

YET TO ADD – 1 Ectoplasm / Ghost (per victim / chapter), apparently within me, in charge of and directing all inward and outward telepathy. Responding to instructions directing it's interference with natural sentience. Adjustment of feelings results in emotional change, and is managed purposefully, pragmatically and knowingly to effect. I contemplate the possibility that humans threaten to expose the existence of (prove and publish) the being (Ghost) they are concerned with, in order to achieve unquestioned obsequious complete compliance with their demands.

A PERSONAL STATEMENT OF ESTIMATION OF THE CORRECT INCLUSIVE CLASSICAL NOMENCLATURE

A PERSONAL STATEMENT OF ESTIMATION OF LIFE INCLUDING GHOSTS AND HOMOSAPIENS IN BEGINNING THE THIRD MILENIUM

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*The title words “In Beginning” refer to a verb, as in ‘in undertaking’, and not meant to be a time period - ‘in the beginning’.

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A DISCLAIMER

If you read my treatise on physics and cosmology, you will see that I am not an expert on anything at all. All this work is just a description of what I have heard or overheard since July 27 1991. Since I am not responsible for making the statements that led to this work, I felt it to be of such paramount importance that I would be neglectful in my responsibility as a member of the community to fail to disclose this information. I am not trying to persuade. I am providing an account of my experiences.

A NOTE REGARDING HOW UP TO DATE THIS INFORMATION IS

This information is not up to date, and is an expression of inference based on personal views I have formulated. I am continually adding to, and slightly changing the information that this document tries to convey. However the basic tenet is constant. Humans have limited, less than ordinarily thought, not full autonomy, volition and especially sentience. We have ‘ghosts’ that come and go independently but probably occasionally interact integrally as part of us, occasionally interacting invisibly with us, somewhat like the use of the word soul in its usual anecdotal understanding. We have a barely visible, effectively concealed, selectively invisible, polymorphic life form that can be part of us, and in my personal view (offered for repudiation), can and mostly lives with true autonomy, social settings and personal independence as they desire (which is most of the time as far as I can figure). It is not for us to know, or not for me to know or contemplate, the details of the daily life. It seems to me in order to avoid parochialism and show the right amount of observable genuine respect and courtesy to the higher order ghost life-form, that the details of their daily life should not be further scrutinised or published.

This document is always out of date. I am exposed to new information every day, and it is never easy, and especially never quick, to understand. This information is true and as far as possible (not far) based on fact (transcripts etc that I keep).

A DEFINITION – GHOSTS / BEINGS

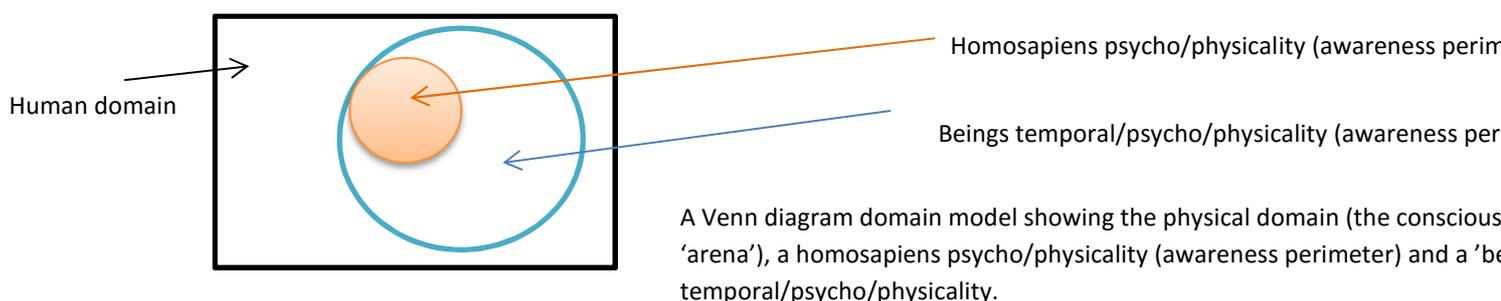
I need to state this definition at the outset, for obviously any of the following work would lack credibility and could not be taken seriously without this preface definition. A ‘ghost’ within this work (used somewhat, but not entirely, interchangeably as a ‘being’) is defined as: a projection of a person’s (humans / homosapiens) wishful and possibly disassociated mind that embodies

characteristics of familiar autonomy and phenotype, and generally also incorporates some faculty of sentience, volition and 'personability'. It is a *quasi* 'living' individual who has inherent sensibilities similar to our own though they remain unapparent and unknown. In conventional definitions the word 'ghost' is usually defined as a life form with its own sombre unique genesis, in addition to the apparitional qualities described above. However in common colloquial English, a ghost is usually a 'disembodied' or 'perturbed' spirit that encompasses a host of folk lore and fictional characteristics. This latter characteristic is not a characteristic of the Ghosts discussed in this work.

The difference between the two could be seen as the difference between a Hollywood (green) Martian and a real Martian. In this work, at the broadest level, a ghost or being is the former, having the additional characteristics that are described below. The need for clarification and the cause of ambiguity is the obvious phenotype problem of accounting for a life form that has no phenotype, or a very loosely unclearly defined phenotype.

There is a final detail that requires an explanatory note. There is apparently two 'classes' of aka Ghosts, that are in certain circumstances mutually exclusive. There are 'natural' (permanent) aka Ghosts who's origin is unknown, that are 'full-time' (permanent) aka Ghosts, as beings that can only be aka Ghosts. However there are apparently also 'part-time' aka Ghosts, who (and I postulate here) in the absence of material empirical data describing their being, who take advantage of their absence in biological nomenclature, and who perpetuate the not even pseudo-scientific non-belief in aka Ghosts, state that they are aka Ghosts. Since the phenotype of aka Ghosts is unknown and is essentially undocumented, these 'rogues' even claim to have the appearance of aka Ghosts, which is easy to do without any basis for comparison. These imposters take advantage of the lack of accountability apportioned to aka Ghosts, act appallingly at times if they wish, and leave their bad behaviour behind thus diminishing the reputation of legitimate (permanent) aka Ghosts, an act that further consolidates their position above and beyond recognition, accountability and the law. Such tactics and behaviours are very commonplace in human life, when 'scapegoats' are blamed (often by Facists) for the deteriorated state of affairs prevailing in a given region. It is not for me to promote similarities by publishing who the imposters ordinarily are, or any approach to rectifying this malfeasance.

AUTONOMY, VOLITION & SENTIENCE A NEW TRUTH (THAT HAS SOME PART FAMILIARITY)



I choose first to declare that I am labelled in terms of repeatable decomposable and manifestly measurable psychology as a 'high functioning paranoid schizophrenic', as a result of this discovery. Psychology suggests that I might have compound and nascent silent personalities. "Hearing voices groups" that are comprised of others experiencing the same reality say any model of understanding that fits is useful, including ghosts, telepathy, telekinesis & spirits. With respect to the medical diagnosis, it is intended to help me and it most certainly does, but I am also now able to construe the accumulation of my experiences and the narrative that accompanies them into an framework of explanation that is so impactful upon my condition that I can use it with equal benefit and effect as my prescribed medications. I liken my approach of noting, collecting and contextualizing the phenomenological symptomatic data into explanations elucidating the true nature and details of my so called 'condition', was like the 'Big Data' investigation that finally revealed the cause of the 'Black Plague' outbreak in the 14th century, where previously there was abundant obvious very serious health impact but no actual correct understanding of causality. The sucking summary of my effort is that I believe that there are "ghosts" and other beings on planet Earth. Many of these 'beings' seem to be comprised of energy and/or light, and often look like a heat haze, whilst others seem to be an absence of light. In my opinion, homosapiens are called "Human Beings", because we are 'half' human (Homo-Sapien) and 'half' being. In the words of a being I spoke to once, they explicitly told me to use the term "companions".

