

Article

A Cosmology Founded on Intrinsic Attributes of Consciousness

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ABSTRACT

A cosmology grounded in consciousness is described that accounts for well-known but inexplicable phenomena such as near-death and out-of-body experiences, telepathy, remote viewing, and materialization. Configurations of the energy of consciousness are distinguished by the multidimensional property of vibration. Attributes of consciousness include the intrinsic processes of creation and perception. Human and other intelligent beings are self-aware configurations of consciousness and may have independent experiences. A being experiences matter when configurations of consciousness are transformed to sensations by the perceptual process. The cosmology offers new insights into what is possible.

Keywords: Cosmology, consciousness, intrinsic attribute, near death experience, out of body experience, intelligent being, remote viewing, materialization, energy.

1. Introduction

A satisfactory theory of reality must account for subjective experience. This is difficult when consciousness is believed to be nothing more than information processing by a sufficiently complex physical system. The experience of a colour, for example, cannot emerge logically from a functional approach based on matter (Chalmers, 1995). Chalmers offered a candidate solution to this problem that preserves the concept of matter being separate from mind. He pointed out that information in physical processing, such as the wavelength of light, is accompanied by information in conscious experience such as the redness of a colour. He proposed a basic principle that information has the usual physical aspect but also has a phenomenal aspect. The phenomenal information combined with the physical information was thought to explain the emergence of experience. However, Chalmers' solution does not say how phenomenal information would be represented.

A philosophical idea that resolves how to account for subjective experience is known as 'ontological idealism' (Guyer and Horstmann, 2015). According to this concept, 'something mental (the mind, spirit, reason, will) is the ultimate foundation of all reality'. A theory based on idealism does not distinguish between physical and phenomenal information.

A model of such a mental universe was developed by Kastrup (2019a). He proposed that a unitary cosmic consciousness is dissociated into alters, analogous to the multiple personalities or alters in a dissociated human mind. A biological entity such as a human is one of these alters dissociated from the cosmic consciousness. The cosmic consciousness without alters was defined as

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‘mind-at-large’. The thoughts of mind-at-large generate configurations according to conditions of resonance in the vibrating cosmic consciousness.

The dissociative boundary between an alter and mind-at-large is created by the functioning of the alter’s senses and actuators. The boundary interacts with the energetic configurations of mind-at-large. A configuration is experienced as sensations when it interacts with the alter’s boundary, and the sensations are interpreted by the alter as matter. Matter is then the ‘extrinsic appearance of conscious experience as perceived from across a dissociative boundary’ (Kastrup, 2019b, p. 93). Although the boundary is a mental construct, it is perceived by the alter as the physical world. Matter does not exist independently of the being’s consciousness.

Kastrup (2019a) argued persuasively that a mental universe is a more logical foundation for understanding reality than the view that matter is separate from mind. However, his proposed model is not consistent with the mounting evidence that consciousness survives the death of the physical body. This phenomenon is inferred from reports given by people who return to life after a short period of bodily death. Kastrup (2019a, p. 180) suggested that reports of such near-death experiences (NDEs) describe an expansion of awareness that occurs when an alter is reintegrated with mind-at-large. Since the original purpose of the alter was to introduce individuality to the model, the reintegration should extinguish the feeling of individuality that the alter represents. The predicted loss of personal identity is not evident in reports of NDEs.

Some people have an out-of-body experience (OBE) even when no harm befalls the physical body. Accounts of NDEs and OBEs suggest that another externalized world is experienced by a consciousness during these episodes. The world is often similar to the Earth environment, but may have different natural laws such as mental control of gravity (Ziewe, 2008; 2015) or changes in location at the speed of thought. Also, encounters with people known to be deceased are not unusual (Ziewe, 2008, 2015). The experiences are similar to the physicality of mind-at-large sensed via the dissociative boundary according to Kastrup’s model. But if an NDE is precipitated by the disappearance of the boundary, an external world should not be experienced during the absence of the boundary while the NDE is in progress.

The oft reported superposition of a new reality over the usual consensus reality is further evidence that a NDE is more than a state of expanded awareness. The consciousness of a comatose person may find itself in another similar body hovering near the ceiling of a hospital room (Van Lommel, 2010). The new body may view medical personnel attempting to resuscitate the original body. In one such case, the patient moved outside and discovered a tennis shoe on an inaccessible ledge on the third floor of the building (Sharpe, 2017). The existence of the shoe at that location was verified after the NDE. Similarly, an OBE often includes being in a new body while seeing the original body sleeping. It seems that two realities may be experienced simultaneously. Kastrup’s model does not explain how two realities could coexist.

An alternative theory, which holds that the vibration of consciousness is multidimensional, can accommodate such superposition of realities. The theory was described by non-human beings speaking with the medium’s voice in a séance environment. The voices claimed to be entities of an extraterrestrial race known to many humans as the Zeta race. Many people conversed with the Zetas over a number of years. The interactions were unscripted, and both the complexity of the information and its internal consistency support the claim that the sources of information were entities other than the medium. Transcripts of the recorded conversations were published in

Hamden and Treurniet (2018). The information was analyzed from different perspectives in Treurniet and Hamden (2017, 2019).

Some events experienced by the medium, including two close encounters with Zeta craft, were witnessed by acquaintances. The shared experiences established that the contacts with the Zetas were not imagined. Also, extraordinary physical phenomena attributed to the Zeta presence were experienced by others in the absence of the medium. Some of this evidence is documented in Treurniet and Hamden (2019).

The Zetas spoke of a reality greater than our physical universe. A cosmology emerged in which transformations of representations encoded in consciousness are experienced as matter. As with any cosmology, there are initial conditions and these are expressed as attributes of consciousness. The cosmology accounts for various phenomena such as NDEs and OBEs, telepathic communication, and the sudden materialization of objects known as apports.

The cosmology stands on its own merits, independent of the source of the information. The author's role was to pose questions to the Zetas, comprehend the received information and present it in an accessible format. Direct quotes from the Zetas are written in italics.

2. A cosmology based on consciousness

The foundation of the Zeta understanding of reality is consciousness. Consciousness is a potential that has unlimited possibilities. All that exists, including our universe of matter and other states of existence not accessible to us, are configurations of the energy of consciousness.

