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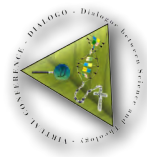
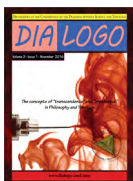
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# ***The Theory of a multilayered Reality*** ***Being real or being thought as real***

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## ABSTRACT

The experiments of quantum physics indicate that an electron will change its behavior/ reality depending on whether or not the electron is being observed as if the particle is aware that it is being observed. The reality thus is presumed to be, or only to be thought of as a scenario that can be altered, changed, or imagined differently depending on the observer or the screenwriter. Our historical development made us think that the reality has as many facets as we want it to have, and none is more real than the other, as long there is a self-conscious being aware of it even if it has more accuracy or it stands on more evidence or arguments each proponent can bring into it. Therefore, a world full of unseen creatures that moves and determines a child's life is not less authentic than one full of invisible particles making the world running and moving for a scientist. Each has its proofs, trials, ways of probation, so it is entirely entitled to be considered 'real.' However, what happens when concurrent theories over the same circumstance pronounce several valid testimonies? Do we have to pronounce either their validity based on the evidence brought by their proponents or should we consider only one of them? On what grounds can we make either these selections? It would be wrong to say that the reality is, in fact, the construct of a multitude of layers, each with different consistency and evidence, each real and provable, therefore each entitled to be called 'reality'? Hence, consciousness can change reality just by being aware of it. In this context, we will also take into account the story of creation and see how it fits in this context.

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## I. INTRODUCTION TO PREDICTABILITY AND REALITY

The reality – as we know it – tends to be simple even if it has lots of things interconnected and related to each other. We are always used to think that *eventually, they are all falling in their places*. For us, that signifies that things and actions have

meaning and purposes, and unless these meanings and objectives are not fully understood by the conscience than the 'reality' still looks intricate and possible absurd or chaotic. But with time, when man was discovering meanings of things, his reality *became* organized, purposeful, clear and predictable. So, the laws of all sciences rely on this characteristic, *predictability*, the

fundamental law of identifying elements that are to be known, then express their 'behavior' in a determined equation, to design a pattern for future events and similar cases. This is, in fact, a mental resort that, by phenomenologists, can distort reality for our human capacity of apprehending the reality, and that is why, they say further, the very laws and science's development are merely our projection of reality and not the reality as it is, *per se*. Since things are together in an ongoing chain of reactions, some have declared that reality has an equilibrium state [homeostasis] which links all things together in an organic reality. According to the second law of thermodynamics, telling us about "the equilibrium state that a system will evolve to, and steady states in dissipative systems can sometimes be predicted, there exists *no genum*, e.g. chaotic systems, if they do not approach an equilibrium state"<sup>[1]</sup>. Others, taking into consideration actions that are not in our reach of understanding, say that we only think that everything is connected and runs as a whole, an equilibrium organism and a predictable being. In fact, everything runs entirely aleatory, but it is all too big, too vast to be encompassed by any law, action rule, or even comprehension. Moreover, since every *new* theory of existence changes our perspective on the 'reality' and makes obsolete our previous understanding of reality, it is presumed that the real nature of reality still escapes from the grasp of our knowledge. "Could it be that our theories are basically 90% wrong, and there are actually other things that are beyond our current comprehensive ability that determine our perception of our universe and reality? Most likely, yes."<sup>[2]</sup>

Experiencing a version of reality that is in our reach does not guaranty that we *know* it because both the *presumption* that things are there as we think they are, and also their *observation* alter the reality/behavior. John Searle introduces consciousness as a natural biological phenomenon that does not fit

comfortably into either the traditional categories of mental and physical, caused by lower level microprocessors in the brain<sup>[3]</sup>. There are so many variables of the same reality that we can enter into contact with that nobody have never even considered measuring the length of these layers or how they interfere and interconnect. As Charles Dickens might say through his character, Ebenezer Scrooge (A Christmas Carol): "You may be an undigested bit of beef, a blot of mustard, a crumb of cheese, a fragment of underdone potato. There's more of gravy than of grave about you, whatever you are!" In other words, any chemical distraction can alter a version of reality we are living in or *help* us run through multiple layers at the same time, and no one can say it is not so since we are convinced about it and live accordingly.

## II. WHAT IS REAL AND WHAT IS [ONLY] THOUGHT AS REAL?



There has always been room for debating on this question; the man simply couldn't face the *reality* of the answer to this since it is so devastating. If 'real' is everything outside us, regardless of whatever we might feel, imagine, think or construct, then this *image of reality* is scaring for we cannot control it, describe it or even thought of. The Reality, for that matter, is a landscape someone else is looking upon, but not us, since we are trapped in it without escaping, without considering the case that we are part of this reality. Somehow, in our petty and limited

minds, we like to think that we master the reality, that we can alter it, changing the course of action by having our own opinion and interaction with reality.