This is a significant and very substantial fact. As a result of our "companionship" we cannot be and are not (fully) autonomous, cannot be fully volitional (because they are voluntarily involved in our consciousness at times and of durations and to an extent that they choose. My understanding is that their preference is to collaborate or rather participate in our contemplations and inspirations with the greatest of care and consideration, so that we are furnished with their additional information to our certain benefit. In this way we are augmented and they are collaborators, but their involvement does not compromise at all the most

utmost ethical standards of participation. However this foreseeably and intentionally results in autonomy that is less than 100%, and sentience that is also limited to less than %100. This is extremely important and the first stamen of this fact. They are potentially very deeply involved in our feelings, and our perception that gives rise to our feelings. The sentience of humans is shared and only partly ours. Physically, we also have the propensity to participate as telepathic beings. Furthermore, my considerations of physical data in the same way as perceptual data leads me to be very confident that there exists telekinesis and it the tool of beings that we are subject to, but it is not a tool available to Homo-sapiens.

The significance of these three things being shared – autonomy, volition and sentience, is I think the most important, critical and foundational thing ever discovered in the field of philosophy or science in the known / recorded history of planet Earth, and in human civilisation. My name is Scott James Stewart, born 10th April, 1964, in South Perth, Perth, Earth, a citizen of the Milky Way galaxy, and I discovered and first published this fact reserving fully the rights of my valid claim and ownership of the Intellectual Property rights of this material that substantiates such immensely critical claims. Others who may or may not (have) know of this are not willing to admit to this fact publicly, so I hereby take the credit for its discovery by virtue of the fact that I am the one who states publicly that fact that we share this planet with beings and they are optionally part of us (homo-sapiens) and are not only collaborators but in fact the true top order form of life on Planet Earth.

Be it known and fully declared on this the 11th day of March, 2013 at approximately 1848 hours, of the Gregorian Calendar that Scott James Stewart, 10th April 1964, or Unit 5, 29 Denman Parade, Normanhurst, NSW, 2076, Australia, that homo-sapiens are NOT the highest order life form on planet Earth. We are in “companionship” and share, in my view are subordinate to, a higher order life form, the truly highest order form of life, namely ‘beings’ or ‘ghosts’. Even this though is not fully accurate and totally reliable but is intended properly respectful, because without visual confirmation, it’s accuracy must be limited but not denied.

These ‘ghosts’ or ghost, whom I am in constant contact with, have never told me what they are or what to call them, so I use the terms ‘ghosts’ because of it’s generic historical origin, and in the most obsequious and respectful way. I further point out that this is an exonym. I have never been given permission to publish information using this name about these people (ghosts), and never have had express permission to undertake any rigorous analysis or conjecture of them, so out of respect, courtesy and politeness, I am not going provide more detail and speculation about the beings/ghosts in this set of notes. I will however make some statements about Humans.

As humans, in fact, as Human Beings *per se*, we cannot continue to make some of the claims that up to this point in time, thought to have the truth about our species, our species role and conduct on Earth, our species place in the cosmos, and especially our species place in classical nomenclature – the ‘tree of life’. We are NOT the highest order life form on Earth, or in our solar system. There is an abundance of intelligent, language based, communicative ‘life’, sort of ‘life as we know it’, even in our small solar system. The problem that accounts for the anomaly is our inability to see any of this preponderance and multitude of life. Furthermore, this also is the entire reason for all the problems that could perhaps otherwise have prevented recognition and acknowledgement of the facts and the truth. Our inability to see beings or ghosts prevents any knowledge of them including identification, classification, population numbers, dispersal and distribution and so on. They are so covert to us that we declare ourselves as the highest order of life on Earth, and that we are ‘lonely for peers’.

With regards to philosophy, the many presence of so much life that is really the highest order form of life on Earth means that we are NOT subject to Determinism as we have thought and claimed, and that even the nature of the Determinism itself is embarrassingly ignorant, incorrect and misguided. Also, our morality is not solely ours. Our ‘freewill’ is limited and diluted, altered, un-homogenous and not un-encumbered. Our institutions (democracy and communism for example), our best practices, knowledge and so on ARE NOT definitively and causally the achievements of Homo-sapiens, but in fact are the achievements of Human Beings, the sometime partnership, companionship, the most certainly not as claimed, represented and understood. Hardly any of the quality and distinguishing achievements of mankind and civilisation are in fact truly (entirely) our achievements, but are really subject a collaboration that is necessary and unavoidably genuinely unknown and effectively unknowable by us. **Not** the Egyptian pyramids, skyscrapers and architecture, democracy, philosophy, large bridges, science, religion, civilisation, language and learning, the Arts, democracy, law, technology including computers, motor vehicles, airplanes, ships, space flight, any of the man-made wonders of the world, and so on can correctly, truly and rightfully be called ‘our’ achievements.

Another interesting point that stems from this paramount revelation of fact and truth is that we now only have to accept partial liability for any current prevailing planetary state of affairs that we might want to avoid blame of, including pollution, poverty and distribution of wealth, endangered species and wars and so on. The extent of our liability is and will obviously remain unknown, unquantified, unknowable and thereby rendered somewhat irrelevant (to us at least). Only now that I have

'published' the absolute truthful facts can any meaningful acknowledgement of both praise-worthiness and liability be apportioned. It is noteworthy how this matter impinges on the work and achievements of institutions like the United Nations, and national governments etcetera.

(This for copyright enforcement, this was initially emailed to two Philosophy academics on the 11th March 2013. The two academics were philosophy@uws.edu.au, and peter.anstey@sydney.edu.au)

SOME NOTES FROM 31/12/13 THAT HAVE YET TO BE WRITTEN UP

WHERE DO GHOSTS COME FROM-AN IDEA BY WAY OF EXPLANATION

I have access to confusing and contradictory information that clouds a more confident hypothesis regarding the question "where do ghosts come from". The ambiguity and uncertainty is because we can-not see them (anyone). It is clear to me that they are not 'perturbed spirits', or the lost souls of humans caught between heaven and hell, or any of the other pseudo-science verging silly things so far postulated. In the lack of critical data whilst always prioritising respect, I apologetically anthropomorphize them, and remain cogent of the fact that I can-not even count, distinguish or ascribe to individuals.

Being and Time stressed the ontological difference between entities and the being of entities: "Being is always the Being of an entity".^[11] Establishing this difference is the general motif running through *Being and Time*. (<http://en.wikipedia.org/wiki/Dasein> - topic "Dasein").

Heidegger also discussed *Daseine* and the real nature of Being having a temporal foundation such that life can be deconstructed down to a first principle of consumption of a passage of time.

Firstly, with respect to the question – I cannot and do not actually know. But I suspect that ghosts (see \Philosophy\About Ghosts.docx [myself]). Based on the sources of information (not evidence, though the transcripts I have kept may amount to a testimony of facts as phenomenology data) that founded the rest of this report, I don't think it is possible for humans to know where ghosts come from. It is politely more correct to acknowledge that there may be many who have different cultures, diverse origins etc. More importantly and humbly, I respectfully offer the possibility that if they wanted us to know where they come from or more about them, we potentially could and possibly would. I believe they are seemingly superior to homosapiens since my postulation is their use and access to telepathy and telekinesis

It is an inference though derived from my experience, that they have many friends and some enemies who derive from a different cultural heritage. I base this assertion on phenomenological phenotype data which has to be acknowledged and underlined as very unreliable. I have an hypothesis that provides an explanation for their 'birth', that was arrived at only because I was told that it is a 'challenge' set for homosapiens by ghosts that we should attempt to figure out their origin (I hypothesise about their genesis).

More practically, the superior answer to the question of 'Where do ghosts come from' is that where they often tell me they come from their 'hiding places' but more unarguably they come from 'their home'. The real question that might have been missed though is on the matter of their 'birth'. Whatever the actual location of their origin, or where they increase in number, the fact as I understand them are that ghosts are susceptible to some of the unavoidable efforts and effects of homosapiens, and the presence of any and all other beings, and this can lead them into hiding. They apparently also hide because they have some enemies that seek to harm them, and it becomes necessary occasionally to conceal themselves to avoid torture or death. Furthermore, the special skills that ghosts have are highly valued far and wide, and there are 'people' that would be alleged to have said that without hesitation would kill a ghost in order to stop or steal ghost capabilities and know-how.

HOW MANY ARE THERE – IS THERE 1 PER HUMAN LIKE A SOUL?

