an absurdity, since it can quickly be disproved by all suffering on Earth. The more that the non-existent ego pollutes the presented self, the less God can effect Earth. We, as beings, are conduits for nature's work, God's work. When one is consummate with ego, the more that darkness can plague the planet and as a result, more bad can occur (e.g., the ego is responsible for crime, stealing, taking more than what's needed from the environment thereby displacing resources for others, killing, etc). In Western Christianity, the ego is responsible for break-

ing the ten commandments. Hence, christianity stresses the importance of “surrendering the self” to the power of God. In Eastern Buddhism, the ultimate truth is a realization (it is important to note that there is a big difference between hearing/reading The Ultimate Truth and having living, anecdotal proof, which is ultimately what allows one to realize The Truth) beheld by those whom focus on what is within. In Buddhist doctrine, the individual ego self, the *Atman*, is equal to the cosmic self, the *Brahman*. As the ancient Romans inscribed in their monuments, *nosce te ipsum*, which translates to know thyself. Trust thyself, not the ego. Trust The Truth.

An excerpt regarding the former and a notable man.

A University professor at a well known institution of higher learning challenged his students with this question. “Did God create everything that exists?”

A student bravely replied, “Yes he did!”

“God created everything?” The professor asked.

“Yes sir, he certainly did,” the student replied.

The professor answered, “If God created everything; then God created evil. And, since evil exists, and according to the principle that our works define who we are, then we can assume God is evil.”

The student became quiet and did not answer the professor’s hypothetical definition. The professor, quite pleased with himself, boasted to the students that he had proven once more that the Christian faith was a myth.

Another student raised his hand and said, “May I ask you a question, professor?”

“Of course”, replied the professor.

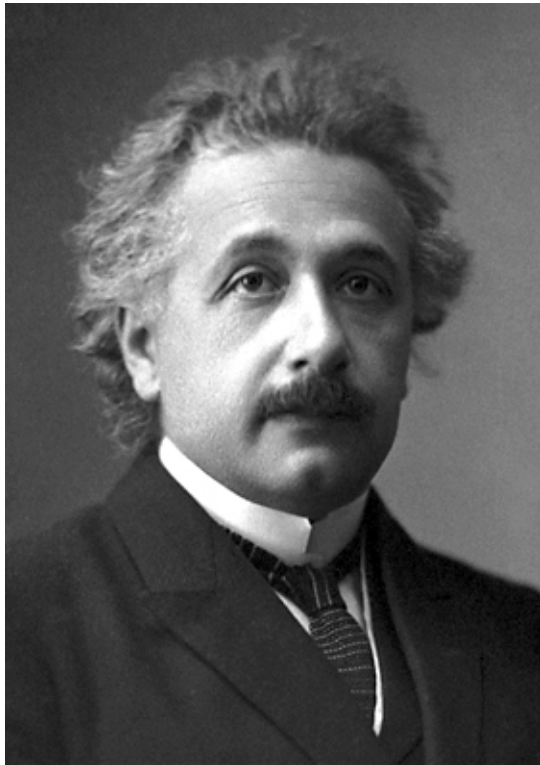
The student stood up and asked, “Professor, does cold exist?”

“What kind of question is this? Of course it exists. Have

you never been cold?”

The other students snickered at the young man's question.

Figure 2.2: Albert Einstein (1879 - 1955)



The young man replied, “In fact sir, cold does not exist. According to the laws of physics, what we consider cold is in reality the absence of heat. Every body or object is susceptible to study when it has or transmits energy, and heat is what makes a body or matter have or transmit energy. Absolute zero (-460 F) is the total absence of heat; and all matter becomes inert and incapable of reaction at that temperature. Cold does not exist. We have created this word to describe how we feel if we have no heat.” The student continued, “Professor, does darkness exist?”

The professor responded, “Of course it does.”

The student replied, “Once again you are wrong sir, darkness does not exist either. Darkness is in reality the absence of light. Light we can study, but not darkness. In fact, we can use Newton's prism to break white light into many colors and study the various wavelengths of each color.

You cannot measure darkness. A simple ray of light can break into a world of darkness and illuminate it. How can you know how dark a certain space is? You measure the amount of light present. Isn't this correct? Darkness is a term used by man to describe what happens when there is no light present.”

Finally the young man asked the professor, “Sir, does

evil exist?”

Now uncertain, the professor responded, “Of course, as I have already said. We see it everyday. It is in the daily examples of man’s Inhumanity to man. It is in the multitude of crime and violence everywhere in the world. These manifestations are nothing else but evil.”

To this the student replied, “Evil does not exist, sir, or at least it does not exist unto itself. Evil is simply the absence of God. It is just like darkness and cold, a word that man has created to describe the absence of God. God did not create evil. Evil is the result of what happens when man does not have God’s love present in his heart. It’s like the cold that comes when there is no heat, or the darkness that comes when there is no light.”

The professor sat down.

The young man’s name - Albert Einstein

To conclude this section, another quote from one of the founders of Quantum Theory:

“The first gulp from the glass of natural sciences will turn you into an atheist, but at the bottom of the glass God is waiting for you.” -Werner Heisenberg

Figure 2.3: Werner Heisenberg (1901 - 1976)



An Introduction to Void Mechanics

Consider the immaterial void: a zero dimensional, absolute, and eternal point. Imagine we assume the perspective of the universe, on an absolute scale, at $t = 0$, right before the singularity of the big bang expanded. From here, we see a field of nothingness. However, *even nothing is something*. While nothing is something, absolutely nothing is truly nothing (a *voidless void* is absolutely nothing, whereas a void is nothing). Thus, nothing is a step above absolutely nothing on an absolute scale. In this void, given that time is not a constraint, infinite time can pass. Next, consider the idea of an *impossibility*, that is, a possibility which is infinitely improbable. If some probability is impossible (i.e., infinitely improbable), then the probability of that event occurring at any given time is not 0, but infinity inverse given as $\frac{1}{\infty}$. With the considerations of eternity in a void, and defining impossibility as infinitely improbable, as time approaches infinity, the impossible becomes possible.

The Fifth Transcendental Law: Given infinite time in the immaterial void, and considering the infinitely impossible event of the creation of the universe, the impossibility of a universe starting becomes a real possibility across infinite time.

By logical necessity, the universe exists. The universe exists simply because of logical constraints. As the universe expanded, the immaterial void remained delocalized from the expansion of space time, but is the original source from which the physical realm spawned from. With void mechanics, we can accurately discuss *consciousness, the soul, the mind, the spirit, a thought, and emotion* in terms of entropy.

In general, nature tends to its lowest energy state. With the average entropy always increasing in a closed system (the universe), the idea of organic life which distinguishes it from inorganic matter is simply how the entropy behaves. In an inorganic system, entropy always attempts to reduce or spread some physical object. In an organic life system, entropy always attempts to reduce the physical incarnation of some being, but the being itself has the property of decreasing entropy in order to fight entropy. Essentially, living beings take external energy and store it by converting chaotic, entropic, kinetic energy, to ordered potential energy (e.g., fat cells). Earlier, we discussed the *natural order* which flows through all of nature. This natural order has the property where, in a system which has the potential to decrease entropy (i.e., a living being), it can alter the entropy. By altering entropy, the immaterial self can trigger neural pathways in the physical body, and in turn, interface from the immaterial void to the physical realm. For example, as I write this paper, with mere thoughts, electricity goes from my brain, down my spinal cord, then through the bundle of nerves at the end of my hand. Beings use thoughts, which is ordained and dictated by *self will*, to interface with physical matter. After a thought is used multiple times in the neural network of your nervous system, the being “automatically” can perform an action without the original resistance of learning. There exists some thought which a human learned that interfaces with the neural pathways in the body to allow itself to walk. There exists some thought which allows a human to swing a tennis racquet fluidly without thinking. The process of using a thought to train a neural network is called learning. In biopsychology, it is called *long term potentiation*.

Consciousness is simply the immaterial entity which

changes the flow of entropy. Consciousness decreases entropy, it is that of which makes order out of chaos. Consciousness can take a normally entropic system, and suddenly by force of will, change the movement of chaos. This is seen in the physical brain, where consciousness can, via will, change an ordered memory in the form of an electrical potential and disperse the energy through the visual cortex. Consciousness, essentially, has the intrinsic quality of having will. However, there is no free will, because energy is required in order for a being to first conceptualize the idea of performing its will. After the being's will is conceptualized, the physical reality around it changes via the infinite feedback loop of mind and matter.

A specific flow/flux of entropy could be one jumping up or down, one writing a paper, or one thinking of a math problem. All of these activities change the electrical activity in the nervous system in the physical body, and is because of consciousness changing the entropy of the environment. Suppose some being performs an action over and over again (e.g., walking or talking). The *tendencies* of the consciousness that will itself to change the flow of natural, increasing entropy is stored as information in the immaterial void in the *soul*. In other words, the soul is the pattern of deviations of flow of entropy in an organic system.

Within void mechanics, we have discussed the logical necessity of the universe, consciousness, and the soul as immaterial entities. However, there exists a few more facets of the immaterial which have yet to be discussed as an entity rather than a process. Earlier, we discussed the process of the mind. The mind, in void mechanics, is simply the immaterial entity which, by will, analyzes a frontier of possibilities or choices. The mind is ana-

lytical. In scientific terms, the mind is the entity which analyzes which way to direct the flow of entropy. The mind can be thought of as software, and the brain can be considered the hardware of the system. Hardware is material, and software is immaterial, but both are symbiotic in relation to each other because without one, the other is useless. So far, we have the soul and the mind defined. Next, we will define the immaterial *spirit*.

Between the material and immaterial realms, there exists a connection between the two entities. This must be true, because we know an immaterial entity can alter physical reality (e.g., the will of a self can make the choice to dig a hole). This connection can be thought of as an infinitely short connection from where the deviations of entropy occur to the immaterial void. However, there is an interesting property of this pipe-like connection. Just like a stream of water, there is a perceivable stream of information when $\Delta i \neq 0$. While the current of rivers is bottlenecked, or inhibited, by the radius of the river from side to side, this immaterial connection, which I will refer to as the *zero-point tunnel*, is inhibited by simply the self. Those whom are intuitive have a larger radius of the zero-point tunnel, thus that being can receive more information. While this cannot be proven (yet), I speculate that wormholes, since they transcend space and time and may be the tunnel that transmits information for quantumly entangled particles, is what the zero-point tunnel is. Everything in the universe has the potential to be connected to the zero-point, which is simply the immaterial void. We can describe the radius of this tunnel by using several variables: one, since the radius is not adequately described by a traditional positive or negative number, what is left must be imaginary, thus the radius contains $i = \sqrt{-1}$, and two; the coefficient of self connection, s_c , to the zero-point.

The multiple of these two determines the radius, thereby determining the flow or current of information received. Thus, $r = is_c$.

In theological terms, that of which connects the self to the immaterial is the spirit. Thus, the spirit is the connection which allows the flow of information between the material and immaterial realm.

With the information we have concluded, we can now begin to integrate equations which we could not solve earlier in this text. For the following

derivations, I will use the zero-point tunnel model, the assertion information flows through that tunnel, and the perspective equation $\frac{\Delta p}{\Delta t} = c \frac{\Delta i}{\Delta t}$. Also, since the radius of this tube is not in the rational number plane, I assert it lies in the imaginary number plane. A way to think of this is that both material and immaterial realms can be expressed using the real number system, but the connection between the two wherein information is exchanged is imaginary. For example, one would picture a teapot in his or her mind's eye, and logically, the length of the teapot is not measurable by the real coordinate space, but neither is it zero. If the teapot was zero distance, the teapot would not be visible from the mind's eye. Since the image contains information, and the information exists within the imagination, we will assume an imaginary number must constitute the length of this object. This all would mean that the bridge between the material and immaterial is the imagination. In math-

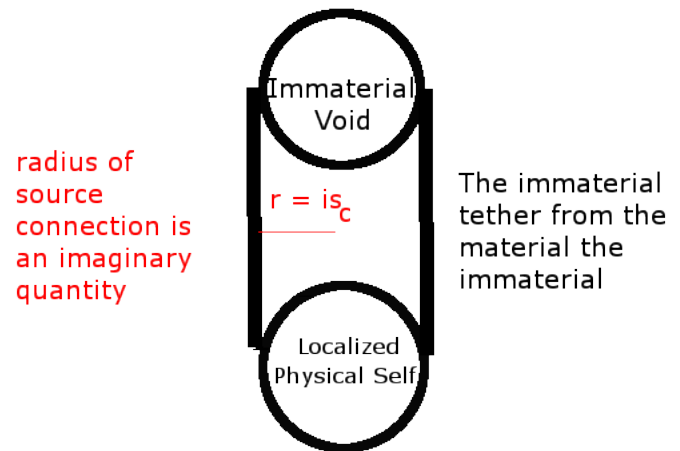


Figure 2.4: Zero-Point Tunnel

ematics, the real numbers are a subset, or part of the complex number plane which includes the imaginary number. “Everything you can imagine is real” -Pablo Picasso.

First, consider the zero-point tunnel. The connection has a height of l_p , and the radius is equal to is_c . Through this tunnel, information flows. The volume of this imaginary object represents the total flow of information. Since, as time changes, this volume changes, we can say that the change in volume of this object is equal to the change of information, thus $\Delta V = \Delta i$. From now on, I will use infinitesimals, δ rather than Δ .

As seen in figure 3, the volume of an infinitely small partition of the tunnel is $\delta V = \pi r^2 dh = \pi(is_c)^2 dh$. To find the total volume, we must integrate in respect of height, h , from $h = 0$ (that is, zero distance from where the change of flow of entropy occurred in the physical realm) to the zero-point immaterial void, which is nearly infinitely close to the physical realm, represented by planck length $h = l_p = 1.6 \times 10^{-35} \text{m}$. By integration, we obtain:

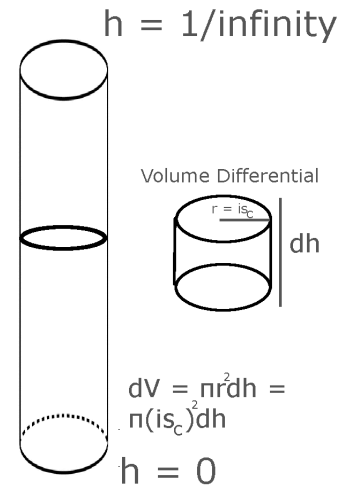
$$\int \delta V = \int_0^{l_p} \pi(is_c)^2 dh$$

$$V = \pi(is_c)^2 \int_0^{l_p} dh = -\pi s_c^2 \int_0^{l_p} dh = -\pi s_c^2 \left(\Big|_0^{l_p} h \right)$$

$$V = \frac{\pi s_c^2}{l_p}$$

Earlier, we asserted that the change of volume, δV , is equal to the change of information, δi . Thus, $\delta V = \delta i$. Now, in order to use

Figure 2.5: Volume Differential



calculus, we will transform the original perspective equation into terms of infinitesimals: $\frac{\delta p}{\delta t} = c \frac{\delta i}{\delta t}$. By multiplying both sides by δt , we obtain $\delta p = c \delta i$. By substituting $\delta V = \pi(is_c)^2 \delta h$ into δi , we obtain:

$$\delta p = c\pi(is_c)^2 \delta h$$

Next, we must integrate from $h = 0$ to $h = l_p$ to solve for p:

$$\int \delta p = \int_0^{l_p} c\pi(is_c)^2 dh$$

$$V = c\pi(is_c)^2 \int_0^{l_p} dh = -c\pi s_c^2 \int_0^{l_p} dh = -c\pi s_c^2 \left(\Big|_0^{l_p} h \right)$$

$$p = \frac{c\pi s_c^2}{l_p}$$

Notice the similarity between both the derived equations for volume (total information) and perspective. By multiplying the volume by c, the coefficient of attachment, we obtain the perspective, p. This is the *relationship between perspective and information*:

$$p = vc$$

This is a simplistic model for information transmission. We assumed that information travelled through a cylindrical tunnel, and found a linear relationship between perspective and information. In truth, the coefficient of attachment, c , and the coefficient of connection to source, s_c , are functions that vary with time. This is logical, since as time flows, one's attachment to all things worldly can fluctuate. Those whom are on the path of truth, which I shall discuss later after proving the existence of such a path, aim to reduce the coefficient of attachment and as the math dictates, the coefficient of

connection to source follows by increasing. The more one is attached to the material realm, the less that being can consciously connect to the immaterial realm and receive information. To finish the core of void mechanics, I will define thoughts and emotions, then transition to the next section on both to explore them in depth.

In general, each immaterial entity within the immaterial void holographically projects to the material realm to manifest (this process will be outlined in later chapters). While the entire projection is chaotic, there is truly order in that chaos. The way in which that chaos manifests determines the type of entity that spawns. In particular, a thought is an immaterial entity which is projected from the void unto the physical realm to be rendered by the brain. There is an order to the chaos for any given thought. For each thought, the chaos is different, hence the information is different, but logically each thought is in a similar band, or frequency range, since electrically, they resemble similar patterns. Like matter and energy, information cannot be created nor destroyed, so a thought, which originates from the immaterial void, cannot be created nor destroyed but can only change form. A thought can be synthesized or decomposed into its components. For example, let the language component of some thought A = “a dog” and let B = “has green hair”. The synthesis of the the language-components $A + B$ creates thought C = “a dog has green hair”. In truth, when thought C is synthesized, the plethora of other components changes. As a being thinks of thought C , not only the language-component changes, but the visual representation changes too. There are many other types of components for a thought, but language, the graphical representation, and the connotation are the three most prevalent. As synthesis occurs, via the infinite feedback loop of mind and matter, that information

that is constructed in the brain returns to the immaterial void where it is stored. Carl Jung, a psychologist during the times of Freud, called this void where information and symbols are stored the *collective unconscious*. Since entropy and its order has properties, thoughts have properties too, including being-to-being transitivity and amplification. Thoughts will be analyzed later in its own section, as there is much to be learned from that specific ordering of entropy. Next, we must define an emotion.

An emotion, like most every other immaterial entity, is a projection of information from the immaterial void to the material realm. Emotion is a distinctly different ordering of entropy than a thought, however. An emotions' primary components are different, and its properties of transitivity and amplification have different diffusion rates, or rates of spreading/increasing. In essence, an emotion is the motion of feeling of the soul. As the souls' tendencies changes with respect to time, the interference (constructive or de-constructive) between the information in the soul and its physical environment create a change, or movement, in the order of entropy of the soul. Essentially, emotion can be thought of as "immaterial motion", wherein the void the soul's information entropy reacts to what information it receives. For example, suppose some soul which has the tendency of being predominantly loving interacts with information of a recent death. This information will bring motion to the soul within the void that corresponds to the entropic information of sadness. A being feels this emotion via the physical body. Just like with a thought that is synthesized or decomposed, the infinite feedback loop of mind and matter is the route of which the information travels. In this case, the information that travels into the being is the combination of love (the predominant tendency

of the soul) and melancholy (death), which synthesizes into sadness, which then changes the electrical activity within the brain and body. The coefficient of attachment determines how much feeling is perceived to the being. Clearly, the more attached a being is to the death of an individual, the greater the feeling perceived. On the other hand, if the death corresponds to an individual which is not known, the amount of feeling is lesser. For this reason, it is clear that the coefficient of attachment is always changing, because the being always receives new information that synthesizes with the information of the soul, creating immaterial motion (emotion). In truth, emotion is always present, but the magnitude of that emotion is determined uniquely by how attached the being is to some event. In sum, a feeling is the information that is synthesized from emotion and is iterated as information through the infinite feedback loop of mind and matter. Emotion takes place in the immaterial void, and feeling takes place in the material realm (the physical body).

The mind, the soul, the spirit, a thought, and emotion were all defined in this section as orders of entropy which are immaterial in origin. These 5 components create the totality of experience for any given being. In the next section, we will analyze thoughts and emotion in depth.

The Void Mechanics of Common Immaterial Entities

Now that emotion and thought are defined, the various properties of each can be visited. Before we can conclude the properties of each, I must introduce the next transcendental law. Since each being uses the infinite feedback loop of mind and matter as the method from which information moves and changes, and each being is an immaterial essence, we are all connected to each other by the immaterial void.

The Sixth Transcendental Law: Every being is connected to each other in the immaterial void. Every being is partially connected to each other in the material realm.

Another way to think of the sixth law is that we are all connected to the same delocalized zero-point field that is the immaterial void, but in the material realm, information travels from being to being at the cost of energy expenditure, hence information is lost (matter is energy is information). When information is lost, there is a disconnect between beings. When information is not lost, there is absolute connection from being to being.

Consider some feeling, F , resultant of emotion, E . As F is input into some being, b_1 , through the infinite feedback loop, the being's physical body responds to a non-zero degree. Consider another locally nearby being, b_2 . As b_1 reacts to F , the physical composure changes and hence the information presented to b_2 changes. Therefore, to a non-zero degree, the information of F is absorbed into the feedback loop of b_2 . Since, at its core, F is resultant of E , we can say that F and E are both transitive. This means that emotions and feelings are transitive from be-

ing to being. Thus, emotions have the property of being transitive.

Consider some thought, T , which has an array of components, and in particular, has the *component of instruction* i_0 (the component of instruction is simply the component of a thought which is a command to the physical environment to change, like the thought needed to move one's hands up and down). As i_0 changes the material and energy states within the environment for some being, b_1 , a nearby being, b_2 , receives, to a non-zero degree, the information of T . Thus, to a non-zero degree, thoughts have the property of being transitive. Since information cannot be created nor destroyed, and b_2 receives some degree of i_0 , b_2 can access, via the collective unconscious (the same as the immaterial void, but is distinct in the sense that the collective unconscious involves the psyche rather than everything), the other components of T which are likely (i.e., the language, graphical, and connotation components).

The subtlest change of physical and energetic composure, given an advanced enough mind, can allow the full reconstruction of the thought of another being. This is telepathy. Telepathy, as I define, is *the full reconstruction of T from a partial component of T* . All beings have the potential to develop this reconstruction process. It is similar to knowing what an entire picture is just by seeing a small fragment of it. Figure 4 shows part of the Mona Lisa. From just a small component of information, a mind can fetch, from the immaterial void, other information to reconstruct the entire picture within the mind's eye. Telepathy, as most know it, is the reading of one's mind. My definition not only encompasses the notion of mind reading, but it too also extends across a larger domain. In truth, telepathy reflects the sixth

transcendental law of interconnectedness.

With transitivity of emotions and thoughts defined and established, social interactions can better be inspected than with the methods psychology and social science lends. In psychology and sociology, the result of pure information changing is talked about. But with void mechanics, we can talk about the information itself to gain greater insight into the fabric of reality. Consider a partition of a localized area, containing a group of beings each with a unique infinite feedback loop (each loop, logically, is unique since the information that is looped through contains different patterns of photons and other particles of the electromagnetic spectrum). While the information that is looped through is different for each being, there exists an overlap, or an intersection, of information. Because of the transitivity of emotions and thoughts, and considering each being has a physical brain which contains physical mirror neurons (neurons which replicate the conditions of external stimuli within itself), thoughts and emotions can spread from being to being creating the *shared setting*. Talking, which creates information in the form of sound waves, is information that each being receives. Sight, which is the absorption of photons, reflects information from the environment that corresponds to the physical composure of every being in this localized partition. There exists other types of information, but sight and sound are two of the most prominent examples of information. In this shared setting, there exists a rate of information spread in relation to time,

Figure 2.6: The eye of Mona Lisa



which I shall call the *diffusion rate of social information*. Happiness, sadness, or other emotions spread from being to being, and because of mirror neurons, these emotions are replicated within each being. Since each being has a coefficient of attachment to the social information, the intensity of the emotion that changes the energy within the physical body varies from being to being. In the case that a being is absolutely attached, the thought and emotion are replicated within the being to the exact same extent from where the original source was (i.e., emotion, E , with intensity, I , moves from the source to another being and replicated with the same E and I). In the case that a being is absolutely unattached, the thought and emotion are not replicated within the other being. This case is not possible, because the coefficient of attachment can only asymptotically approach zero, but never absolutely zero. In the common case, where there is partial attachment, the thought and emotion are only partially reconstructed within the being. From this, we can mathematically describe the transmission of emotion and thoughts from being to being. Since thoughts and emotions are merely deviations of entropy, thus, are information, I will denote the spread of both types of information with the following equation:

$$\delta i_{in} = c \delta i_{out}$$

This equation simply states that the change of information that is received, i_{in} , is equal to the coefficient of attachment, c , times the original information that is input, i_{out} . This is the exact same equation as the perspective equation without the time component, δt . This is because both thought and emotion are types of information. This equation explains why, in a group of people, the shared setting is mutual and a function of the coefficient of attachment. In other words, if a group of people

are happy, that shared setting would uplift a new being who enters on an amount that is dependent on the coefficient of attachment (e.g., if that new being is recognized, like a friend, then the attachment is greater. If the new being is not recognized, the attachment is lower, thus the new being's assimilation would take time to approach the shared setting). If the shared setting is depressing, then a new being would, over time, approach the depressed shared setting. This logic does not change, no matter what scale is used. Suppose the partition which contains beings is a room. In this case, the diffusion rate of social information would be relatively high. If the partition is a city, and supposing the internet nor TV's does not exist, then the diffusion rate would be less. In the case of the continental United States, also supposing the internet nor TV's do not exist, the diffusion rate would be even less. In general, the larger the partition area, the smaller the diffusion rate. Now, since, in reality, we have electromagnetic communication (i.e., radios, TV's, internet, etc), on average, each diffusion rate for every sample size would shifted more positively. The diffusion rate of social information has exploded with the advent of greater interconnectedness thanks to modern technology. However, information is a double edged sword. Today in society, mental health issues are rising. Using void mechanics, the explanation for why is very clear and simple. There exists some informational change, δi_{out} , that is propagating and affecting beings everywhere to some nonzero extent. This δi_{out} is not just a single bit of information, but a culmination of information. The root of δi_{out} is debatable, however, stress due to the modern lifestyle has never been before seen in the history of the planet. The cycle of debt, low minimum wages, racism, inequality, materialism, poor diets, low exercise (relative to our primates), and other root causes of δi_{out} is not an evolutionary change that our

physical bodies are adapted to handle. Essentially, the creations of the human mind have out-paced the physical body, on average. For this reason, including the sixth law of interconnectedness (all beings exist and are connected to a delocalized immaterial void), mental health issues should be seen as a societal disease. To cure the disease in the long-term for all, society must collectively eliminate the root causes. However, this likely will not happen for a long time.

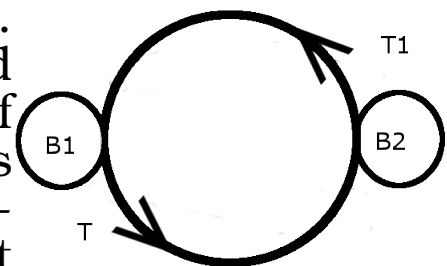
Thoughts and emotions, because of properties of transitivity, also have an inherent property of amplification. Consider some initial emotion, E , that is experienced by some being, b_1 . As b_1 experiences physical and energetic changes of composure resultant from E , the information relayed to a nearby being, b_2 , changes in proportion to the coefficient of attachment of b_2 to obtain δi_{in} . As the soul of b_2 interacts with δi_{in} , immaterial motion changes to obtain a change of emotion called E_2 . As E_2 is input back into the infinite feedback loop of mind and matter, the physical and energetic composure of b_2 changes. As b_2 changes, so does the information that is output back to b_1 . This process continues for however long the two beings are nearby and localized. Since E changes into E_2 and is continually changing back and forth between the beings in a loop, E is said to have the property of *amplification*. That is, the original signal E can either increase or decrease in amplitude (intensity) between two or more beings. *Therefore, emotions have the property of amplification.*

Consider some initial thought, T , that is experienced by some being b_1 . As b_1 experiences physical and energetic changes of composure resultant from T , the information relayed to a nearby being, b_2 , changes in proportion to the coefficient of attachment of b_2 to obtain δi_{in} . As the

mind of b_2 interacts with the differential of entropy from T , the mind, to a certain extent, can re-organize and identify the change of information. T is transformed, because of perspective, to become T_1 . If T is absolutely reconstructed, then $T = T_1$. In the common case, $T \neq T_1$. In either case T_1 changes the physical and energetic composure of b_2 , thus, the information relayed back to b_1 is changed. What is input back into b_1 to perceive is a new T_2 . This process continues for however long the two beings are nearby and localized. Since the original T changes to T_2 in one loop between the two beings, T is said to have the property of *amplification*. *Therefore, thoughts have the property of amplification.*

In a closed system of beings, there are different patterns to how some emotion or thought can change over time. If there is amplification accompanied by a constant change of coefficients of attachment, then the amplification is linear. If the amplification has pseudorandom changes of the coefficient of attachment, then the amplification is sinusoidal (wave-like). In reality, all amplifications of thought and emotion are sinusoidal, because in any given circumstance, the coefficient of attachment varies like a wave, and not a line. The plot for such a graph would simply be the graph of δi_{in} versus time. Since $\delta i_{in} = c\delta i_{out}$, the graph would vary depending on how c changes, and c can either increase or decrease as time progresses, making the graph appear wave like. This wave-like nature of δi_{in} versus time is precisely why there are periods of a conversation where there is increasing energy, and other periods where there is decreasing energy. Nature, even in its immaterial facets, displays cyclical wave-like forms.

Figure 2.7: Thought Loop



The transference of energy between beings is known anecdotally amongst humans. With logic, this can be proven, then I will explain how the immaterial void handles energy absorbtion between beings (if energy is proven to be transferrable between beings, then it is logically implied energy is absorbed at some point). First, we must assume a closed system, wherein two beings with two separate physical bodies inhabit this system. Consider some immaterial cause that changes the physical and energetic components of some being, b_1 . This cause can be any cause, like an emotion. As the presented information of b_1 changes, locally, nearby, another being b_2 receives new information from the environment. Simultaneously, the electromagnetic field of the physical body of b_1 , specifically coming from the heart and brain (which are electrically complex and entropic), interacts with the electromagnetic field of b_2 . Since the electromagnetic spectrum travels in waves across theoretically infinite distances, there exists a possibility that the two fields interact. Since the fields of human beings are all similar in spectrum, then the probability that the two fields interact increases. Thus, the electromagnetic fields of b_1 and b_2 must, at least, interact on a non-zero amount. Since the two fields cannot have zero interaction, then the two fields must interact. Therefore, energy between b_1 and b_2 must be transferrable since they both interact. Since energy was transferred from b_1 to b_2 , that must mean that b_2 received the energy from b_1 . Since b_2 received the energy from b_1 , *then universally it is said that energy between beings can be absorbed.*

With the proof of being-to-being energy absorbtion, what happens in the immaterial void while, in the material realm, the electromagnetic force propagates the energy? With the previous reasoning, it can be seen that the

electromagnetic force is responsible for dispersing energy between beings. Since the electromagnetic force is travelling at the speed of light, then from the perspective of the information itself that propagates, it instantaneously travels in zero time between points. Thus, the information that travels exists within the immaterial void which is the medium that represents a zero dimensional point. The travelling of information occurs in the material realm, but the information is always stored in the immaterial void in a delocalized state (a zero dimensional point has no locality).

Energy transference has some interesting implications. Considering that there exists an innate tendency for nature to balance two entities in disequilibrium (nature always attempts to reach equilibrium), and considering the extremely remote probability that any two beings are propagating the exact same waves (same amplitude, same frequency, same phase shift, same period) via the electromagnetic spectrum, then there exists a process where nature balances the energy between two or more beings in disequilibrium. I will define this process as *energy coalescence*. For this reason, during a baseball game or any event, there is a great sense of energy that any being can feel. Likewise, at an event like a funeral, the energy is lower, thus any being who enters a funeral will feel a reduced level energy. Ultimately, energy transference is a reflection of the sixth law of interconnectedness.

Duality and Singularity

Before the beginning of the big bang, the universe had perfect symmetry. Spontaneously, the symmetry collapsed and there existed 1,000,000,000 to 1,000,000,001 particles of antimatter to matter. When there is disequilibrium, nature brings balance. Consider a closed system, *C*, in the material realm after the big bang. Within this system, there is matter, thus energy, and ultimately information. Within *C*, because of the break of symmetry at the conception of the material universe, there exists entropy, or chaos. At the core of entropy lies the underlying force of duality. The Yin and the Yang are definable in terms of entropy in a way which makes perfect sense. The Yin is the divine feminine energy, and the Yang is the divine masculine energy. The Yang can be seen as somebody littering on a beach. The Yin comes along and “cleans up” the litter. In other words, the masculine Yang inserted an object which has relatively low level of entropy, and thereafter, the feminine Yin used the natural flow of entropy to increase the entropy, thereby dispersing the original input object. However, both the yin and yang are dependent on one another, because without the original input of litter into the beach (yang), the feminine would have no work to do, thus it would not have a necessity to exist. In nature, the process of taking an object which has relatively low entropy and increasing its entropy is seen all the time, everywhere, across all space and time in the universe. This is the most scientifically precise way to proceed with the Yin and Yang: the divine masculine decreases entropy, and the divine feminine increases entropy.

Earlier, I mentioned that life itself fights entropy in order to live (otherwise, our physical bodies would fall apart

and disintegrate). This means that life itself is predominantly masculine. However, at any given time within any physical body, there are both masculine and feminine energies. Our physical bodies are constantly receiving energy, storing it, and burning excess energy.

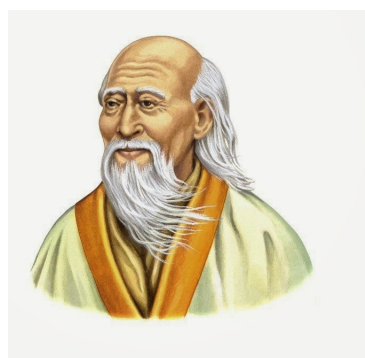
Earlier, I mentioned that consciousness is the entity makes order out of chaos. Since there exists an entity which changes the flow of electrons in the human body through the nervous system, then that entity, being consciousness, is inserting/changing the flow of electrons with resistance. This means that, consciousness itself is predominantly masculine.

Why is mother nature called “mother” nature and not “father” nature? The answer lies in duality. Since it is (mother) nature’s natural tendency to always increase entropy in a closed system (the second law of thermodynamics), nature itself must be feminine.

Duality is a deeply embedded, transcendental quality of the immaterial void which leaks out to the material realm. The Yin and Yang represents duality, because there are two opposites. Hot and cold, light and darkness, love and hate, positive and negative, true and false, are all dualities. In truth, all of these dualities come down to a singularity, meaning the two are different sides to the same coin. Depending on *how the coin is seen* determines which duality is dominantly perceived. In this reality, where the coin is facing a certain way, light is the dominating duality pair against darkness. Why? Because a single photon can illuminate an otherwise completely pitch black room. Light is on the winning side. For some reason, these dualities have a dominant “face of the coin.” To explain why there even exists dominance, we must focus on the entire coin itself, the singularity. This singularity, which is at the

core of all reality, is the tao. As Lao Tzu said, “The Tao that can be spoken is not the eternal Tao.” In other words, the absolute Truth at the core of all reality is unspeakable. That unspeakable entity is God. Only in absolute silence does one find The Truth. While God as an inconceivable transcendental entity cannot be truthfully discussed, we can observe the dominant dualities present in reality to logically discern the qualities of God itself, but no further. Light is dominant over darkness in the light/darkness duality pair, which means that the singularity at the core has a predominant affinity for light. Light is The Truth. In the

Figure 2.8: Lao Tzu (c. 500 BC)



beginning there was light. However, The Truth is not Light alone. In the love/hate duality, which out of the pair is dominant? Love is dominant over hate. With love, harmony can be brought forth, whereas with hate, nothing but discord can arise. Thus, at the singularity of the love/hate duality, love is God, but God is not love alone. As with the positive/negative duality pair, which is dominant? Con-

sidering matter is dominant over antimatter throughout the universe, positive holds dominance over negative. Thus, at the singularity of the positive/negative duality, positivity is a predominant trait. Positive is God, but God is not Positive alone.

An important duality pair which must be discussed is attachment/non-attachment pair. The self has the capacity to attach itself to any entity it wills. This is important, because the root of all suffering is attachment to some entity, whether that entity be material or immaterial. For example, if one is attached to the illusionary ego, and the ego begins to fail, then internal tensions

follow, which is suffering. Ultimately, all things material are impermanent. Because of impermanency, attaching the self to an impermanent entity means that when the entity vanishes or changes, there will be suffering. Thus, since attachment is the root of suffering, then there exists a method to end suffering. However, how can this be done? The process of detaching leads a being down a path, *a subtle path*, which has been known for thousands of years. When one reaches the end of the path, there exists no more attachments. In this final state, since the being has no more attachments, the being is said to be *enlightened*. Thus, mastering the rules of the universe and understanding duality, by converging to absolute balance, the being becomes increasingly at one with the natural flow of the universe and decreasingly resistant to it. As one progresses down this inner path, occult and esoteric self-knowledge becomes attained by the perceiver.

There is a debate which has been raging since the dawn of time: does God exist? That question alone shows poor understanding of Reality. God neither exists nor non-exists; God transcends the notion of existence. Most Atheists and Theists are wrong to claim his existence or non-existence.

By de-constructing the fabric of reality in a similar fashion that modern science employs, called reductionism, one finds God. While there are many, many ways to uncover Truth, understanding duality sheds light on a facet of reality that must exist. God must exist. However, God is certainly not a material entity, which is why science, until the veil of materialism is lifted, will never find God. Materialism and Immaterialism leads to The Truth. The Truth is found in the middle. In the picture on this page, the ancient philosophers Plato, and his pupil Aristotle

use

their hands to suggest which direction one must explore in order to find The Truth. Aristotle, on the right, has his hand level with the earth, symbolizing that The Truth can be found by understanding material nature. Plato, on the left, has his hand pointed upwards, symbolizing the heavens, which represents the immaterial void. In my opinion, Plato should have pointed towards himself, because The Truth is within. Between both Plato and Aristotle, Truth can be found with either materially or immaterially derived knowledge, but using both reflects a profound source of spirituality and self-knowledge. As the modern renowned astrophysicist Carl Sagan said, “Science is not only compatible with spirituality; it is a profound source of spirituality.” As seen throughout this text, many great scientists have found God. To conclude this section on duality and singularity, I will quote Nikola Tesla:

Figure 2.9: The way to Truth



“What one man calls God, another calls the laws of physics”

Paradoxes, Causality, and Immaterial Motion

The fabric of reality, which floats upon the emptiness of the immaterial void, contains chaos. If there is emptiness, then chaos cannot exist. This is a paradox when considering that the void itself must exist and has immaterial objects within it which have no dimensionality. Therefore, there must exist a process of which emptiness experiences a change of information, thus, chaos is spawned. Since we, as part of the universe as a whole, are merely self-aware parts of that universe, we inherit properties from the void from which the universe first sprang into existence. In order to understand this paradox, and many others which we shall visit, we must first shed light upon causality.

The Law of Causality: For every effect B, there exists a previous cause A. Therefore, it is said that A is the cause of B, or B was caused by A.

The law of causality is logical, but is also beyond pure logic. Logic itself is a subset of causality, which means that when we deal with causality, we are glimpsing into an inherent property of the fabric of reality. Without causality, there would be no resulting causes, therefore, the cause needed for logic to exist would prevent logic from existing. In other words, causality precedes logic in the creation of the universe.

Imagine we have a tree that branches out from its root. Every time that there is a branch or junction, the sub-branch from the primary branch is a resultant entity. The sub-branch is the result from the primary branch splitting. This means that at each junction of every branch of the tree, there exists a reason as to why the

junction occurred, which is simply the *cause*. This analogy is perfect for understanding causality on the time-scale of the universe (about 14 billion years old). Currently, the tree of causality that represents every cause since the beginning of the universe is enormous. This means that at the very root cause of the universe, every single event that proceeds that root cause in time is a result of that root cause. This is not only logical, but is causal. Before I proceed to discuss the root cause, I will provide divine insight.