Along the way, mankind has invented the 'free will' concept, one that should give him some comfort when passing by this painting scene he is allocated to. It serves the purpose of alluring the pain emerged from the fact that there is actually no control whatsoever over the reality he is already, unyielding, inexorable involved in. The 'free will' constant is the self-conserving energy method when the characters trapped in a painting, carried out to its dedicated end by a traveler, maybe careless or unmoved by the scene and its characters he carries; it is another job he rushes to conduct. So, that means that we are *living* a lie? Not at all, because we already figure it out that there are many layers of 'reality,' each with its set of rules, each apparently contradicting other's set of rules, but each ruling par excellence in spite of what another layer might say about it. An 'ambiguity of certainty' – as what one might say<sup>[4]</sup> – for which *everything is real*, and, at the same time but from a different perspective, *none is true*. However, then again, how is religion helping us solve this riddle?

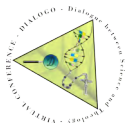
We have said that reality is something we are part of, and yet we can alter it, at least in part. If we can indeed change, influence the course of actions in a layer of reality, then we possess that layer: it is in our custody, and so it is *real*. If not, and anything we can do is merely a fulfillment of our imagination.

This piece of philosophic nonsense will get its meaning when we take a look at the beginning of 'time' when everything was [the existing], but still was not [thought by a conscious]. That was the moment when God, the transcendent being, one that is even creating this layer of reality could not make it become a part of reality since He transcended it and was not regarding

it from within. By making a self-conscious being, one that could look upon himself and say 'I am' [conscious that *this is ME*], and placing him *inside* this layer of reality, God has duplicated oneself in this layer, "as it is in heaven, so also upon earth." "Then God said, "Let Us make man in Our image, according to Our likeness" (Gen 1:27) and the command that follows, "let them rule over ... all the earth" (vs. 26), is the full hermeneutic of this transcendent-immanent contradiction over reality. Painting a landscape in detail was not enough for it to be[come] a [layer of] reality, but once He storages the conscious man inside it, this painting became another layer of reality, from the Big Picture where everything has its own value and purpose. Through Man self-conscious, capable of being aware of himself and of everything that surrounds him, God has transformed a small fragment of painting into another layer of reality. It was the same as He did with the fragment [called by some *universe*] of heaven when He inhabited it with self-conscious angels or with hell, another layer of reality inhabited by self-conscious demons. How many layers of reality are in this multiverse? – no one can ever answer. The man himself tries to replicate this *creationistic* act and wants to place another *self-conscious Mind* within a painting created by man with the output of discovering another layer of reality<sup>[5]</sup>.

### III. IS THERE A POSSIBILITY OF LEAVING A LAYER FOR ANOTHER?

In religious teachings we will also find two contradictory answers to this Q. On the one hand, the majority of theologies say that after death man's conscious spirit leave this place [this layer of reality] and step into another one, for the better or the worst, heaven or hell. On the other hand, there are also teachings saying that the self-conscious spirit cannot leave this place – since they don't believe there are such places –, and

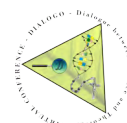


that everyone stay here as 'haunting spirits', unable to move things since they do not possess a body to make a direct connection with the material world. That is why, for this explanation, there are rarely opportunities to allow spirits interfere with the living.

Even if we name in a way or another different layers of reality, like *heaven*, *hell*, or *multiverse*, the mere fact that someone calls them by a given name it means they are already *real*, for there is at least one self-conscious being aware of its existence, and by this that 'place' became a layer of reality. Inhabited or just observed, such layers of reality grow in numbers each time one conscious Self became aware of them, one by one.

There were disputes and endless fights over the "reality" of other worlds, inhabited – as religious teachings said – by other beings, spiritual, superior, or just different. It became legendary with time, and some, disregarding these *tales*, launched the assumption that we should also demystify our knowledge from such myths<sup>[6]</sup>. As a result, religion got back and tried to get even with another discontent regarding such debate/accusations. But, what do you know? The science comes with new theories into our help now, because, from quantum theory, there are indeed different layers of existence [reality] ruled by a various set of regulations, paradoxical opposed and still applied at the same time. This discovery of physics proved wrong even to logical thinking, in which 'the third' is excluded (Latin *principium tertii exclusi*). However, if for the 'normal' sense of the reality of *tertium non datur* "no third (possibility) is given," from quantum perspective every third is equally possible and acceptable. This goes lately also for the social considerations too, but this is yet another story. One of the quantum's laws says that human observation and perception make valid the existence of another layer of reality, but it influences that

existence in order to make it possible for observation<sup>[7]</sup>. "In the philosophy of science, the distinction of *knowledge* versus *reality* is termed *epistemic* versus *ontic*. A general law is a *regularity* of outcomes (epistemic), whereas a causal mechanism may regulate the outcomes (ontic). A phenomenon can receive interpretation either ontic or epistemic. For instance, indeterminism may be attributed to limitations of human observation and perception (epistemic), or may be explained as a real existing *may be encoded* in the universe (ontic). Confusing the epistemic with the ontic, like if one were to presume that a general law actually "governs" outcomes – and that the statement of regularity has the role of a causal mechanism – is a category mistake."<sup>[8]</sup> That is why, from this ontic perspective of philosophy, our question about *what is real or thought as real* is pointless for it involves subjectivity and conscious implication, and the philosophical realism considers that some aspects of our reality are ontologically independent of our conceptual schemes, perceptions, linguistic practices, beliefs, and so forth. That is why their perception of reality tends to be generic, integrative, as a whole, a system encompassing everything and for that matter, it does not leave room for 'mistakes' such as the excluded third. However, this presumption is also subjective since there are many opposed laws that apply paradoxical coherent without interfering one with another; that means that reality, as we try to describe, is not necessarily a systemic body cumulating all that exists, but a *Multilayered reality* (MLR)<sup>[9]</sup>. So, instead of embedding everything into a singularity of existence, and trying to adjust our knowledge and theories with each layer, we discover different/opposed 'side' of this singularity.