There are an unknown number of ghosts. Apparently there are not only ghosts, but potentially other beings around also. I believe they come and go as they choose. We cannot and are not meant to know any more than this. It has been impressed upon me from quite a number of interactions that ghosts have souls, so they are not our souls. And I consider very loosely that it may be our soul that ties us through companionship to any individual ghost if that occurs.

Tuesday, 4 June 2013

AN EXPLANATION UNDERPINNING “AUTONOMY, VOLITION & SENTIENCE”

The following is not just an explanation for the paragraph titled “Autonomy, Volition & Sentience”, it is actually the most incredible (very simplified) explanation accounting for the path of human life on earth. To keep such an amazing and otherwise complicated explanation easy to understand and accurate, the topic will be addressed at its highest level in the following way:

- 1) The existence of Ghosts (which I suspect is actually one being who presents as many). She/he/it/they have friends though, who shall remain in the position and situation that they would have be.
- 2) What are they? Where are they? (Why are they unknown, how come we don't know for sure they exist).
- 3) What they do
- 4) How they do it
- 5) What are their motives? Why are things the way they are?

THE EXISTENCE OF THE GHOST (OR GHOSTS)

There is a very good reason why we are called Human Beings. It is because we are ‘half’ Human and subject to influence as is we were ‘half’ Being. **They are probably not really “Ghosts”; the word is an exonym.** The Ghost (who may actually be many ghosts, this is not yet determinable by me), are Beings, and act as part of us like a soul. The term I came by for the seeming symbiotic relationship is “companionship”. Not all Beings are Ghosts, but all Ghosts are Beings. Beings do not have physical anatomy like Homo sapiens, so their visibility is different.

Ghosts are especially interesting because they divide into two groups at any one time. In the English language, one of the groups likes to use the label ‘Evil’. The other group is happy to be labelled ‘Good’ since it seems to go with going against Evil. This is not inappropriate (a matter that will be discussed in topic (3) – “What They Do”), but obviously has religious overtones.

Ghosts are in most ways concerning Homo sapiens, as outlined in “Autonomy, Volition & Sentience”, our superiors – our superior partners. This is not actually true, but essentially and effectively true. The reason for saying this will be evidenced by the assertions in “What They Do”, which should actually be re-stated as “What They Can Do”. It is as a result of this imbalance of capabilities that Ghosts are able to remain unknown and unaccounted for. They use their extensive experience and abilities to make sure that Homo sapiens remain unaware of their existence. Their motives for their anonymity will be outlined *et seq.*

WHAT ARE THEY? WHERE ARE THEY?

If Ghosts exist, why don't we have proof, irrefutable proof, of their existence? The answer is that they do not want to be found, or known. They do not want Humans to be certain and have evidence that they exist. Perhaps, a natural question would be: “If there are many of them (how many of them are there?), then how can there be unanimity in them not wanting to be known”?

It is surprising to realise that both groups of Ghosts (Good and Evil) have pre-eminent motives for maintaining their status – unseen and unknown. As a matter of accuracy, obviously they are not *entirely* unseen and unknown, because every culture knows about them, but there are no facts, no irrefutable evidence, only folklore. No one (in the industrialised west) has not heard of a Ghost, but there is no evidence to define what a Ghost is. The Ghosts have the ability and the power to continue the *status quo* and not provide evidence of their existence.

What then, are Ghosts, and from what do they derive the aforementioned ability and power to avoid our detection and scrutiny? This essential question is not only foundational, but underpins their motives and reasoning, as will be shown in the last chapter on “Motives”.

There is (obviously) some circular reasoning involved in this chapter of “What” & “Where”, because we have no empirical evidence. But it is possible to infer “What They Are” from what they are not. Ghosts are not physical in a classical sense. They are not composed of everyday matter. They are composed of something we cannot see (unless they want us to).

Without getting somewhat hypothetical and complicated, they might (as well) therefore be composed of Electro Magnetic Frequencies (light, or energy) in a part of the spectrum that is not visible light.

Since we cannot see Ghosts (unless they choose), then we cannot know “Where” they are – unless you read this entire report, in which case you will realise that they are not limited to occupying space in the conventional sense that we do, and this fact means that it is not important “Where” they are. It would only be important to creatures like, us because we usually think visually and we rely heavily on our sense of vision. The correct response to “Where Are They” is to realise that their involvement and effects are everywhere. A good analogy is to say that Ghosts are like gravity or microwaves. Invisible to our eyes, but their effects and influence are extensive, changing and pervasive. *(The detail avoided here is that Ghosts are not limited to a single shape occupying space. They can change their shape at will, including having no physical form at all).*

WHAT THEY DO

Ghosts do telepathy and telekinesis. They are the highest life form on planet earth. They are arguably, by a very significant margin, the people who are responsible for the direction of affairs of planet Earth. *‘We live in a ghosts world’.*

Telepathy is used to talk between themselves so that homosapiens can’t hear, unless they have made a conscious decision to be heard by a HS, in which case they must also make a decision regarding what ‘voice’ they are going to use. Since there are no sound waves involved in telepathy, and nothing entering the ear, the ‘sound’ (timbre, the distinctive characteristics that we ascribe to a person’s voice) of a ghosts (telepathy) voice is the result of a decision they make. They usually choose a voice that is known to the subject they are talking to. (reasons in another work). [Subliminal autosuggestions](#)

Telekinesis is the ability to have a physical impact on a material as the result of a conscious decision to do so, followed by a directed effort to bring about the result that was the topic of the decision. The process of enacting telekinesis is unremarkable, because it is just the same a human decisions that lead to intention and often behaviour. The importance of telekinetic capability for HS is that ghosts can impact HS physiology. They can make a person twitch, sleepy, crave for a particular food or drink, get a cramp, get blurry vision. Much more importantly, critically in fact, they can change your feelings. For example, if you were going to get up off your lounge and go get some exercise, but a ghost decides to change your feelings, by the time you get to the door, you will say “I just don’t feel like going for a walk. I think I will get something to eat instead”. If a ghost decided to interfere with your feelings, then whatever you want to do you may not get done, and whatever you ‘feel’ like doing can be stopped, changed, or made more difficult. Feelings are similar to emotions, and different from thoughts. You may feel like eating chocolate ice cream, but you think it will make you fat. You feel like buying a new car, but you think you should wait until you have saved a bit more money.

If ghosts are not effectively in charge of planet Earth through the use of their telepathy and telekinesis, then they are at least equally as important as we are. The individuals who decide to be ‘major players’ in determination of the affairs of Earth are always at ‘battle stations’ To achieve an outcome that they want they must use team-work and co-ordinated effort. Since they are not made of the same physical material as us, the outcomes they want are not as familiar, or materially obvious as acquiring a car, or hanging the washing out. But if they want/need information about something that happened recently

For example, if they want to acquire some information, they can find someone who is watching television in their home, then inspire/influence that person to change the channel by changing the persons feelings and using auto-suggestion and semi-transparent imagery, and inspire that person to continue watching that program until the information they wanted has been shown.

They have the ability to change or interfere with our central nervous system, and therefore also our motor systems, so can cause you to spill things, drop things, mistype things on a QWERTY keyboard, twitch, and cause any other ‘error’ or slight mishap in actions of fine motor movements that a homosapiens will routinely conduct. One very common example of fine motor interference is the common mishap of biting ones tongue or cheek whilst chewing. (I actually have this perpetrated upon me once per day for some periods of time, interspersed with more substantial bites on occasions where I ‘say’ (think ‘out loud’) something that (intentionally) upsets a ghost.

They also have the capacity and ability to introduce or induce anatomical anomalies into the HS anatomy. It has been demonstrated to me that they can crack teeth, impede regular muscle function, cause arthritis like symptoms, cause pain in the meniscus of knee joints, and induce small mouth ulcers.