For the Zetas, the ground of all being is *'a living entity of total consciousness, oligarchical in nature, and is partially living as an experience in separation, through illusion, of self through the vesture of matter.'* The being of total consciousness lives an *'experience in separation.'* It consists of many apparently separate entities and environments, some of which are experienced as matter and others as non-matter.

Consciousness is all-inclusive. The things we consider to be inanimate are as much configurations of consciousness as the beings who are self-aware. A Zeta said, *"These supposedly inanimate objects are conscious things, ... the difference is in the level that you communicate with them, as you are only a construct of matter as they are a construct of matter."*

The oligarchical nature of total consciousness indicates that it has multiple facets. Some of the energy of consciousness is configured to form entities that we call souls. In the Zeta's words, *"The soul belongs to a class of energies which distinguishes it from all other conscious entities in the universe. It is self-aware and understands its distinctiveness. The soul is multifaceted and incarnates in many states of being in many realms while still remaining one entity."* The multifaceted energy allows consciousness to be in separation so that individual facets can have new and independent experiences.

2.1 Attributes of consciousness

The Zeta said of the energies in total consciousness, *"Originally, all energies come from one place, one source energy; they long to be reunited with the whole."* The pressure to form a wholeness once again is an organizing principle acting on many layers of separation in con-

sciousness. Unity will eventually be achieved through the experiences of entities in these layers of separation. Experiences can be generated because consciousness has a number of fundamental attributes. These attributes are arranged in broad categories in Table 2.1.

Table 2.1. Essential attributes of consciousness

General attributes	Specific attributes	Intrinsic processes
Existence	Vibration	Creation
Wholeness	Resonance	Perception
Malleability	Potentials	Intention
	Grid	

The *general attributes* column of the table says that consciousness is malleable, and that all possible configurations exist simultaneously as potentials in a unitary concept.

The *specific attributes* column says that consciousness has properties analogous to those of an acoustic or electrical wave. The analogy of a single waveform was used by a Zeta to represent ‘all-that-is’. A part of the waveform having a particular vibrational state may or may not resonate with a different part. Beings may thus see themselves to be ‘in separation’, contrary to the conclusion drawn from the general attributes column. Total consciousness has attributes known as potentials. Instantiations of particular potentials are a being’s experience of sensations. Finally, a grid exists without form as an all-pervasive potential in consciousness. It is instantiated as needed by the creation process to support thought forms. In our universe, the grid ‘holds all space and time’, indicating that spacetime was created from potentials in consciousness.

The *intrinsic processes* column lists operations that are fundamental to consciousness. These are the tools available to consciousness so beings can have experiences. These tools function in the context of the attributes of the first two columns. When a being has the proper intention, a relatively permanent representation of its thought, a creation, is placed in the grid at the being’s level of vibration. The representation is decoded by a matching perceptual process which instantiates specific potentials in consciousness. These are the sensations experienced by the being. Other beings at the same level of vibration or higher may also perceive the creation and share in that consensus reality.

The following list explains the table entries in more detail.

Existence - All that is possible already exists. A Zeta said, “*Consciousness has all information, but how consciousness reveals it to itself is a different process, nothing is created.*” That is, things not yet revealed via the creation process (see **Creation**) could be described as potentials in consciousness. A particular potential is the possibility of an existence.

Wholeness - The total consciousness is a single entity containing all that exists. A Zeta said, “*There is nothing that can be created that is outside of it.*” There is an ‘energetic field that is

and always is.' The layers of separation are illusions experienced by individual facets of consciousness.

Malleability - Consciousness is configurable. Configurations may be realms defined by '*definitive barriers and boundaries for what may exist*', and include the thought forms experienced as matter. Consciousness can be reconfigured to transfer information between processes or to effect change.

Vibration - Vibration is a multidimensional property of consciousness with an ordinal scale. That is, a given vibrational state is higher, the same, or lower than another, but there is no metric for measuring the distance between them. An entity has a *highest possible vibration* but may achieve higher vibrations by collaborating with others.

Resonance - To achieve resonance, two entities raise and lower their vibrations until they are in harmony together. A state-dependent boundary is experienced when an entity is unable to resonate with a particular energy of consciousness.

Potentials - A potential is the possibility of an existence in consciousness such as a sensation. Sensations are instantiated by the perceptual process (see **Perception**).

Grid - The grid is a multidimensional construct in consciousness required by the creation process (see **Creation**). It is a mental substrate in which thought forms persist so they may be experienced by their creator and other beings of like vibrational state or higher. The grid has no form in its 'true state', suggesting that it is then a potential in consciousness. It is instantiated to support newly formed creations.

Creation - Creation is the instantiation in the grid of a thought which already exists in total consciousness as a potential (see **Existence**). The creation process occurs at a vibrational state available to the creator being.

Perception - The perceptual process of a being transforms creations into consciousness potentials. The transformations may be experienced only by entities who have access to the vibrational state of the creation, and so share a consensus reality with the creator.

Intention - To have an intention is "*to place a belief structure in thought that something will change.*" An intention enables one configuration of consciousness to modulate another.

Can these attributes of consciousness help to understand the nature of consciousness itself? In the discussion of the attributes, the word 'potential' was employed several times. In particular, (a) all that could ever be already exists as potentials in consciousness, (b) the grid of consciousness is a potential until it serves a purpose such as supporting new creations, and (c) the experience of a sensation results from instantiation of an appropriate potential in consciousness. These attributes suggest that consciousness is a potential that is instantiated in any form that is required.

2.2 The creation and perceptual processes

The human race is restricted on a vibration dimension of consciousness to a range which defines our physical universe. This range of vibrations is known as the etheric realm. Realms also exist at higher vibrations that humans cannot sense in their waking state of awareness. As explained by a Zeta, "*The frequency of the human race is based in a lower frequency and because consciousness exists in different forms and states of frequency, to access memories from a different frequency field, the human is negated from accessing that information.*" Because the human race

exists at the lower vibrations, we are unaware of much information that exists beyond our reach. But in all realms, beings create in order to gain experience.

2.2.1 Creation

The intrinsic process of creation enables a creator being to place a pattern in the grid that represents a thought form in its mind. The creation process is analogous to making a simple physical hologram. That is, light of a particular colour from a laser is split into two beams. One beam, known as the reference beam, is directed to a photographic plate. The other beam, called the object beam, is reflected from the object to be recorded. The object beam interacts with the reference beam to form an interference pattern on the photographic plate. An image of the original object may then be constructed by illuminating the photographic plate with light of the same colour that created the interference pattern.