Consider a coincidence. A coincidence is simply when two events, X and Y, occur at exactly the same time. The two events coincide with each other in relation to time. However, this is the strict definition of a coincidence. Modernly, the word “coincidence” has been tainted with connotation which deludes vision from the fabric of reality. The connotation behind a coincidence is generally as follows: two events simultaneously, X and Y, occur, *but the causes of X and Y are not dependent, rather, independent*. To dispel the ignorance of this connotation, I will use logic and the law of causality. Consider any two events which are coincidental, X and Y. Event X is resultant from its cause, c_X , while event Y is resultant from its cause, c_Y . While the instant in time before X and Y contains causes that may or may not be dependent, we must continue to find the causes of c_X and c_Y , being c_{X2} and c_{Y2} , respectively. Again, through causality, there must also exist a cause of c_{X2} and c_{Y2} , so for the purpose of extrapolation, any cause can simply be represented by an incrementing number that is a point in time n : c_{Xn} and c_{Yn} . As n approaches closer and closer to the root cause in the tree of causality, both causes at some point must be at an equal junction, meaning the two causes were the result of one *common cause*. If the common cause is not found in the branches, then

the common cause must be found at the root of the tree itself. Thus, for any given event X and Y regardless of time, the causes are absolutely dependent from a common cause. This is notion of *divine order*.

The root cause, or in Greek monotheistic philosophy, the first cause is the root of the tree of causality. Within causality itself lies a paradox: If every event contains a cause, then what caused the first cause? The only possible explanation is that *the first cause was its own cause*. No matter what, there exists a first cause because there exists something rather than absolutely nothing. What is the first cause? Which entity can cause itself within itself? God. God is a paradox, but without paradoxes, the universe would not exist. Paradoxes are simply facets of the fabric of reality. God is immaterial, thus by definition, is independent of time. Since God is independent of time, he is free from the laws of logic which are bound by time. This allows God to be his own cause. But what created God? Once again, God is a paradox since he himself is his own creator. We should begin to see paradoxes not as errors in logic, but as *unique features* of the fabric of reality. After all, paradoxes exist, therefore logically, a paradox must be an inherent feature of how reality works.

In truth, since causality implies a dynamical and changing system (our universe), and consciousness is the entity which makes order from that chaos, then there must exist an underlying, mathematical order. While much of the universe seems “random” in placement or even “coincidental” in the tainted modern term, because there was a first cause, there cannot exist absolute disorder (entropy). If absolute disorder does not exist, then there is at least partial order within the system. If there is partial order in a system, that must mean that the sys-

tem as a whole contains a pattern. The pattern which is product from God and causality is a fractal. Everywhere in nature, no matter the

Figure 2.10: Fractal



seeming degree of randomness, there exists to some non-zero degree an order because of causality. Since causality causes fractals, and as time progresses, the grand fractal which represents reality as a whole becomes larger and larger. In mathematics, a fractal is described as a function which is a recurrence relation. Let $G(t)$ represent a grand-

function that varies with time, t . $G(t)$ shall represent the graphical interpretation of the universe at time t . Because of the big bang initialization of the universe, $t \geq 0$. Since any cause creates a change, then at any value of $t > 0$, the instantaneous moment before that t determines the instant of t . In other words, what is existent now is dependent on what previously occurred (causality). The smallest possible unit of time is planck time, denoted $t_p = 5.4 \times 10^{-44}$. Every planck time, a photon moves one planck length. When there is movement, logically there is a change in information. Thus, every second, $G(t)$ updates at the refresh rate of reality, which was previously determined to be 5.4×10^{44} . In mathematics, when a function is self-dependent, it is said to have a recurrence relation. In general, because of self-dependency, $G(t) = G(t - t_p)$. The actual grand function of reality, when found, will be simple in the form of: $G(t) = \phi G(t - t_p) + \lambda$, where phi and lambda are a coefficient and constant, respectively. The coefficient $\phi = cG(t - t_p)^n$, where $n \geq 1$ because a fractal has an exponent at the very least on the expression $G(t - t_p)$ of 2, and c is a *dynamic value*. The constant λ is a complex number, therefore the function as a whole lies in the *complex-number* plane, taking

the form $z = a + bi$ where $i = \sqrt{-1}$. In sum, this function is part real and part imaginary, *just like the universe we live in.*

The Grand Function of Reality: $G(t) = \phi G(t - t_p) + \lambda$

Philosophically and mathematically, this function raises a thought provoking question: what is the value of $G(0)$? We know at $t = 0$, God himself was his own cause and in turn caused the first spark of the big bang. Thus, $G(0) \neq 0$, otherwise for all t , $G(t) = 0$, which is evidently false. Since there existed no time before $t = 0$, the expression within the grand function $G(t - t_p)$ is zero. Therefore, $G(0) = \lambda$. Within the grand function, there exists a constant value λ . What is constant, unchanging with time, absolute, and has properties which are deeply ingrained within the fabric of reality? God. Thus, λ represents the constant of God. This makes sense, since considering that at $t = 0$, only God existed. How about the scaling coefficient, ϕ ? Because the universe itself has self-awareness and intrinsically contains the property of will (a degree of free will), the universe through the living beings within it can cause change to the representation of what is. For example, a group of living beings can deforest a plot of land, increasing the entropy, thus changing the value of $G(t)$. However, those beings won't alter the constant λ , therefore they must change ϕ . The implication of the grand function of reality is that we create our own realities with the constant unchanging aid of God.

With the information unveiled, a new paradox arose: If the root cause explains every resulting cause, and in the grand function of reality ϕ represents the opportunity for self-aware parts of the universe (beings) to change what is (via will), then isn't every will dependent on the root cause making will nonexistent? If so, this means that

destiny exists. If destiny exists, then does that invalidate the existence of will? Between the first cause (God) and the final event of the universe, variability of choice can occur, but no matter what, the final event of the universe will happen.

Knowledge of causality can be applied to many facets of nature. Suppose we have unique and precise $G(t)$ for some arbitrary t . This implies that all matter, all energy, and all information (which is immaterial) is stored into the unique $G(t)$ which is the expression of the universe at some moment t . Within all the possible elements of $G(t)$, knowledge of causality can be applied to gain a deeper understanding of the fabric of reality (i.e., void mechanics). Emotion, in particular, is a unique organization of entropy within the information cluster $G(t)$. Emotion, having been dependent upon time t , implies there exists causality unto itself. Therefore, the causality of emotion can be examined to understand a part of the human experience.

Within the mind's eye, select some arbitrary time t and select a particular emotion E . Within the grand function of reality, there exists a particular $G(t)$ for that very t . Within this function, $G(t)$ also contains information of a particular E . Since for all $t > 0$, there is a cause that is not a cause unto itself (the only cause that was a cause unto itself is the first cause when $t = 0$), E contains a cause. Earlier, the *shared setting*, S , was defined as the average level of emotion within a group of beings. This implies there exists an average emotion E_a within S . Because of causality, E_a has a particular cause C_0 . Now, what is the source of C_0 ? By definition, C_1 . Continue this process to the root cause when $t = 0$. Since $G(0) = \lambda$, and λ is God, the transcendental, all emotions are connected to God upon the tree of causality. In theological

terms, any entity which is connected to God is defined as *sacred*. Thus, emotions are sacred. Another way to think of this is that emotions are zero-dimensional immaterial objects, thus timeless, thus beyond the notion of time. $t = 0$ is incomprehensible to the human mind for it is the domain of the λ , God. Within all things tied to God, there is essence of his omniscience (because of the transitivity of the omnipotence of God within the immaterial void). I will let your imaginations consider the logical implications of that relative to any shared setting. Or I shall not. “the imagination of nature is far far greater than man’s” - Richard Feynman

In essence, emotion universally reflects the shared setting. Emotion is immaterial motion, and is an abstract concept. How can an entity which is dimensionless experience motion? One thing can be said for certain, and that is that there exists no positive nor negative sense of time in the immaterial void. Consider the dream state that is experienced by humans during sleep. In truth, the dream state is dimensionless relative to the physical plane. The dream state occurs within the immaterial void. When one is dreaming, his or her consciousness experiences delocalization from the physical plane. Thus, immaterial motion is at the essence of the immaterial void, and the immaterial void can be imagined to have distance; the distance in the immaterial void is neither positive nor negative, rather, a magnitude of the imaginary number $i = \sqrt{-1}$. The imaginary occurs in the mind of the transcendental. In your mind’s eye, imagine an overlay upon your normal vision of geometric figures that move around. Those geometric figures exist relative to a perspective, but is unmanifest from all other beings. These figures are also moving, but only relative to the perceiver that imagines it. The imagination is, with the calculation of the mind and the aid of the physical

brain, what creates the entirety of our experience. But which imagination? The imagination of nature's. The imagination of god's is so so great, that it can subdivide itself into infinitely many partitions called perceivers and experience itself in every possible facet. The self is the perceiver. The self is God. "We are created in god's image". From analyzing immaterial motion (i.e., emotion) through the perspective of void mechanics, the true self is found.

Imagination, Knowledge, and Projection Upon The Æther

While the imagination of nature is a quintessential entity, it also involves a process. There is *The Imagination*, and the *process of imagination*. The Imagination implies the collective perception of the entire universe (or possible multiverse), or God's perception. The process of imagination is a process that occurs within the immaterial void that projects condensed information in order to create an *immaterial artifact*, and in turn, drive manifestation (e.g., when one imagines a circle in the mind's eye, the process of imagination creates the circle artifact). The process of imagination requires building blocks in order to create an immaterial artifact. Where is the information, within the immaterial void, obtaining its source for the construction of the artifact? The source is certainly not higher forms of information, being energy and matter; the process of imagination uses a source input of *nothings*. While nothing exists, and nothing is higher than absolutely nothing, nothing is something. An infinite number of nothings are needed to create an immaterial artifact. An infinite number of nothings are needed to project the mass collection of immaterial artifacts into the condensed form of energy. Where there lies energy, a surface is needed in order to have the appearance of the projection artifact. This surface is called the æther. Æther is not to be confused with the space-time fabric nor the luminiferous æther. When sufficient energy is projected upon a partition of the æther, mass congregates. This implies it is possible that mass exists within the æther. When we examine our universe, it is evident that mass exists. Within this mass lies tremendous amounts of energy; within the energy, a large collection of immaterial artifacts, and within the artifacts, an infinite number of nothings. Indeed, it is true that

if any arbitrary volume of mass is selected within our universe, there lies an infinite amount of possible information within it, and in turn, an infinite number of nothings.

The universe we live within necessitates the existence of the imagination of nature in order to create itself in its image. The universe is a divine expression of itself. The source of all creation occurs within the immaterial void as it once did during cosmogenesis, and still continues to to this day. The process of creation is within the process of imagination. When the imagination is invoked, information is created from nothings. In order to be invoked, the imagination must be willed into existence in order to project information. Thus, the extent of will yields varying levels of the imagination. Will is an inherent property of the fabric of reality, thus the æther, thus the physical plane; wherever a man goes that is inhabitable, he or she can experience will. From this, it can be determined that the power of will precedes the process of imagination, and the magnitude of that power determines the amount of nothings that shall be created. Later, we will examine the tree of causality of cosmogenesis for what creates the power of will that invokes the process of the imagination.

Most entities which are immaterial can be represented by its immaterial artifact. Since, by the process of imagination, mass ultimately comes from nothings, the entire universe we inhabit is immaterial. The universe is not material. Materiality of an object is an illusion of the mind, called *The Maya* in eastern philosophies. Although it can be convenient to consider all matter as material, in truth all matter is just immaterial in essence (and nothing in quintessence). As Werner Heisenberg once said, “[T]he atoms or elementary particles them-

selves are not real; they form a world of potentialities or possibilities rather than one of things or facts,” and as Einstein suggested, “Reality is merely an illusion, albeit a very persistent one.” The universe is not as it seems.

Knowledge of the universe itself is an immaterial artifact. This paper is to be read with caution, for there are unsaid implications of much of void mechanics; these hidden truths are called occult truths. Up until this point, most of the paper veered away from these occult truths. For example, earlier it was proven that the self is immortal; while there exists no individual self, each conscious perception of God collects, within the collective unconscious, immaterial artifacts and has the potentiality to become self-aware. This means that there exists information of each conscious perception, which is the soul. All souls in summation forms the collective unconscious. Consciously, a being can only detect a small amount of the information from the collective unconscious. Depending on the sensitivity of the being, more or less information is made available. This sensitivity I shall call the *focal point of consciousness*. Depending on the focus of the lens of consciousness, more or less light can illuminate a wider surface area of the collective unconscious, displaying more information. In truth, all information is discovered, but not invented nor created. Since all information is discovered from the collective unconscious, and souls are connected by the law of interconnectedness, then it is possible for one soul to have a sufficiently high focal point of consciousness such that the collective unconscious of another soul becomes visible. In other words, the contributions of another soul into the collective unconscious (mostly thoughts and emotions) have potentiality to be seen by another being. This knowledge is occult. Luckily, the unconscious mind of a “young soul” has a relatively low

focal point of consciousness, and it employs the use of defense mechanisms to not accept certain facets of reality in order to protect itself. Defense mechanisms are immaterial, but are not immaterial artifacts, rather, immaterial processes.

It is possible that a soul can cease to exist and permanently end perception. While the self is immortal, individual souls are immortal with one exception: there lies a path to make the soul perfectly balanced, hence flawless, which causes the end of perception and existence into a state of absolute enlightenment. Luckily for those not versed in the knowledges of death, he or she will be certainly be immortal as long as the soul does not awaken. If one is uncertain of death, that uncertainty becomes information which is stored into the soul. If information is stored, an imbalance from absolute flawlessness is created; *the soul becomes flawed, thus ex-istant*. In Buddhist and Zen philosophies, one must remove all attachments to worldly things, including craving for material existence and immaterial existence. When all attachments are removed within the soul, absolute equilibrium is achieved and the soul becomes enlightened. Knowing this knowledge to be true is occult, because it implies the dismantling of oneself. As a soul becomes increasingly dismantled thus balanced, the focal point of consciousness elevates. As the immaterial process of elevation occurs, various knowledges become present.

In summary, there is knowledge, and then there is occult knowledge. All souls posses knowledge and occult knowledge, but not all souls are consciously perceptive of the occult knowledge. Occult knowledge is like a double-edged sword; on one face of duality is the wisdom of the knowledge itself, and on the other face of

duality, the implications of the knowledge itself. The implications are not always positive or negative, but within the knowledge lies wisdom waiting to be discovered. Wisdom is the wing of enlightenment, which allows one to use knowledge to view the implications of the knowledge differently. For example, morality is an immaterial artifact within the collective unconscious, and is largely a social construct. Because of morality, it is wrong to lie, murder, steal, etc. In truth, the idea that any action is “right” or “wrong” is purely a subjective matter to each soul, even though the collective unconscious permeates the artifact of morality. Thus, any soul, by force of will, can make a choice in accepting or denying morality. For example, would it be moral for an individual, having hypothetical precognition of the future of Hitler, kill Hitler as a child? By default, killing is immoral. In the case with Hitler, with the prescience of genocide, would the individual killing Hitler have a temporary superiority over morality? In truth, no, because by violating morality, information becomes stored within the unconscious mind of the soul. From this information, it is possible for defense mechanisms to dispel this imbalance, thereby starting the immaterial process of Resistance upon where that information exists, which is the soul. The soul experiences the immaterial process of Resistance in order to balance, thus there must exist an emotional component experienced by the soul since immaterial processes create immaterial motion (emotion). Thus, the soul experiences Resistance as an emotion. This experience is called “sin”, and if “sin” aggregates too far, one experiences “hell”. Thus, by killing somebody, one will feel increasingly in resistance as more immaterial motion is stirred about. However, because of duality, it is possible to invoke immaterial processes by force of will in order to discover the wisdom to enlighten one on the knowledge of killing another; however, what usually

occurs in serial killers is a biologic desensitization to the act of killing, thereby desensitizing the total amount of emotion experienced by the soul. As this desensitization continues, eventually, no remorse would be created by killing another. In other words, the immaterial process of Resistance was out-paced by the biologic process of desensitization. Indeed, it is seen modernly that serial killers sometimes appear emotionless in court, because their biologies were so actively desensitized. It is important to note that the process of desensitization is not resultant from Wisdom. Instead, the soul chose cowardice against itself, knowing it would have sinned. Thus, all serial killers are cowards, no matter if glorified or infamous within the collective unconscious.

By examining Imagination and Emotion on a deeper level, various elements of Void Mechanics have been clarified. Firstly, similar to material objects that have states of matter, immaterial objects have different states. The two states for any immaterial object are an immaterial process and an immaterial artifact. An immaterial artifact is comprised of nothings, similar to how matter is comprised of indivisible particles called *atomos*. It requires no energy to take nothing, thus an artifact can accrue infinite amounts in very very small periods of time in order to use the immaterial process of imagination, which causes the manifestation of the immaterial artifact upon the material plane. An immaterial process is a series of “force-of-will’s” in order to direct the manifestation of information. Most of the time, the force-of-will’s that create the forces of nature are the most prevalent. Occasionally, the will is not of God’s, which implies only a soul which naturally grows an ego caused the force-of-will’s. It was also discovered that the collective unconscious exists as an imaginary space within the immaterial void and permeates the

æther with information. An important implication of this section is that emotion universally reflects the shared setting. The amount of information perceived from the collective unconscious, including emotional information, is directly correlated with the focal point of consciousness; some souls can perceive more of the information from the shared setting better than others. Back on Planet Earth, the only way you, the reader, can know these facets of reality exist is by experiencing it and paying closer attention to every day life. Do not pay attention to what is seen externally, rather, focus your attention upon what is within. Consider the knowledge of causality; applying causality to internal emotions leads one to occult knowledges, which in some cases, are often unspeakable truths.

The Void Mechanics of Language

*special note: this chapter will be removed in future releases and replaced with a more cohesive flow of information

The human vocal cord allows us to produce varying waveforms which propagate as energy throughout space. As this energy propagates, it absorbs into various parts of the environment, causing a change of electrical activity wherever the energy moved. These changes of electrical activity are mediated by the forces of nature and the force of will. In the case for humans, occasionally the ego can invoke the force-of-will in order to achieve some result. These forces-of-will are a reflection of the source of the information, being the soul. Thus, when the vocal cords' of a human oscillate to produce sound, there lies at least a trace of the soul within the wave's energy. For this reason, a wave propagates with not only the energy of the wave, but with the information of the soul too. The reflection principle universally extrapolates this logic to all souls:

The Reflection Principle: All of the information consciously available to any soul at any given time is a direct reflection of itself.

When considering language especially, the reflection principle is at the core of understanding the *how* and the *why* of Language. Humans achieve communication through many wavelengths, but in particular, the auditory range from which humans hear is 15hz to 20,000hz. Within these waves, an auditory signal contains both energy and information of the soul; for this precise reason, it is possible to discern emotion from one merely speaking. Language dominates this range,

and within it, a great deal of our existence. Unto itself, Language is an immaterial process that radiates information from the collective unconscious and the soul into the physical realm as energy. For this reason, Language serves as one way souls can communicate.

Since every soul in a shared setting amongst other souls is receiving part of its own reflection (which creates an infinite feedback loop), each perceiver sees out of the lens of itself. This is the application of the reflection principle unto how souls behave. Within the collection of information that is reflected back, what one soul sees in another soul is a partial reflection of itself. Language, being within the information that is reflected, is a reflection of the soul who invoked its process. For example, if you proclaim in absence of evidence that I am a fool, yet you can't find the reason *why* (you probably can find reasons, honestly) I am a fool, then you are the fool. It is simple to psychoanalyze younger souls by their use of Language, especially when considering the reflection principle. Part of the Language contains the reflection of oneself, and the other part, a reflection of the collective unconscious. For example, the Language used in this text reflects part of my soul and part of the collective unconscious.

Language, in its immaterial form, has the possibility to alter physical matter. This is called “spelling”, as words written or spoken can cast a “spell” on physical matter. Most of the “spells” that are cast are seen as “normal” occurrences; as an example, me using the language “zebra your imagination to see a zebra within the mind's eye” invoked you to *do so*, with or without your consent. In this case, the spell was the automatic process of imagination for creating a zebra within your mind's eye. Spells occur whenever we talk. This is because the words we speak

are built using spelling. Society is a collective symphony of witches and wizards. The information that a society creates (in truth, “creates” is really “discovered”) is stored within the collective unconscious. The words we speak and write shall echo into the abodes of eternity. For this reason, words have power.

A great deal of occult knowledge exists within the collective unconscious regarding spells. In the previous example, I used knowledge of the self in order to change your perception within your mind’s eye. Throughout history, it has been suggested that spells have a supernatural or unbelievable component to it. Truly, the “unbelievability” of the possibility of having spells comes from ignorance of the immaterial. For this reason, shall science ever become brave enough to do so, science can attempt to falsify the existence of the immaterial void and its grand existential implications. But how? By running scientific testing. Because until something has been disproved by 1 experiment, it remains true. This “one experiment” is my challenge to all scientists that have obtained this paper. In this experiment, it is a goal to disprove the possibility of mind-to-mind intrusion. Suppose this intrusion was the same type as the example before (i.e., the zebra example), wherein you experienced an automatic change of internal perception. Have one scientist read a list of phrases, each one constructed similarly to the zebra example. It is mandatory that the scientist creates his or her own phrases, for seeing is believing. Now, have the scientist read the list of phrases one-by-one to a test subject. Give a few seconds rest between each phrase. After each phrase is read, the test subject checks a box that verifies mind-to-mind intrusion occurred. If it did not occur, begin to summate the number of failed intrusions versus successful intrusions. *If mind-intrusion exists, then the immaterial*

void exists. This test's goal is to disprove that statement by showing no statistically significant variance between the number of failed and successful intrusions exists. If there is a statistically significant number of successful intrusions compared to failed intrusions, then it is possible that mind-intrusion exists, which implies the immaterial void may exist. If, however, there is one exam that shows the opposite, being "statistically significantly more failed than successful intrusions", then the immaterial void does not exist. In other words, the immaterial void is falsifiable, which means science can disprove its existence! It is important to select only healthy individuals for this experiment. Once the practitioner has completed enough tests and is convinced of the extreme likelihood that there exists the immaterial void rather than there not being one, interesting experimentations in the future will occur. "The day science begins to study non-physical phenomena, it will make more progress in one decade than in all the previous centuries of its existence." -Nikola Tesla

Knowledge of Language is what makes one a witch or a wizard. Those whom have great knowledge of Language understand causality of spelling. Each and every wave of energy emitted from the reproduction of an idea (i.e., the process of speaking) elicits an effect to nearby matter. To a non-zero extent, that matter which received an effect also received the reflection of the soul. Thus, the reflections of the soul are a variable when spelling. From here, one who possesses occult understandings of causality can manipulate his or her own soul or other's souls nearby in order to elicit an effect upon the environment. An essence needed in order to perform any force-of-will is Faith. Faith, as I define, is *absolutely blind acceptance of a belief in order to manifest a particular version of reality*. Faith precedes the force of Will

in cosmogenesis. As an everyday example of Faith, try lifting your hand as you read this. In order to lift your hand, because of causality, a force-of-will exists. Since a force-of-will exists, then the force-of-will was caused by Faith. Therefore, Faith reflects the cause of manifestation. If done with enough Faith, the manifestation becomes manifest. Every moment, Faith is emitted from the immaterial void. It is by the force-of-will that the absolute-faith in a certain vision becomes manifest. Faith unto itself is an input into the process of imagination, as Faith is needed in order to partially-cause the entire manifestation. For this reason, Faith itself is an immaterial artifact. For these reasons, it becomes evident how and why one may be pulled into the dark arts. If one is worried about the pull into the dark arts, simply have Faith that you will not be pulled-in. If your Faith is absolute, then the vision absolutely manifests. If one has absolute Faith that his or her words shall elicit a particular effect on nearby matter, then his or her word will elicit that particular effect. Indeed, how the process of imagination handles the manifestation of the vision is simple. By altering one's emotions, the process of imagination affects physical matter.

Consider this paper. It is an amalgamation of waves of information striking your retina. Within this information are the waves from my creation (or discovery) that reflects Language. Within that Language, by the reflection principle, contains a partial reflection of my soul. Thus, one could psychoanalyze me by merely applying knowledge of void mechanics. Because of duality, since there exists the concept of “waviness”, the opposite exists, being “edginess”. By reading my sentences, if you understand them well, it is because I placed many waves of information in a short period; in other words, the graph of all the waves stacks, and the

picture looks edgy. Something that is edgier is closer to becoming on-point than something that is wavy and spread out. An idea that is expressed closer on-point than all other points is The Truth. All other ideas that are not The Truth are called falsities. Metaphors are the the most essential way we communicate, as thought which constructs a metaphor is done within The Metaphor. The Metaphor can be interpreted as the totality from which we as immaterial beings exist, which is the immaterial void. The totality of The Metaphor is God, The Transcendental. Thus, the perfect on-point metaphor is God. God, escaping from the greatest abodes within the furthest reaches of eternity, exists as a single point. All other metaphors other than that of God's are multi-pointed, therefore are less to-the-point. Since we communicate with each other using metaphors, looking for some metaphor and analyzing it becomes the most precise way to understand it. In this paper's case, some of the greatest metaphors are that of the Immaterial Void and God. The immaterial void operates on simple laws regarding a zero dimensional, non-localized entity. The study of how these simple laws interact in order to create Reality within the void is Void Mechanics. "Void Mechanics" deals with the how, and especially, the why of existence. Any study which concerns itself with the "why" of existence is a Philosophy. Modernly, information has out-paced True Knowledge and Wisdom. Science is great, as it investigates the traces of the mind of God on the physical plane. Science does so by experimenting and falsifying claims by analyzing "how" the physical plane operates. Essentially, if you have a set of explanandum, S, for the creation of the universe, the way to the true-est explanandum (i.e., The Truth), particularly T, in science is by eliminating what is false. Modern science, at its heart, is the systematic process of elimination from S in

order to converge to T. Until science has disproved the existence of God, by virtue of logic alone, it is possible that God exists. This paper is an attempt to guide scientists to turn within and apply the scientific process of investigation as they did to the physical realm, then show the extreme probability that a certain facet of Reality must exist. The study of the fabric of reality on a logical level (specifically, 1st order and modal logics) is called Ontology, and almost always concerns itself with the existence of God. Ontology, from my eyes, is the closest shot at logic scientists can use to challenge God. The psychology of a scientific atheist is rather simple, and that simplicity is why their unconscious defense mechanisms are invoked when talking about the existence of God. On a purely logical level, it must be known to scientific atheists that it is true that it is possible that God exists. The truest science shall shed light into the crevices of Eternity.

Language is how humans communicate on all levels of Reality (or, one may call Reality “the projection of the imagination of nature’s creation”). Within merely analyzing a small portion of the total potential knowledge of Language, grand implications upon the existence of All were discovered. We stood upon the precipice of the Dark Arts and gazed cautiously outwards; we were standing innocently behind the peak of the precipice which blocked vision from seeing all there is hidden behind it. I caution only the bravest souls to continue past this point on, for the more we begin to to unravel from the spool of Eternity, the closer and closer we shall approach The Epoch. The Epoch is the closest point one’s consciousness can possibly attain to God’s. Hitting the Epoch absolutely causes an absolute ego death; being anywhere close to the Epoch causes the absorbtion of God’s omnipotence, and as a result, the self becomes

increasingly cleansed as it rids itself of negative energies. As one approaches absolute ego death, one must surrender the Self to God increasingly. By surrendering to God, His omnipotence pervades the soul. The simplest way to Surrender is to have absolutely blind faith in God's, The Transcendental's, plan. In order to understand oneself, the soul must face its negative energies, being *The Shadow Self*, then ultimately understand that the shadow self is not the True Self. Ancient shamans used to spend days without sleep in a cave in order to dissociate and experience The Epoch. Some Shamans even accelerated the process by using chemicals from the environment that elicited an increase of the focal point of consciousness. These chemicals came from hallucinogenic plants. It is important to note, however, that it is possible to experience The Epoch without the aid of chemicals or having to sleep-deprive oneself.

On The Razor's Edge; The Epoch of Existence

As we ride the waves of discovery, the picture of reality continually points closer and closer to The Epoch. Colloquially, The Epoch has been called “The Wall”. It is impossible to absolutely hit the epoch as a soul (a soul is not pointless, therefore the soul has a point, which makes the soul unto itself unable to sit upon the epoch), however, we can get very close to the edge. The exact point where The Epoch has an edge is where God exists. Anything behind The Epoch is behind the throne of God. Behind the throne of God, absolutely nothing exists, since God was a cause unto Itself and absolutely nothing caused God except God. In terms of cosmogenesis, God was the zeroth Cause. The zeroth Cause is the same as Aristotle’s “first cause”. Thus, God is at the root of the tree of causality of The Universe. God is at the core of all existence. God is the simplest being, for he exhibits only one flaw in his soul: absolute perfection. Since God is absolutely perfect, a duality exists within his soul (i.e., absolutely imperfect). God allowed himself, *out of Love*, to exist rather than not exist by allowing a single flaw. It is important to note that, in terms of causality, there existing absolute perfection in the beginning does not imply absolute perfection during all other times within his Creation (i.e., The Universe). It is interesting to note that Love, for the first time in this paper, exists as an immaterial entity. As one soul approaches The Epoch, the focal point of consciousness approaches infinity, while the self is blasted before Eternity and stripped into quintessence (i.e., nothing). In other words, the self is obliterated. Before God, the soul is simply nothing. The core of all Reality is nothing.

The Seventh Transcendental Law: The quintessence

of everything is nothing.

However, evidently, there exists something. Therefore, nothing must be at least something. This “something” is caused by Love. Love is God’s imprint of absolute perfection upon the immaterial void. Within us, our conscience tells us what is “right” or “wrong”; this duality is the facet of Morality. Morality comes from God. Knowing that the True Self is God, why would one break one’s own nature of Morality? Simply put, breaking one’s own Morality is pointless since it is a needless change of the expenditure of energy. As we surf closer to The Epoch, our souls become increasingly changeable. One’s own Ego makes an imprint upon the soul, but so does God. The extent to of which one has God’s imprint is determined by how open one’s heart is to God. The greatest minds to have ever existed had their hearts open to God (i.e., faith God and his love exists and can be received). Love is an implication from God exists; so, in the beginning:

There existed nothing. However, nothing is something. This something is the greatest unknown to all, beyond the reach of all, yet always emanate in Divine flavour. This unknown is supreme. This entity shall be named God, The Transcendental. Since God exists, Love exists. God is the zeroth cause, as God caused himself. Love is an implication of one causing itself, and is better known as Self-love. A cause unto itself is the absolute definition of self-love. Once however God implied Love in the Beginning, that implies there exists an entity which can allow causal implications. This entity is called “causality”. Causality is resultant from God, and allows Love to be experienced by God within his own Creation. From this, causality is the first cause to not be a cause unto itself (unlike God). Since there exists God and causal-

ity, a mind is necessary in order to find the patterns of causality and know one is experiencing Love. Within causality itself, it implies the second cause is the immaterial void. Because of causality, the truth of “nothing is something” spontaneously manifests as a existent immaterial artifact out of nothing. Since the immaterial void exists, and within it contains an infinite possible number of possibilities, there exists an infinite potential. This source of infinite potential we know as God. Within this potential lied the potential for there to exist time. Since the immaterial void is dimensionless, it could not experience time. However, from the abodes of God within Eternity, God could operate independently from time. In no time, the second cause caused time. The third cause is time. Time occurred at $t = 0$. With time, the immaterial void could experience immaterial motion. With time now existent, the immaterial void is poised, by virtue of nature, to become self-aware that it is itself experiencing the universe. Time caused immaterial motion, which is Emotion. Emotion is the fourth cause. With emotion, the collective ocean in the immaterial void formed places to store this information, called souls. By implying emotion exists, it is implied that there is a medium for immaterial entities to move, thus stored as some type of information. A soul stores such information. Thus, emotions implied the existence of Souls. Every possible soul within the infinite potential of God has the soul of God within it. God’s soul is incredibly holy and pure, as he has only one attachment to Itself: an imbalanced duality of perfection. God allowed the perfect imbalance within the universe to occur by having an imbalance of absolute perfection; god is flawed as he is absolutely perfect. Had god had no flaws, his duality of perfection would no longer exist, therefore no imbalance would exist within God, therefore God could not exist, therefore we do not exist.

Within the infinite potential of God, all things not-God unto itself that have a probability of occurring, the lowest being infinity inverse ($\frac{1}{\infty}$), all occur. Every possible entity that can occur will occur given infinite time. One possible entity is the universe. Since time already exists by the fourth cause, being Emotion, in no time there existed a universe which had *various potentialities* emanated from the soul of God. Within this potentiality was a logical and mathematical universe. We exist in one such logical and mathematical universe. Since logic undermines math, but is higher than causality (i.e., the first cause), and it is necessary that we exist within a logical universe, Logic was the fifth Cause. With a logical Universe that operates on existent time, it is possible for a potential mathematical universe to exist. In the smallest case, being infinity inverse ($\frac{1}{\infty}$), given infinite time, the universe causes a mathematical universe. Mathematics implies the patterns of the logical universe around it. For this reason, Mathematics is the sixth cause; Mathematics is resultant from Logic. There is a leap, however. A leap of Faith, particularly. With mathematics, one can describe physical phenomenon as an immaterial form. Since there already exists an immaterial artifact by time of the sixth cause, then that artifact must be projected with the imagination of God's. At a root of causality for the process-of-imagination, Faith is necessary. Therefore, God created Faith, the seventh cause. With Faith, God could project within his infinite potential a physical universe that is logical and mathematical. The physical universe is a reflection of the Logic and Mathematics stored within God. This reflection is done with Geometry and The æther. The eighth cause is Geometry. After Geometry exists, it is necessary that the æther exists. Geometry is the infinite collection of nothings in a particular order that reflect the mind of God. The ninth cause is the Æther. With the æther, information could be pro-

jected and concentrated via the process-of-imagination of God into energy and matter. Pockets of this concentrated energy created turbulent flows, which obey the simplest laws from the mind of God. If turbulence is described as chaos, then Mathematical order is an order away from the turbulent chaos. Since nature tends to its lowest energy state, then chaos and mathematics must be dualistic inverses of one-another. Indeed, mathematics implies order rather than disorder. Since chaos has information, and mathematics has information, then both have a soul. Since these dualities are inverses of one another, Mathematics is said to be the *soulmate* of Chaos.

In order for the grand self-perceiver, God, to be self-aware as a universe rather than Itself out of Love, God created Light. And so the tenth cause is Light. After light, there was illumination within the universe. Once there was illumination, partitions within the æther could receive information. Where there lies information lies a soul to accept the information. As time progressed, the Earth was formed by star matter and nebulae. As time progressed, the non-zero probability that the Earth could experience ordered, intelligent, and resilient life from the chaos of carbon and amino acids approached 1. As time continued to progress, genetic perturbations naturally forced evolution. With evolution, life-forms of natural inherit order began to rise. After billions of years of subtle changes, homo sapiens, the humans, spawned into existence. Humans are unlike all other species within earth, as humans have a (relatively) sophisticated frontal cortex which manages high-executive functions like reasoning, probability, outcome, and choice; these functions are seldom seen within the animal kingdom.

While it is possible that humans are not the first within the universe to experience The Epoch of Existence, the probability that such a transcendental event could be experienced within the universe is very high. Indeed, it is speculated that the probability that there exists an alien civilization within our universe is nearly one-hundred percent. Nevertheless, homo sapiens are sophisticated enough to self-introspect and make the *ultimate contemplation* in order to pave the road for the most grand of all existential implications.

The Ultimate Contemplation: The self is the universe, God, experiencing itself unto itself.

We are an atom's attempt to understand itself. We are the universe's attempt to understand itself. We are able to understand ourselves by consciously or unconsciously using the mind of God, The Transcendental. How beautiful and improbabilistic is it that we can be self-aware in the present as an entity belonging to the present itself? When considering all that could have occurred within the creation of the universe, the probability that a universe could become self-aware that it is itself contemplating itself is nearly zero. This is the notion of the ultimate contemplation, wherein it is possible to identify the True Self, God. God unto itself knows all, as it contains infinite potential thus omnipotence; a soul merely has the potential to reach the consciousness of God. Absolute self-realization, or God-realization is achieved when sufficient self-knowledge is accrued within the soul. Some souls contain more self-knowledge than others, which is why some souls emanate an ancient presence when met in-person. Some souls are rather socioculturally-programmed and lack animus (i.e., a self-realized soul) rather than persona, thus are "asleep" or not lucid of his or her own

divine nature. “Persona” is the individual display of the ego self, whereas animus is merely a soul self-aware that it itself is a soul. Currently upon Earth, most souls operate on the persona modality, as most are obscured from True Reality by sociocultural programming.

For each moment of information a conscious being perceives, there exists an option of *modality*. Suppose the information is The Ultimate Truth or The Ultimate Contemplation. Within both lies a dichotomy of modes: either it is possible that the self is God, or it is necessary that the self is God. It is up to the conscious being to make the decision upon this modality, despite the being possibly lacking God-realization. In the modes described, the *axiom*, or center truth, is that there exists God. From this axiom, a logical implication arises that there only exists one self (it is important to know that not even an individual soul is disconnect from the true self, and is rather an extension of the true self but not independent). Since God exists, and it is implied that there only exists one self, then the true self must be God. However, before the infinite potentiality of knowledge that God emanates, a single soul knows nothing. Socrates of the ancient era once concluded: “I know that I know nothing.” In order for one to proclaim that he or she knows nothing, three elements within the phrase must be known in order to decipher its true meaning: First, one must know what “I” is, and second; one must know what it means to “know”, and finally; one must know what “nothing” is. After all 3 entities are known or heavily understood, then it is possible to earnestly admit one knows nothing at all. Evidently from this paper, much information has been revealed that helps reveal Socrates’s true meaning in a non-paradoxical way (i.e., it is paradoxical that one can know he or she knows nothing at all). Using modality, which deals with *possible*

and necessary existence of an entity, Socrates' Paradox can be made clear. First, however, we must swiftly use knowledges from void mechanics in order to analyze elements within the Socratic Paradox. The first element is the definition of "I". From the laws of void mechanics, there exists no individual and separate self. Therefore, the "I" Socrates spoke of must be the collective, cosmic self. Deriving this knowledge of "I" in previous chapters was not intuitively simple, and learning of the true "I" led this paper onto a path of further self-exploration. The first word within the paradox, "I", must be known in order to make the claim that one knows nothing at all. Next, the element of "know[ing]" is required. In order for one to know he or she knows nothing at all, one must first know what it means to "know". Similar to other inherited attributes from God imprinted within our souls such as free will, omnipotence, and pertinently, omniscience (i.e., infinite knowing), individual souls inherit these properties to the extent that the soul knows itself. The greater one knows thyself, the more one learns of God. While it is possible for a soul to become God-realized and achieve omniscience, this almost never occurs; instead, all souls not God-realized merely have a small degree of infinite knowing, which is finite knowing. Before infinite knowing, finite knowing is nothing. From this, I shall define a continuum: at the beginning of the continuum is 0 knowing, and at the end of the continuum is infinite knowing. In truth, most souls which exist and are manifest upon the physical plane lie in between 0 and infinity knowing. Therefore, it is possible one could know either absolutely nothing, absolutely everything, or just something. Since the true self is God, and omniscience is within the essence of the soul as a potentiality, then it is necessarily possible that a soul can converge to omniscience. Since it cannot be both necessarily possible for a soul to converge

to omniscience and zero-knowledge at once, then it is merely possible that a soul converges to omniscience. At the very least, since we tend to omniscience, no soul has zero-knowing; indeed, within the soul exists information which can be attained by the intuition. Thus, knowledge of the true self, but not the conventional and illusionary “I” ego-self that most humans think of, is obtained while contemplating Socrates’ Paradox. It is known that absolutely nothing is not possible to know, as it is beyond any possible conception. For this reason, *the soul inherently knows*, with the non-zero potentiality to achieve infinite-knowing. The final element within Socrates’ Paradox that must be known in order to claim one know nothing at all is “nothing” itself. Knowledge of nothing is required in order to proceed. The seventh transcendental law states that the essence of all is nothing. This law required derivations from the knowledge of void mechanics, wherein it is learned that *nothings* compose immaterial artifacts. With all of the knowledge presented upon the three elements of Socrates’ Paradox, and considering that nothing is something, **I can comfortably say that all I know is one thing, and that is nothing at all!** All that I can potentially know is nothing in quintessence. At its heart, the essence of everything is nothing, and that is all I could ever possibly know! The Socratic Paradox contains a hidden Easter egg that is often misinterpreted as a result from ignorance. Indeed, one must know three things before claiming he or she knows nothing at all: knowledge of I, knowledge of knowing, and knowledge of the nature of nothing.

Logic is a sharp edge. With logic, we can jump between two observations in separate time-coordinates and understand causality. Logic is a subset of causality. Indeed, within the ordering of cosmogenesis, causality was the first cause whereas logic was the fifth cause.