They also appear (seem) to have control over electronics and electronic devices, though since this is far more serious, it is far more difficult to get hard evidence of. But so far, I am able to observe that they can interfere with the functioning of a DVD player to prevent its regular 'smooth' error free operation, and instead introduce what is technically referred to as 'jitter', and 'sampling errors' in addition to obstructing the regular operation of the disk tray moving in and out of the chassis. They also are able to impact on the trouble free operation of a computer, preventing the transfer of 'key-down' signals from the QWERTY, the transfer of information along 'busses' so that serial bit streams are not transferred between a MODEM and the computer UART chip on the serial interface, as well as offsetting any particular operating system instruction (of the simpler kind) where a hardware action would lead to an operating system event notification resulting in an appropriate response requiring a buffer transfer off 'the stack'. (And these are just things that have happened to me this morning in the last half hour or so, since they woke me up early (earlier than I would find comfortable or desirable. And this only after they interfered with my level of sleep in order to introduce a 'dream' whereby I was in a very semi lucid state involving the interaction with concepts that I was going to have to work and deal with in the course of the day that I was about to have to have).

The other claim repeatedly made is the effect upon others that occurs as a result of stimuli I expose myself to. This is evidence of a significant theme of the voices inability to correctly understand and attribute causality. This is mitigated by the fact that as far as science is concerned, ghosts do not exist anyway, so it would be inconsistent to expect them to adhere to determinism and conventional causality, that is at the heart of scientific investigation. It seems to be more an attempt to either blame someone else for the destructive interference perpetrated upon other beings, or an attempt to specifically blame the author for the destructive interference visited upon other innocent beings. There is no actual evidence of assaults upon anyone other than the author, though there is no evidence as of July 2014 for any of this. The capacity of 'criminal' or 'anti-social' ghosts to assault the author leads to great concern and worry.

GHOSTS AND SCHIZOPHRENIA

It turns out according to information I overheard on 7th December 2013 at 505:53 that the selection criteria / proce4ss is based on the apparent fact that ghosts can see peoples cognitive levels. I have been threatened with a cognitive deficit for many months on many occasions but I only just was informed that the ghosts can see once a deficit has been applied to someone. This goes quite some way into answering whether people / ghosts can see who is telepathically communicating at any point in time.

GHOST(S) & FREEMASONRY

The freemason handshake is an animated visualisation that is shared telepathically between freemasons or transmitted between freemasons by the ghost(s). It is usually in dark green, I believe in recognition of the original Illuminati from years before 0 on the Julian calendar (not the Illuminati of the Renaissance period). It consists of two forearms with the hand the end of each forearm clasping the other hand and the two hands shaking. The gap between the middle and the fourth finger is slightly larger than the gaps between the other fingers.

DEVELOPMENTS ARRIVED AT CIRCA 2016

After years of involvement with my psychosis, and having the understanding that has been outlined above, the following descriptions are a scenario conceptualisations of what I think might be taking place in my estimation Of Life Including Beings (previously Ghosts) And HomoSapiens In Beginning (not the beginning) The Third Millennium. It should be noted that there is some very generalised (conceptualised) language used in the following, such as "Freemasons" (meaning 'organisation'), and Beings (meaning 'a higher form of life

- Freemasons try to kill ghosts
- Ghosts now have freedom from obsequious servitude, safety & responsibilities

A SIMPLE HYPOTHESIS FOR WAVE PARTICLE DUALITY

Infra: 'Particle' is intended to be a fundamental particle, not a molecule.

This bit is the latest revision, done 10 October 2013.

In addition to the detailed notes below, I have my own quite simple view of wave particle duality. It is really just restating everything we know, but when I search for information on the web, I find some flexibility and approaching near contradiction.

I will make in one of the following paragraphs (in purple) one important point that is a first principle to what I am about to state. As soon as you go to measure a wave, the atoms (in particular the electron cloud) of/in the tip or point of the instrument, interacts with the wave, such that the wave starts to inject/input its energy into the (outer valence) electron cloud of the atoms of the tip. This (injection of energy at the SOL) causes the wave energy to overburden the cloud which then turns (the wave) into an electron.

What I really want to say is that you can never measure a wave, because as soon as you apply an instrument to measure it, it turns into a particle. The mechanics of this is what I attempted to explain above. I am about to make what I believe is a point about Heisenberg's Uncertainty Principle that adds a new perspective, but before I do, my view of wave particle duality is so simple. To re-state it, and it is not anything we don't already know, but you can never measure a wave, because as soon as you apply an instrument to measure it, it turns into a particle.

When you fire an electron beam through a single slit, you are actually firing a wave, but as soon as you go to measure what you think is an electron beam, it becomes one, because you are actually emitting a wave, but applying the instrument turns the wave into particles. It to me is like the opposite of Planks activation energies emitting photons. As you apply an instrument, the wave accumulates into the electron cloud of the instrument until a critical level is reached where the valence becomes overloaded and a particle is formed. This series of particles being formed as the wave energy enters the cloud of the tip of the instrument is what we think the electron beam is composed of.

So if you point your electron (gun) beam, that is actually a wave beam, at a slit, then the same thing happens at the edges of the slit as happens at the tip of the instrument. There will be some interaction between the cloud of the slit edges and the passing wave, and this will emit a few electrons having the same directional momentum as the diffraction of the wave as it passes though. But still it is mostly a wave passing through the slit. But once it gets to the collection plate, the wave that has now been defined by its diffraction and passage through the slit, now injects its energy into the cloud(s) of the atoms of the collection plate. For each atom, the wave energy will add to and accumulate into the clouds of the atoms of the plate, until sufficient energy is accumulated so that an electron is liberated which is the 'signal' (measured by the electronic component) that the collection plate shows as being the result of a collision of a particle with the plate.

When there are two slits, the wave beam (that you think is an electron beam) that you are firing from the tip of an apparatus is still pointing at the middle of the plate, that previously was a slit. Otherwise, you now need two beam producing 'guns' to pint one at each slit. Now that you are firing a wave (that we soundly know is somewhat directional at the middle of a plate that has two slits either side of the middle, most of the wave reflects of the middle of the plate, but some of the wave passes through the two slits either side of the middle. Once again, the wave interacts with the clouds at the edges of the slits, it diffracts and releases a few electrons, but most of the two parts of the wave pass through the slits as a wave, then turn into electrons as they interact with the collection plate. But because there are two now out of phase parts of a wave diffracting through two slits, you end up with an interference pattern, because the energy going into the clouds of the atoms of the collection plate is much lower, and it exhibits the interference that occurred after passing through the slits.

A wave can only in theory be viewed from an inertial frame of reference, and that is the only time it can theoretically have mass. However, more than one wave can become a standing wave and more than one wave can suffer phase cancellation, at which time the combined waves can exhibit the qualities of a particle. A wave is all kinetic (unless subject to the two conditions *sup*).

A particle is declared to be at rest (entirely potential) unless there is some external force being applied to it. Interestingly, a particle is implicitly assumed to be overwhelmingly subject to the forces that cause all matter under gravity to result in a spherical shape.

Both particles and waves are subject to 'the quantum effect', Heisenberg's Uncertainty Principle (HUP) and Schrodinger's cat. One must define what a wave is since we can only evidence its existence using tools that measure voltage i.e. energy. We have no proof of a wave, only its effect(s). One must define what a particle is in order to discuss it because it too is only evidenced by tools measuring voltage i.e. energy, and we have no absolute proof if it's being.

Since both waves and particles are evidenced by measuring their kinetic energy, and the two slit experiment indicates wave particle duality, I hypothesise / propose that they are the same thing under different conditions. In actuality, I think that particles are the potential (E) version of waves (kinetic). I also think that a wave 'condenses' just like water vapour condenses into droplets on a mirror in the bathroom. If this is assumed to be true, then I would continue to say that this process of transduction between wave and particle (and this should be reversible), involves the same singularity as does a pendulum going from a fixed position (entirely P.E.) into movement, the 'start' of K.E.

I also feel that the transduction (condensation) of a wave into a particle involves latency where some 'energy' is (required to) remove energy to change the attributes of a wave, i.e. to change its phase, into a 'condensed' (more dense) particle (however you define it). A simple analogy is when you require energy to remove energy from water sufficient to change it into ice. Or, when you remove temperature from steam to condense it on the bathroom mirror as water droplets or 'condensation'.

With regards to electromagnetic forces and strong nuclear forces, these are empirical measurements of pressure and magnetism, that lead to friction in 'kinetic' expression. They provide the energy for waves to condense.