## IV. THE STORY OF 'CREATION' AS REAL AS IT IS

## A. Introduction on if it is even possible?

The quantum theory grants us the ability to see things organized in layers of existence, each with its own set of rules and, moreover, acknowledged by a conscious self. We can go to the original question and search for a root trace of religion in human thoughts and see if this 'reality' is still countable. Is there any evidence that religion(s) had ever thought about such possibility – of considering the existence of reality in layers, that are not necessarily opposed and impossible to coexist, but rather paradoxical oxymoron?

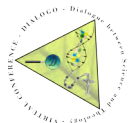
Starting from the biblical telling of the *origin of life* and its relation with cosmogony we can see the plan of it written and then explained in kind. God has created everything in the material universe and prepared it for the only being with real importance, who really matters, Man. Over this creationist theory most religious teachings agree so that we do not need to develop it any further. For that 'anthropocentric universe' ideology religion (e.g. Romano-Catholic Church) has fought against scientists and philosophers whenever any discovery has led to an interpretation/theory that could jeopardize the *anthropocentrism*, as the target of the creation's story. But the fact is that, in this dispute over supremacy, anthropocentrism against, by turn, heliocentrism, geocentrism, evolutionism, or any other scientific theory that has ever occurred in the human development, no side – religious or scientific – couldn't see the real involvement of the anthropocentric vision: the divinity has insisted on emphasizing in every revelation that He relates everything to Man. By underlining the *anthropocentrism*, it does not mean that the world cannot be created in a way or another (as science has explained in time, through its theories) or that we are

all alone in this huge universe. In fact, we do not know *how each command of God*, (Gen. 1.3, 6, 9, et. all.) "then God said, «Let there be a ...»,“ *has manifested and in which way; what kind of leverages were involved within the universe to fulfill God's demands and to accomplish His will, etc.*

Man can study God's creation as long as he wants and as long as he praises Him as the Creator of all. He can suggest any theory and there is nothing wrong in this endeavor if he keeps in mind the fact that He, as the first one in the chain of causality, is behind every material leverage that was ever pulled to come to this wonderful outcome the world is. Also, theologians should assume the fact that creation's myths/stories, or whatever they might be called, if divinity revealed them at least in some parts, have never supposed to explain how things were made the way they can be seen/studied in time. In fact, this is another issue for the 'reality in layers' theory that needs to be treated in kind, as following a religious/worshiping purpose only. If the universe's matter has obeyed God's commands to let things and beings be out of its fabric in a way or another, this has no relevance what so ever for the religious stories of creation. It simply is not its aim to conduct or to be the starting point of a scientific investigation on how everything come into existence and take an ideology out of it.

## B. What does it mean to be the central point of creation?

The only relevant point in the biblical essay of 'creation' is to appoint that mankind is the target of all things and everything is placed into the creation story/interpretation as aiming towards man. That is why most part of theologians appoint man as the "coronation of creation," the purpose of all material world. The purpose may or not be taken in the literal sense, but the 'coronation' issue gets back to our



actual topic, because the real question – when studying and doubting the reality of the creation story – is not *if God has created the universe in seven days or if things were even done with that easiness ‘said and done’*. It is even more foolish to say that *this story is not genuine* (by scientists) or that it is *the only objective one* (by theologians). None of these estimations target the true meaning and aim of ‘the story of creation.’ Moreover, with every scientific discoveries there are more and more scholars that are jazzing up their rhetoric against the creationist myths with findings that the universe is not so perfect as it was presented in the Holy Scriptures, that it has infinite problems and flaws that work against the universe itself or, worse, against the ‘crown’ of creation, man. On the other hand, theologians, assaulted with these accusations, come with sophistic answers and deviate the whole point of creation, saying for example that evil resides in nature because of man’s sin, or that the natural disasters are G-d’s punishment of sin, etc. However, none of these accusations-responses get the true meaning of what was, in fact, the central point of creation.

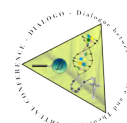
The universe itself can have flows, errors or ontic inconsistencies, but it really doesn’t matter. Why? Because it was judged by two self-conscious beings and proved to be ‘perfect’. First, its Creator looked upon everything and pronounced it accordingly with its consistency with the purpose it has (Gen 1:31). Then man became aware of his universe and has labeled everything according to his own aim, and so he has also founded everything flawless, thus perfect (Gen 2:19,20).