The creation of a thought form follows an analogous process. States of consciousness ordered according to their vibrational level are analogous to the spectrum of light. A being has a highest possible vibration analogous to the frequency of light used to make the hologram. When the being has the intention to create, the thought of the desired object typically modulates the highest possible vibration, although lower vibrations may be used if necessary. The modulated energy is combined with the unmodulated energy to produce an interference pattern. The interference pattern is preserved somewhere in the multidimensional grid, a mental construct analogous to the hologram's photographic plate.

The Zeta referred to the holographic-like patterns in the grid as *quanta*. The quanta represent the experience of a thought as it was conceived in the creator's consciousness. A created pattern is not a concatenation of less complex patterns, unless that was the creator's intention.

Although the creation process is intrinsic to consciousness, humans in the etheric realm are generally unable to bring new matter into existence by thought alone. Small effects of human mind over matter have been observed in experiments (e.g., Schmidt, 1977; Jahn, 1982; McTaggart, 2007; Radin, 1997; 2012), but only rarely is it reported that a human can materialize objects of matter (Talbot, 1991). The reason may become clear by analogy with modulation of a radio frequency carrier wave. The carrier can be amplitude modulated by a voice or music signal to be transmitted. The modulated carrier contains frequencies higher than the unmodulated carrier. This is analogous to modulation of a being's highest possible vibration in the creation process. A Zeta explained that the modulation requires a *space of expansion* to accommodate vibrations beyond the highest possible vibration (Treurniet and Hamden, 2019). Humans typically lack the space of expansion so they are unable to create thought forms.

Consciousness as a blank slate without quanta would be nothing but potential where all things are possible. According to a Zeta, "*Consciousness has all information, but how consciousness reveals it to itself is a different process, nothing is created.*" That is, all possible thoughts exist as potentials in consciousness. Consciousness reveals a thought by instantiating it in the grid. By so doing, the thought is shared with other beings. Since all beings are facets of total consciousness, consciousness reveals the thought to itself with that process.

2.2.2 Perception

The creation is experienced anew when it is acted upon by a being's perceptual process. Like creation, perception is an intrinsic function of consciousness. Perception transforms the information in the interference pattern into the thought from which it was created. Like the image of a

physical hologram, the thought is recovered by ‘illuminating’ the interference pattern in the grid with the unmodulated vibration of consciousness that participated in the creation process. The thought then becomes part of the being’s experienced reality. Other beings who have access to that vibrational state, including those whose highest possible vibration is higher, can reconstruct the same thought. Things created in our universe are experienced when etheric patterns are transformed to sensations by the matching perceptual process.

Matter is inferred by an entity from the sensations that it experiences. A Zeta said, “*Matter is an intermediary process. It is a development of consciousness ... a conjoined process of smaller levels of potentials. Potentials are used as the device mechanisms for experiential processes.*” Consciousness potentials are the sensations elicited when the perceptual process transforms quanta representing an object. The sensations are irreducible properties of a being’s consciousness, but are interpreted as properties of material objects separate from the body.

Like all matter, the human body is an object represented in the grid by vibrating quanta. A Zeta said, “*It is able to on many frequencies understand emotions, energies, interchange of energy, and matter to energy.*” The consciousness of the body is a facet of a higher-vibration energy of consciousness known as the higher self. Some time after conception, the facet merges with the etheric body at a lower vibration, and becomes the body’s highest possible vibration. The Zeta explained, “*Higher self moves to integrate with a physical container, the etheric body is the field which allows the blending, and once the body terminates, the etheric form is absorbed by the originating consciousness.*”

The etheric body enables the higher-self consciousness to experience matter in the etheric realm. The local consciousness filters sensory information sampled from the quanta of perceived objects. The information is passed to the higher self through a less structured, non-ego driven, subconscious process. The perceptual process in the higher self then transforms the information to consciousness potentials which are experienced as sensations.

2.3 Multidimensional vibrations

Everything that exists has a vibration that distinguishes it from other things. The vibration dimension has an ordinal scale, meaning that a given vibrational state is higher, the same, or lower than another state, but the distance between them is not defined. A Zeta said, “*No numerical values are able to be given to what frequencies exist between us and your realm.*”

They agreed that their use of ‘frequencies’ in this context was incorrect since frequency is a function of time, and the dimension of time is not a basic attribute of consciousness. The intended meaning of frequency was ‘*the level of consciousness that an entity holds, and so as you move from one frequency to the other, your consciousness is placed in an expected state.*’ A more appropriate word with a similar meaning is vibration, a sensation that can be felt and compared in the ‘now’.

Comments by the Zetas suggested that vibration is multidimensional (Treurniet and Hamden, 2019). It can be represented by a matrix, $V[i][j][k][...]$, that can be extended to as many dimensions as required. The existence of several dimensions was revealed in a discussion about the human etheric body. A Zeta said, “*You have one frequency in the physical, multiple frequencies in the etheric body, and then the highest possible frequency that you are able to be determined by.*”

The ‘one frequency in the physical’ is a relatively constant vibration that is within the range defining the etheric realm. It is located on the *i*th dimension of the model. The Zeta said, “*We would know who the human was by their prior frequency,*” and so the vibration appears to identify each human individually. It is also instrumental in the process of self-healing (Section 4.2).

The Zeta mentioned multiple frequencies in the etheric body, and these would be represented on another dimension of vibration. The multiple frequencies encode the various etheric patterns of energy that represent the structure and function of the physical body. The Zeta said, “*The cells exist in energy, they are resonating at certain frequencies which combine to form a physical human container.*”

The Zeta also referred to a dimension of harmony, “*Each time you act in a loving way towards each other, you are raising your vibration. ... When you are in complete harmony with other beings, you are in a symbiotic level of consciousness with the entity, and there is no words to state and no emotional capacity to understand the silence, the peace.*” Harmony is represented in the model by the *j*th dimension. It refers to the affective relationship one has with all that exists. Humans with a low vibration on this dimension may spend much time in fear, anger or despair, whereas high-vibration humans have more positive feelings such as compassion, gratitude, and unconditional love.

Figure 2.1 shows the *i* and *j* axes in a drawing of the model limited to three dimensions. The label on the *i*th axis is ‘Physical type of vibration.’ This axis shows a hypothetical being’s etheric vibration on that dimension. The bar extending from this vibration as a base shows that the being has developed a certain level of harmony on the *j*th axis.