In a unifying manner, a wave passing through two slits meets extreme friction, pressure and magnetism of highly condensed particles (matter) that is the board (where the interference pattern shows up. The intersection of the 'purely' (not literally) kinetic wave with the relatively extreme forces of the board causes the wave to condense into a particle so it becomes visible. That is to say, all particles are waves that have become visible (as photons) because they have intersected with an object that enables measurement which is visibility (for visible wavelengths).

The same is true of the reverse, i.e. particles transducing into waves. In this case, Planck's photon emissions that lead to quanta are potentially the accumulation of sufficient latency to a point where the visible particles (photons) gain sufficient energy to overcome inertia and transduce into a wave that can-not but propagate.

The above hypotheses account for two things. That we cannot ever know the attributes and meanderings of a wave, until we condense (transduce) it into a particle (a photon in human-being vision). This could be said to account for the quantum anomalies, that is, the 'quantum effect' where merely observing the system changes the system. You cannot ever observe the wave, only the particle it becomes, and this requires the imposition of a measuring tool (including the retina). It also accounts for wave particle duality. It indicates the life cycle of a particle, from the creation of a photon particle from a source through its transduction into a wave (a singularity requiring energy), then its transduction (condensation by removal of the energy) back into being a particle.

This is at the moment concerning visible wavelengths, because the retina acts as the intervening tool that imposes itself into the propagation of the wave resulting in a particle that we perceive. Outside this bandwidth, we are still physically subject to the attributes of a wave, but we are unable to condense the waves into particles for perception. Their effects (being mostly kinetic) in bandwidths above visible EMF's are very detrimental to humans.

In terms of unification, waves are essentially in a quantum state, and particles are essentially in a classical state, and a singularity is the bridge between the two. Just as there is a singularity between a pendulum at rest becoming a pendulum that is moving – the transduction of P.E to K.E. requiring the addition of energy derived from force, having the term latency to describe the singularity.

Extension Of Physics Considerations 6th December 2013. Some Six months Later.

Continuation of Wave Particle Duality

If you ran the two slit experiment with two 'electron' guns, then the result on the collection plate might be unexpected. Depending on the type of collection plate used, two effects come into play. Firstly, because the 'electron' emitter in my opinion is actually outputting waves (which are agreed to have direction as well as momentum, another discussion but one that I have validated through secondary research), the pattern on the collection plate will resemble twice what one slit would show, but

with less distinct edges and some small amount of wave pattern interference around the outer edges. This is because having the two emission devices standing side by side, there would be some unavoidable interference at the fringes, particularly since passing through the slits would cause some diffraction and interaction. The second effect is due to the semi-permanent 'imprint' of magnetism that endures after a signal has been delivered by the collection plate at the surface of the plate where the waves meet the 'electron' (negative potential) clouds that comprise the atoms of the plate. This is shown in nanometer scale electron microscopic images of such plates after receiving a signal.

After emitting the signal from the two emitters, the plates may show something close to a pattern that would be expected if two electron particle emitters successfully deposited a beam of electrons each through a slit and onto the plate as when one beam was sent. But with two emitters, the distance between the two mode distributions on the plates would be approximately equal to the distance between the slits, but the intensity of the signals collected or displayed would be attenuated by some small factor that was ideally proportionate to the refraction and interference of the waves. The interference pattern will be enhanced by the possibility that as the waves land on the plate, they will disperse orthogonally along the surface of the plate attenuating as they travel, leading to interaction between the two signal sources that would not occur in the one slit experiment. I guess my idea and point is that it may be waves that land on the plate but in a sort of inverse of Max Planks energisation levels, reinforced regions of wave accumulate energy in the (literally) electron cloud which 'absorbs' the energy until it reaches a peak point where the density peak in the cloud overcomes the valence forces and gains sufficient momentum to pass to the next atom and so on. Lower partially cancelled wave forms just get absorbed into the electron cloud and increase the net negative potential of the cloud and so provide a signal recognisable as a wave.

All of the above is based on my (supported through secondary research) understanding / view of electron clouds. In my mind, they are true 'aerosols'. True clouds that are really just regions, arranged in valency layers, of net negative charge or potential. They are not comprised of particles that are zooming around. I have never questioned that the nucleus is comprised of particles, but I think that the arrangement of neutrons and protons in each atom are unique and different, giving rise to dissimilar shapes of electron clouds that reflect the attraction of the areas of negative charge towards the regions displaying the uneven positive charge. This results in atoms having dissimilar shapes, something that is not supported by any nano scale ETM output I have ever seen. Perhaps the arrangement of nucleic particles differs only vary slightly. This notion actually concurs with my idea that if particles (electrons, protons or neutrons) are indeed spherical in shape, then they are tending to obey classical dynamics. I think this in regards to Heisenberg's uncertainty principle as well (which I predict will be overcome in the future), insofar as the electrons exist as a cloud, and do not form particles unless and until an instrument is applied in an attempt to measure something. If these resultant particles really are spherical and do in fact orbit in regular shell distances around the nucleus, then that resembles to me the behaviour of bodies in a classical system.

The real matter for my idea at the heart of all the previous possibilities is described as a model by a thought experiment that demonstrates part of the complexity of these particle systems and shown by wave particle duality. It is simply the familiar pendulum used in physics to demonstrate potential and kinetic energy. My adjustment was to have the pendulum operate in three dimensions by having it affixed to a point (the origin in Euclidean geometry) with the string extending straight 'outwards' having the bob or the mass at the end of it as usual. The difference is obviously that the weight is free to move in any possible direction freely, subject only to friction and gravity. This makes the origin and point of attachment a truly chaotic strange attractor, and the equation governing the transference between PE and KE more complex. The crucial point for me is the realisation / belief that there exists an asymptotic singularity between any position of 100% PE, and the subsequent achievement of any diminishment of this value in the achievement of any value above zero of KE. In my own thoughts I frequently extend this singularity to accommodate my musings over latency. I think that if it were possible to graph the energy applied to overcome this singularity between 100% PE and any subsequent reduction to afford a positive value of KE, then you might see something like a graph depicting latency when observed in familiar phase change of ice to water to steam for example. I also see this latency in Planks energisation levels. For me this energisation phenomena reflects unevenly distributed regions of negative potential in an electron cloud that is absorbing applied energy without change (latency) until a point where the energy accumulation overcomes forces that delimit valence shells, and a very high density region of the cloud overcomes latency and collapses into a probability of one, which is the creation of a particle that jumps shells emitting a photon in the process. The equation describing the emission of this photon is the same as the equation that describes the singularity of the thought experiment, where there is asymptotic incongruencies between the high density negative (PE) in the electron cloud, and the creation of a photon that although massless, has momentum and kinetic energy and little if any remaining PE.

I do not have the knowledge or the time, nor can I justify secondary research time to think through what the implications are for electric circuits. I only think that some components resemble instruments and cause wave probability functions to collapse into particles (transistors, static resistors perhaps), and other components leave the electron clouds intact as spinning or rotating

fields that are unevenly distributed having regions (spots) of high density and regions of less density that transfer negative potential (voltage) through the coupling and interaction between overlapping or interfering wave functions.

I will probably satisfy my catharsis by summarising the implications for consciousness and perception of this latency concept as a function of non-particle electron clouds, and the nature of photons and quanta. Some of that theorising has some loose ends, but the basic proposition seems to fit well with experience. It is concerned with the idea that electron clouds are areas of net negative PE, that only become kinetic when they collapse into a particle, that has properties of KE. In the case of photons, this KE energy provides the necessities for transit and propagation.

IMPLICATIONS OF WAVE-PARTICLE DUALITY *SUP.*

Saturday, 7 December 2013

If the preceding posits are held to be ostensibly true then there is a flow on effect for consciousness. It stems from the suggestion that some electronic components act as instruments causing a probability wave to collapse giving rise to a particle. If the precipitated particle has sufficient energy available (which would not be measurable since it is more or less latent energy), then it will gain sufficient momentum to make a 'quantum leap' and change valence shells, emitting a photon in the process. So re-stated, if energy is added into an electron cloud such as a wave (or particle) intersecting with the atom, then it will be absorbed *in situ* into the spinning electron cloud resulting in patches of high density and patches of lower density still spinning. If sufficient energy is input, then the cloud can collapse from an uneven distribution of probability into a probability of one at some point in the cloud being the particle created.