That means that whatever flaws the creation might ontologically had [or better, we may think it has], it did not matter as long as it can reach its goal as appointed by its Creator or help man develop to its fullness. Declared content by the result of His work,

the Creator became the first self-conscious being that has declared the existence of the material universe ‘a perfect (suitable) one.’ Then, since He could not inhabit this universe in the way that it could help Him be/become something He was not (yet), the universe needed another conscious being to be inhabited by and help this one develop towards his aim. In this relationship, universe-mankind, the former’s reason of existence is to help the later reach its purpose. But this assertion is also about man’s axe of values, and not *per se*. In this regard, our universe will definitely have an end, but not because “everything that had a beginning, has to have an end too”<sup>[10]</sup>, but because it will become obsolete once its conscious inhabitant will be fully developed and reach his target. Then, as we became more and more aware of, this *welcoming garden* we were born in is consumed, and it will come to an end with time; the closer its conscious being is to his purpose, the closest to its end the world gets. It is like a scholarly notebook: it has no need to have an ontic perfection because nobody can declare what that ‘ontic perfection’ might be – not even its designer –, but it can be declared *perfect* if it can serve its owner to fulfill his scholarly duties. Of course, with time, the notebook gets full, and one day, full of sketches and notes, it has no room for more, but its owner is the content of it, for it has served him well and helped him reach any goals he purposed with it from the beginning. The same goes for the world: we cannot fight its ending, its consumption. In the end to be consumed and to reach an end is part of its purpose, and as long as we use this consumption to reach our ‘ontic goal’, then the world does not stop purposeless.

### C. About the flaws of creation

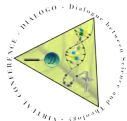
Natural catastrophes, meteorites collapsing and other disasters were thought by religion as ‘God’s punishment’ for sins



and disobedience. It never occurred that these can be flaws in the universe since God is perfect and His creation was also seen by Him as perfect. Only late, in the Middle Ages, the Romano-catholic theologians (Scotus Eriugena, Bonaventura, etc.) considered that creation was not entirely perfect and not everything that came against man's will or well-being is a punishment. They finally declared the imperfection of everything universe, man, whole creation by their natural powers (*pura naturalia*). But, still the declaration of God (Gen 1:31) had to be saved, so the theologians came with a solution to that: *Donum Superadditum, or Supernaturalè*. According to them God, taking into account the flaws in the creation's (man included) nature, has created an extra thing, "the divine *supernaturale* gift of grace, superadded to the endowments of nature"<sup>[11]</sup>, and poor it unto the whole creation in order to absorb the flaws and imperfections. In the EST, the holly Fathers couldn't accept such theory for it came against the perfection of God's creation and, along with that, against God's mightiness and sovereignty. They have said that with man's sin the nature became hostile to man and has ended 'obeying' him as the master of material verse. In this case 'the nature was subject to decay ...' (Rom 8:20, cf. Luke 12:33; 1 Cor 15:52), and nothing worked properly ever since. That was the reason why the theory of salvation – that supposed to be a help offered by God's Son to man, who's will became his enemy for it has conducted man on a different path that he was designated for – was addressed in the end to the whole nature, because theologians had to answer to some QUESTION related to the consequences of after-original-sin era: why nature is not obeying man's will? And mostly why natural disasters happen? Thus they have concluded to all these that it was man's fault that the nature became leadershipless, guideless and grew *savage* [wild; untamed; not

cultivated, domesticated, or controlled<sup>[12]</sup>, against its governor, man. Forgetting that natural disasters occur in whole universe, and moreover thousands of years before man even existed, theologians have ever fought against these scientific proofs for the sake of safeguarding their global "sin-consequences" theory. As we know now from observation and other scientific methods, natural so-called 'disasters' have ever occurred and is nobody's fault for them; there are not even disasters, but merely natural acts that are placed in nature to keep the balance at all times. Therefore, flaws or noncomprehensive acts of nature, they are dispensable parts of it and for that matter, theologians should embrace that Romano-catholic view I have mentioned or rethink their position with a better explanation than that.

So, what *the becoming aware of something* is about? What is the relationship between the reality of existence, and the reality of what is thought to be existing? In the theory of MLR there are enough proofs to consider that reality is made out of varieties of layers in which existences are linked to different sets of rules that became / determine the 'dimension' in which such existence had to be considered. As a first, simple, and handy example: we know that deep inside matter the electrons and protons of the basic fabric of an organism are distributed and move according to their personal set of rules. Moving up, on the next level of existence, the cells are composed different and act differently according to regulations other from electrons and from other cells. Furthermore, tissues have other movement, organs, and systems play after different laws of existence, while the whole organism sets macro-laws and rules, not by combining laws from the lower levels, but establishing others, rather new and unique<sup>[13]</sup>. But this higher level of organizing and acting may not be also the last one, since every organism is part of a group, a





society that binds together organisms of the same kind and establish new social laws, also different from everything appointed before. This is also strange from other possible layers that we can think of for the same structure of electrons-cells-tissues-organs-organism-individual (e.g. as related to its internal development, aims, needs, desire, etc.).