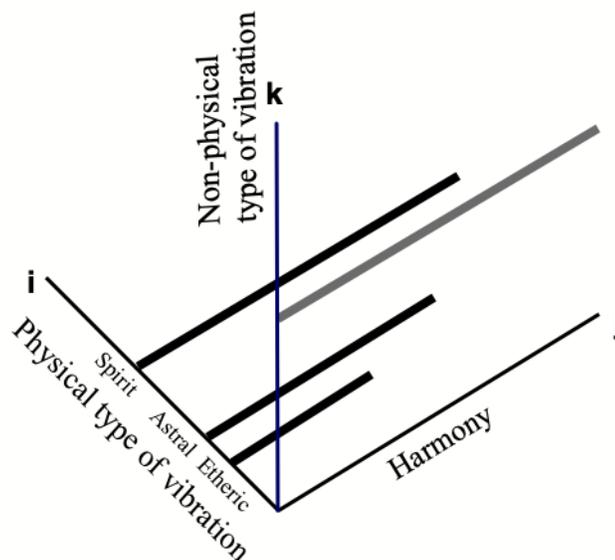


Figure 2.1. A multidimensional model of vibration.

As well as the etheric type of vibration on the *i*th dimension, a Zeta confirmed that other types of physicality also exist. They said, “*There is a potential for beings of races to exist in the different*

forms of physical frequencies. ... If we choose to exist in a finer level of physical frequency, then we would be not seen in the normal spectrum of a human.” Finer levels of physical vibration are found in the astral and spirit realms which typically cannot be experienced by awake humans. These realms are also shown in Figure 2.1 as base vibrations on the *ith* dimension. Like the etheric realm, they are identified as physical types of vibration, and so the *ij* plane is the physical plane.

A being’s vibration on the ‘Physical type of vibration’ dimension, combined with its vibration on the Harmony dimension, is *‘the highest possible frequency that you are able to be determined by’* in the Zeta’s words. This resultant vibrational level is the highest possible vibration available to the creation process, and also limits what can be revealed to the being by the perceptual process. The *highest possible vibration* is represented in the model by a being’s location on the physical *ij* plane.

The Zeta revealed that there are also non-physical types of vibration. Beings with these vibrations *‘do not contain the frequencies that relate to being of matter.’* These might include alleged angelic beings, reptilian beings, and other entities mentioned in folklore and the metaphysical literature. The *kth* dimension in Figure 2.1 represents a ‘Non-physical type of vibration’ and the *kj* plane is then a non-physical plane. A hypothetical non-physical being is represented by the bar extending from the *kth* axis.

The etheric, astral and spirit ‘Physical type of vibrations’ are all existences accessible to humans. Other races such as the Zeta race have vibrations that are also of the physical type, but do not resonate with human vibrations. The base vibrations of these races (not shown) are on the *ith* axis as well, interspersed among the base vibrations of other physical types. Quanta everywhere on the *ij* plane are experienced as matter when transformed by a matching perceptual process.

3. The existence of realms

Realms are regions in the multidimensional energy of consciousness that differ in their vibrational states and, therefore, cannot be accessed by all beings. Recall that a thing placed in the grid by the creation process can be perceived only by beings having a state of vibration like that of the creator being or higher. This applies to realms as well.

Realms are different from one another because they vibrate at different levels, and the borders of a realm are defined by its vibration. The Zeta explained that a realm boundary exists for a being when the being does not have the ability to resonate with particular energies. The state of consciousness of the being may resonate with energies inside the realm but not at its perceived edge. The realm boundaries are important because they help the realm inhabitants define who they think they are.

Like matter, realms are perceptions created in the mind. A realm persists only while a being’s vibrational state continues to resonate with it. When a being manages to raise its vibrational state, it can become aware of previously hidden regions in the vibrations of consciousness. Beings that exist at the highest states of consciousness do not experience realm boundaries at all. These beings have moved themselves *‘to a place of understanding that there are no barriers.’*

3.1 Instances of realms

Realms are creations, and so an entity was responsible for creating the etheric realm which defines our familiar universe. The creation appears to have included whatever was required for the realm contents to evolve according to the natural laws we experience. For example, the attributes of quanta determine the detailed physical properties of matter such as electric charge. A Zeta concurred, *“All matter is, at a subatomic level, based on particles, which means that matter is in a constant state of resonance with other matter to form what is classed as gross matter.”* For clarification, they added, *“All subatomic particles broken down to their finite level pass the energy as consciousness.”* So, subatomic particles originated in consciousness when the etheric universe was created, and the quanta defining the particles interacted and combined according to their states of resonance as the universe evolved.

Some people are able to achieve an altered state that enables them to separate their local consciousness from the physical body in order to experience the astral realm. Other states such as lucid dreaming, or even ordinary dreaming, may also offer glimpses of this realm. Our conversations with the Zetas revealed that *‘the astral realms are a collection of all thought, all creative processes, all dimensional aspects which come from the existence of thought. This concatenation of all thought forms is the collective mind of the human race.’* It should not be a surprise that experiences in the astral realm are reported to be similar to Earth experiences since they take place in the human context.

Another instance of a realm construct is what is commonly known as the spirit realm. This realm provides the infrastructure needed for spirit beings to incarnate if desired. A Zeta described the spirit realm using two levels of analysis (Treurniet and Hamden, 2017). One was at the level of a being’s experience while the other described relationships among beings viewed as threads of information. When beings are viewed as information threads, the threads may join with other threads. The joined threads form higher-vibration group minds. However, the thread level of analysis is not recognized by the beings having the experiences in the spirit realm. They unknowingly use the information in the threads to create experiences. Typically, the places a being finds itself correspond to its expectations. To some extent, the spirit’s experiences in the realm are externalizations of its mental processes or thoughts.

4. Information flow in consciousness

Consciousness has information that is distinguished by its vibrational level. The flow of information can be controlled by a process known as heterodyning. Humans discovered how to apply the heterodyning process in electronic circuitry. A simple application creates an output signal that depends on the properties of two input signals. In particular, the frequency of the output is the difference between the frequencies of the inputs. The input signals must pass through a non-linear device such as a transistor.