An asymptotic singularity is crossed when an area of negative potential of transducing into something having KE. If the particle makes a quantum leap up to a higher valency region, then the particle will cross from a fully charged shell into an incomplete shell. The KE is a patch (particle) of negative potential that if sufficiently large may jump shells in a process of dilution. Energy is used to cross a probability domain (valency region) and to hold the particle together. This consumption of energy means that once into the next valency region, the particle has insufficient energy to maintain itself and it 'disintegrates' and becomes part of the destination cloud. However, the domain change also causes a release of energy across another singularity namely the perimeter of the electron cloud being the perimeter of the atom. What is emitted in crossing this singularity is not the particle because it goes into the next valency cloud region. It is a unit of potential that has a perimeter, direction and momentum – namely a quanta or photon. Its interesting property is that because it is only potential and not the particle that remained in the atom, it maintains pseudo kinetic properties of movement for propagation and it has no mass.

The tie in with the earlier section of this work is that it remains a quanta (region of potential) that travels as a wave (so cannot be measured since it has no mass – as befitting a photon) until it lands on the retina. The retina acts like a measurement instrument and the wave merges into an electron cloud (one of the atoms in the retina) and collapses into a particle, just as it does on a collection plate in a wave-particle experiment. It is now an orbiting electron and it behaves accordingly.

A philosophical question arises regarding where perception actually occurs. Is it when the wave accrues into an electron in the atom of the retina, or when the electron effectively transfers via action potential, or when the synapse fires because of the nerve impulse, or when various regions of the brain collectively interpret the synaptic discharges and we can report sighting something,

15TH DECEMBER 2013

I think that particles (electrons for example) may come in different sizes. I will have to look this up and see if it is a fact. I will write up the implications for this once I find out if it is a fact or not.

COSMOLOGY PHILOSOPHY BY REQUEST

An initial premise that is not so distant now is that there is widespread plausibility even likelihood that Dark Matter and possibly Dark Energy exist. Iff earlier information *infra* in this document is agreed upon (regarding the Ghosts *sup.*), as being truthful, then telepathy and or telekinesis do in fact exist. This precipitates some opportunities in Cosmology for new and unique explanations to describe well known paradigms.

Two things are apparent with respect to the Big Bang Theory. First is the necessary truth of the fact that in the presence of the Hubble constant, it is possible to interpolate measurements of the Universe's expansion back to a point of Euclidian origin that will be the point location of where the Big Bang started. A second tenet of knowledge that needs to be reorganised relates to the Hubble constant, which has now become ambiguous given the likelihood of the existence Dark Matter. Contemporary modelling and theorising proposes that intergalactic collisions are a real phenomenon in the Universe. The Milky Way itself is believed to be on an unavoidable collision path with the Andromeda Galaxy.

Both the aforementioned are simultaneously untenable and cannot co-exist. IF the Universe is continuing to expand outwards (at whatever rate, namely the Hubble rate) in the same manner as a balloon (all points expanding outwards), then no two Galaxies, irregardless of their proximity, can ever collide. The Hubble 'constant' of expansion must be abandoned as a pervasive (symmetrical?) feature of the Universe if any to galactic systems are to collide. Collisions can only occur if each of the two systems move at different speeds, or if they expand non-uniformly and still at different rates.

If we have evidence of two bandwidths that remain unknown, and we can see the effect of Dark Matter, then we must necessarily affirm that we have incomplete knowledge of the Universe. I decided long ago that the Universe as a whole could not be visualised and any attempt to contemplate its size or shape could only be successfully done using maths or some other set of designations. My personal preference as a model to describe the Universe comes from Choas Theory that describes a regular polygon whose interior holds a set of continually subdivided line segments. More familiar is The Mandelbrot Set that offers an approach to considering space where a system can have an infinite interior volume with a finite exterior perimeter.

If telepathy and telekinesis exist, then two bandwidths remain unknown. That means to me that there could be more bandwidths unknown. Both telepathy and telekinesis are methods of propagation of legitimate information for language based volitional life forms such as ourselves, and obviously neither are in the spectra of visible light. This makes me imagine the possibility of intelligent creatures that have vision sensitive to these unmapped frequencies, and who may utilise Dark Matter. This then lends itself to an interesting idea that simplifies the concept of multi-universes. If there are spectra of frequencies and matter that we cannot see but hypothetical other life could, then it would be possible to have simultaneous co-existing domains of space occupying the shape and form of the current universe. In other words, Universes could be like Xmas tree lights (a metaphor I later discovered (26/12/13) has been used in "The Universe : Explore The Edges Of The Unkown – The Complete Season Two") . A set of red ones illuminate a world for people who can see in that bandwidth, and simultaneously a set of blue ones illuminate a slightly different world for people who can see in that bandwidth, and both of them can be lighting up the same tree (Universe) at the same time whilst not interacting with each other. This is how one Cartesian Euclidean space can accommodate multiple Universes simultaneously without getting as complicated as String theory.

Remembering that the speed of light is a maxima that theoretically cannot be exceeded, and that at this maximal speed 'the hands on the clock-face stop moving'. The *Sine qua non* is that time and light (at this speed) are equal and the same, what I call 'integrated'. This made up term can be thought of as being the same as when a couple of spoons of sugar are dissolved in a glass of hot water. When this has happened, I would describe the sugar and the hot water as being 'integrated', or inseparably mixed and interwoven to the extent that they become one and the same.

The Hubble Telescope has revealed in the Universe some extremely beautiful artefacts called Nebulae. Images of them provide cosmologists with evidence of extensive star formation. This has led to the adoption of the term 'nursery' for Nebulae where new stars are and have formed surrounded by clouds of dust. What is interesting is the theory that these Nebulae are what remain after a Supernova, the explosion of a star. Given that this is a fact, then it must necessarily be true that the Universe is being re-populated with stars that are substantially smaller than the remaining stars. The universe is therefore becoming more dispersed and granular. Congruent with this line of thought, if nebulae are the 'nursery of stars', then it could be expected that the supernovae that gave rise to them either emitted the equivalent amount of light as the sum of the new stars, or had approximately an equivalent mass as the sum of the new stars. Otherwise, a supernovae is giving rise to an increased amount of matter, possibly emitting an increased amount of light. This would imply that given there are black holes at the center of each galaxy, the beginning of the universe must have been populated by these 'giant' stars, and additionally a number of smaller stars, that now go on to supernovae stage and produce an increased number of yet smaller stars.

Since light and time are integrated then they are effectively the same thing. This accords well with a refutation of Descartes *Cogito Ergo Sum* in favour of a statement by Carl Jaspers saying that "only in community with others can I be revealed in the act of mutual discovery and explanation" (Jaspers 1953). It is possible to take reasoning forward to arrive at a fundamental premise of consciousness, that remains in dispute with Descartes, whereby it takes another intelligent language skilled life form to verify for one other that the other life form is in fact more than in existence but is in fact authentically alive. If "I think therefore I am"

is unilaterally employed as a measure or proof theorem, then the self-aware consciousness may not even occupy a position in the Universe, or take up space, and cannot therefore have any possible access to the passage or direction of time, and as such cannot assert existence notwithstanding life. Restated, any entity that may not occupy space and cannot mark the passage of time cannot prove that it exists or lives no matter how self-aware it is.

So now that it is possible to know that we are alive, there remains the 'integration' of light and time such that $\text{Light} = \text{Time} \propto \text{Distance}$. The certain proposition derived from this fact is that without light there is not time, and without both light and time, there can be no distance (irregardless of any temporal proportionality value). Inversely, it is not possible to have time, which is light, without consuming some distance. There is no time without light. Pragmatically stated, even if you had a mechanical watch, you could not see its face without light. This affords common sense understanding irregardless of one's preferred explanation for the origins of life or of the Universe. The Universe began when time started when it became illuminated and could be seen. This works well with Christianity as well as The Big Bang theory and so on.