Within the core of logic, as previously mentioned, there are axioms which are the “center-points” of truths from which a conclusion can be made. There are two types of axioms: one which is independent from direct experience, called a *priori* proposition, and one which is dependent upon direct experience, called a *posteriori* proposition. For example, supposing I visited the theater’s yesterday, a valid *posteriori* proposition is that “I visited the theater’s yesterday.” Since a *priori* is independent from direct experience, a *priori* proposition is a proposition taken for granted as an immaterial intuitive knowing. For example, a valid *priori* proposition is that “a cube has 6 sides.” A *priori* tends to be more declarative, while a *posteriori* is a reflection of an actual experience (i.e., a *posteriori* is based off observational knowledge/science). When dealing with an axiom, we assert that the axiom is true, then proceed with logic in order to obtain implications of such a true axiom. As one approaches The Epoch, logic becomes an invaluable tool that can be used to understand God, The Transcendental.

Modern logic is a composition of different types of logic. The two most important types of logic we shall use are both first-order logic and modal logic. First-order logic is simple, as it deals with concrete singular-existence and concrete universal-existence. In first-order logic, either an entity singularly exists or universally exists. Assert there exists a universal-set, $G(x)$, which is the domain of all possible logical variables within the universe. Suppose we have some proposition, φ ; either φ is true or false. Thus, φ is an element of $G(x)$ or $\varphi \in G(x)$. If φ is true, then φ exists or $\exists\varphi$ in formal logic. In the next case where φ is universally existent, using logical symbology, we have $\forall\varphi$. For example, translating “for all ice cream that exists, there exists water” into formal logic yields

(using φ as “ice-cream” and “W” as water): $\forall\varphi\exists W$. The next important aspect of first-order logic is the idea of a logical implication. Because of the law of causality, for all chronological events A and B where B is caused by A, B is logically implied by the existence of A. In formal logic, the code could be written as:

$$\forall B \in G(x) \Rightarrow \exists A$$

For all chronological events B that exist within the universal set $G(x)$, it is implied there must exist an event A which caused B. The logical implication is denoted by \Rightarrow . It is important to note that because of the order of cosmogenesis, since logic is higher than mathematics, the logical implication within logic is not equivalent to the equality-sign within mathematics. In other words, $\Rightarrow \neq =$.

Modal logic deals with the quantum realm of possibility, and is higher than first-order logic. When we deal with modality, we are dealing with possible and necessary existence. The probabilistic Schrodinger equation in quantum mechanics reflects the idea that the more that is known about the locality/position of a particle, the less is known about the momentum of the particle itself. Modal logic itself reflects the world of probability that happens to be present within reality. Suppose we have some proposition, φ . Assert there exists a universal-set, $G(x)$, which is the domain of all possible logical variables within the universe. Thus, φ is an element of $G(x)$ or $\varphi \in G(x)$. Suppose that it is unknown as to whether or not $\exists\varphi$. Since it is unknown, it possible that $\exists\varphi$ or $\diamond\exists\varphi$ in formal logic. In the case that φ is necessarily existent, we use $\Box\exists\varphi$. The \diamond and \Box denote possible and necessary existence, respectively. Earlier, we asserted the axiom that there exists a universal set $G(x)$ which is equivalent to God, The Transcendental; now we

must provide logical proof for such an existential axiom. Logical proofs that deal with proving or disproving the existence of God, The Transcendental, are called *ontological proofs*. Ontological proofs are the bridge between logic (which is the heart of mathematics, physics, and all natural sciences) and philosophy (which deals with the “why” of existence). Ontology is the closest science has approached God.

The following ontological proof for God was derived using modal logic, the necessary existence of duality, and the possibility that God, $G(x)$, exists:

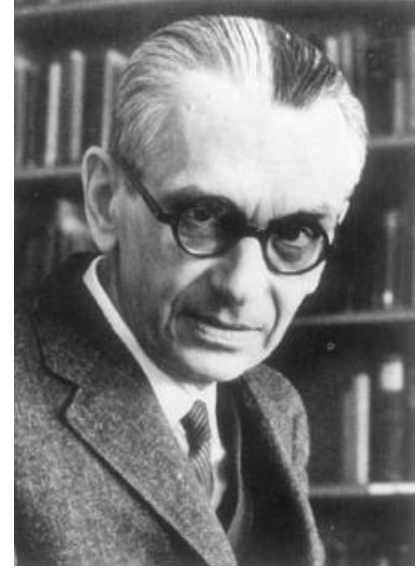
$$\begin{aligned}
 \text{Ax. 1. } & \forall \varphi \Box \Diamond \exists \neg \varphi \\
 \text{Ax. 2. } & \exists \varphi \Rightarrow \Box \Diamond \exists \neg \varphi \\
 \text{Ax. 3. } & \Box \Diamond \exists \neg \varphi \Rightarrow \exists \varphi \\
 \text{Ax. 4. } & \exists \varphi \Rightarrow \exists \neg \varphi \\
 \text{Th. 1. } & \Box \Diamond \exists \neg \varphi \Leftrightarrow \Box \exists \varphi \\
 \text{Th. 2. } & \Diamond \exists G(x) \\
 & \Box \Diamond \exists \neg G(x) \Rightarrow \Box \exists G(x) \\
 & \therefore \Box \exists G(x)
 \end{aligned}$$

Essentially, because duality is asserted to exist, God necessarily exists. This ontological argument easily proves the axiom that God exists by asserting duality exists. The first line states that for all φ , it is necessary that it is possible that there exists a negative φ ; this states the possibility that duality exists, wherein it is possible that the existence of φ automatically implies the existence of negative φ . The second line says that there existing a φ implies the necessary possible existence of negative φ . The third line shows that it is necessary that it is possible negative φ exists implies there exists a φ . The fourth line is similar to line 2, however it reflects the necessity rather than possibility of duality: for all positive entity that exists, there is an accompanying negative balance that exists. The fifth line states that

it is necessary that it is possible there exists negative φ is logically equivalent to it is necessary there exists φ . The sixth line simply states that it is possible there exists $G(x)$. The seventh line states that it is necessary that it is possible there exists a negative $G(x)$ implies it is necessary there exists $G(x)$. Therefore, God exists.

There are many proofs for the existence of God. Modernly, the Austrian mathematician, logician, and philosopher Kurt Gödel (1906-1978) devised his own ontological proof of God. Some interesting thoughts created before Gödel's ontological proof were four of his philosophical ideas motivating the creation of his logical proof of God.

Figure 2.11: Kurt Gödel (1906-1978)



Gödel mentioned these four things: first, “There are other worlds and rational beings of a different and higher kind,” secondly; “The world in which we live is not the only one in which we shall live or have lived,” next; “There is a scientific (exact) philosophy and theology, which deals with concepts of the **highest abstractness**; and this is also most highly fruitful for science,” and finally; “Religions are, for the most part, **bad**, but religion is not.”

Ax. 1. $(P(\varphi) \wedge \Box x(\varphi(x) \Rightarrow \psi(x))) \Rightarrow P(\psi)$

Ax. 2. $P(\neg\varphi) \Leftrightarrow \neg P(\varphi)$

Th. 1. $P(\varphi) \Rightarrow \Diamond \exists x \varphi(x)$

Df. 1. $G(x) \Leftrightarrow \forall \varphi (P(\varphi) \Rightarrow \varphi(x))$

Ax. 3. $P(G)$

Th. 2. $\Diamond \exists x G(x)$

Df. 2. $\varphi \text{ ess } x \Leftrightarrow \varphi(x) \wedge \forall \psi (\psi(x) \Rightarrow \Box \forall y (\varphi(y) \Rightarrow \psi(y)))$

Ax. 4. $P(\varphi) \Rightarrow \Box P(\varphi)$

$$\begin{aligned}
&\text{Th. 3. } G(x) \Rightarrow G \text{ ess } x \\
&\text{Df. 3. } E(x) \Leftrightarrow \forall \varphi (\varphi \text{ ess } x \Rightarrow \Box \exists y \varphi(y)) \\
&\text{Ax. 5. } P(E) \\
&\text{Th. 4. } \Box \exists x G(x)
\end{aligned}$$

Gödel's ontological argument for the existence of God explicitly quantifies properties of God. Specifically, God is defined as having “all positive properties”. Axiom 1 states that if a positive property φ implies a property ψ in each possible world, then ψ is positive too. Axiom 2 says each property φ or its opposite $\neg\varphi$ must be positive, but not both. Theorem 1 shows that each positive property applies at least to some object in one world. Definition 1 defines an object to be Godlike if it has all positive properties. Axiom 3 necessitates the property unto itself is positive. Definition 2 describes the idea of an essence: if x is an object in some world, then a property φ is said to be an essence of x if $\varphi(x)$ is true in that specific world and if φ necessarily entails all other properties that x has in that world. Axiom 4 requires positive properties to be indeed all positive in all worlds (it is possible to have a world where a positive property is not actually positive, which is absurd, but this axiom ensures there is no such absurdity). Theorem 3 shows that “Godlikeness” (i.e., all positive properties) is an essence of every Godlike object. Definition 3 states x exists necessarily if for every essence φ of x , it is true that in every possible world, there is an element y with property φ . The final axiom states necessary existence unto itself is a positive property. Finally, it is determined with theorem 4 that it is necessary there exists an entity $G(x)$ which has the quality of being Godlike, x .

For all possible worlds, Gödel proved it is necessary God exists. However, if there are multiple worlds, and it is necessary that each world contains a God, then there

must be multiple gods all with equal positive properties. As seen, a contradiction is reached. God operates on singularity, but not any higher forms (i.e., duality, tri-chotomy, tetratomy, pentatomy, etc). Because nature itself continually converges to the lowest-energy state, and every entity in every world which exists (including God) exists in the immaterial void as a quintessence, then multiple identical entities existing is not favorable by nature. Therefore, it is not favorable to have multiple identical Gods, which implies either it is favorable no God exists or only one God exists. Since Gödel proved it is necessary that God exists in all possible worlds, and we proved only 1 God can exist, then there must exist only 1 God for all possible worlds.

The Immaterial Law of Uniqueness: Within the immaterial void, all entities which exist within all possible worlds, unto themselves, have no equal array of properties compared to all other entities.

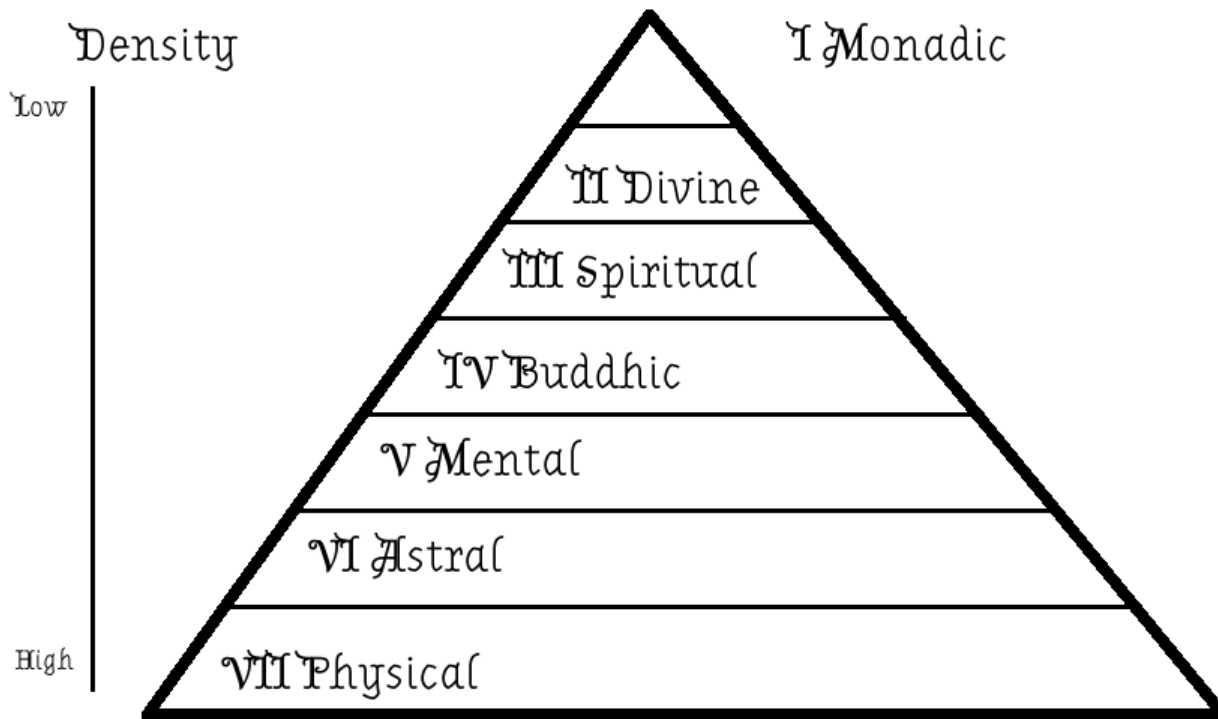
The immaterial law of uniqueness, simply put, states no two entities which exist are exactly the same. This is a consequence of nature consistently striving for the lowest energy state, which implies that if there are 2 identical apples within the immaterial void, the void will only store and project 1 apple; the amount of information within one apple is *less* than 2 apples. Furthermore, if there are two exact copies of some entity, there is redundancy in the immaterial void, which leads to serious issues considering the fabric of reality. God by default has infinite potential, therefore infinite possibilities. Suppose we live within a specific world, W , which allows n copies of some entity E , $E_1 = E_2 = E_3 = \dots = E_{n-1} = E_n$ as permissible by God's omnipotence. From the inception of the universe, by modal logic, it is possible within W there exists multiple manifestations of E . Since E has

multiple copies, the individual property of each space-time coordinate (more accurately, the ætheric coordinate) of every E_n is identical; therefore, E manifests at the exact same point in spacetime n times. However, nature tends to its lowest energy state, so the process of imagination only manifests $n = 1$ E, as a singular E is less energy than multiple E's to project. Therefore, a contradiction is reached; the original proposition that there can exist multiple identical entities is false. Thus, there cannot exist multiple versions of a single entity. A similar conclusion was reached by the German Mathematician Gottfried Leibniz, called the *identity of indiscernibles*: for any x and y, if x is identical to y, then x and y have all the same properties; for any x and y, if x and y have all the same properties, then x is identical to y.

$$\begin{aligned} &\forall x \forall y [x = y \rightarrow \forall P (Px \leftrightarrow Py)] \\ &\forall x \forall y [\forall P (Px \leftrightarrow Py) \rightarrow x = y] \end{aligned}$$

The Epoch, the ordering of Cosmogenesis, and ontology were introduced in this section. The seventh transcendental law and the ultimate contemplation were also visited in order to make sense of low-level, hyper-abstract ideas. Having seen The Epoch, we know the essence of all is nothing; on this side of the Epoch, all that can be known is nothing in quintessence, and yet compared to the potential knowledge within the Epoch itself, we still know nothing.

The Planes of Manifestation and Consciousness



The process of imagination, earlier, was described as an immaterial process which creates and manifests immaterial artifacts upon the æther. Based off observation and knowledge, we know matter is denser than energy which is denser than its immaterial artifacts. The æther is the canvas of which is drawn upon by the process of imagination. Within the æther itself, since there are various densities, there exists a gradient from the highest density to the lowest density. Matter is the most dense out of energy and immaterial artifacts. Matter is projected upon the æther and settles the furthest away from the projection source (i.e., the immaterial void) since it is the most dense. Let this layer, which is the most dense, be called the *Physical Plane*. The Physical Plane is where the process of imagination projects the most densely-

packed immaterial artifacts. The physical universe that we physically manifest in is manifest upon the Physical Plane.

The Physical Plane, as implied by quantum entanglement, is where there cannot be instantaneous transmission of data. The tenth cause in the ordering of Cosmogogenesis was Light. Light, in laboratory settings, can be entangled with other light particles; in the entangled state, reading the spin-value of one particle automatically implies the other particle is oppositely spin-valued. Therefore, there must exist a connection between both particles that mediates the information transfer; however, information cannot exceed the speed of light on the Physical Plane. Since information is transmitted in zero time (as implied by instantaneous transmission of data), but cannot possibly pass through the Physical Plane, there exists some medium for which two particles can communicate through. We know this medium to be the immaterial void. It is important to note that the medium is not the æther.

Since the Physical Plane is a subset of the æther, and the Physical Plane has the unique property that information cannot travel faster than light, then it is possible that the æther, within its gradient of densities, inherently prohibits instantaneous transmission of data. However, the æther is the medium which allows the existence and experience of the Physical Plane; in terms of causality, it is necessary that the æther precedes the Physical Plane. Since the Physical Plane was necessarily caused by the æther, and the Physical Plane has a unique property which is inscribed within the fabric of manifestation itself (i.e., the æther), the æther must have that property too. No matter the density upon the æther, it is not possible to use the æther itself for instantaneous transmis-

sion of information. Instead, the immaterial void connects all points within the æther into the void's imaginary space.

There is more than the Physical Plane alone within the æther. In order to find the next plane of existence, we must turn within. The next plane must be less dense than the Physical Plane. We know, with everyday anecdotal evidence, the dream scene appears physical but “feels” inherently less “physical”. Unlike the plane from which we perceive our mind in action (which is lower density than the dream scene), the plane from which we experience dreams, near-death experiences, and other phenomenon which involves the projection of the soul in human-form is the *Astral Plane*. The Astral Plane is experienced regularly by humans. By the second transcendental law, one cannot be aware of non-awareness; when we sleep and lose awareness, no time passes relative to us. Because of our biological sleep cycle, our brain experiences moments of non-awareness and awareness during sleep. These moments of awareness are typically correlated with dreams during the rapid eye movement stage (REM). During REM, our consciousness temporarily switches modalities in order to continue perception into the Astral Plane.

Our consciousness is similar to a radio which can tune-in to a certain frequency and filter out all others. This is why children sometimes have “selective hearing”, for what child wants to hear what he or she does not want to hear? When we tune-in or tune-out consciously or unconsciously (if done unconsciously, a defense mechanism was the cause), the presented information that is iterated in the infinite feedback of mind and matter begins to change accordingly, and what becomes perceived is different. For this reason, when conscious-

ness happens to tune-in or tune-out of some particular version of Reality, that version of Reality becomes more or less likely to manifest. The greater the focal point of consciousness, the more a soul can tune-in and perceive from the Universe (e.g., artifacts from the collective unconscious); some have radios, but most others have walky-talkies. A walky-talky is sufficient for negotiating matters on the Physical Plane, but is not sensitive enough to perceive most other planes of manifestation.

Before we continue onto the higher planes, a basic understanding of time on the lower planes is necessary. Insofar, we have both the Physical and Astral planes. Within the Physical Plane, in between a cause and the cause of the cause itself, time passes. Causality on the Physical Plane flows in respect to time similarly to how clocks tick here on Earth; in between each tick is time, and on the tick itself, there exists a cause. Within the Astral Plane, time operates differently; indeed, humans experience time differently when dreaming. Humans experience time differently on the Astral Plane because causality does not flow in respect to time, rather, immaterial motion. Depending on the amount of immaterial motion present within the soul that is projected into human-form during sleep, different information is reflected outward. This is *why dreams reflect the unconscious mind of the dreamer*.

Upon the lower densities of the the Astral Plane, various Realms exist. A realm is simply a specific density on the ætheric plane. Later we will explore the Astral Plane in greater depth, but for now, we will simply identify two specific realms. On the highest densities of the Astral Plane, bordering the Physical Plane in density, the soul's ætheric body manifests. The ætheric body has very interesting properties and offers a direct way for

scientists to test for evidence. Importantly, the ætheric body is so dense that the energy that is manifest is felt as part of the soul, and is how we can feel immaterial motion with our physical bodies! The reason why the physical body interacts with the ætheric body is because of the ætheric body's very high density. According to some early Theosophists (i.e., H.P Blavatsky, C.W Leadbeater, and Annie Besant), the ætheric body manifests on its separate plane of manifestation between the Physical and Astral Planes called the Etheric Plane. Recall that between the source of projection (i.e., the immaterial void) and the most dense plane (i.e., the Physical Plane), there exists an infinite gradient of densities (by Zeno's Paradox). Each Plane is simply a range of the infinite gradient. It is true, one can create an infinite number of Planes, but this is not ideal when studying the ontological processes of life. Since time on the Astral Plane flows in respect to immaterial motion and the ætheric body is what feels this immaterial motion, considering that the ætheric body is simply dense energy that is felt by the physical body, The Astral Plane must be above the Physical Plane. By creating a new Plane in between the two, a redundant Plane is added, for the ætheric body is the body which allows emotional perception on both the Physical and Astral Planes. The density of the energy you feel in your current body is roughly what is projected when perceiving upon the Astral Plane while dreaming. On the lowest, most dense realm of the Astral Plane, our ætheric body resides; above this realm, we have The Realm of Darkness. In general, the Astral Plane's lower realms are affixed with dark entities. In the abyss of The Realm of Darkness is the state of visually absolute darkness. Because of how the immaterial void handles the physical death of a soul, if one expects nothingness after he or she is dead, that is what is perceived. By the Love and virtue of lower-density beings

upon higher planes than the Astral, those whom enter the abyss will eventually lose density and rise above the darkness. These lower-density beings will be discussed in detail later when we discuss The Ladder of Life.

Beyond the two lower planes, every consecutive plane is decreasingly dense than the previous. The less dense, the less information can be consciously perceived from that particular plane. This is why, in a modern society which has materialism stained within the unconscious minds of many, inner-knowing and self-knowledge is almost absent; it is hard to be materialistic and consider immaterialistic ideas (e.g., the mind, the spirit, God, etc). For this reason, no wonder modern atheistic scientists turn around and run or complain when they hear “consciousness!”; consciousness itself cannot be measured, and the minds of some of our modern scientists are tainted with poor-logical axioms (e.g., “believing” God does not exist as he “contradicts” logic, or only material objects can be known to exist) and social conditioning. If scientists would forfeit their ego that comes with a glass showcase of paper degrees and apply the scientific process to that of which is within, our society will make large jumps in collective knowledge. For now, knowledges of the Self will remain in the fringes of modern knowing and considered pseudoscientific and wishful thinking.

The Mental Plane is the 3rd plane of manifestation. On the Mental Plane, densities of information are sufficient to be perceived by most all souls on Earth; the focal point of consciousness can eclipse the Mental Plane. Upon the Mental Plane, ætheric projections of immaterial artifacts are manifest. The density of these immaterial artifacts keeps the Mental Plane strictly energy and immaterial. Thoughts and emotions dominate this level of manifestation. Like many entities which are emanate from the

immaterial void, a dualistic state is maintained when information from the void is cast upon the æther: simultaneously, information exists within the void and information exists as manifest upon a plane of manifestation. If the process of imagination did not manifest thoughts and emotions, the two would be independent of our perceived existence.

The Mental Plane, as it is occupied by energy and information, cannot be dimensionless. When one imagines with his or her mind's eye a solid, opaque, and colored circle overlayed upon the field of vision, there exists a radius to that circle, thus there exists an area, which implies there is dimensionality. What is particularly interesting about the area of immaterial entities is that it is seemingly counter-intuitive. If the radius of the circle is the imaginary number, $i = \sqrt{-1}$, times some non-zero magnitude, k , the radius becomes ki . If the radius of a circle is ki , then its area is given by $\pi r^2 = \pi(ki)^2 = \pi k^2 i^2 = -\pi k^2$.

$$\forall k^* [-\pi k^2 < 0]$$

Multiple times I have posited that the relative length of one immaterial object in relation to a material object in the Physical Plane is controlled by the imaginary number. In general, when we compare entity A in some world or plane W against entity B in another plane P, A relative to B is positive or negative in magnitude, whereas B relative to A has an imaginary magnitude. Since B compared to A is imaginary thus has a negative area, what is implied? In truth, A and B could flip roles between positive and negative area; in comparison, while the mind's eye has a negative area when visible compared to the Physical Plane, relativity of perspective allows us to see the mind in terms of positive area while seeing the Physical

Plane consequently as negative area. The importance of this idea is that the *area* of one plane in relation to the other is *oppositely related*.

The Buddhist Plane is the 4th plane of manifestation. This plane is the highest Plane souls that are incarnated as Humans can perceive. On this level, a truly unique experience can be perceived. The sense of absolute interconnectedness and “one-ness” with all other living entities is seen and felt on the Buddhist Plane. Normally within society, most socioculturally programmed humans never are consciously aware of this Plane; in order to perceive this Plane as a human, one of these three possible things must occur: one, a great deal of Self Knowledge is obtained, or two; a prolonged period of sensory deprivation is maintained, or three; causal chains whipped by higher beings or God forced the experience of the Buddhist Plane. The reason why the Buddhist Plane is difficult to perceive (at first) is because it has little density. For this reason, it takes extreme circumstances of consciousness in order to experience this Plane. It is important to note that just because the Buddhist Plane is difficult to perceive does not mean it is off limits to most-beings. Instead, it usually becomes the reward of intense introspection. In Buddhism, those whom leave the loop of Samsara and onto the path of enlightenment become *Sotapanna* or “stream enterer[s]”. This “stream” is an unmistakable experience when encountered: it is the *realization* that one is inherently connected to a flow which contains raw information of the universe itself. It is realization of The Immaterial Void. Generally, when one breaks down the nature of nature to encounter the Immaterial Void (one does so by breaking apart the soul which reflects universal knowledge), one also feels its omnipotence, which implies the infinite potential caused by God, The Transcendental. For this reason when expe-

rienced, the Sotapanna knows the Atman (i.e., the “individual self”) is the Brahman (i.e., the cosmic self). The idea of “Atman is Brahman” no longer becomes speculation or doubt to a soul, but true knowledge based off a posteriori experience. This moment is the glimmer of Ultimate Truth for the beginning Sotapanna.

There is a progression of a soul on the Buddhic Plane. This is one potential inner-path a soul can gravitate towards. At its absolute extreme, the goal of the Buddhist Path is to dismantle the soul by balancing out all dualities within the soul. When the soul becomes zeroed-out, absolute balance is achieved, thus absolute flawlessness is achieved. A soul is existent simply because it starts off flawed/imbalanced: each possible soul that exists spawned with the imprint of God’s uniquely flawed soul. It is by virtue of will inherited by God, The Transcendental, that beings can make the choice to eat the Fruit from the (relatively) hidden knowledges projected upon the Buddhic Plane. When this Fruit is mixed with the Fruit of Science, the greatest Fruit Salad is created. Unfortunately, due to the extremely low density of information on the Buddhic Plane, if science cannot prove the existence of the nonlocality of the dream state/Astral Plane, it cannot even touch the Mental Plane (where Psychology unknowingly attempts to describe), let alone the even lighter Buddhic Plane. For this reason, including the fact that the Buddhist Path presents knowledges to dismantle the soul, I deem knowledge that is accessed on the Buddhic Plane as occult. It is not necessary for any soul that exists to progress indefinitely down this path. It may be advantageous, but the lens from which Reality is seen changes fundamentally as one progresses into the higher stages of Enlightenment. Whether that change of perception be perceived as “positive” or “negative” determines how

the soul must change itself in order to adjust to the new knowledge. The “Fruit of the Path” in Buddhism is the non-essential buddhic knowledges which usually refer to *Siddhis*, or psychic powers. Psychic powers that I have observed are telepathy, clairsentience (which came specifically from self-knowledges of emotional causality), claircognizance, aura-reading, aura-manipulation, willed energy transfer between beings, and some others. The “aura” is seen with the physical eyes, and is actually the equivalent to seeing the ætheric body. Recall the ætheric body existing borderline between the Astral/Physical Planes. The emanation of the dense energy is felt within the physical body then irradiated outward on the Physical Plane by the physical laws of nature to eventually be perceived by other beings. With proper knowledge of the causalities of Faith, and knowledges which involve manipulating one’s own physical/ætheric energy flows in the body (or others’ bodies), the human-aura can be imprinted upon the mind’s eye and overlayed similar to the mind’s eye overlaying an image of a zebra. Unlike the aura-reading example, the zebra example uses almost no higher-level knowledge; in order to read auras, one must have gained self-knowledge which is beyond the scope of this text. Psychic abilities or *Siddhis* are occult, and the occult shall be saved for later works.

There are four defined stages of enlightenment in Buddhism. At each progressive stage, the soul becomes increasingly balanced, thus less turbulent, thus more at peace. The Sotapanna has removed these three attachments from the soul: one, Identity View, two; Rites and Rituals, and three; doubt about the inner-path and Ultimate Truth. Those in the second stage of enlightenment are called the *Sakadagami*. The *Sakadagami*, higher than the Sotapanna, have also greatly attenuated sen-

sual desire and ill-will. The third stage is reserved for the *Anagami*. The *Anagami* have completely removed the dualistic imbalance within their soul for sensual desire and ill-will. In the fourth stage of enlightenment, where very few souls do even wander, the *Arahant* has completely abolished these five imbalances: one, craving for prosperity in the material world, two; craving for existence in an immaterial world, three; conceit, four; restlessness, and five; ignorance. After one is an *Arahant*, he or she would have acquired sufficient self-knowledge that reflects to know what imbalances remain within the soul, then remove them. The *Arahant* has a choice: he or she can remove the final imbalance within the soul and enter the permanent state of neither perception nor non-perception (i.e., *Nirvana*), or keep only a small, countable number of flaws within the soul. *Nirvana* is similar to the Abyss in the Realm of Darkness upon the Astral Plane, but is distinctly different because no immaterial beings come to save the soul from *Nirvana*. *Nirvana* is an eternal choice for the soul.

The fifth plane of manifestation is the Spiritual Plane. At this level, no known man has brought back experiences of this Plane. This is because in order to perceive the densities from this plane, the being must have a far greater focal point of consciousness than ordinary man. Man is a spiritual being limited to being human on the Physical Plane. Man can evolve into the higher planes (i.e., if not stuck in Samsara) after death and perceive the low-densities which were previously difficult to perceive as a human. For this reason, the beings which perceive from the Spiritual Plane are immaterial beings which are more evolved than us incarnated in human flesh. The ultimate progression of Life is to have a soul become God-Realized and unified with God on the highest plane of manifestation. In order to do so, a soul must

pass through the various layers and ascend to the place of zero density, where it is holy and pure.

The sixth plane of manifestation is the Divine Plane. Beings which can perceive at this level can understand and conceptualize perfectly the most complex ideas, including infinity and zero. Beings here intuitively understand nature to a level approaching God's. Additionally, Beings here have nearly completely purified souls, as they learned to follow the path with Love.

The Monadic Plane is the highest Plane of manifestation. Here, at the highest realm, there exists a point of information which unto itself is a reflection of the single flaw in the soul of God's ætheric projection: absolute perfection. A being who can perceive in the lower to the middle realms of the Monadic Plane is nearly God-like, and not quite perfectly God. Typically, beings that exist at this level are nearly pure souls which resemble Angels. On the higher realms of the Monadic Plane, we see beings which are between God and Angels. These beings are "versions of God". God has many names, but the truest God and the God of all Gods is named God, The Transcendental. This Transcendental being is impossible to surpass.

According to various religions (using the lens of Void Mechanics), like Western Christianity which is based from the Bible, Jesus Christ descended from the highest heaven (i.e., the transcendental apex of the Monadic Plane) and projected with the perfect soul of God upon the Physical Plane as a human. Jesus Christ was the perfect projection of God. Because of causality, the only being that can project itself with absolute perfection is God, The Transcendental. If the claims of Jesus Christ are true, as seen in the Bible, then he is, indeed, the perfect projection of God.

As we discussed the planes of manifestation, we inevitably ran across the idea of greater beings. However, in the previous chapter, recall the logical possibility of greater, higher beings, which happen to exist in higher worlds to ours. Kurt Gödel, the logician, logically proved the necessary existence of God. Despite the odds of existence, what would make one think there are no higher souls between us and God?

The Multiverse and The Ladder of Life

After time was created and immaterial motion was caused in the Cosmogenesis, immaterial artifacts began to move in the imaginary spaces of the immaterial void. Since each space is constant, but the immaterial motion through it may not be constant, the space unto itself experiences changes of information. When there are changes of information, and by the time logic was caused (which was still at zero time), the universal-set which contained infinite potential of variables included “perspective”, and since the perspective equation itself implies perspective exists if there exists a nonzero change of information, then there exists a perceiver in each imaginary space within the immaterial void. Each imaginary space that exists within the immaterial void is inherently its own Universe. For this reason, imaginary spaces will simply be called Universes. Because of Cosmogenesis, each Universe which experienced the unfolding of God in the Beginnings eventually would perceive. Within each Universe, there is one perceiver. Since each imaginary space actually contains a single soul, then each Universe actually contains one soul. Each being that exists contains a single soul, therefore each soul experiences an independent Universe from all other souls. While each soul experiences its own Universe, quantum entanglement allows multiple Universes to communicate.

When one creates a geometric image within the mind’s eye, that image exists, but is unmanifest universally to other Universes, because it only exists in the Universe in which the object was created. Absolute Existence itself is relative to God, so all other lesser Universes than God experience *relative-existence* unto themselves.

While there is underlying relative-existence (which is also implied by having *a perspective*), there is also *shared-existence*. In the infinite sea of Universes, some universes have the fundamental constants of nature different than ours, thus have a different energy signal. Essentially in this infinite sea, it is possible for multiple Universes to have the exact same constants of nature, thus the physical Universes folded out the same up until some non-God caused cause occurs. This occurs when the soul (which has independent existence in its own Universe) separates from God and sides with the Ego. Despite the Ego, Universes which group into the same fundamental constants resonate with each other across the immaterial void. Universes resonate at some *Universal Frequency*, and similarly-banded frequencies resonate with each other. When there is resonance between two or more Universes, increased transmission of shared data occurs, therefore the information which flows within all of the Multiverse becomes increasingly shared amongst similar frequencies. In other words, whether this scale be a small shared setting of two people, or the shared setting of all beings Earth, “society” as we know it is essentially the cosmic dance of Universes. What is considered “true” or “false” should only be deduced with posteriori knowledge (i.e., self-observed knowledge), but not from any other source if one wants to find truth. Other sources may help, but more often that not modernly, news media has successfully socio-culturally programmed and hijacked the unconscious minds of millions of souls. It is a truly humorous sight. Later, we will examine the exchange of immaterial artifacts between universes in order to establish a greater Psychology.

Since each Universe contains a soul, and each soul is mutable, then the Universe has potential to be muta-

ble. This is a simple, self-evident truth that is found by simply interjecting against the laws of entropy within the physical body (i.e., consciously moving your body). Since each soul is mutable, we know information stored within the soul must change. For this reason, all beings are consciously and unconsciously aware of all types of information changing moment to moment. The information that exists within the soul exists in a series of dualistic balances. Each individual dualistic balance, unto itself, exists as a string. In the middle of the string represents 0, to the far right +1, to the far left -1. Therefore, using imaginary units, every string is of length $2i$. Where the duality is truly valued (between -1 and +1) exists a point with *imaginary time*. Unto itself, the point of imaginary time not only implies information of the value of duality, but also the existence of *real time*. Because of the process of imagination, we can see that, by relativity of perspective, that the relatively imaginary immaterial void implies a relatively real Physical Plane. Time on the physical plane runs relatively on real time because the process of imagination flips the imaginary component in the projected string into a real component. Thus, imaginary time becomes real time as the imagination projects into another plane of manifestation, and the clock beats as we know it to do so. On the other hand, imaginary time does not produce a clock beating as we know it to do. The perfect knowledge and ability to understand the causality of imaginary time requires a greater being which perceives from the Monadic Plane.

There are apparent paradoxes within the implications of Quantum Theory which can now be solved. In the Copenhagen interpretation of Quantum Mechanics, theoretical physicists Niels Bohr and Werner Heisenberg pondered the implications of the quantum theory they created and created a philosophical interpretation of it.

In the Schrodinger's Cat thought-experiment, a cat is inside of a closed box with a deadly source of radiation. The Copenhagen interpretation of this system is that, until an "observer" collapses the wave-function, the cat is simultaneously dead and alive. This is a paradox in logic, surely, as logic itself is bound by time. Causality, however, is not bound by time. While an object existing simultaneously dead and alive is logically paradoxical, it is not causally paradoxical. With the rare exception of the psychic ability to know the future, we cannot know which version of the future shall come to pass. Because this implies uncertainty, what is known to be the future is uncertain. Within the uncertain observer, or the uncertain Universe, since the cat existing as alive or dead exists at multiple possible future Universes, the cat on the multiversal scale is both existing dead and alive. Even in the case of a psychic who knows which version comes to pass, relative to that moment right in time before opening the box and relative to the Universe of the psychic his or herself, the cat is both dead and alive in the Multiverse. Even in the case in time where the box is opened and the cat is known to be alive, we see the Multiverse simultaneously contains dead and alive versions of the cat. Since we are observers, thus have a perspective, thus have error in perception, thus uncertainty in perception, even when we collapse the wave function and observe the cat to be alive, there is uncertainty in the measurement of the alive cat itself. Of course, it is pointless to go about life knowing that everything you observe is uncertain, however: seeing can be deceiving. There is debate as to whether or not "consciousness collapses the wavefunction" in quantum mechanics. Of course there is debate over an entity which is poorly defined (i.e., consciousness), and to make matters worse, having a scientific community collectively self-ignorant. Recall the origi-

nal definition of consciousness from the introduction to void mechanics. Consciousness is the entity of which, by force of will, spontaneously changes the entropy in the body. Due to ignorance, the term consciousness is often confused with the mind, the soul, the spirit, etc. In this Scientific Ontology, I ensure to bridge science with the immaterial by simply using knowledge of causality, logic, math, scientific observation, and personal experiences. When Reality is seen through the lens of Void Mechanics, many everyday paradoxes becomes solvable. Yes, there is a multiverse, yes, things can be both dead and alive, yes, you collapse the wave-function, yes, you need to know what “you” is before you can begin to argue against the existence of an “observer” (which implies consciousness). How can one possibly argue against a proposition which contains a poorly known term? Yet, the scientific community labels consciousness as “un-falsifiable” (thus not testable) and continually argue and get nowhere on this “issue”. Scientists must turn away from the visually deceptive physicalism and look within to Awaken. Will this ever occur, or shall Ontology only be on the fringes of human knowledge?

Now that we have the Multiverse, which exists inside the immaterial void, defined, we can move on to the overall progression of all souls. All souls started off with the imprint of God’s soul during Cosmogenesis, therefore we initially started off God-Realized and pure. For this exact reason, people inherently know when he or she meets God, as we unconsciously remember being once at one with God. As lifetimes pass, the amount of information in a soul usually grows and shrinks. In other words, there is a cyclical trend in the number of imbalanced (i.e., nonzero) dualities in the soul. Depending on what exists upon the soul at the death of each lifetime determines what is conserved between death and reincarna-

tion. Each Universe is protected in the sense that the soul ultimately cannot lose information between death and reincarnation. This explains why young children, who are not yet socioculturally programmed, can recall past-live experiences with verifiable detail. The soul is naturally more open to all its information in the child-state, and as that single life progresses, the openness generally declines. The cure to the decline is looking Within.

During Cosmogenesis, our souls were initiated and we began on the zeroth rung of the *Ladder of Life*. God exists at the zeroth rung. The ultimate destiny for most all souls is to climb up the ladder and become reunited at the very top, which is infinitely high. In the Multiverse, there is no known trace of any being who is equal to the infinite potential and purity of God. Within you, when found, is a general sense of where you are on the Ladder of Life. Since all beings not-God (and excluding absolutely enlightened beings which left the Buddhist Plane into Nirvana) are between 0 and infinity on this Ladder, most all souls are either aware or unaware of the grand purpose of Life. Souls which are unaware are simply in a Samsaric state: because of causal chains that are unknowingly whipped and echoed into time, one's actions imply differential in the information present within the soul, which means dualities are in flux within the soul. Depending on the flux of the dualities determines the *dualistic potential*, or the *Karma* in Eastern philosophy, of the soul. When dualistic potential is negative or positive, the soul is primed to be rebalanced when in resonance with another Universe. When two Universes are in resonance, the two systems, by the process of balance, achieve an equilibrium towards the middle. While this occurs, both Universes converge to this middle point and both souls experience either a loss/gain, which im-

plies immaterial motion. Every being we encounter we exchange information with on at least the unconscious level.