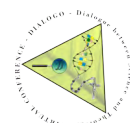
However, even if we accept quantum's assertion that each set of rules determines a specific field of existence by creating its landmarks inside which things are limited to move, the QUESTION still remains: is there any possibility for a 'thing' to go across fields / layers? To answer this, maybe a concrete example from the social MLR would be helpful. When entering the room in which Christ was invited for lunch by Simon the pharisee, that woman that washed Christ's feet with her tears has entered three layers of reality at the same time (at least). For (a) [potential or former] clients she was [regarded as] an object of desire; (b) for the Judaic Law-appliers she was [considered as] irreconcilable sinner; (c) for Christ she was [seen as] a penitent who reaches for an improvement, a positive deviation from its sinful trajectory. [Maybe we can add, for the sake of exemplification, other layers: (d) for her parents – an innocent child, worth to fight for; as for her acquaintances (e) – a compromising company that could get them into trouble, etc.]. Anyways, each of these layers had very precise regulation that constructed them paradoxically opposed, but yet entitled to coexist; no one was wrong, yet every layer she was part of determined an entirely different reaction from her and her co-layer inhabitants. The rules conceiving the (a) field are: desire-last-deprivation -> leading to embarrassing (a response emerged from the confrontation with all other fields); for (b), Law-morality-necessity of imposing them -> anger / fear; for (c), Love-understanding-compassion -> forgiveness / shame and penitence;

for (d), irrefutable care and protection -> unconditional caretaking attitude and presumption of innocence / safety; for (e), Law – proximity to the Law-imposers -> culpability and disgrace / need for a normal social behavior and relations.

Layer	Inhabitants	Their attitude	The status they give to the woman	Her sentiments inside the layer	Psychologic trigger	Rules of the Layer	Force of attraction beforehand
A	[potential or former] clients	last	the object of desire	embarrassing	Her Cloths and look	desire-last-deprivation	****
B	the Judaic Law-appliers	anger	irreconcilable sinner	fear	Social gossip	Law-morality-necessity	*****
C	Christ	forgiveness	a penitent	penitence	Her tears	Love-understanding-compassion	-
D	her parents	presumption of innocence	an innocent child	safety	Their relationship	irrefutable care and protection	**
E	her acquaintances	disgrace	a compromising company	culpability, shame	The religious/social Law	proximity to the Law-imposers	***

*D. Can we change the world's layer just by thinking this?*

As we can see, that woman was equally part of all these fields simultaneously, each with enough gravitational power to keep her inside its landmarks. The case of crossing from a layer to another is simple here for, beyond the internal forces driving her inside each field, her statuses made her a common point of interfering for all these five fields, so that this small MLR has already a resolution for our Q: an element common to multiple layers. Yet, what made that single-being simultaneously part of *n* fields of existence and how was possible for her to exit those fields with high gravity [EDAB, from weak to the strongest], and stabilize her only in the (c) field? For both Qs the answer is always the same: the conceptualization of her role and its verbalization over all other areas. Because she was thought by each layer co-inhabitant the way I have said, she became equally part of each layer, but when Christ has pronounced her forgiveness and has corrected even the reactions of other people through his parable, he almost



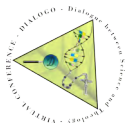
convinced everyone that they had wrong grounds to hold her inside their layers, then the gravitation of holding her captured into other fields has loosened.

Layers	A	B	C	D	E
Gravitational Force <u>before</u> verbalization of Christ	** **	** ** **		** **	*
Gravitational Force <u>after</u> verbalization of Christ		*	** ** **	** ** **	**

Therefore, by changing everyone's thinking over her and especially by pronouncing her forgiveness and convincing her of God's embracement Christ has 'freed' that woman from the strongest layers she was held trapped (B,A,E) and invite her into this layer (C) with incompatible gravitation. That was a classical case of theotherapy by verbalization. So, from a MLR, she was attracted into each layer by mutual thinking / empathy one-to-each other and eventually stabilized into other field also by reposition her thinking about her reality. Thus, even if people from other fields would not have been capable of reconsidering her from Christ perspective / worlds, she still would have been kept inside those gravitational fields because Christ has succeeded to convince at least her of His thinking / truth / reality. In another perspective: if the inhabitants of other fields would have been convinced by Christ to let her go, but not the woman herself, then she still has remain gravitating those fields, because her thinking would not have changed and it still kept her inhabitant of those layers. In all these alternatives I have tried to consider the only constant we can see is the conceptualization the reality as thought it might be. That entitles me to say that the crossing

between layers is possible for objects by stabilizing the item inside it. In our scenario the influencing, gravitational force and the crossing key was the word of Christ. In quantum experiments it is the light that forces protons to exit their auto state / layer and become part of another, cognoscible layer. However, each time the stabilizing principle for all layer-builders is thought and strongly believed, definitely in its appurtenance to a field or another.