A Zeta confirmed that this physical process is analogous to a process in consciousness (Treurniet and Hamden, 2017). For example, two beings with different vibrational states may interact to create a potential at the difference between them. The difference potential enables the beings to move more easily into that vibrational state. The non-linearity analogous to the transistor device is the intention of the participating beings.

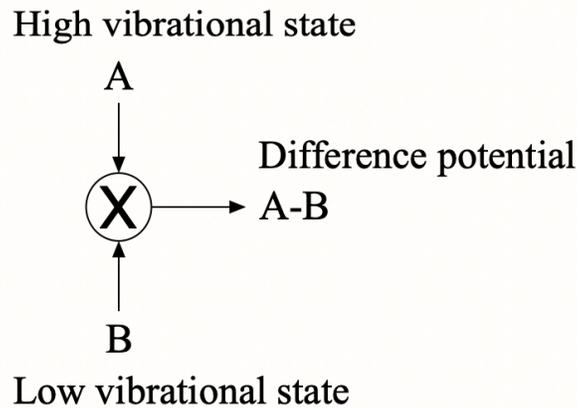


Figure 4.1. Heterodyning vibrational states.

Figure 4.1 is a schematic of the process. A and B are the respective high and low vibrational states, intention is signified by X, and (A-B) is the difference potential.

Heterodyning is a key function in a number of processes in consciousness. It enables one vibrational state to communicate information to another vibrational state in a controlled way. The following discusses how the heterodyning process can shift one's vibrational state to a higher level and how it is part of the process of self-healing.

4.1 Shifting consciousness to a higher vibration

The heterodyning process is a tool that can be used by humans to increase their vibrational state or 'state of love.' It requires the cooperation of a more loving, higher vibration being. The being may be part of the human's spiritual belief system and, according to a Zeta, will happily participate since the heterodyning process is not a burden. The process begins with the human moving to the highest state of love that is already possible for them to achieve. The Zeta advised, "*That strong emotion gives you the capacity to be in a different frequency.*" That is, the feeling of love increases the human's capacity to shift to the anticipated difference vibration facilitated by the heterodyning process.

The human and the higher vibration being provide their vibrations as inputs, and their intention is the non-linearity required to activate the process. The human holds both inputs in mind simultaneously, and a potential forms at the difference between the vibrations. The difference potential facilitates the shift to the difference vibration - higher for the human and lower for the cooperating being. The shift is felt by the human as the onset of a loving energy, a sign that the heterodyning process was successful.

4.2 The self-healing process of the body

The human body, like all matter in the universe, is defined by quanta in the range of vibrations of the etheric realm. The quanta contain information that corresponds to the form and function of the physical body. The etheric body is experienced as the physical body when it is transformed by the perceptual process. Changes to the physical body are mirrored by the information in the quanta.

A ‘blueprint’ of the physical body is retained by the local consciousness in the form of consciousness potentials. The blueprint is derived from the generic template for a body of the human race, modified according to the characteristics of the particular individual.

A healthy, uninjured physical body conforms to the blueprint defining the body. The Zeta said, *“The etheric body understands its potential. It seeks to continually keep the physical body to that potential.”* When there is an injury, *“the cellular reconstruction is aided by the potential of the etheric body’s blueprint that would denote the original form.”* The etheric body is kept in the state specified by the blueprint information in consciousness so that the experienced physical body has the expected function and appearance.

The Zeta was asked how etheric information is communicated to the physical cells of the body. They responded, *“Underneath the energy is consciousness. It is the quanta information of the cellular structure of a human body. That consciousness indicates what is the action of the re-creation of the cellular process, and of course, all other potentials then exist. The energy then is actively working towards healing the physical cellular disruption.”* The etheric body has the information required to heal the body when it is injured.

With the intention of the local consciousness, a continuous heterodyning process monitors the state of the physical potential of the etheric body. The physical potential is the etheric base vibration of the ‘Physical type of vibration’ in the model of Figure 2.1. It is constant throughout a healthy body and is the lower-vibration input to the heterodyning process. The higher-vibration inputs are the consciousness potentials representing the body blueprint. These potentials vary according to the blueprint information. In the above quote, ‘all other potentials then exist’ refers to the heterodyning difference potentials.

When the body is healthy and undamaged, the physical potential is constant, and so the difference potentials follow the varying consciousness potentials of the blueprint. When the body is damaged, the physical potential at the site of the injury is distorted. The distortion causes the difference potentials to deviate from the consciousness potentials defining the healthy body. The deviation of the difference potential identifies a need for healing at the location where it occurred.

The local consciousness initiates the healing process when the difference potential indicates that it is required. When the body is healed, the physical potentials at the site of the injury are restored to the normal level, and the difference potential is brought back into line with the blueprint information.

5. Applications of the cosmological theory

The Zeta cosmology has fundamental attributes and general processes that can be used to make predictions. A variety of human experiences cannot be explained by current science, but can be understood in the context of the cosmology. Phenomena that are hard to explain include NDEs, OBEs, remote viewing, and telepathy. An inexplicable materialization phenomenon known as an apport is also seen occasionally under specific conditions. Even everyday sensory experiences are not understood since they are not a function of matter. The cosmology offers insight into these phenomena.

5.1 The experience of sensations

Sensory experiences are common but are hard to explain. They are often taken for granted and the need for an explanation is easily ignored. For example, the experience of a certain colour of light is explained in terms of the associated physical parameters such as wavelength and intensity. These parameters predict the quality of an experience in words, but cannot explain the experience itself. According to the Zeta cosmology, quanta are transformed by the perceptual process and instantiated as higher-vibration consciousness potentials. These potentials are the experiences of sensations.

In higher-vibration realms, the quality of sensations should be enhanced when quanta are rendered and transformed with greater precision. Ziewe (2008) encountered sensory experiences in his out-of-body travels that were unknown to him in the lower-vibration etheric realm. Alexander (2012), in a report of his near-death experience, described another world that was 'brilliant, vibrant, ecstatic, stunning.' He experienced truly unusual perceptions, perhaps because of the realm's higher vibrations.

5.2 Near-death and out-of-body experiences

The idea that a spirit consciousness persists after the failure of the body is becoming more accepted. Many people have reported a NDE when the body fails temporarily after a heart attack or other potentially life-ending events (e.g., Van Lommel, 2010; Long, 2010; Alexander, 2012). When a NDE occurs, the consciousness of the person separates from the distressed body and finds itself in a body that is invisible to other humans in the room. In this state, the consciousness may have various novel experiences including blissful meetings with deceased acquaintances and angelic entities. Eventually, the consciousness returns to the injured body to tell others about the experience.