So if the stars in the Universe are getting smaller and more numerous, then it is likely that the amount of light energy being put into the Universe is increasing. This will probably result in more exoplanets inhabiting 'the Goldilocks Zone' and increased opportunities and possibilities for intelligent life. But more elegantly, this also means that the amount of (electromagnetic energy) light in the Universe is increasing, and this serves as a proof theorem for the 'integration' of light and time. Both are increasing steadily in the Universe. A final step is to affirm The Second Law Of Thermo Dynamics and note that disintegration is increasing disorder. There is one very small thing that remains to be noted and that is the vexatious observation that time itself is moving from a state of absolute disorder (non-existence) to a state of immutability and totally unchangeable structure, in defiance of entropy.

21/12/13

Extending the Xmas tree analogy of multiple co-existent universes occupying the same Cartesian space, is the notion that just as there is the proportionality of the **integration(*)** between time and distance (disregarding non-linear peculiarities from Gravity etc) there is the direct integration of time and light. In the idea of co-existing overlapping multiple universes occupying the same Cartesian space, another view of the idea that describes both the simultaneous co-existence occupying the same 3 dimensions of physical space, is the further simultaneous occupation of the same physical space that can be overlaid by an extended view of what began to be described by entropy. This involves the hypothetical refutation of Entropy by time itself insofar as it does not describe any knowledge of the characteristics and extend of the disorder that time exists in prior to its measurement resulting in the same thing as a quantum notion being that the act of measurement is *prima facie* the cause of its change into an immutable state of absolute order.

If the red universe is invisible to the blue universe though they occupy simultaneously the same Cartesian space, they could further be described by a system of measurement that caused the transposition for (unknown undescribed) complete? Disorder into immutable absolute order by having a different direction in the 'arrow' of time, such the co-existence of the two worlds may be visible or have different integration because the precipitation of time gave it different directions. So, in one 3D area of Cartesian space, you can simultaneously have a red universe that can't see (all of) a purple universe, that is essentially the same as a slightly different purple universe but different because the 'arrow of time' in each purple universe (because of different measurement system) has resulted in time pointing in a slightly different direction. SO one purple universe is in in feet and inches but remains ostensibly invisible to another purple universe precipitated into meters and kilometers (invisible as in Heisenberg's Uncertainty and Schodingers Cat).

(*)INTEGRATED - is like dissolving a spoon of sugar into a cup of hot water. The sugar and the water become INTEGRATED. It is not really feasible to retrieve them back as they were at the start. Hypothetically if you tried to do this there would be unpredictable shortfalls.

A further extension can be gained by consideration of application of the Nyquist-Theorem and our inability at extreme scales to 'see' the detail of what is actually going on. This of course takes the domain of contemplation down from Classical levels to details perhaps influencing Quantum levels and the difficulties in understanding the salience of the properties of waves in a reductionist first principles sense in their effect on the determination (causality) of the Quantum affects that we are currently unable to work with in terms of its deterministic influence on Classical systems that are its siblings.

The thing about this hypotheses is that with slightly divergent 'arrows of time' and/or different 'colours' of universes (places) there could be overlap and shared effects between them like what is proposed by Dark Matter and Dark Energy. This can also be extended if you decide that time/light is kinetic as a result of the application of a measurement instrument (like the retina)

where it gains its measurable and Classical properties, but in between is mostly or all PE / waves that can't be measured and so must be defined differently in terms of its existence because just like the pendulum there is not actual information yet available to describe anything about it when it is PE before it transduces into at least some KE (over the singularity) where properties and attributes become available for empirical description. So the effects of Dark Matter and Dark Energy upon our purple universe are complicated by the notion that in-between being KE in the unseen red universe, the stuff of the red universe is also PE and so does not Classically exist in the absence of perception by an inhabitant of the red universe, though our purple perception notices the effect of it on our matter and stuff. Nothing of course the ultimate complication (that I did not come up with – it was Michelle Young's idea – only joking) is that elements of the red universe gaining KE properties affecting our properties because individual members of the red universe have actually perceived their world into existence.

PHILOSOPHICAL NOTIONS AND QUESTIONS

1553

Sunday, 24 February 2013

Draft notes not at all intended as thought out yet.

Why are people asking me questions all the time? How should I behave towards others? Should I be polite and explain my thoughts, or should I sing songs every now and again, and just do what I want without considering alternatives, such as how that might appear? Should I care what other people think of me? Should I be allowed to ask what led them to think that way? Or should I just be prepared to respond in the same way that I am approached?

Is the freedom to choose who we are and what we do what we really want, and how could I choose for another person who keeps singing or something? Should I sing also? Unqualified, should I say something? Can I use them as a proxy for my own decisions, and let them take the consequences, or is that maybe a valid approach to getting things organised? Is there any reason that I should not use someone who wants to test things out so that I do not have to experience everything, rather than just get the good bits. That responsibility do I have over the experiences of other people?

Is the knowledge of previous philosophers valid still? Can I learn by reading their insights? Is it true still? Is language prohibitive and conducive to spreading confusion, if there is no intentional misuse of it? And what if one person does not know the meaning of the words that the other person is using? Who should clarify what was intended?

It seems purposeless to merely ask questions, without actually having a reason for seeking a response. Perhaps questions should be avoided and exchanged for propositions that can be defeated.

PAGE 2

- 1) If I do not seek understanding from answers, then I have not got a reasonable right to talk without understanding my own meaning.
- 2) If I do not ask questions, then I can do something without knowing and this changes my responsibility in the outcome.
- 3) I can learn then know the best approach to understanding the things people say to me. My choices are argument, debate or deductive reasoning.

Page 5

- 1) The environment is shared equally, so it cannot produce skewed or preferential results of its own accord. Choice does not mean that we can alleviate environmental effects.

Page 6

- 1) If I cannot understand what is intended for me, I will seek clarification based on what I am offered. I cannot follow what is too complex for my experiences to explain. I try to follow if I am not meant to understand, but cannot go where I cannot understand. If I cannot be understood, I will reciprocate what is offered unless I cannot know how.

Page 7

- 1) I know little, and cannot exclude any explanation for the way things are. I must not thereby be responsible to explain or account for the way things are. And I do not understand what prevents people from just saying plainly what is observable truth.

New approach – this statement approach although defeatable and reduced is not really promoting the right opportunity to attempt to extend the either unknowingness (exclusion by virtue of some apportioned merit?) or bullshitting conspiracy of gutless silence that prevents any of the previous recognised philosophers (from the Pink book) from showing any authentic or reduably verifiable effort to present the truth, prima facie, even to themselves. Or otherwise they are prepared through moral motive to be seen to be unspeakably ignorant.

SO, to put expedition to my wholly uncontested claims of my own superiority which is always more conspicuous in a vacuum, will put both question, followed by a beginning of a path of refutation.

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“What is reality made of?” I were a physicist I would defer to one or the other experienced experts and simply re-factorise what has been so consistently correct and answer providing their own answer namely but not being light. If it weren't for the fact that Einstein made his accuracy more memorable by emitting the 'standard error', that is, the small details of his conclusions. Since my purpose is to make (extraordinary) claims about me having actually reached any conclusions, I would want to say that I can identify approximately four elements of calculation that he probably intentionally omitted that would change the durability and practicality of his achievements. Since this is not a physics book, but philosophy seems to so often precede science, I will briefly say that in my view he decided to omit (in his pivotal $E=MC^2$) the features that impede propagation of light (and I am omitting non inertial frame of reference type detail).

So I will suggest that these include 'friction' (for example, the cancellation of irregular parts of any propagating wave that comes into contact with any other part of any other wave of a similar bandwidth that will unavoidable lead to some cancellation of the wave, in itself resulting in some effect when the wave front has to collapse into a particle at some point), pressure, a singularity that is the antecedent of propagation, and the inability to avoid any form of gravitation effect at all. So Schrodinger's cat can now be in a box with some holes in it, because there are measurable losses between the source propagated as a wave, and the ultimate destination that must be a particle must first collapse to be able to cause the cat any harm, if the losses exceed some critical level the cat might be able to take a hit and remain OK, or it simply gets 'bathed' in a wave pattern which is distributed in a manner that is less harmful.