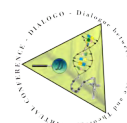
This discovery, made possible with the dialogue between quantum physics and theology, can serve further as base for methodology of correcting miserableness and sadness for people and more than that. This method was prophesied by Christ who used it thoroughly in this activity. First he said that 'for that who believe, it is possible to move mountains' (Mat 17:20); then he apostrophize his apprentices do not deepen this method entirely and definitive, unequivocally. "You unbelieving and rebellious generation! How long will I be with you? How long must I put up with you?" (Mat 17:17; Mark 9:19), by which they became irrevocably, firmly mastering this method. "In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf... if you ask the Father for anything in My name, He will give it to you" because "whatever you ask for in prayer, believe that you have received it and it will be yours" (John 16:23,26; Mark 11:24). The method looks by far like the Placebo effect, but then again it is not by far as the psychiatry – who invented this term for 'unreal' treatment that makes real, visible changes in the patients' behavior – that pronounces mental illnesses in which patients still remain (psychological or bodily) in this [social] layer of reality,



live (also) in different other layer(s), i.e. psychopaths, sociopaths, autists, all with so-called delusional personality? All these cases of mental diseases have the same pattern as MLR: the patients inhabit a parallel field of reality because they think that way, in its reality, and, unless they are convinced (by someone) to leave it, that the gravitational (landmarkers – markers) are wrong, deceiving – they will never leave it. That is the reason for both psychiatry and psychotherapy act in kind: the former considers those patients lost irrevocable the social layer of existence and tries to keep them out from interfering brutally with it (by supplying them with psychotropics footnose), while the latter strives to reach their inner conscious/self and convince it to take over other psychic instances that keep the control of the personality for the moment (e.g. Superego, Self = own demons). These two approaches of same ‘diseases’, even if look / seem entirely opposed, have also same ground with MLR: the patient is convinced to inhabit a layer or another and unless convinced otherwise, he lives in a parallel psychic field of reality, thoroughly equipped to be inhabited while hiding any trace of delimiting its landmarks. The miracles of (social) ‘healing’ of these patients, stabilized into different layers of Reality, consists of extracting them from those parallel ‘realities’ by their conviction that those fields are unrealistic and harmful. Still, there are at least as many proofs those persons ‘convinced’ to leave a psychic layer for the mutual convenient, socially engaging and useful, cvasi-accepted layer, became sadder, lost appetite for life and eventually commit suicide. The reason for that ‘depression’ behavior is that they could not adapt to the new layer which they find not as appealing and sustaining as the other one in

which they were captives. For the social purpose only and with an exhaustively social explanation of engagement such cases are always resulted in favor of this common layer (CLR) and not for another. It is a fact that more and more attention is stressed on social condition against non-social behavior. That is also the reason why, in the case of coma persons – in which it is proved that they still have psychic activity, dreams, thoughts, etc. – the most common resolution is euthanasia. Why?, because they cannot relate to people in the CLR, so they should be shut down. However, if this is the case, why should we sustain or tolerate people with same less ‘social’ engagement, that are also engaged more in a different psychic layer than in CLR – as autists, monks, children or ‘senile’ people? Without going into this ethical debate any further, we should relate their questions to the main idea that any layer of reality, thought or sensitive, is as real as can be.

So, in the end, to answer our heading, what would be the trigger to make us change the inhibiting layer with another one, a new one? We saw in the scenario of the woman that got forgiveness from Christ that believing in the power invested in Jesus she may be forgiven for her sins. Same faith followed by indifference to other layers was needed for her to step in the other layers too, A, B, C, etc. For example, to step in the layer of last (A), she must believe that she belong there with all her body and her passions that followed her will; obvious, not everybody can step into such layer, and definitely not without believing totally in the power of seduction of sins. To enter the second tier, she has to believe in the strength of the moral Law and for that reason, she was embarrassed by her behavior and sins every time she



entered this layer in the presence of Pharisees. Of course, the trigger was their notorious law enforcement in the society, but for atheist villains, this was not working either. To step in Christ's layer of love and forgiveness was also required strong belief (Matt 9:28; 21:22; Luk 24:11; et. al.). It is also notorious that no so many people were able to enter His layer, even His apostles were outside it without *believing* (Luk 24:41; John 10:25). Therefore, entering a layer and stepping out of another is due to believing in the former and deny, flee from the latter by losing any trust in it. Maybe the "believing" word seems more like a religious concept, but replaced with 'trust' it tells the same thing about every possible layer of social, physical, mental, or spiritual, that you need to *believe in* the extra-dimensional existence to step in from another, previous, abandoned layer.

V. MOREOVER, ANOTHER QUESTION THAT MLR SHOULD ANSWER: HOW 'REAL' IS THE LAYER THOUGHT AS REAL IN COMPARISON WITH THE SENSITIVE LAYERS OF REALITY?