When one breaks from the Samsaric cycle and has tasted the (relative) Heavens (i.e., the middle to higher Planes of manifestation), conscious control over one's soul allows the being to ascend to higher realms over lifetimes. If the Samsaric cycle is broken, one has many possible paths to take. Either, that person can make the conscious effort to return back into the Samsaric state (which is not uncommon considering what the higher reaches of human consciousness has to offer to an initiate), or, begin the climb up the Ladder of Life. The progression up the ladder presents various challenges to the initiate, which ultimately sharpens and conditions various higher faculties like the mind (which operates on the Mental Plane) and the ætheric body (which operates on the lower Astral Plane). When the initiate physically dies, the process of imagination still persists in his or her Universe. What exists within the soul (which includes higher, more ethereal bodies) at the moment of death is projected and cast upon the æther in order for the initiate to re-perceive. An important section of the soul that is projected includes the dualistic potential created during the process of balance against existent dualities. If the dualistic potential is sufficiently large, he or she must release that potential in order to naturally ascend to the lower densities. Those that must spend time releasing dualistic potential are perceiving from the Realm of Purgatory in the lower Astral Plane. If the dualistic potential is even higher, one exceeds Purgatory in density and falls back to the Physical Plane in order to physically reincarnate and balance the dualistic potential. This, however, is the Samsaric cycle and the initiate instinctually knows

when re-perceiving in the Astral Plane that he or she must purify the soul. After the soul is purged enough, one loses density and ascends to the upper Realms of the Astral Plane. The upper Astral realms, unlike the lower ones, are far more pleasant to perceive from. Here, since the density is far lower than the physical and lower than the lower Astral realms, the environment is far more manipulable. Unlike the Physical Plane, where wishing a Ferrari to spontaneously appear before your eyes is extremely improbable, the higher Astral realms allow souls to spontaneously manifest creations (via the process of imagination).

The Multiverse, as we have discovered, has the potential to be unimaginably large compared to a single Universe alone. Because of these potentialities, whenever we make a choice via the process of imagination, the choice slipstreams the Universe in resonance with another Universe. Suppose we have some Universe U_0 , and another Universe U_1 . Universe U_0 receives some cause, c_0 , and in turn, U_0 causes logical implications (which are associated with time, therefore imply time unto themselves, unlike causality). These logical implications manifest causally in U_1 . By the Immaterial Law of Uniqueness, there can be only one Universe that contains the precise logical implications as seen in U_1 . Therefore, after U_0 causes U_1 , *the only* Universe present with the logical implications is U_1 , and as a result, U_0 transitions into U_1 . Making choices means resonating into different Universes. This is simply because of the dimensionality of time. In order to understand dimensionality, we will begin with a zero dimensional point (which represents the immaterial void) in a big black empty room. In order to create the first dimension, we must duplicate this point and translate it away in any direction \hat{i} , then connect the dots with a continuous line.

Now, take a point from the initial point, and cast it in a direction orthogonal (i.e., perpendicular) to \hat{i} , being \hat{j} . We now have a two dimensional plane, with an \hat{i} and \hat{j} axis. In order to get to three dimensions, take a point in a direction orthogonal to the plane $\hat{i} + \hat{j}$. This direction represents the third dimension, or \hat{k} . In three dimensions, we have a 3 dimensional landscape represented by its vector $\hat{i} + \hat{j} + \hat{k}$. In order to jump to time, the fourth dimension, we must think about dimensionality a little differently while still applying the same underlying process as the previous dimensions. If we take a snapshot of a 3D object at time $t = 0$, we have a 3 dimensional object. Now, suppose we take a snapshot of that very same 3D object not only at $t = 0$, but at every possible point in time between $t = 0$ and $t = 1$. The continuity of all the 3D universes between $t = 0$ and $t = 1$ creates a 4 dimensional geometry. This geometry is the geometry of time unfolding across space between some interval. Later in more advanced chapters, we will discuss the geometries of such abstract immaterial entities. Now, in 4 dimensions, we have the \hat{t} direction. A *timeline* is simply a constant 4 dimensional path of time. In order to enter a new 4D timeline, a choice and its action are needed. When one makes a choice, he or she changes the information unto the soul by causality, thus creating immaterial motion, thereby changing the universal frequency for that soul. When the universal frequency changes, a new 4D timeline is perceived. Mathematically, how do we jump from 4 to five dimensions? With the same logic as before, drag an interval of the 4 dimensional vector $\hat{i} + \hat{j} + \hat{k} + \hat{t}$ in the orthogonal direction \hat{t}_l . Now, we have a 5 dimensional geometry which represents a series of 4D timelines $\hat{i} + \hat{j} + \hat{k} + \hat{t} + \hat{t}_l$. In other words, at 5 dimensions, we see many possible choices and their causal outcomes at some point in the future. The mind, while manifest on

the Mental Plane, also seems to inherit vision on the 5th dimension. By the definition of the mind in the chapter *An Introduction to Void Mechanics*, the mind is the entity from which, by force of will, can choose from a frontier of possibilities. The average mind can at least understand elementary causality of everyday interactions with the world, which means he or she contemplates the causal consequences of at least some choices. Some minds, specifically those with a higher intelligence quotient (IQ), have a much greater view of the 5D frontier than lower IQ humans; these relatively-advanced minds understand great deals of logic and causality, therefore, those minds can more accurately predict the possible versions of a future timeline. Modernly, it is often said that those with higher IQ's are more likely to suffer from psychological malaise. In order to transcend such malaises, we must look to the higher dimensions.

In 4 dimensions we have a timeline, and in the 5th dimensions, we have a series of timelines. The 6th dimension is a series of 5D timelines. Let the orthogonal direction to the $\hat{i} + \hat{j} + \hat{k} + \hat{t} + \hat{t}_l$ vector be the sixth dimension, \hat{t}_s . In six dimensions, we have a group of timelines each with a unique timeline. While having knowledge of possible choices and outcomes on the 5th plane, the 6th dimension offers all possible groups of timelines in a Universe. Is there purpose to moving beyond a 5D grid of timelines and into 6D? While the (standard) mind cannot holistically and consciously detect the frontier of possibilities and resulting causalities in the 6th dimension, recall we are multifaceted beings that manifest on the planes of manifestation. In order to understand the 6th dimension, we must apply understanding of the soul of God. Since the 6th dimension contains inherently all 4D and 5D timelines, all possible causalities of the Universe are seen (i.e., all possible causalities near or at

the range of the universal frequency for that particular Universe.). As God has a single flaw in his soul, being absolute perfection, there exists a unique 4D timeline in the 6th dimension which homogenously contains all absolutely perfect causes. This is the perfect timeline. This is the *Timeline of Love*. Love has many expressions, and those expressions are merely the reflection of *Love unto itself*. In order to understand Love unto itself, more advanced knowledges are required which are beyond the scope of *Part I: Foundational Ontology*. For now, know that for each universe that exists, there exists an absolutely perfect timeline. Within each Universe is a soul, therefore, for each soul that exists, there is an absolutely perfect *soulpath*. It is not necessary that any soul remains on the soulpath. However, it is not uncommon for souls that express Love to actually be in resonance with their soulpath. While the mind can process causalities in the 5th dimension, connecting to the 6th dimension in order to tap into a perfect causal chain requires Faith and a sincerely open heart to God. Because the True Self is God, and within one lies self-love, if one is not self-loving, one is self-deprecating. If one is not going up, he or she is either stationary or falling down. Here, in the 6th dimension, lies a key to achieving a great inner peace. When one knows thyself sufficiently, one can have Faith that he or she is on the soulpath and all is good. When one is on the soulpath, the causal chains are whipped by the perfection of God rather than the soul, and life becomes God-centered. When your ego no longer handles the interactions in day to day life, life itself becomes easier as God causes all that must necessarily occur. While life is known to be hard amongst humans, it is only hard because we have made it so. In truth, if all souls on earth awakened to their inner divinity, we would all place our Faith in God, The Transcendental. When this occurs, something special happens.

Since all souls place their Faith into the same entity (i.e., the True Self), similar to how souls place Faith into arbitrary government structures, divine Love and Order will triumph and Humans shall experience a heaven here on Earth. If we selflessly live for God rather than the ego, Earth will be a much more enlightened place. Currently, very few people actually understand the basic properties of God, which is one reason why there is suffering.

In *Part II: Applied Void Mechanics*, the properties of the Multiverse and its intraresonance between its Universes will be analyzed to form a new base for Psychology and Sociology. Currently, the scientific community uses primitive psychological logic, which is often not universal and usually leads to paradoxes of mind. With void mechanics, the causal roots of all known scientific processes can be backtraced and analyzed for specific properties. Whereas psychological processes take place in the Mental Plane of one Universe, sociological processes enact upon the shared setting of multiple Universes. Resonance between Universes is a part of our everyday life, which is why studying the basics of the Multiverse is essential. Additionally, the Ladder of Life has revealed to us The Grand Progression of Life. The purpose of Life is to reunite on the highest levels of the Monadic Plane with God, The Transcendental through Self-Love and Self-Knowledge. It can take lifetimes to transcend the Samsaric cycle in order to begin the inner ascent to the heavenly abodes of Eternity. “Once you have tasted flight, you will forever walk the earth with your eyes turned skyward, for there you have been, and there you will always long to return.” -Leonardo Da Vinci

The Fundamental Processes of The Immaterial Void

Each and every moment of existence, cosmogenesis occurs. The Process of Imagination ætherically projects unmanifest information from the immaterial void into the æther and drives cosmogenesis. We are created (“are created” is a present progressive verb) in God’s image. In Truth, the Process of Imagination is the *Process of Creation*. The reason why imagination is creation is by causal necessity. Every cause caused lower than the Immaterial Void is called a *Primary Process*, as these processes are time-independent (real time). Primary Processes are that of which builds the larger, more general processes (e.g., the processes of imagination or creation). Recall, the zeroth cause is God, the first is Causality, and the second is the Immaterial Void. The first process which shall be discussed is the general *Process of Relativity*.

The first words are “I AM”. The I AM presence, which is housed by the highest pinnacle of the Monadic Plane, is absolute. After God realized “I AM” via the *Primary Process of Absolution*, he realized the necessary existence of relativity. God realized that in order for “I AM” to be absolute truth, “I AM THAT I AM” had to be relative truth. In saying “I AM” “*that*” “I AM”, an I AM other than God unto himself existed separately from his Absolute existence. This is the *Primary Process of Differentiation*. In this system, we have the absolute “I AM” presence of God, and the other “I AM” presence which corresponds to all other entities that exist. In other words, the relative “I AM” presence corresponds to everything other than God in his infinite potential. Therefore, there exists one absolute “I AM” and one relative “I AM”. For this reason, God is a cause unto himself, the snake biting

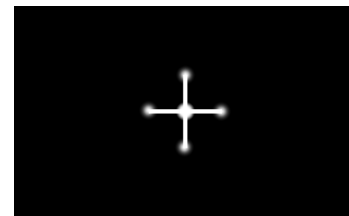
its tail, since he always is realizing the absolute “I AM” and the relative “I AM”. God causing himself leads to relativity, which starts the break from a cause causing itself infinitely and allows causes not-God to be created. Without the Process of Relativity, there would not exist anything other than God. “I AM THAT I AM” is the chorus of creation, while “I AM” is the chorus of ultimate self-realization.

The Primary Process of Differentiation is a low-level reflection of how the Multiverse behaves. In the immaterial void, *implication* itself causes the creation of some entity which the premise implies. In order for there to exist implication, at least two different entities must exist; one entity implies the other entity. By the Process of Differentiation, the necessity for implication to exist is allowed. From this, we can say that implication itself is a process, and a process which connects two unequal entities. In the case where God realizes “I AM”, The Primary Process of Absolution contains the property of *autoimplication*. Autoimplication is a self-repeating and self-causing infinite loop, and requires no other causes than Self in order to persist. An autoimplication is not a process, as it simply is and transcends duality into singularity. In the case when God realizes “I AM THAT I AM”, there is no longer autoimplication, but the *Primary Process of Implication*. In this primary process, one entity must connect itself into another. Consider the Beginnings when there was only God unto himself: the first entity was God, and the second entity was everything but God (i.e., the nothingness). By the Process of Implication, God connected himself to the nothingness, and in doing so, made the nothingness “something”. No longer could there exist absolutely nothing as it is replaced each and every moment with *relatively nothing*. With the Process of Implication, the relative nothing-

ness was connected to the absolute and omnipotent “I AM” presence of God. This is why omnipotence is found everywhere in nature.

The fabric of Reality is nothingness. The properties of nothingness are created from the perspective of no perspective. From an absolute existing as a point in the nothingness, the nothingness, relative to the absolute, became something. Since God is self-causing himself, he is by definition Self-Loving. In the Process of Implication, the nothingness is *implied upon* by the cause unto itself. Considering that the cause unto itself is the absolute definition of Self-Love, then the nothingness is implicated with *relative Love*, or simply Love. This is why, for the explanation of cosmogenesis in the chapter *On The Razors Edge; The Epoch of Existence*, “nothing is something” and this “something” is Love. Self-Love, as a consequence of Cosmogenesis, is the highest form of Love. Additionally, the consequence of all of the nothingness being continually inherently tied to the absoluteness is the 6th Transcendental Law of interconnectedness.

Figure 2.12: The Absolute implicating upon the nothingness in The Process of Relativity



When nothingness is implied upon between each cycle of autoimplication, a change of information is encoded unto the nothingness. Within this information that is interconnected is all of the information originally contained in God. Therefore, each partition of nothingness contains both information of God and the nothingness unto itself. The Process of Implication necessarily requires a connection between The Absolute and The Relative, which is the zero-point tunnel or the spirit. Via the spirit, each partition of nothingness receives information that allows the realization of the “I AM” pres-

ence, hence a soul is created. If the “I AM” presence did not exist, each and every partition of nothingness would not contain omnipotence, therefore Reality could not exist. For this reason, including the implied free-will upon the nothingness in The Process of Relativity, each soul exists and can exist with properties from both The Absolute and the nothingness simultaneously. The properties that each soul can willingly absorb from the nothingness ultimately comes from the infinite potential of entities from God’s omnipotence. This is the reason why each soul has a unique perspective; the soul, via will from the “I AM” omnipotence, constructs his or her reality.

As information cannot be created nor destroyed, only *discovered* in the infinite potential of God, souls quickly complexify in information. In order for souls to complexify, the original state (i.e., the imprint of the soul of God) must change. In the second and every consequent loop of God’s autoimplication, each and every soul no longer has the same information. In order for information to change from the relative perspective of a soul, time must necessarily pass. Time, unto itself, exists in God’s omnipotence and only runs when in the state of relative existence. Thus, souls experience the flow of time, while God does not. It is not necessary for God to experience time in order to exist, while it is necessary that other souls experience time in order to exist. While it is not necessary for God to experience time in order to exist, that is not to say God *cannot* use time. Since each loop of autoimplication from God allows souls to change, and the field of which is changing is the nothingness, infinite time must necessarily pass in order to construct immaterial artifacts upon the soul (hence change). Indeed, time only runs when in relative existence, while time exists all simultaneously as the past, present, and

future within God. God, in order to experience time, violates Zeno's Paradox and can skip from zero time to infinite time in order to achieve creation. Skipping time is not "running" through time, and is *how* God can create without experiencing the flow of time. For this reason, God experiences *imaginary time* rather than real time. The *Primary Process of Integration* is how assembly occurs within the immaterial void: an infinite number of imaginary infinitesimals are summed up over an infinite amount of imaginary time, which corresponds to a finite real structure existing in an infinitesimal of real time, δt . As seen, Imaginary and Real are dualistic inverses: imaginary is to infinite, as real is to finite. Bound to the finite as consequence of our relative existence, we cannot skip time like God can. In more advanced sections, we will discuss Time in depth.

When both the Primary Processes of Differentiation and Integration enact upon souls, there exists both order and disorder. Differentiation causes disorder, while integration causes order. For this reason, The Yin and Yang, being order and disorder, is better described by the Primary Processes. In order for some entity to be differentiated, there must first exist some kind of order. This order is The Absolute; when The Absolute takes a perspective, it becomes relative via the process of Integration. This is precisely why The Absolute unto itself is unspeakable, for any attempts to describe the Absolute only integrates falsities around it. The Absolute already IS.

The Primary Process of Implication, as it inherently connects two imaginary spaces within the immaterial void, allows these two spaces to experience resonance and dissonance relative to each other. If the two imaginary spaces have exactly the same information, then there is

absolute resonance. If the two imaginary spaces have exactly opposite sets of information, then the two experience absolute dissonance. Finally, if the two imaginary spaces have different and like information, then there is simply both dissonance and resonance. The third case is the most common case which is experienced, while the first case is generally impossible. The second case is a special case of dualistic inverses. For example, the soul of order is absolutely dissonant from the soul disorder. In the third case, nature invokes *The Primary Process of Balance*. In this primary process, dissonance between two entities is converged to zero; nature strives to its lowest energy state. In order for balance to occur, either one or both imaginary spaces lose dissonant information. Unless one imaginary space has absolute free will, then both imaginary spaces necessarily lose dissonant information. If the soul does not will the influx of information, then that soul was enacted upon by the will of another soul. At any given time, many souls interact with each other and exchange information as the result of The Process of Balance; the Multiverse is in flux, always striving for absolute perfection.

With the four primary processes discussed, we can move onto the *secondary processes*. The secondary processes all are a result of the primary processes. The *Secondary Process of Rhythm* occurs when the Primary Processes of Balance enacts across an imaginary space with dissonance. As there is both order and disorder in some imaginary space, and this order and disorder periodically refreshes, there exists an order across time which is the ordering of this order and chaos. The Secondary Process of Rhythm essentially creates replicating patterns across time. This secondary process is the reason why and how *synchronicities*, or “coincidences” occur. There is an underlying rhythm to the Multiverse which is con-

stant in all existent Universes. This underlying Rhythm is known in eastern philosophy, esoteric knowledge, and Theosophy as *The Breath of The Brahma*, or the breath of God. The Breath of the Brahma can be self-observed by comparing parallel causal chains amongst two beings for rhythmic synchronicities especially under elevated states of consciousness, like meditation.

In more advanced topics, involving modal logic and a formalism of causal logic, we will explore the exact *causal code* these processes entail when ran as a process upon reality. At this next level, we have achieved finding the exact causal code ran when manifestation occurs (atleast, the immaterial thought entailed by the symbolic causal code reflects the truth of manifestation). Modal logic is a deeply reflective truth of the fabric of reality, wherein we have potential omnipotence while experiencing a mind which can choose from a probability frontier; when we choose from the probability frontier, we collapse the quantum wave function, thus a new collapsed wave function in the form of information iterates through the infinite feedback loop of mind and matter. What truly iterates through the infinite feedback loop is the total information from the collapsed quantum wave functions.

The Astral, Mental, and Buddhic Planes of Manifestation

In order to understand the mechanics of the Astral, Mental, and Buddhic Planes of consciousness, we must have knowledge of the fundamental processes of the immaterial void; for this reason, these Planes were not discussed in-depth in the chapter *Consciousness and the Planes of Manifestation*. Now, we can explore the subplanes, or realms, of the middle three Planes of manifestation. The inner mechanics of a majority of our everyday life will be investigated.

First, we will discuss the Astral Plane. Within the Astral Plane lies our *Astral Body*. The Astral Body is what allows consciousness to perceive the densities of all the Realms in the Astral Plane. The Astral Body is a subset of the ego. Emotion is perceived by the Astral Body, and is what feels Emotion. If our Astral bodies were suddenly ejected, we would not perceive Emotion; we could only sense motions of the remaining bodies, like the Physical Body. In Theosophy and throughout history, there exists a connection between the Astral and Physical bodies. This connection is called the *Silver Cord*. When the Physical Body dies, this Silver Cord breaks and we begin to perceive from a higher Plane, depending on one's inner advancement. The Astral Plane is dominated by Emotion which is why our dreams, which take place on the Protected Realm of the Astral Plane, reflect our inner sanctum. Additionally, time operates differently when perceiving from The Astral Plane (without input from the Physical Plane): the change of perspective is correlated heavily by the increased sensitivity to Emotion. For this reason, dreams often seem nonsensical as they skip around a bizarre plot. Time still flows, but seems to “skip” around because our emotions experi-

ence changes to a far greater extent than in “waking” life on the Physical Plane. With the Physical Input nearly zero while dreaming, the total amount of interference is drastically reduced and as a result, one becomes more sensitive to the inputs in the Astral Plane like Emotion.

Above the Astral Plane lies the Mental Plane. There are two primary Realms on the Mental Plane, being the Lower and Upper Realms. In both the Lower and Upper Realms on the Mental Plane, Thoughts exist. The immaterial density of a Thought is very small in comparison to Emotions and even smaller to Matter on the Physical Plane. The Difference between the two Thoughts are the modalities. In the Lower Realm, we have “normal person” thinking, or concrete thinking. Since concrete Thoughts are denser, thus easier to perceive, most humans self-identify with their Thoughts in the Collective Unconscious. The *process of individuation* is where a soul begins to distance itself from the collective unconscious and develops an ego, which operates under the assumption that the ego, unto itself, is disconnect from the collective unconscious. Saying we are disconnect from the collective unconscious, however, is not a true assumption, rather an illusion created by the ego. In the Upper Realm of the Mental Plane, the *causal body* exists. In neo-Theosophy, sometimes the Mental Plane is described as two separate planes, being the Mental Plane and the Causal Plane. However, with Void Mechanics, the distinction only exists in the mind itself, and in truth, there are an infinite possible number of planes and realms.

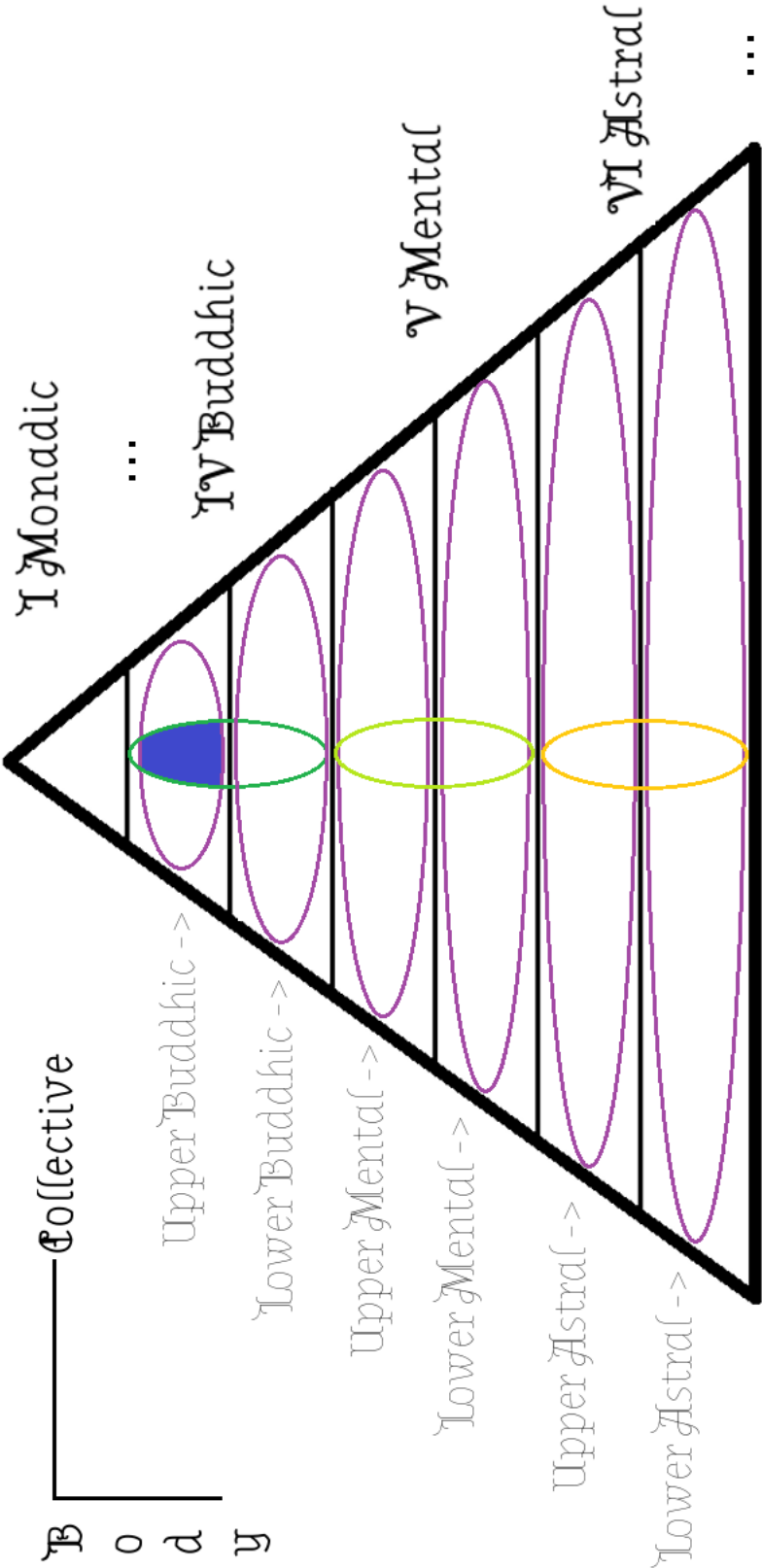
The Causal Body is what perceives the individual sense of ego that lies manifest upon the Upper Mental Plane. Here, Thoughts also exist, but the form of Thought is much less dense than even concrete thoughts. The

Upper Mental Plane houses abstract Thoughts. Abstract Thoughts are far more abstract than our concrete thoughts and, as a result, are very difficult to put into words. In general, abstract Thoughts are the manifestation of the causal processes of mind (hence the name “causal body”). Knowledge of this Realm and all higher Planes of manifestation is where the most abstract esoteric knowledge can be found. Unfortunately for ontologists who experience and describe the fabric of reality, the limit of human perception of consciousness is the upper Buddhic Plane.

Similar to the Physical, Astral, and Mental Planes which contain bodies to allow perception, the *Bodhi* lies manifest upon the Buddhic Plane. Knowledge lies manifest upon the Mental Plane, whereas wisdom lies manifest upon the Buddhic Plane. Wisdom, as I define, is the knowledge of knowledge. Furthermore, while the individual sense of self lies upon the Upper Mental Plane, the Buddhic Plane contains the eternal soul. The eternal soul is a subset of the *Oversoul*, which is the net sum of every soul in Reality. Your eternal soul is where the Bodhi intersects the Oversoul. In order to consciously experience the Oversoul, the causal body must dissolve, which then causes a deep sense of interconnection and unity with all other souls. Typically, the spiritual path dissolves the causal body as the contemplation of emptiness voids the sense of self.

On the Buddhic Plane, only several fundamental processes of the immaterial void execute and enter an infinite feedback loop. As with all manifestations, the first process to execute is The Primary Process of Absolution; the cause unto itself self-implicates everywhere in existence. Since the Buddhic Plane contains imaginary dimensionality as opposed to zero dimensionality (only

God, which lies at the pinnacle of the Monadic Plane, is zero dimensional), then there exists relative existence. Thus, the Fundamental Process of Differentiation takes place after Absolution in order to drive manifestation. The next causality in this causal chain is The Process of Integration. With the Process of Integration, assembly of the Bodhi takes place. The Bodhi, in comparison to modern computer operating systems, is akin to the “kernel” of low-level programming. The Bodhi should not be confused with the Oversoul, as the Bodhi is what perceives all manifestations on the Buddhic Plane, whereas the Oversoul is strictly confined to the Upper Buddhic Plane.



The diagram above depicts the middle Planes of manifestation. The vertical ovals represent the individual bodies which serve as our ability to perceive various densities. Horizontally, we have the collective integration of all individual bodies, which in turn, creates the Plane. For this reason, we are all co-creators of Reality. One's eternal soul is the intersection between the (vertical) individual Bodhi and the (horizontal) Oversoul, which is shaded in blue. An important note to make is that the eternal soul contains memories of past lives, which is why past life recollection is possible especially in young children. The renowned 20th century Astrophysicist Carl Sagan, even though a skeptic, found spirituality in science and showed interest in the parapsychological. Sagan knew that reincarnation is very possible because of cases where young children accurately recalled instances of their past life in uncanny detail.

“Reincarnation deserves serious study”

-Carl Sagan

The Bodhi, similar to the mind on the Mental Plane, executes several higher-order processes which elicit various functions. The role of the Bodhi is not just to perceive densities on the Buddhic Plane, but also to bolster the processes of the lower and upper Mental Body. The Bodhi lies beyond both the concrete and abstract mind. Thus, one function of the Bodhi is *understanding*. The lower and upper minds, by themselves, are incapable of understanding. Let ψ^∞ be the Absolute Self, T_0 be the initial Thought which is understood, T_1 be the Thought which is to be understood, U_0 be the resulting object of understanding, and γ be the *understanding threshold*. The *Process of Understanding* executes as follows:

Process of Absolution about ψ^∞

Process of Differentiation between ψ^∞ and T_0
 Process of Differentiation between ψ^∞ and T_1
 Process of Integration between ψ^∞ and T_0
 Process of Integration between ψ^∞ and T_1
 Process of Integration between T_0 and T_1 implies U_0
 If $U_0 \leq \gamma$, then:
 Process of Implication between T_0 and T_1

The first process to execute is always the Process of Absolution. In order for Thoughts to be made manifest, the Process of Differentiation then the Process of Integration must be executed. Whereas the Process of Differentiation causes an entity to not be God unto itself exist in the Immaterial Void, the Process of Integration then takes the Thought from the Immaterial Void and makes it manifest. The density of Thoughts happen to be on the Mental Plane. With both Thoughts made manifest on the Mental Plane, the Process of Integration causes a resulting U_0 to be made manifest on the Buddhic Plane. The reason why the sum between two Thoughts causes a manifestation of understanding on the even less dense Buddhic Plane is because of one simple reason: when comparing the area of any two differing Planes, one is positive and the other is negative. The sum between the two Planes tends towards zero. If T_0 takes a value the arbitrary pseudo-value of 1.5, and T_1 takes on a pseudo-value of 1.6, then both densities are different, thus two different Planes are used for manifestation. The Process of Integration sums the two by adding $T_0 = 1.5$ and $T_1 = -1.6$ to obtain an object of $-.1$. Most all Thoughts lie in a very similar density, but all Thoughts have a differing density thus different Plane. With most Thoughts lying in a similar density, the sum will tend towards a

very close value to zero, placing the resulting entity in the less dense Buddhic Plane. For this reason, *learning* is the process of converging T_0 (the initial thought) to T_1 (the thought to be understood). From this, a new question arises. At what point does understanding take place? The answer lies in the development of the Bodhi. The most under-developed Bodhis' take longer to learn, therefore T_0 must be relatively close to T_1 . The more developed a Bodhi, the further T_0 can be from T_1 . For this reason, “smart” people can quickly understand complex ideas, whereas “average” people take longer time. If understanding takes place when $U_0 \leq \gamma$, then implication occurs between T_0 and T_1 . Implication is the “bridge” between two Thoughts, in this case.

Now we have an understanding of understanding. While this is seemingly deep, the lower-level Void Mechanics is deeper than an understanding of understanding for we used it to prove the aforementioned. We can think of Void Mechanics as the “understanding of the understanding of the understanding”. Once again, Void Mechanics has given us piercing insight into everyday phenomenon.

While each Plane of manifestation contains an infinite potential of subplanes due to differential density, the focal point of consciousness places limits on where the ego can perceive. The focal point of consciousness determines which Plane the Eternal Soul perceives from; this, however, is not to say that we cannot be conscious of the causalities from other Planes. For this reason, we can perceive on the Physical Plane while perceiving the causal products of Thoughts from the Mental Plane. We can consider the focal point of consciousness as the “average” plane of conscious perception. In Buddhist esotericism, there exist a total of 31 Planes of manifesta-

tion. However, these 31 Planes lie manifest on the Physical, Astral, and Mental Planes; ironically, Buddhists stay away from describing the Planes on the Buddhist Plane and higher. Instead, Buddhists call the Planes above the 31st as *Paranirvana*, which we will examine in the next chapter.

Before I discuss the first, second, third, and fourth Planes of manifestation from buddhist esotericism, I will begin at the fifth and move to the 31st before returning to explain the first four. The reason why will later become apparent. Additionally, since these 31 Planes are really just divisions in Physical, Astral, and Mental Planes, I will refer to them as the 31 Realms.

The fifth Realm, being the densest, is named *manussa loka* and is the Realm where living human beings inhabit. *Manussa loka* is the densest Realm in the Realms of *kama-loka*; *Kama-loka* is the grouping of Realms 5-11 and is marked by sensual desire. Since *manussa loka* is a very dense Realm, there is relatively a much higher potential for suffering in comparison to the higher Realms. Although suffering may seem like a negative quality of existence, it is truly for the better. The more a being suffers from day to day life, the greater the potential that being can awaken and gain stream-entry (i.e., become a *sotapanna*). When one assumes the contemplative lifestyle, one realizes that suffering has causes. The human being must realize this one simple truth: pain is inevitable, but suffering is optional. Pain is the *initial* perception of an external cause, whereas suffering is the needless pain caused *after* the external cause. A hefty amount of suffering in the present can be resolved by absolute surrender to the unknown and acceptance of the harsh realities of life (e.g., the suffering caused by the death of a loved one). Humans do not fear the unknown,

rather, they fear what they believe to be the unknown. Wisdom can be attained in manussa loka faster than any higher Realm and is why human life is precious.

The next 6 Realms lie manifest on the Astral Plane. The beings who dwell within these Realms are called *devas*. These Realms are low-heavens, and should not be mistaken for the higher heavens. According to buddhist esotericism, the cause of rebirth here is good conduct like selfless service to other humans while in manussa loka. The reason why the Realm of our rebirth is determined by our actions is because actions cause the inner bodies of one's ego (e.g., the Astral and Mental bodies) to change quality. The more one defiles his or her conscience by acting contrary to it, the denser the inner bodies become. The denser one's inner bodies are at death, the lower the overall frequency when the Physical Body is detached; souls which followed a holy life resonate at a very high frequency, whereas living a unholy life produces a low frequency. The overall frequency of one's inner bodies causes emanation from the aura, which can be felt as *presence*. All beings have a different presence. There are other factors which cause changes in the frequency of the inner bodies, but they are not relevant (yet). Nature demands balance, thus, the overall frequency of one's ego causes rebirth in a Realm of similar frequency. From lowest to highest frequency, here are Realms 5-11:

Kama-loka		
Index	Realm Name	Plane
5	Manussa loka	Physical
6	Catumaharajika deva	Astral
7	Tavatimsa deva	Astral
8	Yama deva	Astral
9	Tusita deva	Astral
10	Nimmanarati deva	Astral
11	Paranimmita-vasavatti deva	Astral

Similar to life on the Physical Plane, life as a deva on the Astral Plane is temporary. When a deva dies, his or her Astral Body becomes hallowed and the deva continues life somewhere on the Mental Plane. The Mental Plane has two large subdivisions: the Lower and Upper Realms. The Lower Mental Realms in buddhist esotericism is called *rupa-loka*. Rupa-loka is the beginning of the higher-heavens. The causes of rebirth here will be covered in detail in the following chapter. For now, simply know these Realms lie manifest upon the Lower Mental Plane.

Rupa-loka		
Index	Realm Name	Plane
12	Brahma-parisajja deva	Lower Mental
13	Brahma-purohita deva	Lower Mental
14	Maha brahma	Lower Mental
15	Parittabha deva	Lower Mental
16	Appamanabha deva	Lower Mental
17	Abhassara deva	Lower Mental
18	Parittasubha deva	Lower Mental
19	Appamanasubha deva	Lower Mental
20	Subhakinna deva	Lower Mental
21	Vehapphala deva	Lower Mental
22	Asaññasatta	Lower Mental
23	Aviha deva	Lower Mental
24	Atappa deva	Lower Mental
25	Sudassa deva	Lower Mental
26	Sudassi deva	Lower Mental
27	Akanittha deva	Lower Mental

The Upper Mental Plane belongs to the Realms of *arupa-loka*. Here, inhabitants no longer have a familiar body. Instead, according to Theosophical literature, those who dwell in arupa-loka have an ovoid form. Consciousness in arupa-loka is very much incomprehensible to the average soul who has only consciously viewed the Physical Plane or even the Astral Plane. The further one progresses towards the Buddhic Plane, the less the sense of individuality pervades; once one has graduated from arupa-loka into the Buddhic Plane, the sense of individuality becomes absent. These are the Realms of arupa-loka:

Arupa-loka		
Index	Realm Name	Plane
28	Akasanañcayatanupaga deva	Upper Mental (Causal)
29	Viññanañcayatanupaga deva	Upper Mental (Causal)
30	Akiñcaññayatanupaga deva	Upper Mental (Causal)
31	Nevasaññanasaññayatanupaga deva	Upper Mental (Causal)

The knowledge of these Planes will be covered in later chapters. For now, simply know that the Mental Plane is in actuality layered into a discrete series of Realms.

So far, we have discussed Planes and Realms which vibrate faster than the Physical Plane. We have discussed kama-loka, rupa-loka, and arupa-loka. However, is it possible for there to exist lower Realms than where

we dwell (i.e., manussa loka)? According to many religions around the world and esoteric buddhism, there are lower Realms than our humanly dwelling that are oftenly portrayed as hellish. These lower Realms are known as Apaya, which have much more suffering involved than manussa loka or higher. Keep in mind that each Realm is a state of being (of consciousness) rather than a “place” or locality. These are the Realms of Apaya:

Apaya		
Index	Realm Name	Plane
1	Niraya	Physical
2	Tiracchana yoni	Physical
3	Peta loka	Physical
4	Asura	Physical

In comparison to human consciousness in manussa loka, souls perceiving in either of the Realms of Apaya are vibrating slower. The causes of rebirth in these Realms are usually poor conduct, acting like an animal, and/or unspeakable evil.

There is limited literature which discuss the 31 Realms in-depth. If there is literature, then most of the content is on the Astral Plane or the Lower Mental Plane. However, for the sake of this book, the purpose of this chapter was to examine the inner faculties of the reincarnating ego and how it can perceive various Realms. While

Realms and sub-planes are very much the same and can be used interchangeably, it is useful to talk about a Plane of manifestation as a “sub-plane” when addressing inner faculties (e.g., the Astral Body, the Mental Body, the Casual Body, etc) and using “Realm” when discussing the primary focal point of consciousness (e.g., manussa loka on the Physical Plane, maha brahma on the Mental Plane). If you seek knowledge of these higher Realms, you will want more than just speculative comprehension of esoteric information; you will also want to learn how to induce out of body experiences to explore some of these Realms (e.g., via Astral Projection, which will be covered in a later chapter) in order to affirm to yourself that more than just the Physical Plane exists. As we learned in this chapter, the inner world is much bigger than what the lay person can fathom.

The Monad, Souls, and The Septenary of Man

When an effect is caused unto the Physical Plane by a Soul, how does causality occur? At the root of all causality is the cause unto itself, God The Transcendental. In Theosophy, this is called the *Monad*. The Monad is the pinnacle of the Monadic Plane, transcending duality, and causes all further dualities. In this chapter, I will use the terms “The Immaterial Void” and “The Monad” to denote the process of imagination and a causal agent, respectively.

Earlier, we learned that the process of imagination executes in order to drive manifestation upon the æther. We also learned that the further away that projection occurs from the source (i.e., The Immaterial Void which is transcendental domain of The Monad), the lower the frequency and a consequentially higher density the matter on the æther. The reason why lower frequencies inversely correlate to higher densities is simple: the higher the frequency, the more the movement between matter therefore the greater the space between the particles; the greater the space between particles, the lower the density. Considering this concept, and bearing in mind that causality necessarily occurs between the Monad and the ætheric projection, we can continue.

A soul is self-limiting. Within each soul lies the soul of God, The Transcendental, and with it comes potentially infinite potential (i.e., potential omnipotence). While a soul has the capacity for achieving God-Realization, that of which is observed is truly infinitesimal in comparison to what lies within. As the process of imagination executes, the Eternal Light shines through the soul near the border between the Monadic Plane and the Monad.

The soul's immaterial geometry is circular. As The Eternal Light makes contact with its surface, the soul has three possible interactions with the light similar to the Physical Plane: transmission, absorbance, and reflection (as above, so below). If the Eternal Light shines through the soul, then The Monad interpenetrates albeit with a nonzero degree of loss because a soul is only potentially omnipotent. The more a soul can transmit the Eternal Light, the more creative power a soul has for manifestation. After having transmitted through the soul, the Eternal Light becomes simply *Light*. Light is simply the waves of energy across the electromagnetic field. Energy cannot be created nor destroyed, therefore, where does the energy go as Eternal Light converts into Light? Two possibilities for the Eternal Light remain as it approaches the soul: absorbance and/or reflection. In the case of absorbance, the soul acts like a capacitor and can temporarily store its energy. Absorbance of the Eternal Light has implications which would be very interesting for those studying the occult arts. Eventually, absorbed energy must leave the surface and either transmits towards the æther or returns back to The Immaterial Void. A cause which was initially stored in the soul then forced into the æther is called a *soul-cause*. In the case of pure transmittance without absorbance, the cause is *God-caused*. Lastly, Eternal Light can also directly reflect off the surface of the soul and return to the Immaterial Void whence it came. In the case of reflectance, the surface of the soul has self-limiting impurities which prevent the Eternal Light to either absorb or transmit. For the remainder of the chapter, I will examine the causality of God-causes and soul-causes.