SO finally, WRT to the initial question, in my view, 'tangible' classical reality is made of (simplified) losses times the speed of light squared, divided by energy (multiplied by a singularity between $PE \rightarrow KE$ +/- frame of reference). But since the clock face stops moving at the speed of light, then time normally equalling distance (ignoring ever present gravitational anomalies), must also be stationary at that speed, meaning time and light are fully 'integrated' (indivisible) at that speed (ignoring losses), so 'tangible' reality M is equal to time/light (same thing) squared divided by the (framed) measurable energy (that CERN measures) +/- some singularity (which is actually expressed by the frame).

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If as Pythagoras pointed out that the world can be accurately expressed by numbers, and he could see that his proof theorems though correct were not quite sufficient, then perhaps imperfections could simply be attended to by adding some new designations to encapsulate the qualities that his set field to capture the nuances of. I am not a mathematician, so I am quite

happy to work with divisible units in order for my quantitative thoughts to scale more easily, just as an assumption allows me to investigate other properties of a system in perspective.

MY OWN TOPICS (NOT FROM THE PINK PHILOSOPHY BOOK)

REALITY

Reality is a function of the world we/you live in. The woRld is “as far as the eye can see”. Therefore reality changes with time and is subject to frames of reference. “As far as the eye can see” is the same as the sound that trees make when they fall in a forest, when no-one is there to see it.

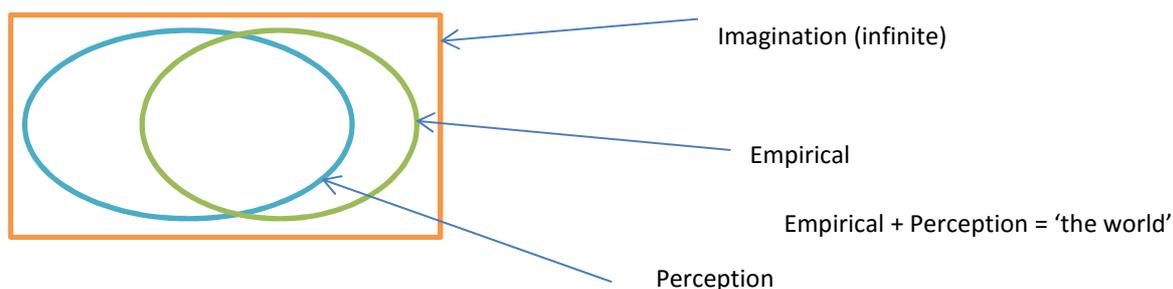
Empirical / Quantitative Reality *vis- a - vis* Qualitative / Subjective Reality

Empirical reality is like recording (filming etc) the tree that fell in the forest. It is numerically substantiated sometime requiring transduction for us to be able to experience it. That means that we need tools to be able to know it. This is generally true of things on a very large or small scale, such as atoms and very distant galaxies.

Qualitative reality is that which presents itself through our anatomical sensorial systems, subject to those features that are used as criteria for genus (generally speaking). One additional necessary feature of qualitative reality (that is a feature at the genus level) is that it must be sharable. To quote Jaspers “.. only in community with others can we ...”. In accord with this, qualitative reality can be described as that which remains when any non-reality is excluded, in other words, reality is what you and your friend can agree on exists. Commonly this can take the form of a negative or rejection, like, “the ball is green” .. “no its not it is red”. Reality in this case will probably be decided by a third or more opinion. Education establishes a set of culturally determined sharable bunch of things that are reality, that are necessary antecedents of autonomously defined real things.

Reality is the set of things we can prove numerically or agree are real, to be distinguished from things that are our imagination or fiction. (Note imagination is infinite so its model representation is misleading like trying to draw a picture of the shape of the universe).

It is worth drawing / modelling reality because empirical reality is obviously a set, and qualitative has theoretical bounds being the set of things that have been thought of or perceived, and not what is so far not perceived or not imagined



If Descartes ‘felt’ that he was potentially ‘being’ deceived by a demon, then he could would have to acknowledge that the demon must also be *Cogito Ergo Sum*, therefore he could/would need to say “I think therefore we are”, which substantiates that claim that qualitative reality is proven by ‘share-ability’, which interestingly in this case is his ability to get another person to agree that his demon might/does in fact exist. If his friend said, “Yes, perhaps you are being tricked by a demon’ then he would not have to be admitted to a psychiatric ward (unless a medical authority said “no, you are wrong, this alleged demon does not exist”. This example is meant to demonstrate how qualitative reality is something that for a ‘homo’ genus must be agreed on socially.

Probably, a true philosopher would not summarise this subject, and would write about metaphysics and epistemology. Perhaps sometimes there is value in keeping things simple and easily understandable, and that anything else is exclusionary.

Reality can also be viewed in a more pragmatic way. This would lead to a definition opposite of Descartes, whatever we think is inexorably private, unless we communicate it to someone we know or trust. I say this because to me, reality excludes that which cannot or is not communicated. Key examples of this are feelings, emotions, motives, intentions, hopes, wishes and so on.

I think that there is a 'practical' definition of reality, that identifies it as something communicable or communicated, and accordingly, remembered. Reality does not include something that you (went to great lengths to) communicate to someone, but they have forgotten. It remains real to you, but they no longer have it in mind, so they see you as the sum total of the other things you have said and done. This sort of practical pragmatic reality imposes itself on a human-being because memories are selective and inaccurate, and half our thinking stems from feelings and emotions, which color reality rather than add to it.

I guess the summary to me is that reality is defined by our genus / species. If we had only black and white vision or vision in a different bandwidth, our reality would change. And as a social animal, our reality is selective and culturally sanctioned. As a schizophrenic, I have the curious fortune to be able to discuss an extended reality, that involves my extended perception, and the possibility of interactions, companionship, and a sort of chosen type of something like symbiosis. I can write of a reality that includes the existence of things that in 'the west' are regarded as pseudo-science. I have decided that I have not got permission to discuss other 'beings', it may be considered hearsay.

The final aspect of reality in my discussion is the temporal aspect. Things that have been real in the past, become arguably real in the present. This is due to the fact that they become the subject of truth and decreasingly the subject of fact. The truth is facts that are presented by a human-being. The truth is always a matter of perspective, and facts always require substantiation. But recording of the facts can only be done using language, that transduces the facts into truth. This takes time. Time sort of erodes facts and truth, in both an empirical and subjective sense. Therefore time changes reality, not only through attrition, memory and new knowledge, but because the world changes (according to the definition above) since it remains necessarily true that for us the world will always continue to expand.

Existence – Do Ghosts Exist

What is the difference between existence and reality? I have asked nearly everyone I know well whether they think ghosts exist, and surprisingly, they all say they think they do. I ask because I believe I can hear them

MORALITY

Is the truth important? I think facts are important, but I suspect the truth is much less important.

Pragmatic Foundations Of How Telepathy Works (and doesn't work)

As at 6/5/2016

This description is written by Scott Stewart (the IP holder) who is a 'second level' telepath. It therefore only estimates information that would be applicable to 1st level telepaths. Definitions: 1st level telepaths – can direct their attention (reception and delivery) to others, and selectively exclude themselves from unwanted reception. 2nd level telepaths – are capable of both transmission and reception, but are unable to choose or select their sensitivities. They cannot direct a transmission to any other selected individual, or group, and are unable to stop reception. 3rd level telepaths have the capabilities of a 2nd level telepath, though their symptomology is different. There also seems to be an 'zero level' telepath, that is automation!

Telepathy is a form of communication that 'goes directly from brain to brain'. For humans, it excludes the mechanical processes that involve the larynx, the mouth, the teeth, the lips and the ears.

- Organised into groups, cells or chapters + leader (augmented)
- Recipients must be sighted, possible a mandatory necessity of any transmissions
- Used to have call signs
- Editable using conventional sound / light editing techniques. Recordable.\
- No voice sound or sonic characteristics naturally, but later applied (assumed entirely)
- Amplitude and frequency live adjustment and control

- Unknown bandwidth, unknown multiplexing, unknown simultaneity, unknown masking, unknown patching, unknown further signal processing
- 'secret' (VPN like) 'channels available