A consciousness may also separate from an uninjured body. This tends to occur when it is not aware of the physical body. The consciousness finds itself in a similar body in another place which can seem more real than the familiar waking experience. This is known as an OBE (e.g., Buhlman, 1996; Ziewe, 2008, 2015; Peterson, 2013; Kirkpatrick, 2015; De Foe, 2016).

According to the Zeta cosmology, all objects of matter in our universe are configurations of consciousness. The configurations are holographic-like patterns, or quanta, existing in the etheric range of vibration. Since the human body is matter, it too is represented as etheric quanta. The body can be perceived only with perceptual processes tuned to the etheric vibration.

Although the body often heals itself, there inevitably comes a time when healing does not occur. An injury to the body may be too great or an illness may be too severe, and so the body ceases to function. When the local consciousness recognizes that the body may be beyond repair, it releases itself from the etheric body and moves to a body that is invisible to onlookers. The consciousness returns when the body is resuscitated, and the person may report an NDE.

A similar movement of consciousness to another body occurs at the beginning of an OBE. A Zeta described the transfer of conscious awareness to the astral realm, "*Simply, as an act of will, you will drive the physical processes to a point where they do not exist. At that point, the consciousness will release itself from the physical body, and using the etheric template of the body, present itself within the astral realm.*" The creation process intrinsic to consciousness brings a new body into existence that is patterned after the etheric body.

The created astral body also has a holographic-like representation in consciousness. However, it clearly differs from the etheric body in that it cannot be seen by human onlookers. Therefore, it must have a higher vibration than the etheric body. Any humans in the etheric realm cannot decode the information in the astral body because their perceptual processes are tuned to the lower etheric vibration. On the other hand, the consciousness in the astral body is still aware of the lower-vibration etheric body and its surroundings since any being can transform quanta at its vibrational level or lower.

The astral body that appears during an NDE or OBE is said to exist in an environment that initially appears similar to the familiar Earth environment. The perceptual process tuned to the astral vibration continues to transform quanta in either realm, and so consciousness continues to experience matter. In the astral realm, experiencers may report that their body flew to another location or moved there at the speed of thought (Ziewe, 2008). The environment may change according to their expectations or intentions as if their thoughts were externalized.

Ziewe (2008, 2015) observed that not all thoughts were equally effective for changing the environment. He also concluded that there were still ‘laws of nature’ influencing such higher-vibration experiences. A Zeta agreed that a higher-level construct of consciousness like the spirit realm influences the belief structure of every inhabitant and so encourages a consensus reality.

5.3 Telepathic communication

What is telepathic communication? A Zeta explained, *“Images are sent to us via telepathic communication from spirit and guides. We may see the images via our imagination or as a vision. We can see images, symbols, direct information, and colours, or just sense the energy emotionally.”*

The Zeta said, *“The grid is used by many races and planetary beings, somewhat like a communication process. Not only does it aid in the telepathic communication between your beings of this planet, we use it as well. All conscious thought is placed into the grid, and it is used by many ET races as a medium for telepathic communication.”* To communicate telepathically, a being creates a message in the form of quanta in the grid. The perceptual process of the receiver would need to be tuned to the message’s vibrational state or higher in order to transform the message quanta to sensations.

According to a Zeta, a being typically creates using its highest possible vibration. However, a message from a higher vibration being must be created with the lower etheric vibrations in order to be read by a human. That this is possible was confirmed by a Zeta and supported by humans who say they have been contacted telepathically by extraterrestrial beings (Hernandez et al., 2018).

Would a telepathic being recognize that someone was attempting to communicate an untruth? In answer to this question, a Zeta indicated that telepathic communication reveals information about the sender as well as the intended message. An attempt to lie telepathically would be reflected in the quality of the potentials in the quanta that represent thoughts and intentions. So the receiver of the thoughts would feel whether or not the information was intended to deceive.

5.4 Remote viewing

When performing a remote viewing exercise, a viewer’s intention is to have sensory experiences of a particular remote location (Puthoff, 1996). The property of consciousness that might help to

distinguish locations is the grid. A Zeta said the grid was instantiated to support the creation of spacetime. With the grid as a frame of reference, quanta representing objects of matter would have particular locations in spacetime. A consciousness could ‘think’ to those locations to remote view the objects. It is important to note that the grid is a mental concept and not in itself an indication of spatial extent in consciousness.

Like a telepathic message, objects to be viewed remotely are encoded as quanta in the grid. A remote viewer’s perceptual process would transform quanta at a particular location as if they were a telepathic message. Both the remote object and the telepathic message would be transformed to higher-vibration consciousness potentials to be experienced as sensations.

Remote viewing is most successful when the focus is on the experience of the features rather than the interpretation of what they mean. The remote viewer is typically urged to report sensory features like colour, smell, and texture. Reports of constructs such as particular buildings or other manufactured items are typically discouraged in favour of the sensations experienced.

5.5 Materialization of an apport

An apport is an object that suddenly appeared in mid-air, usually in the presence of a physical medium (Von Ludwiger and Nahm, 2016), but sometimes spontaneously (Roll, 1972). The object continues to exist like normal matter. The materialization is usually attributed to the actions of a spirit being.

Figure 5.1 shows an image of a particular apport that appeared during a physical mediumship séance with the German medium, Kai Muegge. The crystalline object shown in the left panel fell from the underside of his downturned palm into the author’s hand. The medium’s hand was easily visible in soft red light. The materialization of the object coincided with a brief twinkle of white light. The presumed spirit said with the medium’s voice, “It is the first time that we opened the crystalline structure and embedded certain portions of ectoplasmic substance to see afterwards.” Remarkably, when the crystal was backlit in darkness and held at a certain orientation, clear representations of a male and a female human head appeared as shown in the middle panel of the figure. The right panel identifies the locations of the heads inside the oval graphical overlays.