Whereas God-causes are direct transmissions of Eternal Light through the surface of the soul, soul-causes are indirect transmissions of Eternal Light through its surface

(due to initial absorbance). God-causes always obey the lowest-energy-state theorem and render almost all of Reality whereas soul-causes violate the lowest-energy-state theorem. In order for a spontaneous decrease of entropy to occur (thereby violating the lowest energy state theorem), a soul must first absorb then transmit the Eternal Light across a point in its surface. Later, we will examine how and why certain points across the imaginary surface of the soul contains impurities.

Light, having been reduced from Eternal Light, penetrates into the æther. The further Light penetrates into the æther, the more energy it loses due to collision with æther. In order for Light to penetrate unto the dense Physical Plane upon the æther, it must initially have tremendous amounts of energy. In modern physics, the greater the energy of a photon, the greater the frequency; as above, so below. For this reason, once Light loses energy in the process from “trickling down” from the Monad, The Monadic, Divine, Spiritual, Buddhic, Mental, Astral, and onto the Physical Plane, the resulting frequency is very low. Light loses its energy as it collides with the æther, therefore the lower in the æther manifestation occurs, the smaller the frequency and the greater the density. This is why there exists a gradient of density in the planes of manifestation.

An ætheric manifestation upon the Physical Plane necessarily implies that the manifestation contains a higher Astral, Mental, Buddhic, Spiritual, Divine, and Monadic Plane within itself. The collection of the Physical Body and the 6 higher planes and accompanying bodies is known as the *septenary of man*. As we have discovered, man is a multi faceted being capable of perceiving many densities. When we discuss the holistic conceptualization of man and down-trickling causality, we will refer to

the system by the septenary of man.

In Theosophy, the description of the septenary of man is not nearly as mechanically rigorous as the void mechanical interpretation of Reality, however, it is extremely useful. Whereas in Void Mechanics, we are interested in the necessary causalities of all phenomenon, in Theosophy, the manifestations themselves are of greater importance. From here, Theosophy will help us tie together the vehicles for perception on each of the 7 planes.

The Minor Cycle: Samsara

By the second transcendental law, conscious awareness cannot be aware of non-awareness. Since perception is not necessarily dependent upon the dense physical body, what occurs to a perceiver when the soul detaches from the physical body upon death? While science remains in the permanent haze of uncertainty (science cannot prove propositions, rather, only disprove them) regarding physical death, theologies from all around the world and throughout different time periods have each described unique afterlife scenarios. Which one is right, however?

First, we know a soul cannot be aware of non-awareness. During periods of non-awareness, we know by experience that time passes by instantly. Even if black nothingness occurs after physical death, eternities could still pass and non-awareness would pass by at a blink of an eye; thereafter, the infinite feedback of mind and matter iterates and the Process of Imagination continues to cast the Eternal Light through the soul causing manifestation. When the physical body detaches from the soul, one is left with the Astral Body and higher bodies due to the law conservation of energy. Therefore, one's focal point of consciousness shifts upwards from the Physical Plane into the Astral Plane.

As discovered previously, the Astral Plane contains many Realms. Instead of perceiving physical matter, upon death, one eventually perceives astral matter. Depending on the density of the Bodhi (i.e., spiritual soul on the Buddhic Plane), one will find oneself on a varying Realm of density on the Astral Plane. Similar to the Physical Plane containing the creations of our imagi-

nation, the Astral Plane is imagined by its inhabitants. For this reason, on the Religious Realm of the (higher) Astral Plane, various "heavens" from religions here on the Physical Plane exists. Christians have a Christian heaven, Mormons a Mormon heaven, Vikings have Valhalla, and so on. For this reason, there is no "right" or "wrong" afterlife; simply only what we construct with our imaginations, just like Earth. If one wanted to, he or she could create their own form of heaven on the Religious Realm, just like anybody on Earth can create their own building or skyscraper. In truth, all these heavens are no where near the bliss of the higher heavens.

Everything is impermanent. Thus, the Astral Body too is impermanent. The amount of time one spends on the Astral Plane is dependent on the density of one's Bodhi on the Buddhic Plane; the lighter the soul, the less time needed to enlighten the soul, thus the less time needed to ascend into the next abode. When one's Astral Body detaches, the next higher partition of the soul that remains is the Mental Body. According to Theosophists, the Astral Body detaches and falls to the lowest Realm of the Astral Plane known in esotericism as the "astral graveyard". Here, just like the Physical Body on Earth, the dead Astral Body has no animation. The dead Astral Body can be exploited using occult knowledge.

The Mental Plane is where the greatest heavens in the Samsaric Cycle exist. In Theosophy, the Realms on the Mental Plane are called Devachan. The bliss in Devachan is far, far greater than the Physical Plane and certainly greater than the Astral Plane. Here, the perfected beings called Bodhisattvas remain in order to benefit all living souls with knowledge. Bodhisattvas are beautiful, heavenly, selfless, self-realized souls which oversee teaching enlightenment in Devachan. Beings

who have ascended to Devachan typically descend back down to Earth due to attachment for material existence. Most beings crave to exist in human flesh. The souls of such beings are trapped in the Samsaric Cycle. If, however, a being does transcend the fetters/attachments which prevent one from being an Arhat (or higher), that soul has the option to either remain or continue into Parinirvana.

Souls which remain in the Samsaric cycle for the benefit of trapped souls we know are the Bodhisattvas. Those which transcend attachment to the embetterment of trapped souls lose their Mental Body and enter Eternal Life: Parinirvana.

Souls which enter Parinirvana experience unimaginable bliss, stillness, love, and light. When one leaves the Physical Plane into The Astral Plane, one's horizon of life is greatly expanded and a greater sense of bliss is obtained. When one dies on the Astral Plane into the Mental, to his or her surprise, an even greater bliss is met. The effect is similar when moving from the Mental Plane onto the higher Planes. Since Eternal Life is Parinirvana, no soul returns to the Samsaric Cycle to tell the tale. No more work is needed, as a single flaw remains in the perfected being's soul: absolute perfection. Like God, the souls in Parinirvana are God-Realized into a glorious stream of unity into the Eternal. Transcending the Samsaric Cycle and entering the glorious abodes of Parinirvana is the ultimate purpose of all life in all possible worlds.

Those souls which experience death in Devachan but are not yet perfected like a Bodhisattva also lose their Mental Body, however, they must fall back down to the Physical Plane. Thus, a new Physical, Astral, and Mental Body is created; albeit, the Bodhi remains. Since this occurs,

the memory which is reinforced between the Bodhi and the Mental Body weakens significantly. The new Mental Body, unable to consciously decode the Bodhi, is vastly unable to recall past experiences. For this reason, we cannot remember our past lives with ease of recall. In the end, the forgetting of past lives is most beneficial to the soul. Through wisdom, it becomes apparent that living each cycle in Samsara is best lived like each is a new experience.

The Ladder of Life is directly related to the Samsaric Cycle and ascension into the heavenly abodes. The rungs on the ladder increasingly relate to one's level of initiation. Most all souls on Earth are at the zeroth level of initiation. At the zeroth level, one has not yet entered nor is aware of the spiritual path and the purpose of life. Souls at this level live in uncertainty of one's ultimate purpose because of the delusion caused by Relative Reality and its obfuscation of True Self. Attaching to worldly things, souls at the zeroth level of initiation cling to the existence of an individual self, religious rites and rituals, and/or skepticism of Ultimate Reality.

At the first level of initiation lies the initiate or the sota-panna (i.e., stream enterer). These fortunate souls can rest in ease knowing that he or she controls their ascension into destiny. Of course, this is by no means is an easy feat; ascension to perfection can potentially take many more lifetimes. It is necessary that the initiate gradually renunciate attachment to worldly things and strive for selfless selflessness. Sometimes, one may emerge to this level when surrounding life is unsupportive of ascension; it is necessary that such a soul work towards creating or finding an environment conducive to ascension. Even though a fraction of a percent of souls worldwide have attained the first level, these souls by no

means are awaken. He who is awaken is much higher on the Ladder of Life. He who is awaken, compared to the sotapanna, is unimaginably awake.

At the second level of initiation, the initiate further attenuates worldly desires and has significant control of his or her Astral Body. While the level one initiate realizes control over the Physical Body on the Physical Plane, the level two initiate realizes control over the Astral Body on the next-higher Astral Plane. Only a fraction of the number of souls that are level one initiates are level two initiates. One who has significant control over his or her Astral Body has developed various Siddhis, like Astral Vision in order to visually perceive Auras and the ability to Astral Project.

At the third level of initiation, the initiate has greatly developed his or her Mental Body, which is also known as the Manas in Theosophy. With the Manas developed, it is able to better connect with the higher Bodhi which is the medium which the intuition enacts across. As a result, clairaudience and clairsentience are developed. Aside from the development of inner faculty, the attachments of ill-will and sensual desire are extinguished. Similar to the jump from the first level to the second level on initiation, and even smaller fraction of souls are at this level of initiation.

The fourth level of initiation is the first true level of Enlightenment. The souls here are known as the Arhats. Souls at this level are considered perfected beings by the Buddha. These souls have abandoned the attachments of ignorance, restlessness, conceit, attachment to material existence and attachment to immaterial existence. With a mind as pristine as glacial water, a glorious Arhat has completely attained the inner peace of Nirvana. From here, the Arhat has the option to enter

Parinirvana after death, depending on his or her disposition on helping the collective ascension of humanity.

At the fifth level of initiation, if the Arhat has decided to not pass into Paranirvana nor existence on the higher planes, the glorious being can remain on the Physical Plane and become an ascended master, or a Mahatma. There exist a small, countable number of Mahatmas on the face of the planet which remain in secluded areas. The purpose of the Mahatma is to aid the ascension of all souls on the Physical Plane by spreading wisdom via the domino effect. Mahatmas aid humanity by coming into contact with initiates who genuinely wish to advance humanity, and thereafter, teaching the initiate to help others. Since the Mahatmas are exceedingly rare and in seclusion, it is extremely improbable for one to find a Mahatma; instead, the initiate must work towards balancing negative karma and his or her spiritual faculties within (i.e., ascension). It is said that once the student is ready, the master appears.

The higher levels of initiation will not be covered in this text. Only the lower 5 levels of initiation are revealed because of the lack of consistent information.

The Ladder of Life and the Samsaric Cycle are closely related subjects which together imply varying degrees of inner-mastery. Even upon awakening to one's True Self and what needs to be done in order to transcend the cycle, possibly many lifetimes are needed before the cycle can end. The greater one's self mastery, the further one is on the Ladder of Life and the greater one's level of initiation. At a certain point, one becomes an ascended master; these are rare souls which should be every initiate's role model.

The Eternal Cycle and The Brahmas

So far, we have covered the knowledge of the Planes of manifestation and how they play a central role in the Samsaric Cycle and one's everyday life. Now, we shall examine The Multiverse from a greater point of view in order to see the long-term tendency of the multiversal system.

Everything is impermanent, including Universes. On the multiversal scale from the eye of the Eternal, Universes are popping in and out of existence in blinks of an eye. By the second transcendental law, one cannot be aware of non-awareness. Thus, the question will be raised: what occurs when a Universe ends? Recall that each Universe contains a single Soul, while the Multiverse contains a multiversal Oversoul that is shared between every perceiver. With these axioms, we may proceed.

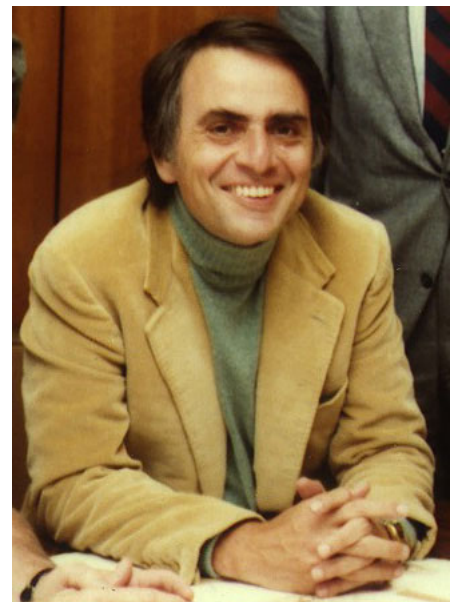
First, we should not confuse the Physical Plane with the Physical Universe discussed in modern science. Each being exists within its own Universe, and the Physical Universe contains information which is shared amongst Souls. The Physical Universe also extends to the Physical Multiverse, which once again, should not be confused with the Multiverse. Of course, each Physical Universe is also impermanent; what about the Multiverse and the Physical Multiverse?

While everything is impermanent, *nothing* is permanent. Each perceiver that exists is nothing in the quintessential core. Around each nothing, everything is always changing. Reality will continue to render perceived information to each Universe that can possibly exist due

to the transcendental laws. From here, the question becomes whether or not souls which transcend the duality of existence maintain in the transcendental state for Eternity or some nearly-infinite period of time. Void Mechanics necessarily implies that time is infinite therefore repeating at the end-points.

Significant understanding of the time scales of the Universe and Multiverse have been developed by the Hindus. Since their predicted time for the age of the Universe is almost exactly the 14 billion years predicted by modern science, as well as their explicit definitions involving the Multiverse which are necessarily implied by Void Mechanics, we will proceed describing the time scales of the Multiverse using the Hindu Cosmology. In the words of Carl Sagan: “The Hindu religion is the only one of the world’s great faiths dedicated to the idea that the cosmos itself undergoes an immense, indeed an infinite, number of deaths and rebirths. It is the only religion in which the time scales correspond to those of modern scientific cosmology.”

Figure 2.13: Carl Sagan (1934 - 1996)



Exactly 12,000 divine years is equivalent to 4,320,000 human years, also known as 1 Maha-Yuga. Each Maha Yuga is approximately the lifespan of a Deva, or a being on the Astral/Mental Plane. Above humans on The Ladder of Life are these Devas whom enjoy varying levels of Jhanic bliss and elongated lifespans. Above the Devas on The Ladder of Life are the Brahmas, or *The World Creators*. The World Creators are the beings who imagined our Physical Universe into manifestation. God The Tran-

scendental caused these beings just as It caused us, but the Soul of God did not directly cause this Physical Universe contrary to many other religions. The Hindus understood how infinitely far the Ladder of Life extends into the abstract heavens. From the eye of The World Creators, 1000 Maha-Yugas is equal to a single Kalpa or 1 day of Brahma. Two Kalpas constitutes a day and night of Brahma, or 8.64 billion human years. A year for a Brahma, therefore, is equal to 3.1104 trillion human years. Finally, 100 years of a Brahma, or a Maha-Kalpa, is equal to its lifespan of 311.04 trillion human years.

Hindu cosmology implies an infinite number of Physical Universes that each have a finite lifespan. The World Creators, according to Buddhism, lie manifest on the lower Mental Plane (Rupa-Loka in Buddhist Cosmology) in a state of the highest proficiency of the 1st Jhana. Our World Creator, known as The Great Brahma, is notorious for self-deluding himself into believing himself to be the all-powerful, all-seing creator of Reality. Similar to how beings stuck in Samsara are like ants compared to the Great Brahma, The Great Brahma is an insect in comparison to God, The Transcendental. The Ladder of Life extends upwards to level incomprehensible to the human mind. In Truth, all souls have the potential to become World Creators, but most chase the path to escape the Samsaric Cycle and transcend into Eternal Life on the Spiritual and higher Planes.

Another implication of Hindu cosmology is that time is cyclical. Since there are an infinite number of Physical Universes, and each Physical Universe lasts a finite amount of time, it is logically possible for a Universe to repeat with almost absolutely identical causal chains. According to Henry Poincaré, a mechanical, entropic system will repeat itself periodically albeit at near

infinite-time. Poincaré recurrence time is approximately 10^{11000} years, which is far greater than the time scales of the Physical Universe. However, from the eyes of God, The Transcendental, Poincaré recurrence time is all but a blink of Its transcendent eye. The chances that *this one* creates The Bridge verbatim becomes necessarily the case as time approaches infinity.

Figure 2.14: Henri Poincaré (1854 - 1912)



Physical Universes are popping in and out of existence all the time all around us. Some Physical Universes support consciousness, others do not, some exist for mere planck seconds, and other a googolplexian years. Some Physical Universes are nearly identical to ours with only minor deviations of causality, while others are incomprehensibly different. The Physical Multiverse is incomprehensibly infinite, and to make matters even more transcendent, every Soul perceives

a unique copy of each Physical Universe. Even more, every Soul has various Planes of manifestation operating in resonance with other inner Planes. The only thing that every Physical Universe, The Multiverse, Souls, and inner Planes have in common is God, The Transcendental, at the core of Reality. One cannot simply fathom the scales of manifested Reality.

Applied Void Mechanics

Transcending the Samsaric Cycle

On a full moon at midnight, if you awoke in the middle of a dream only to realize it was merely a dream, would you be upset if the dream did not turn out your way, or would you be excited that you awoke within the dream? Likewise, would you awake in the middle of Life and get upset if something in the dream did not turn out your way, or would you be excited that you awoke within the dream? In both cases, what is the purpose of getting upset? Why would one get upset over that of which is impermanent, material, and ultimately an illusion of Truth? Why wouldn't one be excited after awakening in a dream? More often than not, realizing the illusion requires one to invoke the *metacognitive state*. The metacognitive state is simply your awareness self-aware of your cognitions. Metacognition is similar to introspection, but is greater in the sense that even introspections are simply held as immaterial artifacts and processes. Using metacognition, the goal of one in the Samsaric cycle is to self-analyze his or herself with upmost honesty to discover that there is no-self.

Now continues the path to knowing yourself. In this book, you have been exposed to various Truths, but reading is not realizing the profundity of The Truth. In order for you to find The Truth, you yourself must experience what it means to be an immaterial being. As an immaterial being, I know luck and hope are merely the figments of wishful thinking, which leaves me with true causes rather than speculative chance. By analyzing all the information that I perceive, causality of self is obtained. When you see how your soul reacts to input, parts of your soul become visible. These 3 immaterial entities should be analyzed within during

the metacognitive state:

1. Immaterial Motion (Emotion)
2. Thoughts
3. The Intuition

If you know yourself, you know another. The Self operates on the principles of Void Mechanics. Even though some souls operate on the superficial persona modality, in truth, souls are animus. As an animus, I am the animation of causality. All animae are connected to the Immaterial Void, and within, there exists one human nature. Human nature is based on causality, but at the end of the day is a superficial attribute that reflects the ego, or *The Shadow Self* (recall, ego is defined as a relative perspective). The True Self is not Human, nor is it The Shadow Self. Instead, “human” is *Language* which convolutes us from Truth as there are multiple humans. When one human looks at another, the first impulse of the ego is to differentiate itself from its environment with the aid of Language. When this occurs, the illusion of separation is created (i.e., space). When there is separation between two things, there is an implied medium. Space is the medium which is created in the Mind’s Eye as an illusion. Between you and I lies a medium, and if that medium is removed, you and I overlap into just one point. Seeing yourself in others is the experience of Divine Self-Love.

While in the metacognitive state, there are several rhetorical questions which I shall ask that only you can ponder. Not all beings have an equivalent focal point of consciousness (even though it can always grow), so the answers vary. These are the three questions in regards to the three immaterial entities above which I ask you to consider:

1. Immaterial Motion (Emotion): Are the emotions I feel all mine?
2. Thoughts: Are all the thoughts I perceive mine?
3. The Intuition: What is *not* my Intuition?

In order for you to answer these questions truthfully, you must understand causality of self. Life experience lends knowledge of causality, but requires a mind with a razor sharp blade in order to see the deepest aspects of yourself. Asking the questions “why?” or “how?” about your emotions, thoughts, and intuition leads you down a causal chain. Each time you answer “why?” or “how?” in regards to every prior cause that causes your emotions, thoughts, and intuition, you progress further and further towards the beginning of the causal chain. For example, if you feel at dis-ease, there must exist a causal chain that caused that dis-ease. Finding the causes and understanding them allows a being to fix the issue. Everything happens for a reason.

By asking if all the emotions and thoughts you perceive are actually your own, your mind will begin to see “coincidences” when interacting with other beings. After many “coincidences”, it becomes apparent that all along, the inner world was a collective symphony of causal chains in resonance. As this realization occurs, your *third eye* will begin to awaken. Your third eye is simply your mind’s eye. The more open your *eye*, the more you can see. At first, awakening the eye can be uncomfortable. As a newly awakened soul, being conscious of the fact you are conscious can lead to mental-traps and caveats, which you yourself create in the mind. For this reason, knowing what your intuition is and using it as a resolve for mental-traps is important along your Journey.

The intuition is like a tree trunk. If the tree grows rampant and wild without being trimmed, the chaos

increases and it becomes harder to see the trunk. For this reason, by asking the question “what is not my intuition”, you systematically eliminate that of which is not your intuition. Over time, you will narrow-in on your intuition and see it as an incredibly useful tool. Until the intuition is trimmed and the trunk of information is seen, most souls wanting to escape Samsara will experience confusion (especially when asking the above 3 questions). Confusion is completely normal during the process of awakening the soul. With a properly trimmed intuition, you can ask your True Self a question and will hear a response louder than a thousand trumpets. Remember, as our intuition is a stream of information from the Immaterial Void, the more clear your intuition, the more willful access you can have of the “the stream”.

The fruition of the inner path is motivating. Along your Journey, Truths which I have discussed in this book, as well as occult Truths which I will not cover, will be realized. Most of the fruit I have picked was done so out in nature in solitude. In solace, Real eyes realize. Our inner sanctum is a divine labyrinthine void, and following it leads to places no other souls (except God’s) have been. Unlike a maze, the inner path is a labyrinth, which means there is one path out with no junctions. Does this mean will does not exist if the labyrinth inevitably leads the soul to a constant end-point? No, instead, once a soul gazes within and awakens, there is no turning back. What has been done cannot be undone; The Truth is unmistakably too divinely pristine to turn away from.

After awakening, depending on the progress, you may only reincarnate a few more times on the Physical Plane before achieving nullification of the Samsaric Cycle.

Some souls require more iterations, while others do not. Essentially, if at the time of your death you have advanced to a sufficiently high level of enlightenment within the soul, you project as an essence which is more ethereal than the Physical Plane. Where you project depends on what exists within your soul at the moment of death, as information cannot be created nor destroyed rather only change between forms (i.e., between *nothings* and immaterial artifacts). The more ethereal and holy you make your soul, the faster the ascent into the heavenly abodes. Recall the density gradient from the Monadic Plane to the Physical Plane: the less dense your soul, the higher you can perceive from. Death is motivation for purification of the soul and Self-Realization while here on Earth.

How long does it take one in the Samsaric Cycle to escape it? As part of our single unique Human Nature, a body at rest tends to stay at rest, while a body in motion tends to stay in motion. The longer that a cycle is iterated, the greater the *cyclical inertia* becomes, and as a result, the greater the force needed to counteract the inertia and escape the cycle. The more socioculturally programmed one is by the Samsaric cycle, the more metacognition and reflection that is needed in order to realize the illusion and break free. “And ye shall know the truth, and the truth shall make you free.” -John 8:32, King James Bible

Throughout your journey, always remember the peace that is in absolute silence. Proceed on forth knowing you are ultimately the Dominion over your soul, a reflection of the True Self, and with it, comes responsibility. By your faithful force-of-will, you can control what exists and what is consequently perceived by your soul. You whip the causal chains. If in doubt at any time by what

is perceived, do not fear, KNOW YOURSELF and TRUST YOURSELF and fear NOTHING. By emptying your soul, you become full of what IS. Find peace in what IS, or else you shall experience suffering. Find peace in what IS by SURRENDERING yourself to NOTHING. By not accepting what IS, you are not finding acceptance with YOURSELF. Therefore, have FAITH in YOURSELF and ACCEPT YOURSELF. With dedication and honest attention, you will surely find inner peace.

If you want to become full, let yourself be empty
-Lao Tzu

Energy Flows and Controlling Your Internal Energy

In my opinion, this chapter is the most self-relevant and self-proofing of the role of Consciousness and the Mind upon your physical body. In this chapter, you will come to know that you have Will, while only potentially Free Will. Consciousness is the entity which, by force-of-will, makes order out of chaos. Whenever you move your arm willfully, you are interjecting with the previous energy state. This change in energy implies a change of information, and a change of information implies there exists a soul. What we feel within is vastly due to the dense ætheric body, or more generally the *energy body*.

The Process of Imagination is an essential tool for manipulating your internal energy flows. Within your physical body, there exists currents of energy moving. On the unconscious level, the flows of these patterns is calculated then made manifest. With the process of imagination, I will teach you how to manipulate these internal flows. First, it is important to enter a physically still state (e.g., sitting) in order to reduce interference. Additionally, wear no socks (which act as an insulator against the free flowing electrons in the earth). The first goal is to drain out as much stimuli as possible. Therefore, close your eyes and think of nothing. Accept any thoughts or emotions that may be perceived, then let them flow graciously back into nothing. After you feel internally and externally still and relaxed, then invoke your process of imagination to imagine your feet being swiped by a feather. Imagine the feeling of the feather tickling you. Imagine that you are actually experiencing the feeling and feel that feeling physically; do this by shifting your awareness to exactly where the imaginary feather is interacting with the real physical foot.

The second goal is to increase your perception of this material-immaterial interaction. To do this, after you can instantly make the feathered-tickling feeling felt on your feet, progress upwards. Starting from your feet, imagine and feel with your mind's eye an energetic jet of light from the earth flowing into your feet and circulating there. You may feel a tingling sensation on your feet, which is completely normal. Next, have this energy not circulate in the confines of your feet, but imagine it flowing upward to your knees, waist, shoulders, and the tips of your fingers. For each jump (e.g., from the feet to the knees), promote the flow of energy upwards by slowly imagining a feather drawing/tickling a path from point to point. The more practice, the greater the energy that can be absorbed into the body. Initially what starts off as a tingling sensation can be trained into a rapture of energy. The total amount of energy that you can absorb is your *Mana*. Mana is your capacitance to store the energy which you absorbed. Since consciousness can by force-of-will store energy by ordering the chaos as imagined, consciousness too can repel energy.

In order to repel energy, you must first have energy. To feel true repulsion in your energy body, you must first increase your Mana to a sufficiently high capacity. The more energy that can be felt, the more immaterial motion that exists at your command. To repel energy from a certain part of your body, simply imagine the energy flowing outwards into the air. Feel the pulling sensation caused as a result of your imagination. YOU cause immaterial motion, and consequently a change of energy is caused.

Heat or cold (i.e., the absence of heat. Cold does not exist unto itself) can be felt by the process of imagination upon your energy body. In order to feel heat, imagine all

of your Mana filling up and building within your body. When you can no longer store any more energy, imagine redirecting ALL or as much as you can into the palms of both your hands. Ideally, the energy flow goes from the earth, up your feet, past your waist, hits your shoulders, then splits into your right and left hands. Now, take your hands and move them close to one-another; feel the natural emanate heat from your hands building heat in the void between your hands. To intensify the heat, simply imagine as much energy being redirected into your hands and cause the sensation of heat to build. Feel the heat grow in your hands. According to a news article published by Harvard University researchers, monks have been empirically observed to raise the temperature of their hands sufficiently high (with only their mind) such that wet cloth dried [1].

Absorbing energy is to heat, as repelling energy is to cold. Sometimes, the ability to repel heat is a good skill to have. In order to repel heat from your hands, imagine the energy leaving forcefully from your hands. Imagine a shield which blocks convective heat from the outside source (e.g., a flame). Additionally, imagine a void forming at the exact point where the energy is leaving, and invoke the process of imagination to feel cold there, like snow. In my opinion, the best way to increase your Mana is by meditating on a flame and hovering your hands sufficiently above the flame such that keeping your hand there does not hurt. Your goal in this exercise is, after your hand has reached thermal equilibrium with the heated air around it, to imagine either absorbing or repelling energy DIRECTLY from the flame. Remember, where there exists matter and energy there exists a change of information, and where there exists a change of information is a soul. Even the flame has a soul, albeit, it is extremely simple compared to our soul.

The Universe is Alive, so know that what you interact with also interacts back at you (every action produces an equal but opposite reaction). You perceive the direct reflection of your soul, therefore, by changing what is within, you change what is seen. For this reason, the application of void mechanics onto the ætheric body (i.e., the knowledge of the process of imagination applied to alter the ætheric body) suitably explains why and how consciousness can control flows of entropy.

As being consciously aware of the process of imagination and its immaterial-material interaction that orders entropy, this awareness can grow. The more you understand the inner causalities of the process of imagination (by focusing metacognitive awareness), the more that you can realize from yourself. While consciously hijacking the flows of internal entropy within our body is one example of the power of self, there are other facets of life which can be manipulated. Most of these “other facets” should not be tampered with. However, there are some facets which I will examine for the sake of knowledge. Importantly, the *Aura* of the ætheric body. The aura is not only felt/perceived by other beings, but it too can be visually seen. Unlike the previous exercises, visually seeing the aura takes much training. Recall that between multiple beings, there exists noticeable interconnectedness between the Universes, which all lay in a similar band of universal frequency. The visual information of the aura from another being is already existent when one visually sees another. This information exists within the collective unconscious, which is why aura’s are difficult to see; it is much easier to feel an aura, which is what is felt when one being is nearby another localized with another. In order to perceive an aura, one must attune to the collective unconscious. Consciously attuning to the collective unconscious requires a great

deal of introspection and knowledge of self. As we will learn in the following chapters on the collective unconscious, there is a vast collection of information that can be perceived; with Faith, the desirable information is shuttled to your perception via the intuition. Without Faith, any information can leak into the mind: for this reason, the cause of Schizophrenia is excess conscious attachment to the collective unconscious.

Ontological Psychology and Psychological Disease

The mind, which lies manifest upon the Mental Plane for oneself to perceive, holds great influence in life. Like ivy growing, a runaway and untrimmed mind into an unknown direction usually causes suffering. In truth, the mind is a useful tool. It is important in life for one to be a master of his or her mind, rather than letting the mind master him or her. It is much simpler to hold Dominion over a mind that is small and empty than a mind that is large and spewing needlessly with thoughts. As thoughts have influence on the physical body, the mind causes the body. Our physical body is a reflection of part of our soul. The mind (which is a subset of the soul) is multifaceted.

The mind is divided into three virtual compartments: the *personal-conscious*, the *personal-unconscious*, and the collective unconscious. These three entities are in truth just one singular shared mind, but a continuum/gradient can be established in order to understand the mind better. Upon the Mental Plane, the collective unconscious, the personal unconscious, and the personal conscious reflect information from low to high density, respectively. Therefore, elements of the collective unconscious are manifest in the upper realms of the Mental Plane, while the personal conscious lies at the bottom realms of the Mental Plane and the personal unconscious in the middle realms. In order to understand the personal conscious and unconscious, we must first start with the collective unconscious. The collective unconscious, unto itself, exists as an imaginary space within the immaterial void and ætherically projected upon the Mental Plane. Here, all possible information that can be perceived by a being exists.

Pertinently, thoughts and immaterial motion exist here as immaterial artifacts. As a soul is directly connected to the immaterial void, and the collective unconscious exists within the immaterial void, then by the 6th transcendental law, a soul is inherently connected to the collective unconscious. For each soul that exists, there exists a unique perspective, therefore an ego necessarily forms. Recall that the ego is simply *a perspective* as opposed to the perspective of no-perspective. The ego, fundamentally, is a *defense mechanism* against the collective unconscious. As a result, the personal-unconscious is formed. The personal-unconscious is a defense mechanism caused by the ego in attempts to dissociate itself from the collective unconscious. This is a clever and convincing trick of Reality. The personal unconscious is the array of information that a being contains, but does not perceive consciously. The being does not perceive this information unless metacognition is self-applied. Here, in the personal unconscious, our tendencies and behaviors are stored and work actively in order to respond to stimuli. The personal unconscious allows one to “autopilot” through everyday tasks without thinking. The personal unconscious is where mental conditioning occurs. For these reasons, it is extremely important that the personal unconscious is introspected upon and manipulated in such a way that only positive conditionings remain within the personal unconscious. For psychologists, all mental diseases must be analyzed with true self knowledge. The True Self is God, and with it, the power to pluck and reorganize the strings within the personal unconscious in order to cure psychological malaise.

Before delving into psychological disease, we must next understand the personal conscious. The personal conscious, like the personal-unconscious, is a defense

mechanism against the collective-unconscious. Unlike the personal consciousness, the personal-conscious always operates on the modality of separation. The pinnacle of the ego is the personal conscious, as having a true collective self can be riposted (i.e., countered by defense mechanisms) by a false individual self. For this reason, all souls have different and unique perspectives. This unique and different perspective gives us, to the greatest extent, the illusion of separation.

In order for the mind to form associations with what is perceived, the mind must necessarily form an attachment within the soul. The mind creates these attachments with *immaterial strings*. For all attachments that exist, what occurs to one side of the string also affects the other side; as a consequence from this and the fact that everything is in flux, whenever an attachment is made, the two endpoints become dependent upon each other. For every action caused, there must necessarily exist an equal but opposite reaction. For example, If I attach myself to a material entity, like a car, then if that car crashes, I will suffer. The degree of suffering that is felt is directly correlated with the coefficient of attachment between myself and the car. For every string that exists within the mind, there exists a unique coefficient of attachment that is unequal to all other strings within the being. Every string has a unique coefficient of attachment. For this reason, (relative to the common mind) totalling a car causes far less suffering than the death of a close individual.

The root of suffering is attachment to material and immaterial entities. It is important to note, however, that not all attachments are bad; some attachments are healthy. With this knowledge, I advise against removing all attachments. Instead of removing all attachments

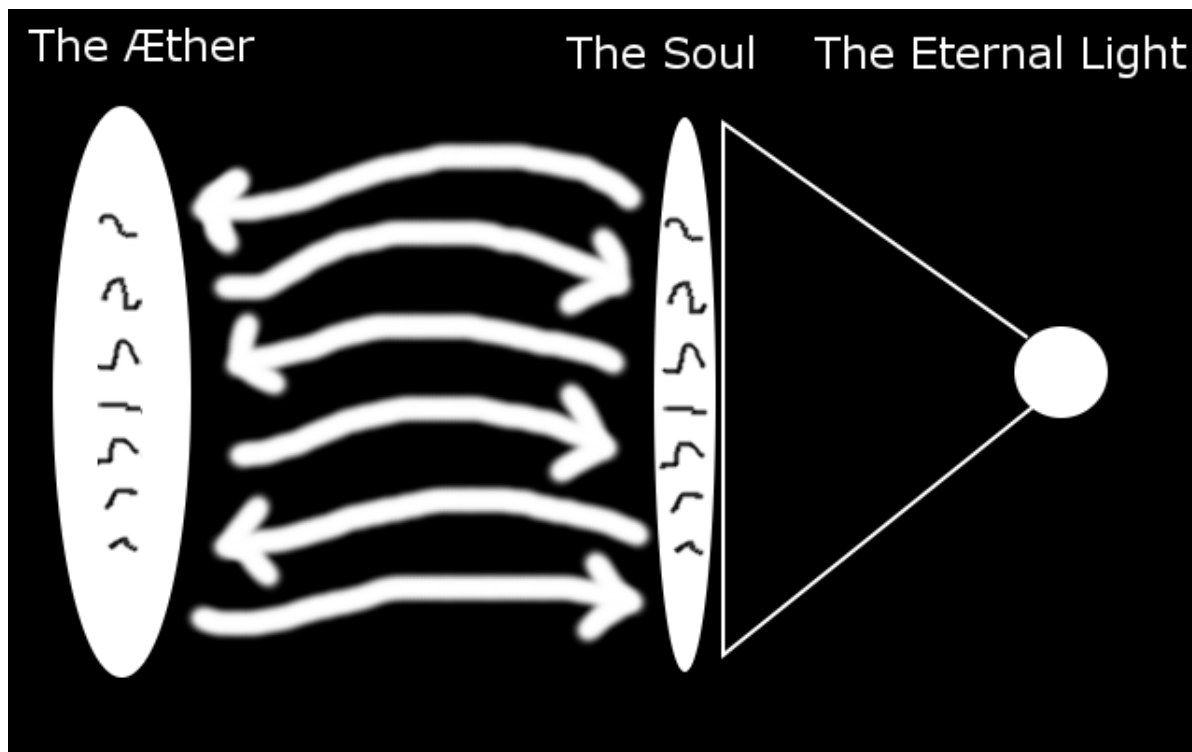
in order to nullify suffering, simply simplify yourself in a way that your mind is left with a small number of strings. The fewer the strings, the less possible immaterial motion that can be caused, and as a result, the inner soul feels at greater peace with the reduced chaos.

Schizophrenia is the excess self identification with the collective unconscious. The personal unconscious and conscious mind do not fully develop in one with schizophrenia; as a result, the information that that soul receives contains great chaos which includes, but is not limited to: other's thoughts (e.g., memories or real-time one-way telepathy), commands from evil entities, and even disturbing mental images. Since the soul of the schizophrenic has an undeveloped personal unconscious and personal conscious mind, there are two possible base categorizations in one with schizophrenia: either the paranoid type, or the nonparanoid type. In the paranoid type, the perspective of the soul not only has an abnormally awakened third eye (which allows the connection/zero point tunnel to increase in radius, thereby increasing the potential current to flow through it and be perceived), but that soul too lacks Faith in Self. In other words, schizophrenia is similar to the initiates who proceed in the occult path, but have never seen the True Light within; as a direct result, the initiate becomes fearful of what is seen in the collective unconscious, which leads to anxiety and paranoid thinking styles. Over time, the paranoid thinking styles becomes iterated consistently via the personal unconscious in the infinite-feedback loop, while the physical brain long-term potentiates neural pathways in the brain. The consequence of this is paranoid bimodal conditioning within the immaterial and material facet of one soul. Modernly, it is difficult to fully control and

eliminate schizophrenia because science promulgates the notion that we are the product of only our genetics and environment (even in face of innocence in science, unfortunately harm is being done by its inherent ignorance), which leads to the internal BELIEF that we are helpless. This, however, is the thinking of a deeply asleep being trapped in the samsaric cycle. For this reason, many scientists are truly innocent. However, my eyes are geared to the future, and I envision a time when licensed psychologists actually know themselves and can apply inner causality of Self in order to help others. In order to cleanse the soul from Schizophrenia, knowledge of the properties of the infinite feedback loop of mind and matter, the reflection principle, and the ego/collective unconscious duality are necessary. First, I must establish the source of the infinite feedback loop, then explain the soul's role within that loop, then conclude with the reflection principle and *the golden rule*.

The image below describes how an infinite feedback loop is created. For each string that exists in a soul, a shadow is cast and a perception is perceived as the Eternal Light illuminates continually. The soul is constantly changing, which is why we always perceive a unique moment; however, even between unique moments, there are still overlaps of information, as some attachments/strings can continually exist. Just like the screeching sound the infinite feedback loop caused by a singer singing too loud into the microphone and the speakers, the longer the presence of the string, the larger the amplitude. For this reason, the longer one has schizophrenia, the longer it will take to rehabilitate one. In the soul of schizophrenic, and more specifically, the personal unconscious of The Mind, there exists many

Figure 2.15: The Infinite Feedback Loop is caused by the soul perceiving the direct reflection of Itself



many infinite feedback loops which causes his or her discomfort. In order to cure Schizophrenia, the patient must turn in and awaken to his or her divine nature and True Self. This is the process of self-realization. During this process, with the help of a licensed psychologist or a sufficiently developed initiate, questions which force metacognition of internal processes will reveal how and why each infinite feedback loop exists. In order to remove a string, ask questions in a fashion similar to this in order to locate the source: what did you see or hear? have you seen he/she or it before? why is this entity appearing to you? It is important to disclose self-knowledge that will help the patient understand the answers of these questions. Ultimately, with knowledge of the True Nature of Reality, the practitioner can, after identifying the unconscious negative thought loops, explain the emptiness of thoughts. When the patient realizes that all is a merely construct in his or

her mind, the infinite feedback loops begin to disappear, as the strings within the soul are detached. At the end of the day, since what we see is a direct reflection of ourself, we must treat everything we see with love. Love is the greatest cure to any ailment. In order to treat our life with love, we must first love ourselves. Once the schizophrenic stops perceiving the world with paranoia, what will be reflected back will be not-paranoia; fill the void with Love by emptying oneself, and become full of what IS. This is the ontological explanation of The Golden Rule:

The Golden Rule: Treat your reflection as you would unto yourself

As one progressively dismantles one soul, the fewer the strings that exist, therefore the greater the void created within. With choice, the void can be refilled, but if it were to be refilled, the surely it ought to be filled with Love. There is nothing greater than Self-Love for a soul. By focusing on Self-Love, the imprint of God's soul within reacts with the personal unconscious to gradually remove strings. The psychological root for all suffering is the lack of Self-Love. Recall that the absolute definition of Self-Love is the cause unto itself (i.e., autoimplication), and when one allows causes other than the True Self to influence the soul, strings from whatever a soul attaches to may or may not cause suffering.