Before answering to that, we have to pronounce what a 'real' layer of reality is considered to be. 'Real' signifies anything that conducts to a complex experience, with emotions, the projection of further behavior, bodily changes (alert Heart rate, jerky breath, specific brain waves, etc.). Until those definitions of reality stuck exclusively to what we could 'experience' through our muscles, with our five sense organs. Before that rational definition and scientific explanations, everything not fitting this pattern of bodily engaging an experience was considered paranormal, mystical or imaginary. Then the correlations between neurosciences discoveries and psychological theories came to the conclusion that there

are many other 'experiences' with same bodily responses, changes, and more than that. For example, it is more intense for the brain and therefore for the body a psychic incentive (watching a movie, making an illusional, hypothetical experiment, virtual reality, etc.) than the routine work of a public employee in the office. So, even if we would still be forced to apply the 'real' label to what makes bodily changes experiences, than we should level up the virtual layers of reality instead of the material or social layers since you can turn grey faster and in higher quantity from a ten minutes intense experience into a thought layer of reality than from ten years of peaceful social engagement layer.



Perfection is not within, but outside the substance (*ousia, essence*)

This soteriological detour I did served me to a specific purpose: to prove you that ontic perfection [for created things] is nothing else but just an idea, not an objective state of matter; *it is the mere projection of the ideal condition of a thing in which it serves its owner's target in its best way.* That means that 'the ontic perfection,' the reality that is (to on, Gr.) does not exist at all *per se*.

This leads us to another assertion: each object can be made with multiple possible purposes, and everyone can find in it one that suits him best. In case someone can also not find a suitable use for it, or in case he would try to leave the 'goal' part aside

– as it would be an accidental character of the object, out of its substance (*ousia*, essence) – then he should try characterize the object with other criteria than *goals*, one that makes the entity/substance what it fundamentally is: *Forms* which are eternal, unchanging and complete. But we know that it is almost impossible to understand the actual substance of an object/being unless we are its creator. Otherwise we will always relate it to our experience, wishes or aims. This is the same with the universe or the life itself, like a book we try to find out its true meaning: we can read and understand each paragraph, each page or chapter, but unless we don't read the author's introduction and abstracting we won't connect every detail and understand its true purpose. Unless we create a thing and designate it for a single, simple use, we cannot say it is perfect for it; unless we assume a purpose for a thing we receive, we also cannot determine its perfection as in relation with that assumed purpose. Therefore, there is no perfection within *per se*, but outside the substance (*ousia*, essence), in the mental projection of the self-conscious being, *ipso facto*.

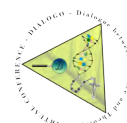
For example, if we make a four lined notebook and give it for use to a student in the first grade, then he will be content, and the notebook will be perfect for its thought purpose. But if we consider giving to the same student a vellum notebook he will get confused and will not be able to learn writing perfectly, so that means that the notebook is not perfect for the use we have designated for it.

Again, as another example, let's suppose we make a door out from wood, with every details and ornament we want, and after a special design, we want to serve us in the best way. That door is designated for the front door, and we find it perfect in all aspects. But after everything is set and done, when we come to assemble the door to its place, we ascertain that it is a

little smaller to fit properly in its designated location, the "perfect door in all aspects" became useless, inappropriate and thus, imperfect for what it was conceived. That door still remains 'perfect in all aspects', maybe for someone else, who can install it in another house, but from the perspective of its original owner, it is downright useless, imperfect. Why is that paradoxical double existence possible, that for the same object we can pronounce both its perfection along with its downright imperfection? The answer suits our assertion: because they are thought so.

#### A. The story of creation: perfection in its purpose

Related to the everlasting conflict between religion and science over the supremacy of creationist theory against any other scientific one, we have to take into consideration two things: firstly, the story of creation was revealed to man, and so it was said to and for him only. Therefore, it could not be otherwise than related to man, to his time and understanding. Due to that, we have to consider secondly that this tell was said to Moses in the context of his cultural, social and of the knowledge they had back then. It was not supposed to be the perfect, ideal and exhaustive story, told exactly the way it happened, regardless of what the hagiographers might think about it or, moreover, of the least of what they could understand out of that revelation. If we theologically hold that the biblical story of creation – as any other 'revealed' story of creation – is the real, genuine and precise history of it, one that surpasses and transcends time and human knowledge and understanding, than we are in a profound and regrettable stage of religious (mis) understanding: firstly, because we place religious knowledge as against science without any doubt of losing this fight that is not ours to take on, and secondly, because



we get wrong even the theological purpose of the revelation itself. How can we assume that God would reveal His *precise actions, exact and whole activities* He did when He took out all things and beings from the depths of nothingness and of matter? Are *them* even known by others than Him (Job 21:31, “Who will confront him with his actions, And who will repay him for what he has done?”)? Even revealed, could *they* be understood by those that were not witnesses to those acts or nor have the proper knowledge even to imagine those divine acts that put everything in place according to God’s plan? Is it not still a theological mystery how God’s (un)created grace acts within the matter of the universe leading to Quantic movements and macro results? Do we even know what physical and non-physical leverages this grace has moved to perform that simple-said act, “God said and it was so”? I suppose we will never know for sure, for the mighty and the beauty of those acts, and for it is not ours to be revealed, but at most discovered through reason and leading to the Creator’s praising. We can only understand that God could indeed ‘talk’ to His creation because He had it all filled with His grace and He actually was talking with the ‘spirit’ within the matter that makes everything listen and obeying God’s commands. Same command-obeying *conversation* occurs between Christ and the sea and winds (Luke 8:25/Exod 15:1-13), with the spirits (Mat 8:29-32), with the inexistent capacities of the blind man (John 9), paralyzed Aenea (Acts 9:33, 34), etc. All are listening to the Creator’s voice because they have their internal capability to vibrate at His command<sup>[14]</sup>.