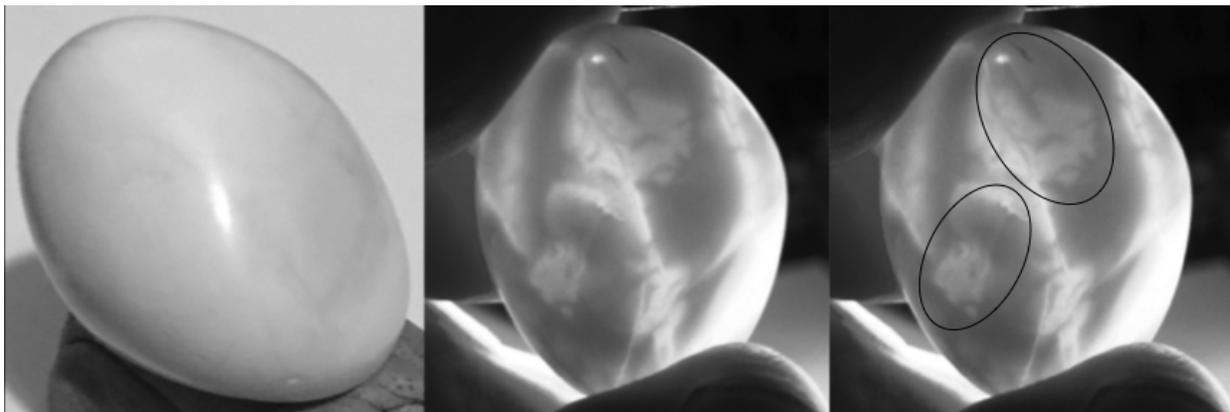


Figure 5.1. Left - Crystalline apport, Middle - Backlit interior, Right - graphic overlay

An enlarged view of the interior of the crystal is shown in Figure 5.2. In this image, other less obvious features of the man's body can be seen. The right hand is beside the head with the palm turned upwards, and the fingers and forearm can be distinguished. The left hand is cupped just behind the woman's head. The two larger dark areas on the right side of the image might then be identified as the man's left arm and leg, with the left foot extending to the floor.

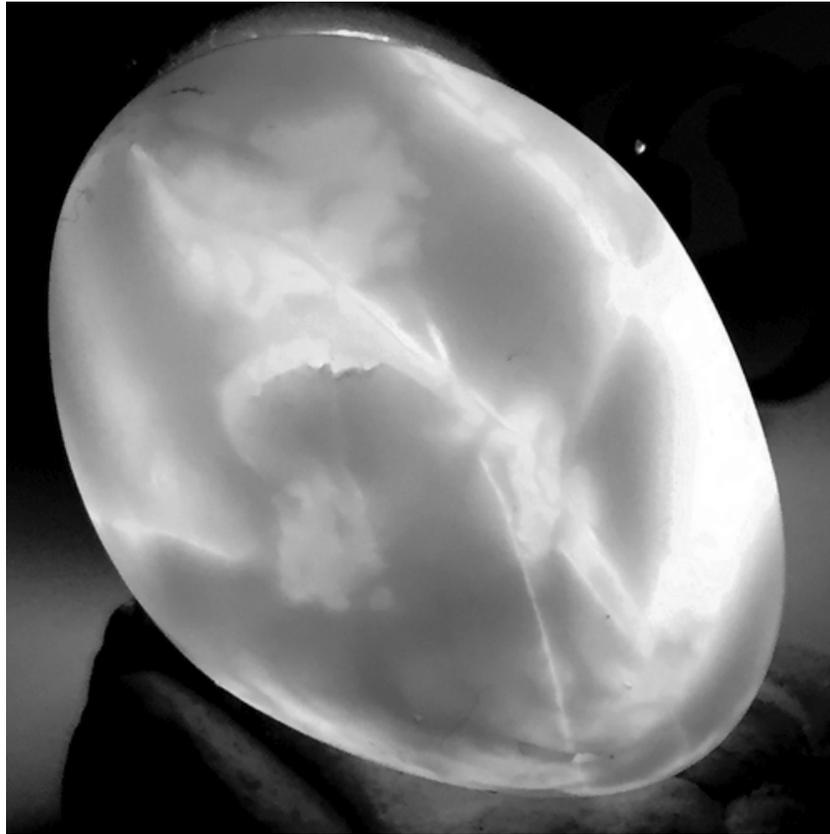


Figure 5.2. Larger view of apport, slightly different orientation.

The probability of finding such detailed depictions of human heads and other body parts in natural objects of this kind would be very low. If by chance they were found, they might be attributed to pareidolia. However, the alleged spirit's comment anticipated that something unusual would be found inside the apport. Such prior knowledge eliminates chance as an explanation.

The Zeta cosmology accounts for the appearance of the anomalous object. The object was perceived as matter, meaning that it was represented at that location by quanta in the etheric realm. The agent responsible may well have been the higher-vibration spirit being as maintained by the medium. In agreement with the alleged spirit, the cosmological framework suggests that the quanta representing the object had been altered to create the internal forms. The object was experienced as matter by human observers at the instant when the quanta became compatible with their perceptual process.

6. Connections to human science

Human physics is well developed and sophisticated. The Standard Model of quantum mechanics makes very accurate mathematical predictions, and so satisfies most scientists and engineers who understand it. Nevertheless, there are doubts about the interpretation of quantum theory - in particular, the role the observer plays in how reality unfolds. Physicists now know that mere knowledge of an experimental process can affect what is measured.

In the Zeta cosmology, matter is represented in consciousness by the potentials in quanta. Potentials are selected by a being's perceptual process and transformed to higher-vibration consciousness potentials experienced as sensations. All aspects of this process take place in consciousness, so the nature of matter as separate from the perceiver is an illusion created by consciousness. The explanation of the matter illusion is relatively easy to grasp, but accepting it as the basis of physical reality is initially counter-intuitive. Nevertheless, a gradual shift is occurring in scientific thought, and there are indications that this change is beginning to occur.

6.1 Prime focus

A good example of an experimenter effect in physics is the double-slit experiment (Horgan, 1992; Hillmer and Kwiat, 2007). Monochromatic laser light is directed toward two parallel slits in a screen. The light passes through both slits and forms an interference pattern visible on an adjacent screen. The interference pattern indicates that the light is behaving like a wave. However, when the path taken by the light can be known, the interference pattern is replaced by the pattern expected if the light were a particle passing through one slit or the other. Mere knowledge of the path of the light causes it to behave like a particle rather than a wave.