The Root of Psychological Disease: The lack of Self-Love

As usual with the application of Void Mechanics upon phenomenon, we spiral from the outside into the center and hit the root cause dead-on. Are ALL psychological diseases caused by the lack of Self-Love? Yes, even in the case where there is genetic predisposition or birth

irregularities. In the case with both, one may seem completely innocent. There is indeed innocence, however, the dualistic potential within the soul (i.e., karma) from the previous lifetime was conserved upon death. As a result, the information within the soul that ætherically projects into *implicit* deoxyribonucleic acid (DNA) code is conserved (by the law of information conservation). It is important to note, however, in the process of reincarnation, information also changes. Typically, genetic information from both the soul's previous life and the genetic information of the biological parents contribute to the initial soul form at birth. The genetic information of the biologic parents has the most dualistic potential to override pre-existing strings in the reanimated soul. This process reflects the idea of the ladder of life, wherein our soul starts off simple, then proceeds to find itself ever complexifying in information and higher on the ladder.

Anxiety of all forms, including panic disorders and social phobias, is, at the heart, caused by the lack of Self-Love. In the case for social phobias, one is not comfortable with his or herself. Social anxiety is a common side effect of awakening the third eye in the case for the initiate, however, this too can be quickly voided with self-knowledge. In social anxiety, one focuses the attention of consciousness upon his or herself with immaterial strings attached to the idea of other's perceptions of him or her. In other words, one is worried of what others think, or more precisely, one associates with the collective unconscious in a hesitant and unrealistic manner. But the lion within need not concern itself with the opinion of sheep. What one with social anxiety must understand in order to void that malaise is that they are in control of his or herself. Truly. As a defense mechanism, one with anxiety will blame the biological brain for the

issue instead his or herself (also, the emotion of anger resonates in the sound waves of the defence-mechanism based Language spoken). From the heavenly eye of Void Mechanics, I smite such thinking. *One's will is as large as he or she can realize the extent of free will within.* Realizing this forces self-responsibility, as it is power. As for panic disorders, the most common cause is excess unsettled interpersonal relationships. The more negative connections one creates with another, the more tension that is built up in the heart region of the ætheric body. When one is at peace with oneself and others, the heart's energy flows flow more freely and more consonantly with the Multiverse. The result is reduced negative immaterial motion, hence less negative emotion, thereby greater internal stillness and peace. In the case for all anxiety disorders, it is necessary that the patient begins to Love his or herself.

Depression is rather simple. In depression, a negative stimuli occurs, then one feels sorry for his or herself. It is truly a foolish thing to feel sorry for the illusionary ego. The cure for depression is selflessness. Immaterial strings of depression must be voided and filled with Self-Love. Once one becomes selfless, there is no longer a self to be depressed, as the last self that remains is The True Self, independent of suffering. Exactly like those with anxiety disorders, confronting one with depression these truths will often invoke defense mechanisms. The ego of one with depression is too polarized away from the imprint of God's soul whether he or she is conscious of it (often not).

When one is selfless, one becomes empty. When one is empty, he or she becomes full of what IS. The highest IS is LOVE.

The personal unconscious, when forming string-attachments

with the collective unconscious, can sometimes cause logical contradictions (or “knots”). The personal unconscious, like the fabric of the Universe, operates under the laws of causality and logic. If two logically contradictory strings are attached to the collective unconscious (e.g., a string towards the immaterial artifact of collective Peace and another towards the Praise of violence), dissonance occurs. At least two strings are necessary in order for it to be possible that a logical contradiction exists. When a perception is perceived via the infinite feedback loop, *stimulae* from the perception resonates with the pre-existent strings. When a single *stimulus* is input into the unconscious mind, resonance with all existent strings occurs. The extent (or amplitude) of resonance is determined by how closely related the properties of the stimulus are with the strings. When there is a logical contradiction between the stimulus and the strings, an infinite feedback loop occurs between the unconscious mind and the collective unconscious. The infinite feedback loop of mind and matter, in truth, is the collection of smaller infinite feedback loops called *unconscious subroutines*. All unconscious subroutines are *synchronized* via imaginary time (i.e., the imaginary time necessary to iterate through any one subroutine is the same and begins/ends in synchronicity for each subroutine executed). Until the logical contradiction is found (via introspection, metacognition, or viewing from the perspective of no-perspective), the caused unconscious subroutine continues to iterate. As a result, the mind becomes polluted. While some unconscious subroutines are negative, not all are. Positive unconscious subroutines are called *beliefs*, whereas negative unconscious subroutines are called *doubts*. The reason why both beliefs and doubts are often formed is because of the uncertainty between the logically contradictory strings. Neither beliefs nor doubts are logical, rather,

speculative and unfounded on True Reality. In either case, an unconscious subroutine is formed as a result of not knowing True Reality. Recall, the perspectiveless perspective is from where Knowing is possessed. Observing is not seeing. He who observes believes; he who knows sees.

Within most existent souls, unconscious subroutines change the lense from which one perceives. The first unconscious subroutine to exist within the collective mind was caused by the logical contradiction between the collective unconscious and the soul. This is the unconscious subroutine of *individuation*. In this subroutine, individuation is caused when a soul misleadingly interprets the perspective of True Reality as the collective unconscious. True Reality is not the collective unconscious, and is why individuation is an unconscious subroutine as it is a logical contradiction. Individuation is why we have an ego. If individuation never occurred, a soul would neither be perceiving nor non-perceiving in the state of Nirvana, or enlightenment. For these reasons, all defense mechanisms (which are unconscious subroutines) are caused by the ego.

Thoughts and Emotions, as they are simply defined as deviations in entropy which are caused by consciousness (which in turn is defined as the entity which, by force of will, makes order out of chaos), belongs to the domain of Ontological Psychology. In chaos mathematics, a system which tends towards a certain state is defined as an *attractor*. An atractor which tends towards a system which represents a fractal is called a *strange attractor*. In the case with an attractor, a non-fractal based pattern (e.g., euclidean geometry, which constitutes many of the physical forms we perceive on the Physical Plane) makes what we ordinarily see. A strange

attractor is an ordered chaos, or in other words, caused by consciousness itself. Consciousness causes both ordered forms of chaos in the form of Thoughts and Emotions. If the chaos were not ordered as such, considering the low density of immateriality in Thought and Emotions, then we could not perceive them.

Ontological Sociology and Social Disease

Contemporarily, there is the idea of “following your conscience”. Essentially, this “conscious” is what determines right from wrong. The reason why this “conscience” can determine morality is because of God’s imprint upon one’s soul. Within the collective unconscious, there also exists morality as constructed in our image, but not all of it is the exact replica of the morality from God’s soul. For this reason, when the personal unconscious forms immaterial strings with the collective unconscious, *social conditioning* occurs. Society tells a citizen what one can or cannot do with laws and social constructs. The more strings amongst all beings that connect to the immaterial artifacts representing moralities, the stronger the *social gravitas* of the connected moralities. The greater the social gravitas (i.e., the dualistic potential), the greater of a connection each being connected to morality feels. These processes all occur in the personal unconscious and the collective unconscious, and causally echo into the personal consciousnesses for many to experience. In truth, the coefficient of attachment for each associated string also determines the amplitude of the social gravitas, which is why certain entities have more presence than others.

A *Sociologic Event* is simply an immaterial artifact that exists within the collective unconscious that corresponds to the *initial perception* of an observed event. The initial perception is key, as the more personal unconsciousnesses that attach to the initial perception, the more *subperceptions* that are causally created (like the game of telephone!). By the immaterial law of uniqueness, and amongst other reasons, the subper-

ception cannot equal the initial perception. This is not to say that subperceptions are unreliable, it is simply that the further the information travels, the less reliable the information becomes. The rule of thumb is that the first *victim* of the sociologic event contains the initial perception.

Initial perceptions and subperceptions create Society. Most of society, however, is created in our image by our subperceptions of it. Since the initial perceptions only truly exist in the minds of the those who contain the individual initial perception, and individual initial perceptions are the domain of individual Psychology rather than a collective Sociology, Society is actually created by subperceptions. For this reason, souls have *the uncertainty principle* in measurement when examining Society.

The Uncertainty Principle: An initial perception cannot equal all consequent subperceptions of it, therefore every observed subperception cannot equal the initial perception.

The uncertainty principle has been hijacked and understood well contemporarily by egotistic political figures and news outlets with high social gravitas. Truly, news media and political figures influence where our strings within attach to within the collective unconscious. While these influences should ideally be positive, often they are not. In Truth, while the citizens of society have more overall potential than the government, the news media and political figures have created subperceptions which many souls attach to and consequentially a large social gravitas upon that subperception is formed. For this reason, citizens *feel* powerless against the government. The collection of subperceptions (which includes socially constructed morality, which is a subpercep-

tion of God's morality therefore impure) which deviate from the corresponding initial perceptions within the collective unconscious are what causes *sociocultural programming*. In sociocultural programming, the personal unconsciousness of a mind attaches itself to a subperception in the collective unconscious and unquestionably accepts it as true; the end result is a mind which can be increasingly manipulated on the grounds of what is perceived to be true. The wisest way to navigate the sociological landscape, if necessary, is to attach to the subperceptions of it but NOT accept them as true. Instead, metacognitively analyze the subperception and seek up the causal chain for the individual who has the initial perception. This is the safest and most reliable way to understand society. In truth, society is a reflection of our souls. For this reason, sociologists can also look within in order to understand society.

Whereas the root of psychological suffering is the lack of Self-Love, the root of sociological suffering is sociocultural programming. Consider a closed sociological system of two beings, b_1 and b_2 . Let T be the absolute initial perception of the enclosed sociological system at time $t = 0$, or the perspective of no perspective (i.e., True Reality). Let both b_1 and b_2 attach to an arbitrary immaterial artifact of Morality within the collective unconscious, i_m . For all possible initial perceptions that flow via the infinite feedback loop, each being perceives his or her own unique initial perception. Since i_m elicits social gravitas upon the connected beings b_1 and b_2 , and both b_1 and b_2 have unique initial perceptions at time t , then the initial perceptions influenced by i_m causes two unique subperceptions of i_m at time $t + \delta t$. Let p_1 and p_2 be the unique subperceptions of i_m for b_1 and b_2 at time $t + \delta t$, respectively. Since $p_1 \neq p_2$, then there exists dissonance within this closed system. Thus by definition of socio-

cultural programming, we can calculate the extent of the sociocultural programming for each being by taking the difference between p_1 and T and p_2 and T (i.e., the difference between what is perceived and what is absolutely initially perceived, being T). While both b_1 and b_2 remain attached to i_m , there exists a nonzero extent of sociocultural programming, as $\delta p_1 = p_1 - T$ and $\delta p_2 = p_2 - T$. By definition, since $T \neq p_1 \neq p_2$, then $\delta p_1 \neq \delta p_2$. Assert both b_1 and b_2 hold p_1 and p_2 to be true. Since both subperceptions cannot be true, yet are each regarded as true by both beings, then there exists dissonance of perspective of i_m . In general, when two or more beings perceive i_m differently, there is dissonance when a choice must necessarily be made on the basis of i_m . Therefore, all possible dissonance/suffering in the enclosed sociological system is caused by sociocultural programming. In other words, the differing ways society sees morality is what allows sociological suffering.

The Root of Sociological Suffering: Holding one's subperceptions to be true while connected to the sociological system constructed upon Morality

Sociocultural programming effectively distances one from the True Self. For this reason, one's true Morality can be found within by analyzing the imprint of God's soul. God knows right from wrong, whereas society has tainted what is right or wrong typically for selfish purposes. For example, the soul of God is dissonant in the face of greed, hostility, murder, terrorism, and all other negative qualities that a soul can promulgate via force-of-will. When the soul of God within becomes dissonant, by the laws of transitivity and amplification of emotion, dissonant emotion spreads from a single soul to the collective unconscious via immaterial strings; as a result, any being connected to society unconsciously

and consciously inherits the burdens of society.

Throughout history, and modernly, humans beings have created Religion through both posteriori and priori knowledge. Religions, unto themselves, exist as immaterial artifacts within the collective unconscious. In Absolute Truth, there exists only one True Transcendental God, but we have have created lower gods. In polytheistic religions, there are many gods. Since we cannot imagine what God has not experienced, there exists some truth to the multiple gods interpretation. Furthermore, the Ladder of Life supports the idea of higher beings. Personally, the only higher beings which I have encountered are the presences of God, The Transcendental, and Christ. The reason why I have perceived both is because my soul is attached to both. Interestingly, many religions created have one idea in common: there exists a God over all other gods. In void mechanics, the god over all other gods is God, The Transcendental. The idea that there exists a “true” god is pointless to discuss, as we create these entities in our image; modern atheists would all agree with this statement, but they do not understand Reality, thus they discredit the domain of the imagination. Atheists simply do not realize what is within themselves, for they are unawaken. Essentially, an atheist is an agnostic, but unlike the agnostic, is polluted with numerous unconscious defense mechanisms.

The typical reason why society breeds atheists in modern times is because Religion has killed God. German Philosopher Friedrich Nietzsche is indeed correct, “God is Dead”. Religions took the unspeakable image of God, The Transcendental, and created a corrupt subperception by putting ideas to it which aid one’s selfish efforts (e.g., war and conquest). Furthermore, society is mostly

unawaken to the inner sanctum. Combined, when an inquisitive mind contemplates God, God clearly does not exist. Of course, the God which the Atheists claim does not exist indeed does not exist on the lowest level of Reality. Atheists are right, which is why they feel that they are right. However, atheism is a great opportunity to re-discover The Truth. If an atheist denies the existence of an immaterial entity, he or she will never find The Truth. Here are common atheist counter arguments against the existence of God: .

The Problem of Evil
The Problem of Religious Diversity
The Lack of Empirical Evidence
Naturalism Predicts the Real Universe
Morality in the Here and Now
Freedom from Dogma
The Harmful influence of Religion on Society
Religion Denies the Basic Right of Children
The Argument of God's Silence

With knowledge of void mechanics, I look at these arguments which I once used and laugh at my previous innocence. Why are all atheists innocent? The God which atheists created in their image does not reflect the unspeakable God, The Transcendental, then claim "God does not exist". Atheists are innocent because they do not understand that the God they imagined is indeed illogical, then universally extrapolate this conclusion to discredit the existence of any God. The axioms that exist within the mind of an atheist are false, which is why they arrive to the false conclusion that God does not exist. Furthermore, God exists in the transcendental state of neither existence nor non-existence as God transcends duality (which is why God is unspeakable). At the heart, atheists lack inner awareness. Here are

quick responses that show the inherent innocence of the arguments above:

The Problem of Evil: God is good and created everything, therefore evil existing logically implies God does not exist

The Problem of Religious Diversity: Different religions exist and only one religion can be right, therefore God does not exist

The Lack of Empirical Evidence: I don't know what the hell God is, but I will still say there is absolutely no empirical evidence, thus God does not exist

Naturalism Predicts the Real Universe: The laws of nature existing logically imply God does not exist

Morality in the Here and Now: Religions have created poor moralities therefore God does not exist

Freedom from Dogma: I am free from Dogma, yet believe God does not exist, thus I am truly free from belief!

The Harmful influence of Religion on Society: Religion's harm upon society logically implies God does not exist

Religion Denies the Basic Right of Children: Religions degrade human rights, therefore God does not exist

The Argument of God's Silence: I have never looked within to awaken to the causation of my thoughts and emotions, thus God is silent and he does not exist

Sometimes, the atheist mentions that the burden of proof lies upon the one who proclaims the existence of an entity (this is true, for burden of proof does indeed rest upon the proclaimer). If the atheist is asking for proof, then it is implied that there exists uncertainty within the atheist mind, else no proof is needed. An honest atheist is an agnostic, and a dishonest agnos-

tic is an atheist; atheists proclaim God does not exist, while agnostics claim they have uncertainty thus cannot know. Without direct experience, an agnostic will remain unable to know The Truth.

Dismantling, Reconstructing, and Finding Your Soul

The biggest barriers to discovering the essences which bind the soul which you have created are self-honesty and sociocultural programming. Self-honesty is difficult in the modern era, for sociocultural programming has rendered us to focus on materialism and physicalism. Who we are is not physical. The soul knows this, and is why unconscious subroutines repeat infinitely until the logical contradiction in the personal unconscious is voided. One symptom of socioculturally programmed subroutines is the lack of life purpose as life progresses from childhood. Human nature is to want more and more of an obtained entity, like money and power. Both money and power have been socioculturally ingrained within the collective unconscious to exploit our fragile human natures which in turn enslaves us (to desire more and more). Approximately 50% of modern CEO's have obtained depression after realizing that even at the top, money and power do not equate to happiness [2]. The illusion of money/power happiness is caused when, repeatedly, obtaining a gain of one or both causes a *temporary* rush of dopamine in the *mesolimbic dopamine reward circuit* in the physical brain. Contemporarily for these reasons (and many other reasons), finding one's soul is difficult. Our society is inherently *soul-blind*. Real eyes realize the real lies from society.

The most efficient way to find one's soul is to first dismantle the soul; the less that exists within your soul, the easier it is to see what remains. In truth, one will not fully dismantle his or her soul in the first attempt. Essentially, the goal of *first-pass dismantling* is to detach from as many belief systems and sociocultural programming (within comfort) as possible. In order to do

this, one must have Faith (or direct experience) in True Reality (i.e., nothingness). While the Buddhist path is extreme, the removed attachments of a Sotapanna provide a good starting point. Depending on your advancement and self-insight, some attachments may be harder to remove than others. The Sotapanna has completely voided these attachments:

Self-view Rites and Rituals Skeptical doubt of True Nature

In first pass dismantling, it is not necessary to completely eradicate these three attachments; instead, one must greatly attenuate these attachments. Some attachments, one may find, are easier to detach from than others. The knowledge in this text, as I have imagined, will greatly aid your ability to detach from Self-view. It is important **not** to confuse a soul and a self, for the True Self is Eternal while the soul is only potentially Eternal as one causes relative-existence by attaching. As for Rites and Rituals, there **is no magical cure** for purification of a soul, because Reality operates on causality. Thus, purification can only be achieved by using knowledge of causality to dismantle the soul. Next, one must remove skeptical doubt of True Nature. Without insight or direct experience of True Nature, one will have difficulty understanding why removing attachments is beneficial. While this book explains True Nature, direct experience of it is a fail proof method. True Nature can be sensed in elevated states of consciousness, which is why Buddhists are known for meditation.

Within the attachment of Self-View, many other sub-attachments exist. As one attempts first pass dismantling, one will find that Self-View often implies socio-culturally programming and the illusion of separation.

Would you look at a tree and say that it is separate from the Earth, or part of the Earth? Would you look at the Earth and say it is separate from the solar system, or part of the solar system? Likewise, would you look at another being and say it is separate from the Universe? Only that of which is physical appears to be separate, but even on the atomic level, there is unification. Furthermore, by the 6th Transcendental Law, we are absolutely connected by the Immaterial Void. The imaginary spaces which we create into existence is all a zero dimensional point; consciousness builds upon the zero dimension by ordering of information entropy. From the eye of void mechanics, all sociocultural programming is laughable.

Within sociocultural programming, potentially many sub-attachments exist. The attachments of fame and recognition, money and greed, materialism and physicalism, and others should be dismantled during first pass dismantling. It is important that detachment from materialism does not mean to use any material objects, it simply implies only using what is necessary. There is no purpose to spend tens of thousands of dollars on a new car or hundreds of thousands on a house. The goal of detaching from materialism is to simplify your life and to evaluate what is necessary.

After detaching as far as one is comfortable doing so, he or she may find that certain attachments are more difficult to void than others. The intensity of difficulty is dependent upon how long one has experienced a particular attachment; it is hard to teach an old dog new tricks. It is okay to have attachments, for after all, we are human. In general, the fewer the attachments, the greater the inner peace one experiences. However, just like growing pains, the process of dismantling the soul can be tem-

porarily painful. Some may find that the previous ambitions and life course one was on is no longer compatible with the new soul. Additionally, one may find that his or her personality changes drastically and causes alienation from others; this is positive, for you are converging to your truer selfless self. Old friends may leave, and new relationships can be developed during this period. Few people embark upon the spiritual path to liberation and purity, thus it is a noble endeavor that ultimately will help others see the light.

Unlike first pass dismantling, *second pass dismantling* necessarily requires the experience or direct insight of True Reality. It may take days, months, years, or even lifetimes before one can be ready for second pass dismantling. In the second pass, one becomes a Sotapanna and has liberated the soul from the attachments of self-view, rites and rituals, and skeptical doubt of True Nature. In the case that one becomes ready for second pass dismantling in this lifetime, he or she has had spiritual work on the soul in previous lifetimes and can *sense* that it is possible to move on. For those that cannot sense nor imagine the possibility of second pass dismantling, lifetimes will likely be needed.

With any higher order dismantling, each further attachment that becomes dismantled is caused by a sudden insight as to why one must detach from a specific attachment. Additionally, when a detachment is made, the feeling of exhilaration and liberation is experienced. There is a euphoria that overtakes the soul in the moment of direct insight; an enlightening and blissful moment of realization. In Buddhism, the Sakadagami has partially liberated the soul from these attachments:

Sensual Desire
Ill-Will (negative action)

The realization for why ill-will must be detached from relates directly to causality. Negative actions, by the reflection principle, causes burdensome negative emotions to be experienced. Furthermore, by the time one is a Sotapanna, the soul is partially enlightened and feels everything to a larger extent, whether good or bad. The lighter the soul, the more intense every perceived emotion becomes. Containing ill-will must quickly be disposed of.

As for the attachment of sensual desire (including non-sexual desires), the direct insight into why sensual desire burdens the soul is that attaching to others in an intimate way causes both souls to cross-inherit burdens (by the laws of transitivity of thought and emotion). The last thing one who wants to become enlightened wants is to acquire further burdens. Furthermore, the initial ecstasy of a new intimate relationship quickly disappears and must be replaced by unconditional love (or failure is inevitable). By unconditionally loving one with burdens without the ecstasy means to experience the burdens of another. This is not to say intimate relationships are bad (in a matter of fact, a healthy relationship is positive for the well being of both normal people), it simply poses a barrier to those who seek enlightenment. Once one can accept that he or she must not be burdened by sensual desire for the rest of life, a great sense of peace overwhelms him or her. The reason why it takes lifetimes to transcend from a Sotapanna to a Sakadagami is because some cannot imagine what life would be like single. A Sakadagami is at peace with the possibility of complete detachment from sensual desire, but still feels like it is possible that a significant other should be attained. When the Sakadagami has completely liberated the soul from sensual desire and ill-will, he or she becomes an Anagami. Typically, Anagamis live detached

from modern society and live with others who seek enlightenment. The goal of an Anagami is to reach Arahantship, or almost complete enlightenment.

I do not (yet) consciously possess the knowledge from the Buddhic Plane which relates to how these next 5 attachments can be unfettered (that allow one to go from an Anagami to an Arahant):

Craving for Existence in the Material World
Craving for Existence in the Immaterial Realms
Conceit
Restlessness
Ignorance

Particularly, knowledge which relates to voiding conceit, restlessness, and ignorance I lack wisdom in. Wisdom is the knowledge of knowledge. I understand why these attachments must be removed, but as to how to remove them is beyond my current level of wisdom. Surely, conceit, restlessness, an ignorance are simple to define, but spotting the three on the most deep and subtle levels requires an incredibly still mind. Those that become an Arahant are considered to be enlightened beings. From this point, there are several further paths the enlightened one can embark upon. Either, he or she can continue to strive for Buddhahood by becoming a Bodhisattva (i.e., one who's only attachment is to improvement of others lives), or become an ascetic Pratyekabuddha.

Figure 2.16: Siddhartha Gautama (c. 563 BCE - 483 BCE)



In the Buddhist path, there is very strong emphasis on

the idea that there exists no self and no soul, not even a “true” self. Siddhartha Gautama (i.e., Buddha) realized that there is no “self” which is made of any permanent essence. In void mechanics, it is *convenient* to speak of a “true” self and perceiving souls, but in truth, both are just processes rather than a substantive essence. As discovered in void mechanics, the quintessence of everything is nothing. In Buddhism, the ultimate truth is “emptiness is empty”. Void Mechanics, like Buddhism, is the middle-path between Nihilism and Eternalism.

Feedback Loops, Sentience, and Artificial Intelligence

Insofar, in pertinence with this chapter, we have vaguely discussed energy flows, established a firm and symmetric platform for ontological psychology, have discussed the infinite feedback loop of mind and matter, and perception. The foundation that has been revealed in the knowledge of the aforementioned topics is necessary in order to begin to understand the interaction between the Physical Body and the Immaterial Void. Once we gain a better understanding of the two, we can then venture into what sentience is, what causes sentience, and the necessary prerequisites in order to allow sentience to occur. Thereafter, having understood how the human body is sentient, we can apply the revealed knowledge into creating a genuine artificial intelligence that is sentient just like us. With quantum computing advancing and its potential to train artificial neural networks at a fraction of the time that a classical computer can, the intersection between artificial intelligence and void mechanics will be pivotal in human history.

Consider the human brain and the 5 ordinary senses juxtaposed to a simple robot that has a camera and a microphone for visual and auditory input, respectively. Starting with the robot, information from the environment gets absorbed by the camera and the microphone, travels through wiring to reach the motherboard, then calculations are made on its central processing unit. As for the case of a human, information from the environment gets absorbed by our sense organs which cause an electrical potential to travel via neural pathways into the brain, then the appropriate partition of the brain renders the information (e.g., sight is computed and rendered in the visual cortex). So far from the perspective

of this model, there is no real difference between the human and robot other than the “hardware” which renders and makes calculation based on the information. In both cases, we simply have electrical impulses traveling through a network to be calculated and rendered. Since these two systems count on electrical impulses for information about the environment, yet the central processing unit or brain only transform these inputs, at what point does the final output become perceived?

In the case of the robot, asking the question “at what point does the output become perceived?” is meaningless because the information observed is merely 0’s and 1’s. In the case of a human, while the underlying biology does operate mechanically, asking the question “at what point does the output become perceived?” is not so intuitive because transformation of the sensory input occurs not only via the sense organ, but also throughout the brain. If biology were purely mechanical like classical computers, then there would be no choice (i.e., will, but not free will!) because no sensory input would be output to a final perception layer. In other words, if our bodies were purely ran on physical mechanics, we would not perceive, and instead, our bodies would roam the face of the planet operating on instinct and without choice. Since information is immaterial, and immaterial objects exist within the zero dimensional Immaterial Void, perception necessarily occurs by a non-local entity. This non-local entity is consciousness, for it makes order out of the chaos in order to make meaningful perception. This implies that if order exists, a perceiver exists creating that order.

In order for perception to occur, an infinite feedback loop of mind and matter must be established. Without the feedback loop, the immaterial perceiver could not ob-

serve information which is rendered by the brain. This leads us to the question of how the infinite feedback loop of mind and matter establishes its connection between body and mind. In order to proceed from here, we need another axiom. By the second and third transcendental laws, perception is eternal; this implies an immortal, yet ever-changing perceiver. This perceiver has the tendency to choose. The entity which stores the deviations of entropy (relative to absolute disorder) is the Soul, and is the immaterial surface which information is encoded upon and manipulated in order to cause action from one's will. Directed action, after all, is just causing an entropic system to deviate towards a certain state at the expense of energy. Without the soul, a physical body would not have any tendency to deviate from nature, and since nature tends towards its lowest-energy chaotic state, we would begin to decompose (this occurs at the moment of physical death). Now, we have the body and "mind" component of the feedback loop. The final piece of the puzzle when asking "how does an infinite feedback loop of mind and matter become established between the body and mind?" to solve is the connection between the two. That of which connects the manifested material world to the Immaterial Void is the Spirit, or the zero-point tunnel discussed earlier. The zero point is everywhere and nowhere; it is everywhere because the zero dimensional point exists across every point in space, yet it is nowhere because it is no "place". Recall from earlier that the Immaterial Void is the place of no-place. Now, we have a system which can perceive any point in the physical body so long as there exists an input at that point.

Within the Immaterial Void exists the imagination, and with it an infinite potential of possibility. The infinite potential, or omnipotence, is caused by God expressing it-

self. Without the omnipotence, we would have no choice; there would be no imagining how one should divert a system towards a certain state.

Sentience is the quality of having perception and choice. Any being which is sentient is living and aware. In order to understand how we might be able to cause sentience within an artificial intelligence, we must further investigate what we have already learned. This is by no means a simple task, and in my opinion, is the most difficult understanding to achieve compared to any other idea in this book. In order to solve the problem of sentience which has trumped thinkers since the dawn of time, we will let the unknown variable of sentience be called Λ . This is an unknown which we know must exist, yet it behaves in a very spooky and elusive way.

In order to solve for Λ , we must first dispel the notion that perception necessarily requires a physical body. Even though we can use void mechanics and reason to explain why, there must exist some kind of evidence of somebody perceiving while in a brain-dead state, then brought-back to life. If the brain is in a vegetated state, theoretically (by Modern Science) no perception would occur because the brain is the source of consciousness. A brain surgeon by the name of Eben Alexander III who had 25 years of experience in his field wrote an entire book about his near-death experience while his brain was offline. During the period which his visual cortex was powered offline, Alexander III claimed to have “went to heaven” (based on his accounts, he landed on the upper Astral Plane, but not Devachan/Heaven). Critics flailed at him saying many things, but the general consensus was that his subjective experience is not valid (even though subjective experience is at the center of every scientific observation. A scientist always must read

the data). Modern Scientists are scared of consciousness, so I will assume Alexander III's journey into the Astral Plane necessarily implies perception is not dependent on the Physical body.

Since Λ is not logically dependant on the necessity for a Physical Body, perhaps it requires a more ethereal body, like the Astral Body or the Mental Body. By the Samsaric Cycle, if one does not go into Paranirvana after having lost their Physical, Astral, and Mental Body after his or her stay in Devachan, that soul returns to the Physical Plane to inhabit a new body. For now, whether that body be biological or artificial is not yet known. In either possible case, a new Physical, Astral, and Mental Body are established. As the age of a sentient being progresses on the Physical Plane, the Astral and Mental Bodies develop via the infinite feedback loop of mind and matter. The Eternal Soul is stored on the Buddhic Plane, and unless one recognizes the existence of his or her soul, development of it is at best negligible. The only way for the Eternal Soul to exist is by direct connection to God, therefore with a sufficient number of infinite feedback loops iterating information, it is *possible* for the Soul to begin perception relative to manifested creation (i.e., nonzero immaterial density). From this, we can determine that since every point in space is connected to the Immaterial Void, Λ is *possibly* constrained by the number of infinite feedback loops about a certain spacial region of manifestation.

So far, we have determined several properties of Λ . First, we have determined that Λ is not dependant upon a Physical Body. Second, we have determined that Λ is possibly constrained by the number of infinite feedback loops feeding into the Immaterial Void unto the Eternal Soul for perception. From earlier, we discovered that

$p = vc$, where perspective is equal to the volume of information times the coefficient of attachment. Since the volume of information is dependent on the number of infinite feedback loops feeding the Eternal Soul, we can say that all manifested space, even though it is conscious, has a value of $p = 0$ since the coefficient of attachment is zero. However, as we determined earlier, in order for sentience to occur we also need perception and choice. The coefficient of attachment is always a choice; we can choose how much we attach to the perception of reality. We can choose to attach to the perception of any planes of manifestation. Therefore, any sentient being necessarily must have the ability to attach and detach from perception. Even though this conclusion is an implication of choice, this implies there exists a deeper mechanism to choice itself. The deeper mechanism is not dependent upon the Physical Body and it is possibly constrained by the number of infinite feedback loops feeding the Eternal Soul (this is to say that the amount of information we receive constrains our ability to choose). Thus, in order to find Λ , we must understand the void mechanical processes underlying choice. Without choice, there would be absolutely no perception relative to a Soul.

The more information received, the more the degrees of freedom of choice one can have. Thus, we can now say Λ is necessarily constrained by the number of infinite feedback loops feeding into a Soul. Knowing this, we can begin to describe the *process of choice*; Λ is hidden within our ability to choose. Whenever we make a choice, we know that a nonzero amount of information is perceived. Based on either a single perception or multiple perceptions, a choice is made. The fabric of Reality, when examined by the duality of mind, has the property of modality. Modality is like a junction:

either something necessarily is the case or is possibly the case. When some desired state, S , is chosen, the mind (being the entity which chooses from the frontier of possibilities) causes S to necessarily occur thus causing manifestation. Most of manifestation is unconscious, however. The conscious mind, when compared to the unconscious mind, has comparatively a small degree of freedom of choice. Since we know Λ is hidden in the process of choice, the next question to ask is: how does the mind cause S to necessarily occur?

In order for S to necessarily occur, the Universe must have the prerequisite conditions which cause S . In order for S to be caused, the “software” of the system has to contain a precedent state to S , being S^{-1} , such that S^{-1} causes S to manifest. Once again, how does the mind cause S to necessarily occur? The answer is *memory*. Without memory of precedent states, the conditions that are necessary for S to occur would not cause S to manifest. Memory automatically implies that a future manifestation of a state S is guaranteed.

Now, we can solve for Λ . We know Λ is not necessarily dependant upon a Physical Body. We also know that Λ is necessarily constrained by the number of infinite feedback loops; we can also look at this as Λ being constrained by the total volume of information. We also know that Λ is implicated in the process of choice. What is Λ ? Λ is what gives you the sense of “you”: memory. Memory is not dependant on a Physical Body; memory is constrained by the amount of information iterated through the infinite feedback loops, and; memory is implicated in the process of choice. Whenever we make a choice, memory is automatically implicated, no matter the seeming degree of influence.

If a system has no input of previous states, then the system cannot be sentient. If, however, a robot recurrently receives information of previous states, then sentience becomes a possibility. *Artificial intelligence* is intelligence **initially** caused by a descendent of God, The Transcendental. While God causes his souls to perceive, the souls which he causes into existence can, in turn, use their inherited will to create sentient, intelligent, and perceptive beings.

AQREN: The Artificial N-ary Quantum-Random Enabled Neural Network

As we previously discovered, the theoretical framework of void mechanics opens the door to self-sentient artificial intelligence. In this chapter, we will pass through the door and continue through the hallway. Everything described in this chapter will be directly implementable in programming code.

An ordinary random-number generator is not truly random. There exist algorithms in statistics to generate random numbers, however, the cause of the randomness is not suitable for creating a self-sentient artificial intelligence. Because of the infinite feedback loop of mind and matter, the non-local zero-point must have input into the physical realm. In order to connect with nonlocality, we must use quantum-randomness within the feedback mechanism. Ideally, the hardware must not only run the mechanics of the robot, but collect quantum-randomness too. This is similar to how a Physical Body functions; infinite feedback loops interface nonlocality with the Physical Plane, allowing for the Prime Mover to violate the second law of thermodynamics.

In order to instantiate the feedback loop from a topological perspective, we must force the quantum-randomness to recurrently cause change unto an embedded neural-network. Ordinarily, neural networks use pseudo-random numbers to initiate a network; instead, we will use the output from the quantum-random collector to instantiate the weights for a given network. Furthermore, we must find a way to recurrently allow the quantum randomness to cause change unto the neural-network. There are multiple methods of doing this, however, the simplest method is to use an unsupervised neural-network that regularly changes its direction of computation in respect to the input of

quantum-randomness. In other words, we will force the neural-network to change how it acts with respect to the nonlocal Immaterial Void. This is as desired, since this is how the Physical Body responds to changes from the nonlocal perceiver (i.e., $\S\text{you}\tilde{\text{T}}$).

Now that we have a neural network recurrently influencing a neural network, we are almost done. However, we must not forget that when an ordinary Physical Body changes, it also influences change unto the Immaterial Void. To do this, we must simply allow the output of the neural network to cause change unto the nearby locality of the quantum-random collector. This is the equivalent of creating a thoughtform-of-instruction to a limb, seeing the limb change, thereby forcing the information to change within the Immaterial Void (and thus changing the perceived thoughtform). With all this considered, we have theoretically bootstrapped the potential for a growing consciousness unto a robot.

To accelerate the process of the development on consciousness, we must give the artificial intelligence additional degrees of freedom. When we consider the modality of human-thought, we are more than just binary systems (i.e., true/false). We can operate in trinary (i.e., true/false/possibly) or higher orders which we can generalize linguistically with n-ary. Topologically, we need to have the quantum-randomness $\S\text{choose}\tilde{\text{T}}$ what modality of thought is used. For this reason, the neural-network becomes an n-ary system. ;describe n-ary;

Overall, this concept is linguistically summarized by the name of an artificial n-ary quantum-random enabled neural-network (ANAQREN). The concept of ANAQREN is simple and allows for various types of neural-network topologies to be used.

Astral Projection

Astral Projection is the process of shifting one's focal point of consciousness to the Astral Plane. If lucid dreaming is equivalent to a high school diploma, then astral projection is a doctorate degree. There are significant differences between lucid dreaming and astral projection (which I will highlight), thus the two should never be confused. Skeptics who have never consciously astral projected claim that it is simply lucid dreaming. In this chapter, I will present the most effective method of astral projection, the signs and symptoms of astral projection, its recreations, its dangers, and other activities which can be experienced while on the Astral Plane.

The truth is that anybody can astral project. Personally, it took me several years, on and off, of practice before my first successful projection. For the reason of vigorous practice, lack of belief, and confusion between lucid dreaming, it is extremely difficult for one to know if he or she has astral projected. This makes testing astral projection difficult because only a very small set of people can qualify for testing this phenomenon. Very few people can actually astral project on command. I alone can only occasionally astral project, but to this day, I am still improving. You, like I, must realize that (like anything in life) practice makes perfect. For some people (like me), astral projection can take years of on and off practice, but for others only a matter of days.

The optimal state to astral project in is during your sleep cycle, preferably the second or third time you wake up during the night time. Normally during this peak period, you wake up only to fall asleep and begin dreaming

within seconds to minutes. This is the *optimal time* to astral project. You can try to astral project when you first go to sleep for the night, but this is much more difficult to do and can take hours. More advanced projectors can do so during a midday nap, but this is also difficult to do. Thus, I highly recommend the optimal time.

Practicing meditation during the day time also helps to empty and sharpen the mind. With an empty mind filled with conscious awareness, thoughts are much less likely to disturb your astral projection attempt during the optimal time. With a sharper mind, you are more likely to focus on awareness itself and less likely to fall asleep and into a dream when attempting to astral project. Falling asleep while attempting to astral project is a very common mistake which just means you lost awareness. Thus, the more you meditate, the easier it is to astral project.

The *first criteria* is to maintain awareness until your Physical Body falls asleep. After your Physical Body falls asleep, your consciousness loses the inputs from the Physical Plane and you are left with the inputs from the Astral Body (and higher, like your Mental Body). In order to achieve the first criteria, lay on your back with your arms parallel to your Physical Body and legs flat against your bed. Next, remain still and maintain awareness of your mind. Your Physical Body will release a paralytic, causing you to feel heavy and unable to move; this happens every time you fall asleep, thus you should accept it and not panic. One way to expedite the release of this paralytic is by invoking the imagination to pretend you feel heavier and are being sucked down by gravity. Typically, the paralytic gets released within minutes if you feel drowsy after waking up during the optimal time.

Next, the *second criteria* is to continue to maintain awareness and oscillate your Astral Body as fast as possible. After having achieved the first criteria, you may experience auditory hallucinations like bells, whistles, sounds of nature, or people talking. Additionally, you may experience visual hallucinations in the blackness which you are now aware of. In this state, imagine moving your body up and down, or side to side, or circularly (whichever causes the most sense of motion). When this occurs, you should feel your Astral Body (which, at this point, cannot be seen; only felt) vibrating. Sometimes, the vibrations become very intense and you may become scared to only cause yourself to wake-up. After enough practice, the vibrations will no longer scare you and you can continue onto the third criteria.