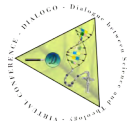
### CONCLUSION

Considering the main idea of this article we understand that *reality* is not that we do not do not engage it by any means, a transcendent, impassive and necessary

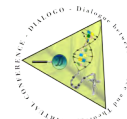
existence, unaware of our experience in relation to it. Instead, this theory proves that reality exists only through experience, is altered by a self-conscious being, and became part of existence by entering a layer inhabited by that conscious being. The question “If a tree falls in a forest, and no one is there to hear it, does it make a sound?”<sup>[15]</sup> will get its negative answer in the context of this solipsistic thesis. It appears to be a scenario in which only awareness can create reality and can define existence as part of reality, “No, given the absence of a hearing entity, there is no such a thing as sound in those woods”<sup>[16]</sup>. In this line of logic that same existence consists of multiple layers of reality, each considered and thought by a conscious being that is more than a subjective, contingent and paranormal field in which imagination can consider anything without being firmly *real*. These layers of thought reality are as real as the existent reality since the former brings effects, influences, and inhabitation as the latter. That is the reason for considering perfection or imperfection, flaws or unnecessary additions, not within existence, but inside the layers of reality.

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- [4] Cosmin Tudor Ciocan, *Ambiguitatea Certitudinii* [Eng. *The ambiguity of certainty*],



- Sibiu: Editura Astra Museum, 2013, ISBN ePub: 978-973-0-14129-0.
- [5] I refer to the AI, *artificial intelligence*, which has as purpose the capturing of another 'side' of reality, different from what mankind has ever considered to be. From the beginning of imagining something like this man saw AI the feedback from beyond the barriers of his layer, the echo that could guide him through the exit. AI supposed to give man a landmark placed at the edge of his layer-reality, with the purpose of understanding that there is another layer beyond this one and it is also [possible to be] inhabited. All the space probes send in ether with messages for another civilization, the construction of AI and the tantalize to imagine another 'us' have a single purpose: to beacon the edge of this *thought reality* with the presumption that there is another one waiting for us to step in from *here*.
- [6] Appointing Jean-François Lyotard (1924±98) who's "theory attempts to demystify the unifying force of language through a liberatory concept of unfulfillment, in the processes of knowledge acquisition". Victor E. Taylor, Charles E. Winquist (ed.), *Encyclopedia of Postmodernism*. London: Routledge, 2001, 270.
- [7] For example, in order to observe an atom, the researcher has to place a fascicle of light over it, but by that the  $\Delta$  energy changes, compelling the proton to exit its original state or medium of existence and entering the one prepared by the researcher. For the sake of science objectivity he still believes that "When the photon exits the medium, its identity is preserved," (Harvard Professor of Physics Mikhail Lukin and MIT Professor of Physics Vladan Vuletic), but still he forces observation by interfering with the state of existence. <http://phys.org/news/2013-09-scientists-never-before-seen.html>
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- [14] As it is proved in the article "The Universe, the 'body' of God. About the vibration of matter to God's command or The theory of divine leverages into matter", in *Dialogo*, 3:1, EDIS, 2016, 226-254, doi: **10.18638/dialogo.2016.3.22**;
- [15] This notorious philosophical thought experiment raise the question regarding observation and knowledge of reality. It was firstly proposed by George Berkeley, in his work, *A Treatise Concerning the Principles of Human Knowledge* (1710), "But, say you, surely there is nothing easier than for me to imagine trees, for instance, in a park [...] and nobody by to perceive them. [...] The objects of sense exist only when they are perceived; the trees therefore are in the garden [...] no longer than while there is somebody by to perceive them". Then, in June 1883 in the magazine *The Chautauquan* putted the way we have ever since. But the current phrasing appears to have originated in the 1910 book *Physics* by Charles Riborg Mann and George Ransom Twiss.
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nobody-is-there-to-hear-it-does-it-make-a-soundReferences

### BIOGRAPHY

Ciocan Tudor Cosmin, born in Constanta/Romania in 1977, I have attended several theological and psychological schools (BA, MB, PhD), obtained my PhD in Missiology and Doctrinal Theology in 2010. I was ordained as orthodox priest in 2002. High-school teacher from 1998, then Professor assistant and Lecturer from 2012, I have written more than 30 papers on theology and psychology, along with 4 single author books in the past two decades.

In 2013 started a multidisciplinary program aiming to engage scholars from different files into friendly and academic debates with theology and in the same year a Research Center was founded in Ovidius University with researchers from 11 fields. in lest then 1 year I manage to gather people from around the globe around this idea and so we have started Dialogo Conferences project. In 2014 I received a Fulbright scholarship and I spent the summer California and 4 other States in USA, gathering data and understanding how *religious pluralism* is possible at a high level of involvement; in the same time I made friends from many different countries and religions that are now involved in this project or another, helping in his endeavor.