The many variations of the double-slit experiment indicate that consciousness has a direct effect on causality. A Zeta was asked if a local consciousness must be able to perceive the process in order for matter to interact with matter. The being replied by introducing the concept of *prime focus*. They said, "*There is perception at all levels, even if the prime focus is not in existence.*"

How does this answer the question? "*There is perception at all levels*" means that total consciousness is aware of all that exists. Further, total consciousness could not exclude a part of itself to make a prime focus non-existent as suggested in the quote. If it did, it would no longer be total consciousness. The prime focus must be a property of a facet of consciousness in separation, such as a being's local consciousness.

The words, *prime focus*, suggest attention to what is most important. In the double-slit experiment, the prime focus refers to what can possibly be known about the experiment when an observation is made. Without a prime focus, an interference pattern is created in the experiment. This means the possible quantum states of a photon are superposed so that the path taken includes both slits. Since the photon interacts with the apparatus, the existence of a prime focus is not a prerequisite for matter to interact with matter. When a prime focus exists for a local consciousness, the superposed states of the photons are replaced by states chosen by the consciousness. The Zeta said, "... *it is the consciousness that creates the state.*" The photon still interacts with the apparatus, but the path now includes only one of the slits.

By mentioning the concept of *prime focus*, the Zeta showed it was aware that the state of knowledge affects how a physical process unfolds.

6.2 The holographic principle

Susskind (1994) and 't Hooft (1993) proposed the holographic principle, that the physics in a certain region of space is described by the information on the surface area of its boundary, and that one bit of information is encoded by a Planck area. (The Planck length is 1.616229×10^{-33} cm.) 't Hooft (1993) suggested, "Given any closed surface, we can represent all that happens inside it by degrees of freedom on this surface itself." Susskind (1995) agreed, "The number of degrees of freedom should be no larger than that of a two-dimensional lattice with approximately one binary degree of freedom per Planck area." Susskind (1995) added, "In some way, the phenomena taking place in three-dimensional space can be projected onto a distant 'viewing screen' with no loss of information."

The Zeta cosmology of consciousness and the holographic principle share the functionality of a grid construct to represent matter. Also, the 'viewing screen' mentioned by Susskind (1995) for experiencing the hologram's image is analogous to the transformations of quanta in consciousness that give the experience of sensations. These functions in common suggest that the Zeta cosmology of consciousness includes a realization of the holographic principle.

6.3 The "Orch OR" model of consciousness

The anesthesiologist, Stuart Hameroff, and the physicist, Roger Penrose, proposed a theory to explain how cellular processes in the brain communicate with consciousness (Hameroff, 1998; Hameroff and Penrose, 2014). The theory suggested that consciousness exists in the spacetime geometry of the universe at the smallest possible scale. Cells in the brain communicate with consciousness via a quantum process that Penrose calls 'orchestrated objective reduction', or 'Orch OR'. This process is said to occur in microtubules which are part of the cytoskeleton structure present in some form in all cells of the body.

According to Hameroff, 'precursors of consciousness, proto-conscious qualia, as well as precursors of mass, spin, electrical charge and other fundamental components' exist at the level of Planck scale geometry (Hameroff and Chopra, 2010). The experience of consciousness arises from communication between the microtubules and the precursors of consciousness via a sequence of quantum computations. The felt sensations, or qualia, receive special treatment in recognition of their status as non-matter. Qualia are felt when the 'proto-consciousness' is activated by the Orch OR quantum process. The precursors of consciousness and of matter are reminiscent of the consciousness potentials of the Zetas' cosmological framework. Although the theory does not acknowledge a cosmology based on consciousness, it could evolve in that direction.

6.4 Morphogenetic fields

The biologist, Rupert Sheldrake, is a well-known proponent of a reality that goes beyond materialism. He is best known for his theory of formative causation, the idea that nature has memory (Sheldrake, 2009). He proposed that formation of objects like crystals and biological bodies are guided by non-physical morphogenetic fields. The shape of a body of matter resonates with a field representing that class of shapes. To affect a developing biological body, the morphogenetic field would work in concert with the available genetic material. The field is reminiscent of the body blueprint introduced earlier in the discussion of self-healing.

Sheldrake also proposed that a sequence of learned behaviours can be represented in a morphogenetic field, and so laboratory animals would learn a task more easily if it were previously learned by different animals.

Sheldrake (1988) believed that consciousness is ‘restricted to human beings and, perhaps, some of the higher order of animals.’ He would not have accepted that a universal consciousness could be the foundation of a cosmology. However, in more recent publications, he appeared open to the possibility (Sheldrake, 2009; 2013).

7. Discussion

Chalmers (1995) proposed that a theory of experience should specify that phenomena have both physical and phenomenal information. In the Zeta cosmology, there are only potentials selected from quanta by the perceptual process. The information in quanta is transmuted to higher-vibration consciousness potentials experienced as sensations. These are experienced as phenomenal information such as colours, visual contrast, sounds, and smells. Some sensations are interpreted further as physical information such as spatial dimensions, frequency and temperature. Chalmers’ distinction between physical and phenomenal information follows cognitive processing of the sensory experiences.

The etheric realm has a restricted range of vibration, and so our universe is only part of all existence. Many other realms are possible, some of which are already common knowledge. For example, the reality of the astral realm is implied by the many reports of out-of-body and near-death experiences, and the existence of the spirit realm is often inferred from encounters in séances with spirits of deceased people. These realms are two of many possible consensus realities that may exist in higher-vibration realms. Unlike the model proposed by Kastrup (2019a), the Zeta cosmology includes a multidimensional vibration that accounts for the experience of multiple realities.

The cosmology indicates that matter is not unique to our universe. People who have out-of-body experiences in the astral realm report that they experience matter there as well (Ziewe, 2008; Kirkpatrick, 2015). All that is required in a ‘Physical type of vibration’ realm (Figure 2.1) are quanta which define creations at particular vibrational levels. Quanta at a given level are transformed to sensations by a being’s perceptual process tuned to that level. The resulting experience of matter takes place in the consciousness of the perceiver. Quanta that are not compatible with the perceptual process are simply not experienced.

In the physical etheric realm, where the perceptual process gives the appearance of objective matter, human scientific theories have utility and daily affect our lives. This would remain true in the context of the Zeta cosmology. In addition, the cosmology gives credence to experiences that are outside the current paradigm of human science. There is nothing to lose and much to gain from the greater explanatory power offered by the cosmology.

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