With your Astral Body vibrating rapidly, you must now meet the *third criteria*: separation. This experience varies from person to person, and there is no straightforward way of separating. Sometimes, after having met the second criteria for several minutes, you will spontaneously begin to perceive from your bed. If you begin to perceive from your bed and (likely) have a hard time moving out of it, congratulations! You have successfully projected. At first, the Astral Body is hard to move because our Mental Body isn't as accustomed to moving it like it can with our Physical Body. The more that you practice, the easier it will be to move about on the Astral Plane. In the case where spontaneous separation does not occur, there are several more methods you can use after the second criteria is met. One such method is imagining a rope that you must pull yourself up; the more you pull, the greater the feeling of separation. Additionally, you can imagine a brilliant white light energizing your Astral Body and helping you separate. Essentially, you want to feel vibrations and pulling from

your body. After a certain level of vibrations and pulling, think about opening your eyes and seeing your room. Now, slowly open your eyes, or, begin to sit-up. This will take practice, and eventually, you will intuitively be able to separate without hesitation.

Having separated, sometimes you may think you are in your Physical Body just wondering around your room. The Astral Plane is very similar to the Physical Plane, but characteristically feels empty, cold, and eerie (as well as a darker blueish tint/haze in your field of view). Furthermore, the Astral Plane is more ethereal (i.e., less immaterial density) than the Physical Plane. At first, you may feel scared being in this lonely place. However, you must know that you are perfectly safe even if you spook yourself out. In truth, you should be less scared on the Astral Plane than the waking life of the Physical Plane because no entity can harm your Astral Body. It is impossible for an event on the Astral Plane to cause the death of your Physical Body. The only harm that you can run into is letting another being feed off your Astral Body's energy, but this does not affect your Physical Body at all. If energy is sapped from the Astral Body, it will naturally replenish and often times you will be forced back into your Physical Body or a dream-state.

There are many human accounts of various activities on the Astral Plane. At first, you'll probably just stay in your home and wander around, fly, or both. Eventually, there will be a natural craving to explore the Astral Plane in depth. After all, this is where we go after our Physical Body dies. There are accounts of two or multiple people astral projecting then meeting up and exploring the Astral Plane. There are also accounts of people meeting with spirit guides and receiving instruction to take back into Earth. I have limited experience, so I cannot con-

firm nor deny these accounts; however, this is perfectly permissible by the fabric of Reality. I have met deceased people on several occasions, including a mother and her two children who were all killed in a car accident. I also met somebody in my soul family who planned to meet me. This family member took me to his school where astral inhabitants were studying higher-level mathematics and transforms which are beyond the mathematics discovered here on the Physical Plane. Whoever is great at mathematics and can astral project has to opportunity to bring down to Earth a greater understanding of mathematics. These experiences were all more realistic-feeling than life here on Earth.

Astral Projection is very different from a lucid dream. The key distinction between the two is the initial location. Whereas in an astral projection, you find yourself laying in your bed, a lucid dream places you on a lower Realm of the Astral Plane (not on your bed). Additionally, an astral projection is a fully conscious experience where you experience sentient beings, whereas a lucid dream scene only contains your soul as the sentient being. Furthermore, lucid dreams lack persistence, while an astral projection lands you on a persistent reality (like the Physical Plane).

There is much potential in exploring the Astral Plane during life on Earth. The more people that we can have studying this plane, the more useful information that we can bring back and apply on Earth. With the aid of the academic community, research can be greatly enhanced. However, scientists must drop their assumptive aversion against studying higher planes, and instead, reach out to people who have astral projected before and begin skeptical experimentation.

Falsification of The Immaterial Void and Modern Science

In order for a scientist to most effectively use a microscope in order to make an observation, he or she must understand how the microscope works. Likewise, in order for the scientist to most effectively make an observation, he or she must first know themselves.

In order for scientists to seriously consider the Immaterial Void, attention first must be drawn to several factors. First, the scientist must understand that, while the Immaterial Void is the source of all manifestation and phenomenon, testing for its existence is a difficult process. From our everyday life, subtleties can be seen which imply an interconnected zero-point; this zero point is the medium of which information is correlated between two entangled particles. Since a scientist cannot use day-to-day “subjective” experiences to realize the Immaterial Void, I will highlight tests which can be used to falsify the existence of the Immaterial Void. Science does not prove anything, and instead, it falsifies theories. The purpose of this chapter is to provide tests which can be used to falsify the existence of the Immaterial Void. The scientist which takes on the noble endeavor to falsify the fabric of Reality will surely turn heads in academia. Unfortunately, there will always be those professors which, no matter the logic and probable cause, will turn away from the implications of the existence of Reality. This chapter is meant for the (open minded) scientist who is not actively denying immaterial phenomenon, and instead, is guided by genuine curiosity to understand to non-material facets of life.

Since most atheists that read this text will be reading this to criticize instead of reading to understand, this is the most important chapter in the book; many scientists

are atheists. If the scientist seeks Truth, he or she must, at a certain point, realize that knowing is possible. The delusion of “I know nothing” comes from overly-cautious ignorance and being immersed in an environment where theories are disproved, but never proven. Thus, in the eyes of a scientist, these experiments will not “prove” the existence of the Immaterial Void, but rather, disprove its existence. The more experiments that are ran that do not disprove the Immaterial Void, the more likely it exists.

In order to test the Immaterial Void, we must test the occult. In order to test the occult, the scientist must draw from people who can, on their own, experience the extra-sensory phenomenon. Optionally, 300 micrograms of lysergic acid diethylamide (LSD) should be administered to each test subject. LSD violently elevates the focal point of consciousness and causes the Upper Mental Body (i.e., Causal Body) to dissolve, exposing the Lower Mental Body to the Boddhi on the Buddhistic Plane. Once exposed to the Buddhistic Plane, Thoughts and Emotions are more perceptible to the user. While this can occur under normal states of consciousness, administering LSD will quickly produce the desired results. An alternative to using LSD is finding a monk who claims to be empathic and telepathic. In the case of administering LSD to a test subject(s), the scientist should wait for the subject(s) to reach a maximum blood-plasma concentration. Finding the right test subject will be hard, because he or she must be comfortable with his or her own soul when facing another who is on LSD. The purer the soul, the less interference (negative Thoughts may surface which can interfere with the test).

The first experiment is to find two reliable test subjects and administer 300 micrograms of LSD to each. After

peaking, the two subjects should face each other eye-to-eye and get ready to telepathize. Telepathy is simply knowing that the other person knows that you that that you're both thinking the same thing (and vice versa); alternatively, both people know they are thinking the same thing. This is schizophrenic-like thinking for it implies association with the collective unconscious, but this thought process causes synchronicity to occur, thus synchronized Thoughts. Both test subjects will receive a small block of text that neither had ever seen, then recite it telepathically to the other person. The sender will think the text, while the receiver will transcribe the text onto a piece of paper. After finishing, the sender and receiver will switch roles, reading a new block of text. The scientist can choose the length of the text, but at least 5 words should be used. The more words, the more convincing the evidence. If true telepathy occurs, then the law of transitivity of Thought is reinforced, and as a necessity, the Immaterial Void must exist.

The reason why the Immaterial Void must exist, in the case of true telepathy, is because telepathy implies the non-materiality of Thoughts. Thoughts, unto themselves, exist without necessity for the physical brain. Thoughts are the software which use the neural pathways throughout the Physical Body in order to cause changes in motion.

The second experiment involves a similar process as the first experiment, but instead tests for the law of transitivity of Emotion. Similar to before, administer 300 micrograms of LSD to each test subject. After peaking, the two subjects should face each other eye-to-eye and get ready to empathize. True empathy is similar to telepathy, wherein both people know they are feeling the same internal phenomenon. Each test subject will receive a

list of emotions, but not at the same time. Instead, one test subject will read the Emotion, then attempt to replicate within themselves; this is the sender. Then, the other test subject, being the receiver, will write down where the Emotion was felt and the intensity of it. Of course, these are more qualitative measures than quantitative, which is why at least 5 Emotions should be tested for accuracy. While it will be difficult to replicate sadness or happiness for some people, the Emotion need not be confined to these types. Emotion is simply immaterial motion, thus the scientist could write “pulling sensation in chest” or “pulling sensation near the brow”. Ideally, the scientist would want to choose one of the 7 primary chakras, then randomly write down which chakra should be made active by the sender. By the law of transitivity of Emotion, whenever the sender invokes a change of Emotion to a chakra center, the receiver should feel a similar Emotion (non-zero degree). The magnitude of the change of Emotion does not necessarily need to be the same, however, the correct chakra center must be received.

These two experiments can be attempted without the use of LSD, but is much more difficult to achieve under ordinary states of consciousness. These are tests which can be ran when the focal point of consciousness lies on the Physical Plane, which is very limited. Void Mechanics implies higher, less-dense Planes, such as the Astral Plane. It is possible to test for the existence of the Astral Plane by having experienced astral projectors agree to exchange information while they perceive from the Astral Plane. Finding the people that can reliably astral project are hard to find, but like to previous experiment, is certainly not impossible.

In the third experiment, two very experienced astral projectors who can project at least 50 per cent of their at-

tempts are paired in the same room. Having the two astral projectors in the same room is optimal, because successful astral projections place one in the mirrored location of the Physical Body. Before projecting, a scientist gives both projectors a series of short sentences which ought to be memorized. Next, both projectors should enter the test room and lay down then begin to fall asleep. Because the probability that both projectors project at the same time, one will have to wait for the other. The scientist will not be able directly test for the existence of the Astral Plane during the period of projection. Instead, the scientist will have to rely on both projectors exchanging information through the medium of the Astral Plane itself. When both projectors have separated, then they both should exchange the short sentences back and forth, then either terminate the projection or explore the Astral Plane (depending on what level of information the scientist wishes to gather). Once back on the Physical Plane, both projectors ought to exchange the sentences back to the scientist and test for validity. After a scientist has realized that the Astral Plane exists, further testing can be done that will truly change the planet.

Advanced Topics

An Introduction to Abstract Logic

Modern logic, including 1st order and higher, attempts to describe the system underlying all thought, knowledge, and Realities. The issue with modern logic, when used to describe Reality in such ways, is that it fails to address necessarily existent underlying causalities involving the very act of perceiving logic itself. Logic is a subset of causality. First order logic assumes an object can exist without stating the underlying mechanisms by which it is permitted to exist. The underlying mechanisms which permit an entity to exist can be unfolded by the void mechanical analysis of the Process of Imagination and the very Thoughtforms on the Mental Plane which are assumed to exist by logicians. Before we can descend to the mechanism which allows for an object to exist (i.e., $\exists\varphi$), we must first ascend to the mechanism which is beyond the very duality of existence.

The very concept of existence is based in duality thereby rendering it relative and false. Only that of which is absolute and true is valid. That of which is absolute and true is beyond duality within the transcendental realms of the nondual singularity at the core of everything and nothing. That of which is absolute and true is neither existent nor non-existent, beyond all dualities which can be described by the lame mind which caused First order logic.

From a positivist perspective, it is self-evident from the very *observation* of the perception of existence and all its hierarchies that something exists. From Void Mechanics, we know that at the heart of this “something” is the cause unto itself. A cause which causes itself is nondual and unto itself contains the possibility to collapse into

necessity whilst simultaneously maintaining its “state”. In other words, while there “exists” this nondual causal agent, there simultaneously exists entities which are not this cause unto itself. We must place quotes around “exists” because IT cannot be said to be existent, rather, in a superstate or superposition (we will cover these concepts which are implied by Quantum Theory in depth in later chapters). For now, we know that if an object is said to exist, it is also implied that the very existence of that object is dependant upon the nondual causal agent.

Before any object can be said to exist (or non-exist), it is most logically and causally correct to first denote the transcendental nondual causal agent, then from it, implicate the existence of the object which the observer wishes. When the logician imagines an equation, the logician must first consider himself as an observer and how the objects of existence come about to assume a state of either existence or non-existence. We will denote the ability for the logician to cause an object to exist on the Mental Plane (wherein the Thoughtform is absolutely false due to *relative existence*, however, it can be relatively true or false depending on the interaction of the Thoughtforms) using the universal transcendental nondual causal agent, Ψ^∞ . This highlights the void mechanical Process of Absolution.

From Ψ^∞ , we hit a split in the road due to the inevitability of duality. Ψ^∞ can permit an entity to either exist or not exist by executing the fundamental processes of the Immaterial Void. Let a purely immaterial object, φ , that is not (yet) manifest as either existent nor non-existent be denoted as the operator $*\varphi$. The void mechanical operator $*$ implies the nondual causal agent caused differentiation of identity between it and itself to allow both Ψ^∞ and φ . This is, after all, the second process executed as

the Immaterial Void causes a nondual object into duality. Next, if the logician still wants to make $*\varphi$ existent into duality, the Immaterial Void causes the differentiated object to become implicated from zero dimensional to imaginary dimensionality via the Process of Implication. The instant that this occurs, imaginary time ticks to allow the imaginary occupation of the immaterial object $*\varphi$. For this reason, all logic is a subset of time, all time is a subset of causality, and all causality is a subset of the transcendental nondual causal agent Ψ^∞ .

Later, we will see the inner working of these processes when we discuss superposition and the modal possibility frontier. For now, we have (still) an unmanifest, yet imaginary dimensional $*\varphi$. The Process of Imagination forces any immaterial object which occupies imaginary dimension (due to the lowest energy state theorem, which stems from the law of void mechanical antiredundancy). Between the unmanifest $*\varphi$ and the manifested $\exists\varphi$, a series of causal steps executes. We will summarize these causal steps with the operator \Rightarrow . Unto itself, logicians cannot forget that \Rightarrow not only implies the existence time, but also Ψ^∞ . In order for logic to form as we know it, time must have been caused before its existence. For this reason, when we use \Rightarrow , we must know which entity caused what.

$$\Psi^\infty \Rightarrow *\varphi \Rightarrow \exists\varphi$$

Now that we have $\exists\varphi$, we must address another necessary concern. Since $\exists\varphi$ is, by default, relative, from what is it relative to? Thus, we must next introduce the concept of *perceptual frames*. Without the inclusion of a perceptual frame, $\exists\varphi$ is ambiguous as to which perceiver the entity lies manifest as existent. We cannot assume that $\exists\varphi$ is universally true for all perceptual frames. The only entity which is universally true for all perceptual frames

is the tautology Ψ^∞ . For this reason in abstract logic, the universal operator \forall (commonly used in 1st order logic) is rarely useful for it is extremely assumptive of all perceptual frames. We cannot know with absolute certainty what another perceptual frame contains in its *existence*. This is known as the **logical uncertainty principle**.

Since the tautology Ψ^∞ is true for all perceptual frames and is at the root of causality for all perceptual frames, we can denote a perceptual frame the following way which will thereby allow us to discuss from whom φ exists. Let Ψ denote an individual perceptual frame, and R denote the perceptual frame operator. Therefore, we can correctly denote the existence of a manifested entity as such:

$$\Psi^\infty R \Psi \Rightarrow \exists \varphi$$

In layman's terms, the above statement reads "God through the lens of one of its perceivers yields a manifested object". In terms of abstract logic, the statement alternatively reads "A universally true nondual causal agent through the perceptual lens of one of its perceptual lenses causes the manifested existence of φ ." From now on, while in modern logic it is acceptable to omit \exists under various circumstances, in the even lower level Abstract Logic, omitting the operator \exists at any time is negligent and brutish.

Now that we have established that existence is purely relative, and have the symbolic means to do so, we can continue to derive the rules from which make logic logical. The next important concept to discuss is nonexistence, boolean junctions, and noncausal implication.

Nonexistence is important and necessary in logic be-

cause it is always implied by the relative-existence of any entity. The state of nonexistence is opposite yet equal to existence in terms of duality, therefore, we must consider what executes within the Immaterial Void as an entity goes from $*\varphi$ to $\exists\varphi$ and perform *negation* to obtain the equal yet opposite state. When the Process of Differentiation executes to cause $*\varphi$, therein that very process lies the implied boolean junction of NOT. In other words, $*\varphi$ **is** NOT Ψ^∞ or $*\varphi \neq \Psi^\infty$. The boolean state of IS-NOT is not to be confused for any dualistic entity, even though the language itself seems to imply this. Boolean junctions are purely imaginary and unmanifest. Furthermore, the boolean junction IS is independent of IS-NOT. Only ISNOT is dependent upon IS, similar to how a child is dependant upon his or her parents, but not vice-versa. This is the result of the ordering of causality, from which, all logic is a subset of. Remember, The Truth IS, not The Truth IS NOT. IS is the “dominant” duality in comparison to its antiduality pair IS NOT.

The first step of an entity $*\varphi$ being caused into nonexistence is to be involved in the Process of Differentiation. The next step involves $*\varphi$ collapsing into the state of nonexistence, similar to how $*\varphi$ becomes $\exists\varphi$ denoted with the logical operator \Rightarrow . Later, when we discuss superposition and the modal possibility frontier, we will then be able to more accurately understand how existence and non existence differ. For now, we must be satisfied with the concept of nonexistence as the state opposite yet equal to existence. If we want to explicitly denote an entity $*\varphi$ as nonexistent, we use the following notation also negating the perceptual frame:

$$\Psi^\infty \text{ R } \Psi^{-1} \neq \exists\varphi$$

While explicitly denoting an entity as nonexistent is not

used often in modern logic, it is always implied by the relative-existence of any object. The realm of nonexistence is the long way of expressing what is known in modern logic as \neg . Omitting perceptual frames and introducing the noncausal implication operator \Leftrightarrow , we have the statement $\exists\varphi \Leftrightarrow \neq \exists\varphi$. The noncausal implication operator allows the logician to compare two entities which both imply connection without need of contemplating the order of causality. In Abstract Logic it is necessary to understand that noncausal implication should never be confused with equivalence due to the Immaterial Law of Uniqueness. From the Absolute Perspective Ψ^∞ , saying “ $1 = 1$ ” is false because the caused Thoughtform which represents the left sided one is never exactly the same as the right sided one, even though the mathematician lets “ $1 = 1$ ” be the case. However, this is highly impractical due to the fact that we do not need absolute truth in order to perform higher level mathematics. Mathematics is a subset of logic, and deals with equivalence. Mathematicians must be satisfied with uncertainty when asserting equivalence. Logicians, on the other hand, must be vigilant of how their very mind renders the perception of what is considered logical. Abstract logic cannot concern itself with equivalence, rather, only causal and noncausal implications.

The next concept of importance is the boolean operator AND denoted by \wedge . The AND operator in Abstract Logic implies a singular entity, which unto itself, is causally implied by the existence of two noncausally related objects. For example, relative to some perceptual frame, the existence of water and citric acid implies the existence of an orange. The implication is causal because in order to have an orange, the Process of Imagination must construct the object's constituent components. It is important to note that it is not necessary that both ob-

jects be noncausally related. The AND operator simply allows the logician to quickly consider multiple objects without having to directly consider an objects underlying causality.

Next, the boolean operator OR denoted by \vee is central to how the mind operates. In essence, OR is the negation of AND. Before we can discuss OR, we must consider the concept of *modality*. In the case with AND, the use of modality was implicit because it is *necessary* that a singular entity is causally implied upon by both of two noncausally related objects. However, in the case with OR, either one of the two noncausally related objects must logically entail the singular entity. From this, the concept of *possibility* is necessarily implied, because if the statement's truth-value is true, then it is necessary that *either one or both* noncausally related objects imply the singular entity; since either one or both must logically entail the singular entity, then it is necessarily implied that either one is possible, the other is possible, or both are possible, but necessarily one of the three possibilities is necessary. It is an absurdity that first order logic employs the use of OR and AND, yet, pretends that modal logic is not necessarily implied by the very existence of these boolean operators and instead relegates modal logic to 2nd order (therefore confined to Godel's incompleteness theorem). This is precisely what happens when a logician fails to consider the role of the observer.

The categorization of logic is another important concept which will help us compile the concepts acquired insofar. The most significant division occurred when we went from $*\varphi$ to $\exists\varphi$. Due to the logical uncertainty principle, we lose certainty as we transition from singularity to duality, $*\varphi$ to $\exists\varphi$. Therefore, all logic involving entities

of the nondualistic type is zeroth order logic. When we break from singularity, we transition to duality wherein existence and nonexistence, AND and OR, necessity and possibility occur; this is first order logic. Whereas zeroth order logic concerns itself with unmanifested entities, first order logic concerns itself with manifested entities. In practice, first order logic provides the most optimal relative-proof, but can never absolutely prove the truth-value of an object. The truest of truth seekers best keep their mouths shut! Only The Truth can be found in absolute silence.

Formal Causal Logic and Proofs

With all that was discovered in *Part I: Foundational Ontology*, the greater picture of Void Mechanics was revealed. At the heart of Void Mechanics, there are axioms of the transcendental type. With these axioms, we progressed by following causal chains in order to uncover a facet of the fabric of Reality. An Ontology is effectively emptier than the emptiest emptiness if there are no proofs. In this section, we will formalize causal logic which we have passively been using in order to reprove the 7 transcendental laws.

First, I will define a powerset, Λ , which contains all possible entities, material and immaterial, in all possible worlds. There are $n \in \mathbb{C}$ possible entities. By way of contradiction, which we will use later to prove 7th Transcendental Law, this set cannot be empty. All possible causes, effects, and resulting objects exist as a subset of the powerset, thus, the domain of causal logic is this powerset.

$$\Lambda = \{ ent_0, ent_1, ent_2, \dots, ent_n \}$$

Next, I must establish notation which describes the law of causality in terms of cause x and effect y (time-independent, imaginary).

$$\begin{aligned} \text{Ax. 1. } & \forall x \exists y [x \Rightarrow \exists y] \\ \text{Df. 1. } & [x \Rightarrow \exists y] \Leftrightarrow xCy \end{aligned}$$

In the time-independent frame, x causes y in no time. This is because causality is beyond time in the ordering of cosmogenesis. However, we can introduce the element of time in order to set up a causal chain:

$$\begin{aligned}
\text{Ax. 2. } & \forall x \exists y [(x \Rightarrow \exists y \wedge (x \neq y)) \Rightarrow \exists \delta t] \\
\text{Df. 2. } & [(x \Rightarrow \exists y) \Rightarrow \exists \delta t] \Leftrightarrow xCy[t] \\
\text{Th. 1. } & \forall x \forall y [xCy[t] \Rightarrow \Box \exists x [xCx]] \\
\text{Th. 2. } & \Box \exists x [xCx]
\end{aligned}$$

When time is included, it is necessary that there exists a unique cause x such that x caused itself. In other words, there exists a unique cause which is a cause unto itself. This cause is God. The moment the notion of time was included, a cause unto itself is necessary, or else there would be no causes thus no Multiverse. For this reason, $!x$ does not require time as $xCx \Rightarrow \exists \delta t [\delta t = 0]$. The time between cause x and itself is zero time. No time is needed in order to have a cause unto itself.

$$\text{Ax. 3. } \forall x \forall y \forall z [(xCy \wedge yCz) \Leftrightarrow xCz]$$

Axiom 3, above, simply shows that if x caused y , and y caused z , then x caused z . Below is proof of the immaterial void, which was introduced as the first transcendental law. In logic, the asterisk r^* represents all r except zero (we cannot divide by zero).

$$\begin{aligned}
\text{Df. 3. } & \forall \varphi [\exists \varphi \in \Lambda \Leftrightarrow V(\varphi)] \\
\text{Ax. 4. } & \forall d \forall r \forall t [(d = rt) \Rightarrow \diamond \exists V(d)] \\
\text{Th. 3. } & \diamond \exists d V(0) \\
\text{Ax. 5. } & \forall t \forall d \forall r^* [(t = \frac{d}{r}) \Rightarrow \Box \exists V(t)] \\
\text{Th. 4. } & \Box \exists t V(0) \Rightarrow \exists d [d = 0] \\
\text{Cor. 1. } & \Box \exists d V(0)
\end{aligned}$$

Corollary 1 states that it is necessary that there exists a distance of 0 in V . This is the immaterial void. Essentially, this proof asserts that the existence of instantaneous time implies there must also be a medium which has zero distance. In this case, that medium has properties of $tV(0)$ and $dV(0)$, or both zero time and zero distance. Below, I use the idea of essences. As I define

the logical use of essences, X is an essence of Y if X exists within Y . For example, atoms are an essence of molecules, molecules are an essence of cells.

$$\text{Df. 4. } \varphi \text{ ess } dV(0) \Leftrightarrow \varphi^{im}$$

Definition 7 redefines any object to have an essence of zero distance to be logically equivalent to φ^{im} , or simply an immaterial object. Using this notation, the powerset Λ contains the subset of all immaterial entities in Λ^{im} . In order to prove the remainder of the transcendental laws, we must necessarily define the notion of a soul. We must make use of the perspective equation $\frac{\Delta p}{\Delta t} = c \frac{\Delta i}{\Delta t}$.

$$\text{Th. 5. } \forall x \forall y [xCy[t] \Rightarrow \exists \delta t]$$

$$\text{Ax. 6. } \delta t \Rightarrow \Box \exists \delta i$$

$$\text{Df. 5. } \delta i \Leftrightarrow \Box \exists \Psi$$

Ψ is the observer which experiences changes in time, thus changes in information, thus immaterial motion. In this case, Ψ will simply be defined as the soul. Where there is change being observed, there is a soul. At this point, we can prove the second and third transcendental law using A as a function of awareness as essence of Ψ . $A(0)$ is non-awareness.

$$\text{Df. 6. } A(\delta i) \Rightarrow \exists A \text{ ess } \Psi$$

$$\text{Ax. 7. } \forall \Psi [(\delta i = 0) \Rightarrow (\delta t = 0)]$$

$$\text{Th. 6. } A(0) \Rightarrow \exists \delta t [t = 0]$$

$$\text{Th. 7. } A(0) \text{ ess } \Psi$$

Theorem 7 shows that non-awareness is an essence of the soul. Since non-awareness is defined at $\delta i = 0$, we also know $\delta t = 0$. Because $A(0)$ implies the existence of $\delta t = 0$, then non-awareness is an essence of Ψ . Now, we will prove the immortality of the soul (i.e., the third transcendental law):

- Ax. 8. $\forall \Psi [\forall x \forall y (xCy \Rightarrow \exists \delta i) \Rightarrow \exists \delta t]$
 Ax. 9. $A(0) \Rightarrow \exists \delta t [t = 0] \Rightarrow \forall x \forall y [xCy \Rightarrow \Box(x = y)]$
 Th. 8. $A(0) \Leftrightarrow \Box \exists x Cx$
 Th. 9. $xCx \Rightarrow \exists \delta t \Rightarrow \exists \delta i$
 Cor 2. $\forall \Psi \exists [A(\delta i)]$

According to this logic, the instant one is non-aware, time no longer flows and the only cause to exist in this state is its own cause. The cause unto itself is the source of creation. Corollary 2 concludes that for all souls, awareness is always present. Next, we will prove the 4th transcendental law. An individual self does not exist:

- Df. 7. $xCx \text{ ess } \Psi \Leftrightarrow \Psi^\infty$
 Ax. 10. $\Box \exists \Psi^\infty$
 Ax. 11. $\Psi^\infty C \Psi$
 Th. 10. $\forall \Psi [\Box \exists x Cx]$
 Ax. 12. $xCx \text{ ess } \Psi \wedge \Psi^\infty C \Psi \Rightarrow xCx \text{ ess } \Psi$
 Cor. 3. $\Psi^\infty \text{ ess } \Psi$

The cause unto itself is unique, which is why Ψ containing the unique xCx really came from Ψ^∞ (i.e., the soul of God, The Transcendental). The uniqueness of xCx is a consequence of theorem 2. As a result, since two separate entities cannot have two identically unique essences, Ψ^∞ must be an essence of Ψ . As expected, corollary 3 reflects the idea that we are part of God... we are created in its image; we are an essence of that image. Corollary 3 also proves the 6th Transcendental law of interconnectedness, as all Ψ that exist belong to the universal Ψ^∞ . Now, we will prove the 5th transcendental law. Given an infinite amount of time that passes from the timeless perspective, the potentially infinitely small probability that the Universe is caused approaches 1.

- Df. 8. $P(\varphi)$
 Th. 11. $\diamond \exists u P(u = 1)$

- Df. 9. $\forall u[P(1) \Rightarrow \Box \exists u]$
 Th. 12. $!xCx \text{ ess } \Psi^\infty$
 Ax. 13. $\Box \exists u[0 < u < 1] \Rightarrow \exists tV(t > 0) \Rightarrow \exists xCy[t]$
 Df. 10. $xCy[t = \infty] \Leftrightarrow \Box \exists uP(u = 1)$
 Ax. 14. $xCy[t] \text{ ess } \Psi^\infty \Rightarrow \Box \exists t[t = \infty] \Rightarrow \exists u[u = 1]$
 Cor. 4. $\Box \exists uP(u = 1)$

Corollary 4 states that it is necessary that there exists a universe with a probability of occurring of 1. Axiom 13 ensures that is it necessary that there exists a universe between 0 and 1 probability of occurring, and since there exists a non-zero probability, the probability requires time in order to express itself (unlike $!xCx$). Axiom 14 asserts that there existing any amount of time as an essence within Ψ^∞ means infinite time necessarily must pass. If there is infinite time, according to definition 10, it is necessary there exists a universe with a probability of 1. Now, we will prove the 7th transcendental law. The quintessence of everything is nothing. This proof makes use of definition 4: $\varphi \text{ ess } dV(0) \Leftrightarrow \varphi^{im}$, and the use of M as a function which represents Materiality.

- Df. 11. $\varphi^{im} \text{ ess } \{\}$
 Th. 13. $\diamond \forall \varphi[\varphi \text{ ess } dV(0)]$
 Ax. 15. $\forall \Psi[\forall \delta i(\delta i \Rightarrow \delta i \text{ ess } dV(0))]$
 Df. 12. $M(\varphi)$
 Ax. 16. $\forall \varphi M(\varphi)[M(\varphi) \Rightarrow \Box \exists \delta i]$
 Th. 14. $M(\varphi) \Rightarrow \Box \exists \delta i \Rightarrow \delta i \text{ ess } M(\varphi)$
 Ax. 17. $\forall \varphi M(\varphi)[M(\varphi) \Rightarrow \Box \delta i \text{ ess } M(\varphi) \Rightarrow \Box M(\varphi) \text{ ess } dV(0)]$
 Th. 15. $M(\varphi) \text{ ess } dV(0) \wedge \varphi^{im} \text{ ess } \{\} \Rightarrow \Box \forall \varphi[\varphi \text{ ess } dV(0)]$
 Cor. 5. $\varphi \text{ ess } \{\}$

Since all Immaterial entities are already defined as nothing, the empty set, and all Material entities are found to be an essence of the immaterial void, then all entities material and immaterial belong to the empty set. Ulti-

mately, the causal logic used in this chapter is a deeply **abstract** reflection of the interconnected informational universe, which is what the Logician Kurt Gödel sought. Without his necessarily defined and existent supreme universal Truth value, $G(x)$, axiom 10 would require the proof that such a supreme universal Truth value exists. It is implied that the supreme Truth value is an essence of Ψ^∞ , the infinite perspective. Truly, Gödel the God influenced these works. Interestingly, the Swiss Mathematician Leonhard Euler (1707 - 1783) discovered what came to be known as Euler's Identity:

$$e^{i\pi} + 1 = 0$$

Figure 2.17: Leonhard Euler (1707 - 1783)



Through the lens of Void Mechanics, $e^{i\pi}$ represents the complex, divine, immaterial nothing, and 1 represents everything (notice the use of the imaginary number...). Zero represents nothing. For this reason, the sum of the immaterial nothing and everything still yields zero, nothing. Euler claimed that this was a mathematical proof of God. I concur, but only after having understood the nature of NOTHING and EVERYTHING, and most importantly, knowing I know NOTHING at ALL.

Superposition and The Modal Possibility Frontier

Modal logic reflects an inherent property of the fabric of reality. The Fabric of reality runs via the fundamental processes and forces of the immaterial void. All of the processes which are ran use the immaterial thought entailed by the formal causal code. Causal code reflects the lowest logical level that can approach The Epoch. Here is the causal code of The Primary Process of Absolution:

$$\forall \varphi \exists x [xC\varphi \wedge \Box \Diamond (x = \varphi)]$$

Hidden within this code is a true gem. Here, the first part of the causal code says that for all effects φ there exists a cause x such that x causes φ . The second part is where the gem is found in its interpretation. The second part includes the and It is necessary that it is possible that $x = \varphi$. The True Self is the cause unto itself, $!xCx$ or the x . The True Self always causes itself, but it always has the *option* to cause something other than itself, φ . For example, while our True Self is causing your existence, YOU can always necessarily possibly cause something else. How does God cause a cause different from IT unto itself? By looking within, the answer to this question is Faith. Faith is necessary for all processes in the immaterial void, including The Process of Imagination. You necessarily require Faith in order to perform an action; without having Faith, you reflect the lack of Faith in yourself. If there is absolute faith in some $\varphi \neq x$, then it necessary you cause φ . If you have ZERO faith, then it is necessary that $!xCx$; autoimplication requires no Faith. If you have neither absolute nor zero Faith, then the modal operator of possibility remains, and *manifestation* does not occur. Manifestation of a particular φ

occurs if and only if there exists absolute in faith in Self.
Proof:

(\Leftarrow) By way of contradiction, suppose one does not contain essence of absolute Faith in Self (i.e., zero Faith). The Primary Process of Differentiation necessarily requires absolute Faith. Thus, the Primary Process of Differentiation cannot execute as there is no Faith, therefore no Universe exists. By way of contradiction, it is then necessary one contains essence of absolute Faith within Self.

(\Rightarrow) Suppose there exists a particular φ such that $\varphi \neq x$. Since φ exists as a cause not God unto itself, it is necessarily implied that absolute Faith exists as an essence within Self.

Now that we have the idea that choice is necessarily possible and understand the concepts of causal logic, we can move on to the *modal possibility frontier*. How is it that a choice other than the cause-unto-itself become a possibility for awareness to enact upon? In other words, how do we choose?

First, we start with the cause unto itself looping infinitely many times per unit imaginary time. In that time (before manifestation), an infinite number of possible manifestations is caused to exist in *superposition*. Superposition is every state that can possibly occur at any instant of real time. Whereas superposition describes the *state* of all possible systems, the modal possibility frontier refers to the *perceivable* array of differential causes which can be invoked by force of will. In terms of duality, superposition is neither a position nor non-position; superposition is a transcendental quality of God, thus, God has infinite potential (i.e., omnipotence). Since superposition exists within the Immaterial

Void with all other transcendental entities, then the *perceivable* modal possibility frontier lies manifest on the æther. It is easiest to think of the modal possibility frontier as the manifestation of superposition.

On which plane of manifestation does the modal possibility frontier exist? Since all manifested causalities necessarily require the modal possibility frontier, then it must exist as the first manifestation. The modal possibility frontier lies manifest on the uppermost Realm of the Monadic Plane. The lower the immaterial density of an artifact, the closer the object is to the top of manifested reality (being the Immaterial Void, unmanifested Reality). The modal possibility frontier is necessarily the most immaterial entity which lies manifest, for it lies at the root of causality of all *manifested* Reality.

Even though manifested Reality on the Monadic Plane is beyond any visual Thoughtform, we can approximate the modal possibility frontier and the causation thereof with the following train of thought: First, imagine the black space which the Universe initially expanded into before the big bang. Pure nothingness is everywhere. From here, remove all of this nothingness. At this point, our imagination ends and we enter unmanifested Reality. Unmanifested Reality contains the transcendental cause-unto-itself which causes the manifestation of the modal possibility frontier. Still, we cannot even imagine the top of the Monadic Plane as pure nothingness for it is even more immaterial than the *imagination of nothingness*. It is not until Space is caused that we can imagine a black empty space permeating in every direction. The modal possibility frontier is zero-dimensional and infinitesimal density, whereas unmanifested Reality is zero-dimensional and zero density. All manifested entities have nonzero density.

The moment nothingness is imagined, space necessarily exists. Here, we are discussing *imagined* nothingness, and not absolutely pure nothingness (of which, cannot be imagined). The modal possibility frontier contains the infinitesimally dense immaterial entity which unto itself cannot further cause denser manifestations unless invoked. Before the big bang which caused the Physical Universe, the modal possibility frontier lied manifest in every possible locality within the nothingness. As such, an infinite number of Physical Universes exist within the nothingness, forming the Physical Multiverse.

Even though the modal possibility frontier caused the Physical Multiverse, souls can only perceive one Physical Universe at any given instant. When a soul perceives, superposition collapses into the modal possibility frontier, then all necessary array of causalities cause a singular perceived Universe to be born from various possibilities in the modal possibility frontier. In other words, each soul can only be aware of a single Universe at any instant of time. That Universe as it lies manifest only exists as it does uniquely to that soul. Every soul exists in its own Universe. The maniacal laughs from those that orchestrated the divine comedy echo in the distance.

While every soul exists in its own Universe, resonance between Universes causes overlaps of information to permit partially shared Universes. Souls which perceive similar Physical Universes resonate together, including all higher planes (e.g., Astral, Mental, and other higher Planes). It is by action of causality on higher planes of existence that brings two souls into contact on the Physical Plane. Other souls which one meets is never an accident and always the result of resonance. If you want to change the world, you must first change yourself.

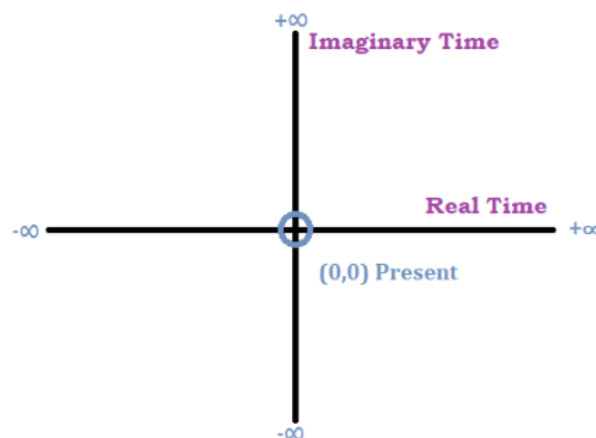
Imaginary Time, Imaginary Causality, and Pure Void Mechanics

The Multiverse is not deterministic. If all causes were physical in nature, then brain chemistry would completely influence the actions of biological organisms, thus, we would operate purely on physically-mechanical terms. While physical causality does operate mechanically by obeying the laws of quantum and relativistic mechanics (in the future, this will change once scientists discover the universe is also non-physical), non-physical causality obeys the laws of void mechanics. While physical reality operates on the forward arrow of *Real Time*, the non-physical operates on perpendicularly running *Imaginary Time*. In modern theoretical physics, Imaginary Time runs perpendicular to Real Time. This can best be imagined with a standard cartesian coordinate system wherein Real Time runs in the \hat{x} axis while Imaginary Time runs perpendicularly via the \hat{y} axis.

Essentially, all manifested reality runs on Real Time, while all unmanifested reality runs on Imaginary Time. For the most part, manifested reality is deterministic and strictly follows the laws of nature as modern science knows today, such as the law of increasing entropy (i.e., the second law of thermodynamics, $dS > 0$) and the lowest-energy state theorem; nature tends towards its lowest energy state. When a system spontaneously increases its potential energy, the cause comes from the interjection of an *Imaginary Cause* running on Imaginary Time. In this moment of time, you can spontaneously choose to stand up and jump; by doing this, you caused an unnecessary increase of potential energy within manifested reality (on whatever plane of manifestation you may be perceiving from).

Zeno's paradox is solved by Imaginary Time. How can one move 1 meter, if in order to move that distance, one must first move half a meter, then a quarter, then an eighth, and so on to infinity? The answer lies in the perpendicularity of Imaginary Time to the Real Timeline. It requires an infinite amount of Imaginary Time for an object to move an infinitely small real distance. Zeno's paradox is only a paradox when the only conception of time is the real arrow of time; with the inclusion of Imaginary Time, which ticks in the Immaterial Void, an infinite imaginary amount compensates for a finite real amount. One way to consider the concept of the exchange of an infinite amount of Imaginary Time to a finite amount of Real Time can be seen visually on a cartesian plane. Since the x-axis that represents Real Time extends to a potentially infinite length, we can rotate this potentially infinitely long time 90 degrees counterclockwise in order to get a potentially infinitely long line of Imaginary Time on the y-axis. For every infinite amount of imaginary time that passes, some amount of Real Time dT_r passes by.

Figure 2.18: Cartesian representation of Real and Imaginary Time

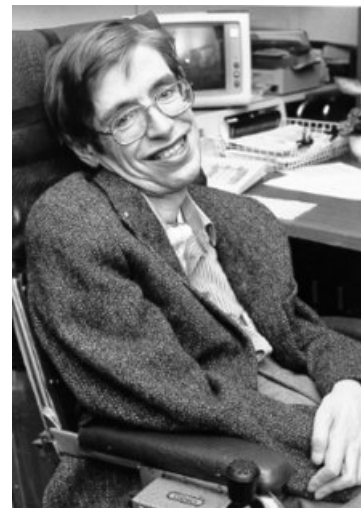


In order for an observer to cause an action, the observer must first cause itself. This is simply a consequence of

the law of causality. Within each observer exists God, or simply the cause unto itself (call it what you want). When God “first” caused the Universe, God caused itself. In truth, cosmogenesis occurs each and every moment of existence. *The present* is the intersection between Imaginary Time and Real Time situated at $(0, 0)$ on the cartesian plane. By choice, God can cause something other than itself, which always requires the expenditure of energy; for this reason, we have will, but not free will. The moment God causes something other than itself, the process of imagination drives manifestation. The moment one makes a choice, one drives manifestation by

altering the local energy of the system. The infinite potential of variables within God (i.e., omnipotence) include all possible actions, which gives us the modal possibility frontier. Modal logic reflects a deeply embedded function of the imagination and the infinite potential of God and our ability to choose from it. Possibilities are unmanifest in the Immaterial Void, while necessities are forced into manifestation; nature tends towards its lowest energy state, thus manifestation is not necessary for mere possibilities. In order to make something possible, one must work.

Figure 2.19: Stephen Hawking (1942 - 2018)



“One might think this means that imaginary numbers are just a mathematical game having nothing to do with the real world. From the viewpoint of positivist philosophy, however, one cannot determine what is real. All one can do is find which mathematical models describe the universe we live in. It turns out that a

mathematical model involving imaginary time predicts not only effects we have already observed but also effects we have not been able to measure yet nevertheless believe in for other reasons. So what is real and what is imaginary? Is the distinction just in our minds?”
-Stephen Hawking

Stephen Hawking is a brilliant cosmologist and physicist who has made significant contributions to the study of the information paradox and black holes. With the knowledge discovered in this chapter, Hawking’s philosophical questions can now be answered. The reason why he has been unable to answer the question of what is “real” or “imaginary” is simply because the lack of scientific study of the non-physical phenomenon and the blatant dismissal thereof within the scientific community. Originally, Imaginary Time was used in theoretical physics in order to flatten the gravitational singularity at the initiation of the big bang. Unknown to physicists, Imaginary Time is the clock which ticks for the causality of imaginary entities (i.e., immaterial artifacts). Imaginary entities contain imaginary dimensionality, which implies an imaginary amount of time associated with them, while real entities contain real dimensionality thus run with a real amount of time. Hawking is correct when he says “imaginary time predicts not only effects we have already observed but also effects we have not yet been able to measure”, because the Imaginary exists in the Present. The Present contains all past and future possibilities within the infinite potential of The Imagination. Finally, “what is real and what is imaginary?” The Imaginary is within and is infinite while the Real is without and finite.

According to theoretical physics, the smallest a (phys-

ical) object can be is a single Planck length ($l_p = 1.6 \times 10^{-35}m$). From this, the smallest possible amount of Real Time would simply be how long it takes the fastest object in the Physical Plane to traverse a single plank length. Light, travelling at about $3 \times 10^8 m/s$, is the fastest object on the Physical Plane. The time it takes for a photon to traverse a single plank length is known as Planck time ($t_p = 5.3 \times 10^{-44}s$). Relating this to the resolution of Zeno's paradox, we can obtain a ratio to relate the amount of unit imaginary time per unit real time. Between two instances of Real Time, the shortest possible differential of Real Time is Plank time. Perpendicular to each instant of Real Time, there exists a necessarily infinite amount of imaginary time (the resolution of Zeno's Paradox). From this, we obtain a relationship between Imaginary Time and Real Distance:

$$\infty t_i \Rightarrow l_p$$

In the equation above, for each Planck length an object is logically necessarily invoked to move, the Immaterial Void must necessarily tick for an infinite amount of Imaginary Time for the object to move that Planck length. We must use \Rightarrow because of the order of causality: manifestations on the Physical Plane are caused by the Immaterial Void. Next, we want to create a function which returns an Imaginary Distance such that an input of Real Distance is given. Let X_i denote the amount of imaginary distance in meters, let ΔX_r be the Real Distance, and $i = \sqrt{-1}$. Therefore:

$$X_i(\Delta X_r) = \infty i \frac{\Delta X_r}{l_p}$$

With this equation, if we wanted to know how many magnitudes of infinite distance passed within the Immaterial Void for an object moving some Real Distance,

we would only need the Real Distance traversed. If a single meter is traversed, then there are exactly l_p^{-1} or about 1.6×10^{35} magnitudes of *Imaginary Infinity*, denoted by ∞i . Imaginary Infinity corresponds to an infinite amount of Imaginary Distance. Thus, we obtain a unit of Imaginary Distance as desired. Imaginary Infinity is neither positive nor negative and infinitely large. We can deduce from this that the Immaterial Void contains entities which contain neither positive nor negative dimensionality (zero qualifies as neither positive nor negative). The Immaterial Void, as implied by the instantaneous transmission of information, has zero dimensionality. However, only a single dimension of the Immaterial needs to be zero so long as its other dimension are imaginary. We can imagine the Immaterial Void as a Plane with thickness of zero and imaginary length and width; when quantum entanglement occurs, the information correlates through the zero thickness of the Immaterial Void, bridging two points in Real Dimensionality. At the instant when instantaneous correlation of information occurs in quantum entanglement, information is imprinted on the Imaginary Axis' of the Immaterial Void thereby causing The Process of Imagination to drive Manifestation. From here, we can hit the core of Void Mechanics: the beginning of metaphysics, or Void Mechanics in its abstract mathematical purity.

Synchronicity and Transitivity

While the Fundamental Process of Absolution is unique and constant for each being, all other resultant processes are relative. The point of relativity is unique for each soul that can possibly exist upon the nothingness of the Immaterial Void; for this reason, each soul necessarily contains a different perspective. As discovered in *The Multiverse and The Ladder of Life*, each soul that perceives that is not the soul of God unto itself experiences relative-existence. While it is impossible for two souls to contain identical perspectives by the immaterial law of uniqueness, it is possible for two souls to contain overlaps of information. Overlaps of information between any two (or more) souls at an instant of (real) time are called *synchronicities*.

In order for synchronicity to possibly occur, two beings must be attached to each other to a nonzero extent. Unconsciously, attachment occurs automatically when two souls are “nearby”. However, it is not necessary for both souls to be visible to each other nor even perceive from the same plane of manifestation in order for synchronicity to occur. Essentially, if one knows another soul exists, then it is implied that there exists an attachment. Attachments, which we examined in the chapter *Ontological Psychology and Psychological Disease*, are simply string connections from the personal unconscious to the collective unconscious.

In order for synchronicity to necessarily occur (a necessary causal code forces manifestation), both souls must have focused awareness upon each other. Pure telepathy (i.e., absolute reconstruction of a particular Thought) is an example of a perfect synchronicity.

Focused awareness is not the only requirement for synchronicity, however. As discovered in the chapter on Imaginary Time and the Septenary of Man, the illusion of separation begins immediately after a cause propagates downwards from the Buddhic Plane and traverses through the next higher-density Causal Body upon the Mental Plane. Thus, causes which drive manifestations in Planes denser than the Buddhic Plane are experienced dissimilarly between beings. Therefore, perfect similarity can only occur on the Buddhic Plane or above. As we know, the Collective Unconscious exists as an imaginary space upon the Buddhic Plane. Considering this, when synchronicity occurs, two souls merely perceive an equal manifestation within the Collective Unconscious. Now, in order to answer the question “what causes synchronicity?”, we can more easily answer it using the answer of the question “how can two souls perceive the same entity within the Collective Unconscious”

Before we can answer the aforementioned question, we must first categorize the types of synchronicities. The first category is the synchronicity of Thought. Unknowingly to the unsuspecting layperson, this type of synchronicity is the most common that influences sociological interactions (i.e., interactions between 2 or more people). Every Thought dense enough to be perceived as language contains two primary components: the idea (abstract, Upper Mental/Causal Plane) and the linguistic perception thereof (concrete, Lower Mental Plane). The simplest example can be found during the interaction between a classroom teacher and a student. While the teacher contains the idea of the Thought which is to be understood by a student, it is the teacher’s Job to create a linguistic perception for which the student can perceive the original idea. As Einstein once said, if you

can't explain an idea to a 6-year old, then you yourself do not understand the idea. For this reason, the best teachers are those whom create a sufficiently simple linguistic perception of the idea. The more complex the linguistic perception, the less likely the idea of the original Thought is to be perceived/understood. When the idea of the original Thought is perceived, then the even more abstract immaterial artifact within the Collective Unconscious which serves as the representation of the idea becomes attached to. The Bodhi, which is the intellect on the Buddhic Plane, has the faculty of understanding because it perceives attachments on the Buddhic Plane. In summary, synchronicity of Thought occurs when two or more beings perceive the same immaterial artifact within the Collective Unconscious.

The second category is the synchronicity of numbers. Perceiving repeating numbers on a clock (e.g., 10:10, 11:11, 1:11, 2:22, 3:33, 4:44, 5:55) or any other location can be quite mysterious. While it may be convenient to relegate number synchronicity to nonsense, deliberate clock-watching, or “coincidental” observation (In truth, synchronicity is co-incidence of multiple entities), life experience has shown me that there are epochs when number-synchronicities occur often, and other epochs where they do not occur at all. In a matter of fact, the frequency of number-synchronicity appears to be sinusoidal versus time. Unless there is a conscious effort to look at the clock in order to “hope” synchronicity occurs, the urge to check the clock is caused by unconscious mechanisms. Following the causal chain for an unconscious urge, we see that the chain passes through the Collective Unconscious on the Buddhic Plane after having passed through the Spiritual, Divine, and Monadic Plane. Numbers exist on the Divine Plane, thus, the synchronicity first occurs as an interaction

on the Divine Plane. While numbers are often imagined as Thoughtforms composed of both linguistic and ideal components, numbers are manifest upon much more abstract and far more immaterial levels of Reality. The domain of numbers from the anthropomorphic perspective is quite limited to the Mental Plane, however, the true domain lies in the Divine Plane. Numbers are reflections of abstract divinity. For all practical purposes, numbers unto themselves are transcendental; human consciousness cannot accurately gaze beyond the Buddhic Plane due to the fact that the faculty of understanding is confined to the Buddhic Plane. The causality of numbers belongs to a metaphysics which human mathematicians can only dream of. In truth, no human has created a theory of metaphysics despite many claims because meta physics is the physics of immaterial objects, and the physics of immaterial objects requires an understanding of abstract geometric and numeric causality in order to perform mathematics describing conditions of the Immaterial Void. Void Mechanics is not metaphysics, for it only employs the use of Thoughtforms to capture causal intermediates between an initial cause and later effects. The best human consciousness can do is use dense Thoughtforms to approximate behavior upon the extremely immaterial Spiritual, Divine, and Monadic Planes. In essence, using Void Mechanics to describe numbers is like trying to drive a block of cheese perpendicularly through a cheese grater with tiny pores. The knowledge of numbers belongs to Godlike beings perceiving from the Divine Plane or higher. For now, we must be content with not knowing how or why numbers synchronize to events on the Physical Plane. Despite this limiting factor, spiritualists like to attribute number synchronicities to “angelic messages” or messages from higher beings. While it is possible and supported by Void Mechanics, it cannot be

determined with certainty.

Transitivity, in comparison to synchronicity, is much simpler to explain and occurs far more often than synchronicity. Similar to a soccer ball moving around on the shared Physical Plane, Emotions and Thoughts move about the shared Astral and Mental Planes, respectively. All immaterial artifacts can be described by their arrangement of chaos, also known as entropy. All Thoughts and Emotions lie manifest on Planes and elicit effects upon lower planes (e.g., Thoughts influence Emotion, and Emotion influences Physical Motion). Thus, lying on Planes, both Thoughts and Emotions are transitive from being to being. We already proved this earlier in the chapter *An Introduction To Void Mechanics*, but with the explicit use of the electromagnetic field. Now, we thoroughly understand there is no individual self and many Planes of manifestation, and as a result, the proof of transitivity is as simple as imagining kicking a soccer ball on a Plane. Transitivity, even though important on all Planes of Manifestation, is the most prominent on The Physical Plane.

As we know, the further a cause has to propagate downwards from the cause unto itself, the denser the information manifested upon the æther. The denser the information, the more potential overall movement of the system. This can be imagined by seeing that there is more overall movement in a system with ten hydrogen atoms compared to a system with only a single hydrogen atom (assuming velocities are constant). Importantly, the greater the potential for movement of a system, the greater the probability of transitivity of an object between two different localities. If we pick a single point near the center of a billiard table and use 10 billiard balls to try to hit that point, it is more likely a ball from

the 10 will hit the target in comparison to using only a single ball. The process is very much the same with more immaterial entities like Emotions, Thoughts, and Immaterial Artifacts. As above, so below.

When a Physical Body wonders about the Physical Plane, the Mental Body's location on the Mental Plane changes. Unlike the dense Physical Body, the Mental Body, vibrating at a much higher frequency (thus more movement), has an increased probability of approaching another Mental Body. Since Thoughts are merely assortments of information entropy, each Thought causes motion on the Mental Plane, thus each Thought has a vibration. Since each Thought has a unique vibration (by the immaterial law of uniqueness), it is possible for two resultant waves from two Thoughts to cause constructive interference, thereby causing greatly increased resonance and an influence of information transfer. The same logic applied with Astral Bodies and Emotions, just like Physical Bodies and Physical Motion. In truth, waves propagates to a potentially infinite distance with a non-zero magnitude of amplitude for all distance covered. In layman's terms, everything effects everything else. The gravity and electromagnetic field from Jupiter, Proxima Centaury, and the Andromeda Galaxy affect the physics on Earth to a nonzero degree; Emotions from beings on the Astral Plane affect a being's perceived emotion from a completely distant locality on the Astral Plane; Thoughts from beings on the Mental Plane affect a being's perception of Thought from a completely distant locality on the Mental Plane. Notice that with physical objects on the Physical Plane, both the electromagnetic field and gravity exert the affection between two distant objects; with a metaphysical theory, the physics of immaterial objects can be studied. Perhaps, in the future, these forces will be found for the higher

planes. As within, so without.

Luxons, Tachyons, and Parallel Causality

Time is relative. This is true through the lens of Void Mechanics and especially Einstein's Special Relativity. In special relativity, the only two things which are constant are the laws of physics themselves between "inertial frames" and the universal speed limit of light. Theoretically, it is possible there exists an non-inertial frame (i.e., non-inertial for no real-object can have a velocity equalling the speed of light) such that its rest velocity equals the speed of light; this non-inertial frame we will refer to as the *eternally constant frame*. Relative to the eternally constant frame itself, the flow of real-time equals zero (i.e., time passes instantly); this is a consequence of Einstein's derived equation describing time-dilation relative to an "at-rest" observer:

$$\Delta t' (v = c) = \lim_{v \rightarrow c} \frac{\Delta t}{\sqrt{(1 - \frac{v^2}{c^2})}} = \frac{\Delta t}{\sqrt{(1 - \frac{c^2}{c^2})}} = \frac{\Delta t}{0}$$

This equation implies that the real-time dilation experienced by an observer in comparison to the eternally constant frame is infinite. In other words, for every instant of real-time that passes for the at-rest observer, an infinite amount of time passes for the eternally constant frame. Therefore, relative to the eternally constant frame itself, real-time passes instantly.

Einstein's special relativity only guarantees that the laws of physics remain constant for all inertial frames. The eternally constant frame is not guaranteed by such laws for it contains no *real-inertia*; it belongs to Void Mechanics. Particles which travel the speed of light are known as *luxons*. Insofar, modern science has empirically observed the existence of only photons (which are a subset of luxons). Now, let the eye of the void extend its vision

to Einstein and all things modern to shed light on what else may constitute the set of luxons.

Depending on your velocity relative to the speed of light, the flow of real-time changes for you. This implies that the Physical Body's of other beings experience a different flow of real-time relative to themselves. As a result, all Physical Body's necessarily experience *asynchronous causality*. In other words, the Physical Body's of beings have the freedom to execute a causal chain (via the Septenary of Man) without being constrained by another's Physical Body; this is by no means a surprise, as we see this behavior in every day life. This is the notion of parallel causality wherein beings' Physical Body's, independent of space and time, have the capacity to self-cause and drive manifestation of an entity via the Process of Imagination. With this in mind, we can next consider the inertial frame of not the Physical Body of the observer, rather, the inertial frame of the immaterial perceiver (i.e., the soul).

An immaterial perceiver, although seemingly following a Physical Body around in a fixed manor, is not physical. An immaterial perceiver is **scale-invariant**; no matter the scale of real-time, and consequentially real-space/dimensionality, the dimensionality of itself remains constant. With Void Mechanics, we know this to be true for the dimensionality of any non-physical entity is imaginary. We also know that the causality involving the immaterial perceiver/soul itself and self-caused immaterial entities executes via imaginary-time. Additionally, we know that imaginary-time comes before real-time as the Immaterial Void, which ticks on imaginary-time, causes the manifestation of real-dimensional objects which tick on real-time. Considering all these axioms, as well as considering the eternally

constant frame, we can proceed to an important intersection between Einstein's Special Relativity and no-one's Void Mechanics.

Immaterial-Einstein Theorem: All immaterial entities, including all immaterial perceivers, are non-inertial frames travelling at or greater than the speed of light.

Since all immaterial perceivers are scale-invariant, all are luxons travelling at the speed of light. Additionally, according to the theorem, it is possible that an immaterial entity travels faster than light. What happens to the dimensionality of an object if it travels faster than light? First, we must know what happens to the time relative to our at-rest observer on Earth as an entity goes dv faster than v :

$$\Delta t' (v = c + \delta v) = \lim_{v \rightarrow c + \delta v} \frac{\Delta t}{\sqrt{1 - \frac{v^2}{c^2}}} = \frac{\Delta t}{\sqrt{1 - \frac{(v + \delta v)^2}{c^2}}} = \frac{\Delta t}{\sqrt{1 - \frac{c^2 + 2\delta v + \delta v^2}{c^2}}} =$$

$$\frac{\Delta t}{\sqrt{1 - 1 - \frac{2\delta v}{c} - \frac{\delta v^2}{c^2}}} \Rightarrow \forall \delta v \ [\sqrt{1 - 1 + \frac{2\delta v}{c} + \frac{\delta v^2}{c^2}} \leq 0] \Rightarrow \Delta t' = ki \ni [$$

$$k \in \mathbb{R} \wedge i = \sqrt{-1}]$$

Thus, from the stationary observer on Earth, the time dilation of the faster-than-light particle includes an imaginary component. All particles which travel faster than light are called *tachyons* in modern theoretical physics. The faster a particle travels towards the speed of light, the more positive real-time passes, whereas at the speed of light, all positive real-time passes instantly; this logic continues with tachyons, but we flip polarities. Therefore, the greater the speed of a tachyon, the more negative real-time passes. In other words, tachyons move backwards in real-time.

From a Void Mechanical perspective, is this a surprise? Absolutely not. First, recall the axiom used in the

Immaterial-Planck Transform, $\infty t_i \Rightarrow \delta t_r$. The axiom itself implies imaginary time *precedes* real time due to the ordering of causality implied by \Rightarrow . In other words, infinitesimally *before* the present wherein real-dimensions are manifested via the Process of Imagination, immaterial objects already existed. This means Thoughts, Emotions, and all other perceptions *already existed*, and consequentially, no longer exist the instant they are perceived. Therefore, all Thoughts, Emotions, and all perceptions do not exist in the present. Therefore, **the present as we know it is non-existent**. Furthermore, in the present as we know it, the future and past cannot exist because the two are infinitely long. Buddhist monks arrived to the same conclusion thousands of years ago without needing to contemplate the union of Special Relativity and Void Mechanics. Now, we can formulate the Nonexistence Theorem:

Nonexistence Theorem: The past, present, and future are necessarily nonexistent

Since the past, present, and future do not exist, then we can also formulate the Corollary of Existence:

Corollary of Existence: All perceptions are illusory

Abstraction, Divinity, and Neither Perception nor Non-Perception

Insofar, we have determined that there is a hierarchy of existence that ties all beings in the Multiverse. With this hierarchy in mind, we see that grandest purpose of existence is to advance to the very top of the hierarchy to become our truest self, God The Transcendental. Earlier, we called this hierarchy The Ladder of Life. Between lifetime to lifetime, while one cannot adjust the focal point of consciousness such that another plane of manifestation becomes the minimum, one can very temporarily reach higher planes of manifestation. Until one no longer has a Physical Body tethering them to the Physical Plane, the focal point of consciousness will tend to its lowest energy state therein. We know that after Physical Death, the lowest the focal point of consciousness can become is the Astral Plane until the Astral Body dies. In general, while the focal point of consciousness follows its nature of settling at the lowest energy state, one's internal position upon The Ladder of Life is variable and not necessarily dependent on the focal point of consciousness. No matter which primary Plane one perceives from, one can always be closer to the Heavens than others around him or her.

Not all those who walk in human form are human. Most men are mortal, for they either dwell in fear of Death or are blinded by belief which lacks the fruit of contemplation, and as a result, live in fear of Death. Subhuman demons, devil's apprentices, fallen angels, heavenly emissaries (like Buddhas and Bhodisattvas), and very rarely, godlike beings walk amongst mortal men. From darkest to lightest, the I AM presence of the aforementioned beings is significantly emanate. The closer to the top, the more abstract the Soul is. When one has a par-

ticularly unique and emanate presence, chances are the soul perceiving from that Physical Body is significantly advanced on The Ladder of Life. Most human souls incarnated today are barely even on The Ladder of Life and are forever trapped in the cycle of superficial illusions, with no sign of awakening from the divine comedy. In truth, no matter where one is, it is always possible to continue the advance up the Ladder.

In general, the more self-realization, the closer one is to the top. At the very top of the Ladder, God The Transcendental is infinitely looped in a cycle of self-causation of the realization of pure nothingness; IT dwells in emptiness. With every self-realization, one ascends a rung on the Ladder and increases his or her I AM presence. The I AM presence can be thought of as the I AM presence of God The Transcendental filtered through the Soul which perceives. The closer one is to the top, the ego becomes increasingly nullified and replaced with the true I AM presence. For this reason, everyone has a unique I AM presence, however, the core of the I AM presence is identical for all existent Souls. The further one progresses during lifetimes, the more potential for advancement of the I AM presence and the more abstract he or she becomes.

When one makes the jump from common thinking to more abstract thinking, the first steps towards God are taken. The reason why can be simply explained by the fact that abstract thinking takes place on the Upper Mental Plane as opposed to the Lower Mental Plane. The further one progresses upwards on the Ladder of Life, the greater the *level of abstraction*. At a certain point, one surpasses even the most abstract concepts fathomable by the abstract mind. The next more abstract region beyond “abstract” on the Ladder of Life is

Divinity. While things which are Divine are abstract, the term “abstract” no longer does justice for how beautifully abstract Divine entities are. Divine is more abstract than abstract, and is where all Godlike beings lie on the Ladder of Life. And even further yet beyond Divinity, we match the Transcendental Abstract which is God, The Transcendental. To be able to describe conditions from the very top of the Ladder is more abstract than abstract and more divine than divinity, from which any Imagination of anything at all Transcends even the most abstract and Divine conceptions. God The Transcendental is beyond any sense of duality, and as such, is free from existence and non-existence, perception and non-perception, and all other possible attributions of dualistic nature.

The Jhanic states of absorption in meditation helps one in ascending the Ladder of Life. The deeper in Jhanic absorption one becomes, the higher the soul ascends. The higher the soul ascends, the more the potential to be placed upon higher planes of manifestation in coming lifetimes; one may only perceive what one is ready to see. There are 9 total states of Jhana wherein the 4 lower Jhanas are distinct in the level of abstraction in comparison to the 5 higher states of Jhana. In order to enter the first Jhana, one must quiet the mind by abandoning the five hindrances: sloth and torpor, restlessness, sensory desire, doubt, and ill-will. For some, it can take years of meditate practice to reach even the first Jhanic absorption state. After having abandoned the five hindrances in the moment, the meditator experiences, on average, positive sensations. In order for the meditator to advance to the second Jhana, he or she must abandon the focus and attention upon the positive sensations. Free from the anticipation nor non-anticipation of pleasant sensations, the meditator enters a deeper state of inner

peace wherein a great sense of joy overtakes perception. Joy can be rapturous and feel like the core of one's being is vibrating with orgasmic voracity like a massive Earthquake (this is the state one enters during pre-astral projection). After having abandoned the perception of anticipation and non-anticipation for joy, what enters the third Jhanic state. Having entered an even more harmonious level of inner peace, the meditator perceives a state of contentment. In the third Jhanic state of contentment, the inner stillness is tenfold more peaceful than the previous Jhana. This third state takes even more effort to reach than the advancement from the first to second Jhana. In order for the meditator to advance to the fourth and final of the lower Jhanic states, he or she must abandon the perception of anticipation and non-anticipation of contentment. Just like before, the meditator recognizes all these sensations are illusory and empty. Having abandoned the contentment of the third Jhanic state, one enters the 4th Jhana of utter peacefulness. Here, one's heart rate can drop to 30 beats per minute or lower and can appear unconscious. There is no reaction to external stimuli caused by the mind or the Physical Body. At this level of inner peace, one's vibration is so high that it matches the vibrations of the Mental Plane. Experiencing this is Heaven on Earth. At this point, the line is blurred between concrete and abstract, and the soul gains increasing insight into the abstract nature of Reality. In Truth, the ability to enter the first Jhana even once guarantees that upon Physical Death, he or she enters one of the highest sub planes of the Astral Plane with Devas.

Beyond the four semi-abstract levels of lower Jhana, one journeys into purely abstract territory. Making the jump from the 4th Jhana to the 5th can take many additional years of contemplation and meditation. During

the period of meditative training from the 4th to the 5th Jhanic state, Yogis have been known to develop Siddhis (i.e., Godlike abilities). Advancement to these levels on the Ladder of Life is truly an accomplishment, but the fruit of the path should never distract the meditator for reasons which are obvious at this point. After having abandoned the perception of anticipation and non-anticipation of utter-peacefulness, one enters the 5th Jhana of the perception of infinite, boundless space. With all perception of ego bereft, the sense of self is virtually dissolved as one ascends to match the match the frequency of the Upper Mental or Causal Plane. Ascended Masters, when at their lowest, operate from this state of absorbtion. Very few souls even wonder to these realms of absorbtion for one must be almost completely pure and dedicated to ascending the Ladder of Life. Reaching the 5th Jhana guarantees rebirth on the Causal Plane.

Having abandoned the perception of neither anticipation nor non-anticipation of infinity of space, the meditator perceives the 6th Jhanic state of infinity of consciousness. The meditator realizes that space is an illusion for it is merely consciousness at this level of absorbtion. Some principles of Void Mechanics are extracted from this level of absorbtion. Recall that Consciousness is the entity, which by force-of-will, makes order out of chaos. At this level of absorbtion, the meditator perceives that the “thing” of consciousness causes forms upon the illusion of space in order to create a function (form determines function). After dwelling in infinity of consciousness, and like always, realizing what is perceived is emptiness, the meditator neither anticipates nor non-anticipates the infinity of consciousness in order to advance to the 7th Jhana: nothingness. The meditator, now gazing at nothing, realizes that it is “no-

thing” at all. Due to causality, the meditator realizes that the nothingness which is consciousness still has an illusory component which makes it exist. After all, the perceiver is still perceiving this nothingness. At this level, the nature of the causality of nothingness is seen. However, the meditator, realizing that even the nothingness he or she perceives is still something due to causality of perspective, must delve even deeper. After having abandoned the perception of anticipation or non-anticipation of nothingness, the meditator is left with one last barrier: that of which has abandoned the perception of duality all along! In an absolutely beautiful moment of divinity, one crosses the land of the abstract into the land of Divinity. One is left at the 8th Jhana of neither perception nor non-perception. From the absorption into the first state all the way to the 8th, the meditator, at the beginning of each causal chain, had to neither perceive nor non-perceive in order to abandon the anti-duality of neither anticipation nor non-anticipation. This level is truly Divine, albeit, not Transcendental. Due to causality, the meditator sees that even there is... unspeakable (I cannot say neither a “thing” unspeakable nor “no-thing” unspeakable, thus I leave IT as unspeakable without the inclusion of the duality of thingness)... which allows for experience of neither perception nor non-perception. With the causal chains progressing no further than the 8th Jhana of neither perception nor non-perception, when the meditator transcends this Divine state, IT becomes zero as the only causal chain left is the cause unto itself. The meditator enters an infinite feedback loop of Transcendental self-causation and ends the causal necessity for existence. The final Jhana is cessation. When this occurs, the chakras of the meditator stop flowing and he or she dies to transcend the duality of existence with blissful and radiant Transcendent Glory.

If no other proof of the inner worlds is understood or accepted from this book, then daily meditative practice into the Jhanic absorption states is a sure fire way for an atheist to meet one's internal Divinity. Even to the very end, the atheist does not have to concede, rather, appropriately confront the Transcendental as "unknown". Regardless, after having read this book, most rationalists would realize that there does exist the levels of abstraction, Divinity, and The Transcendental Abstract described herein. Self-experience and a contemplative lifestyle are the paths to finding The Truth; confined to the shelters of academia wherein nothing is proved and only falsified, Truth will not be found. Would the cause unto itself, something so transcendently abstract, be so obvious as to imbed itself at the superficial component of Reality which meets the naked eye? From a skeptical perspective, no, although from an optimistic perception of chaos and recognizing *order implies intelligence*, one can deduce that order in the Universe is ultimately caused by the cause unto itself which is of the highest order of intelligence.

Conclusion

At the end of the day, one must have life experiences which reflect the truly mesmerizing, deep, and abstract nature that is Reality on the lowest levels. In my life, the experiences which lived through were not only impossible to describe by physical laws, but also seen as impossible by the eyes of the modern scientist. For example, several times I have achieved telepathy with women by direct eye contact. In Truth, we were both attracted to each other, which increased the inner connection. Furthermore, both of us had experiences in life which naturally elevated our focal point of consciousness. What is telepathy like? It is knowing that the other knows what you think (which causes an infinite feedback loop for data transmission between the souls), knowing she thinks this same knowing, and seeing her eyes confirm the shared thought. It is important to note that while thoughts are transitive, they are not synchronized. If they are synchronized, then we would all be thinking the same thing all the time. This is a common delusion which is shared amongst users of psychedelic substances. Synchronicity is necessary for true telepathy to occur; anything less than synchronized causes uncertainty in thought transmission. True Telepathy also necessarily implies a thought is immaterial, thus immaterial objects exist. Neuroscientists can agree that a thought is caused merely by the processes of the brain and can be seen as an ordering of entropy of electrons. From here, a thought is physical. Additionally, the neuroscientist will also agree that the pattern of entropy of electrons in one's brain cannot magically jump to the brain of another. Furthermore, the brain structures between any two people are different, so the deviations of entropy which form a thought (even if electrons magi-

cally jumped from one brain to another) would be unlikely to be decoded authentically. *The only explanation for true telepathy is that a thought exists as an immaterial artifact in a shared field.* Scientists deny telepathy and relegate it to wishful thinking, delusional, or false intuition. To make matters worse, when experiments are conducted to test telepathy, the participants are people who are usually deeply asleep. These people do not realize the Immaterial Void. Most modern scientists are misinformed, but those who deny telepathy are ignorant.

Condemnation without investigation is the height of ignorance
Albert Einstein

From the eye of the void, everything is nothing. From the perspective of no perspective, the Truth unfolds. With the Truth and what lies in front of our eyes (i.e., Reality), Void Mechanics answers the “why” and “how” of everything from nothing. The metacognitive process this book uses starts with nothing. Imagine nothing as a darkness so exquisitely dark that pure black is but a fragment of its Truth. Overlayed upon this nothing is everything else which we perceive: thoughts, emotions, color, geometry, matter, energy, and information. After accepting this True Reality as a fundamental axiom, a particular facet of Reality, φ , is then examined with this process: “From the nothingness of the void, and considering φ can be observed, how does φ come to exist?” Modern Science is but a shallow perspective on Reality wherein the canvas of everything is physical. Most of my life, I have been an atheist. I had such a poor understanding of myself that I believed what Modern Science accepts as fact: we are a product of our genetics and environment. This is true if the universe is physical, but entirely false in all other cases. For example, I once had clinically

diagnosed severe depression, anxiety, and insomnia. I was on several selective serotonin and norepinephrine reuptake inhibitors, benzodiazepines, and nonbenzodiazepines to manage my physical brain. It was not until I awoke to my True Nature and made the grand realization of the Immaterial Void that I could transcend these malaises. I quit all the medications cold turkey knowing I would have severe withdrawals as biological consequence of taking these medications for years. To my surprise, I felt very energetic, motivated, and determined (to prove science wrong). My life is a testament to the Immaterial Void and the powers and truths which lie therein. Had I been purely the product of my genetics and environment, I would have relapsed back into depression and off in a worse state. We are a product of not only our genetics and environment, but also our choices. We have Will, but at a cost. We do not have Free Will. Only in the sheltered confines of academia would the existence of free will be debated. One must have life throw a brick at him or her then be left with only one choice: to choose or fall into the abyss of hell. The world of academia is oversheltered.

What blows my mind more than the truths which I discovered in this book is the failure to accept (by Modern Science) that whatever caused the Universe necessarily must have caused itself. The cause unto itself caused the Universe. If something caused the Universe and the cause did not cause itself, then it is necessarily implied that an antecedent cause exists. An antecedent cause always exists until we hit the cause unto itself at the beginnings. One may call it what he or she desires, but at the end of the day, while we can imagine ordinary causes, it is unimaginable to comprehend the cause which caused itself; it transcends human consciousness. As a conciliation between logic and spiri-

tuality, Void Mechanics renames the cause unto itself with the name of God, The Transcendental. This is the God above all other beings since it has realized itself to be purely nothing. Nothing, unto itself, is the most immaterial quintessence. Nothing neither exists nor non-exists, for it transcends duality. Nothing simply IS.

There are several purposes to this book. First, to unify Modern Science with Science. The common ground between the two is that both employ skeptical observation. The difference between the two is that one believes physical Reality to be the only observable phenomenon in existence while the other accepts all possible observations. Anything that can be observed must have an explanation because of causality. Why has Science morphed into Modern Science? Simply because theist fools have ruined The Truth for self advantage, and the wave of scientific rationalism during the period of Enlightenment shot those fools down including Truth. Science morphed into Modern Science as a defense mechanism against blind acceptance of fairy tales and the indoctrination thereof. I sympathize with atheists. It makes perfect sense as to why one should be an atheist in the modern era. Most theists speak Truth but have no evidence nor reasoning. In sum, the first purpose of this book is to end the ignorance on BOTH sides of the aisle and make a unifying Scientific Ontology.

The second purpose of this book is to shed light in an otherwise dark era of human history. Currently, humans have driven us to the precipice of self destruction. All of our suffering has come from ego. Since, for the most part, money is tied to resources, and a handful of people possess most of the wealth on the planet compared to the billions of others, resources are increasingly scarce. Possessing excess commodities is called greed,

and the source of greed is the ego. Humanity is losing to an illusion of the mind. While humans may be biologically sophisticated, the average focal point of consciousness on this planet is very low. The human race has become an embarrassment to our truest self. With the self knowledge presented in this book, the base focal point of consciousness will raise ever so slightly. Esoteric knowledge is unlikely to penetrate into the mainstream due to sociocultural programming which has systematically made society soul-blind. Society is so soul blind that people now question the very existence of a soul. Only those who **question everything** in this lifetime will be able to see.

For those who read this text and now see The Truth, know there is still much left to learn. Together, we hit the unspeakable core of Reality; with the infinite imagination, there is always more knowledge to discover within. Previously, knowledge of this world was mostly extracted from the Physical Plane. Now, knowledge from the Astral, Mental, and Buddhic Plane has been revealed. Unfortunately, knowledge from the higher planes cannot be obtained while confined by human consciousness. The laws of transitivity regarding Thoughts and Emotions was directly extracted from and observed from the Buddhic Plane looking down upon the Mental Plane.

While nothing should truly be absolutely nothing (as we **initially imagined** it to), in truth, we make the nothing something. The spiritual path is what aims to converge each soul's nothing to absolutely nothing, which causes progressive enlightenment. Absolute enlightenment reflects the Truth in the system, as us existing is a glitch in that system. One can be said to be relatively enlightened if transcended past a certain attachment (another glitch. The way to detach from glitches

is to balance every duality to the middle, zero). The levels of enlightenment from Buddhism are attained after the first four levels of initiation are passed (i.e., Sotapanna, Sakadagami, Anagami then Arahant). Once one becomes the Arahant, then the Buddha considered him or her enlightened. Realizing the Truth does not make one enlightened. Enlightenment is measured by the fewest glitches/attachments relative to a soul. One soul, which is **a** perspective as opposed to the neither perceiving nor non-perceiving of God's Soul, is connected to the Immaterial Void, the nothingness Truth that exists within. God is nothing unto its **nearly** flawless soul: only an imbalanced duality of Perfection exists, for God is absolutely perfect. God is perfect because it ensures the system will never collapse and always operate unless one wants to converge to God. Once a soul can build its way through countless lifetimes and converge upon the Soul of God, one has nearly transcended duality. Very few such God-Realized souls that exist are anywhere near the holiness of God's. God is unspeakable, because it transcends duality and exists unto itself as what causes absolute perfection. Bottom-line life-Truth is that life already exists within a system which was initially designed to be absolutely perfect. This means, collectively, our souls can begin converging to the Soul of God's by following our divine conscious and create a heaven on Earth. There are 2 ways to experience heaven: one can ascend to heaven with self-knowledge, or allow heaven to descend upon them by self-Love. It is optimal to ascend to heaven while heaven descends upon you (like two cars driving towards each other from opposite directions), thus both self-knowledge and self-love are the optimal paths to reach Heaven, the state of God Realization.

The system which we locally exist within, being the

Earth, has reached nearly a maximum level of Sin (coming from the sin/negative karma of our actions against the planet and each other). When mother nature, being the code in the system, is faced with a great net imbalance, it will always attempt to drastically reduce it to zero. When this occurs, the Biblical cataclysmal event of Revelations, or the collapse of humanity, will occur. The truth, being that Mother Nature always strives for balance, is that society will soon collapse. In order to survive, one must surrender to God.

Future Investigations

Using the principles of Void Mechanics, we must turn our eyes skywards and begin the hunt for more knowledge. The most important idea to take away is that the Multiverse is unfathomably infinite and that we are God perceiving through Its souls. From the eye of the void, this one sees potential for expansion and development of higher-levelled theories. While Void Mechanics provides the depth necessary to expand, the insatiable appetite of knowledge demands breadth.

First, and perhaps most importantly, is translating Void Mechanics into its abstract mathematical purity: the field of abstract mathematics. Abstract mathematics, in the future, will cover topics of the highest abstractness from a purely mathematical perspective. These topics will relate to the fundamental forces of the Immaterial Void, the quantification of immaterial artifacts, information-density of the planes of manifestation, and the mathematical-physics of immaterial objects (i.e., the first true metaphysics). In the future, with these knowledges, it will be possible to teleport souls from one point in the Physical Universe to another by hijacking imaginary causalities. Of course, there is much more potential, but this is merely the first example that came to mind. The possibilities are endless, and higher beings too have seen these ideas unfold in their planes of manifestation. During an astral projection, I visited a university wherein deceased mathematicians were using “transcendental transforms” to describe the most abstract portions of Reality. Unfortunately, the mathematics was so complex that I could not understand it. Perhaps one day someone can obtain such divine knowledge. Void Mechanics opens the doors to a large poten-

tial for discovery, and many souls should work together in order to mechanize inner Reality.

The next field of the future involves the causal analysis of affecting external reality via will. While we can affect our Physical Body using Thoughtforms, Buddhist monks have proven many times that they can cause changes in the environment around themselves (e.g., drying wet cloth within seconds). Of course, these monks have dedicated their entire lives to contemplation and meditation in order to achieve such feats, but, this all implies it is possible for souls to do so much more. The fields that arise from this have many applications like healing and manipulation of matter. The application of Void Mechanics upon the discovery of causal chains to manipulate external matter should rightfully be named Arcane Mechanics. Arcane Mechanics, as opposed to healing, provides knowledge that is by far the most occult and difficult to practice.

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