Lecture Notes in Platonic Theory of Spacetime

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Commemorating 110 years of Hermann Minkowski’s lecture RAUM UND ZEIT, given at the 80th Meeting of the Natural Scientists in Cologne on 21 September 1908 and based on the crucial contributions to the theory of Special Relativity by Hendrik Lorentz, Albert Einstein and Henri Poincaré², I offer my video lecture, entitled ‘Platonic Theory of Spacetime’. It will be posted on my YouTube channel on Friday, 21 September 2018, at 10 AM GMT. Here are the current Lecture Notes (draft version) to the video lecture, which will be replaced with their final version by the end of September 2018. The video lecture on 21 September 2018 (see p. 10 below) is organized in three sections: (i) what is the Platonic theory of spacetime, (ii) where it comes from, and (iii) what follows from it. I hope that the video lecture, backed with the final Lecture Notes with references, will be easier to understand.

Ensuing from Plato’s Cave and the ideas by Heraclitus and Aristotle, I present the Platonic theory of spacetime: the atom of geometry (dubbed “point”) is treated as complex object endowed with specific structure, topology, and dynamics. It is suggested that what we call ‘spacetime’ is not some inert geometric object, but a holistic bootstrapping phenomenon, which holds the entire physical world together, as the latter evolves along the Heraclitean flow of events (called here Arrow of Space). Hence ‘space’ and ‘time’ are interpreted as emergent phenomena pertaining solely to the ‘wall’ in Plato’s cave, whereas their nonphysical Platonic source, dubbed ‘potential reality’ or Res potentia, does not live anywhere on Plato’s ‘wall’ (called ‘local mode of spacetime’, pp. 8-9 in FRAUD.pdf) and remains perfectly hidden by the “speed” of light (A2 in Slide 19 in Quantum Spacetime).

What physicists nowadays call ‘spacetime’ is treated as local mode of spacetime relevant only to the physicalized explications of the Universe — nothing but 4D “shadows” of Res potentia, as Plato suggested many centuries ago. Thus, a new quantum-gravitational

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spacetime, equipped with local and global modes, is proposed for quantum gravity and cosmology: every physicalized system is endowed with both 4D local mode of spacetime determined by the local properties of matter and fields, and global mode of spacetime determined by the global properties the entire Universe as ONE. It’s a bundle.

First, some history. On June 2, 2008, commemorating the one-hundredth anniversary of Hermann Minkowski’s lecture ‘Space and Time’ on 21 September 1908, I invited many theoretical physicists and mathematicians to attend my talk in Munich on 21 September 2008: read my invitation at this http URL. Now I offer a video lecture, which will be available on 21 September 2018 (p. 10 below). Feel free to subscribe by email with subject “Platonic Theory of Spacetime, 21 September 2018”. You will receive password to watch the lecture (app. 20 min) and will be able to download it until 10 AM GMT on 30 September 2018. The main idea was explained at my first talk on 21 September 2008: every finite (bounded) spacetime region has both local properties (local mode of spacetime) and global properties (global mode of spacetime); the latter are determined by the properties the entire Universe as ONE, most notably by the self-acting faculty of Aristotle’s Unmoved Mover. Thus, we arrive at the proposal by Heraclitus ‘you cannot look twice at the same river’, and suggest that the irreversible flow of 4D events ‘here and now’, constituting the local mode of spacetime, cannot be observed in principle due to the “speed” of light. We only have physicalized remnants from the self-action of the Universe as ONE, which many (otherwise smart) people consider “dark”. Surely Res potentia does not emit nor reflect light, simply because it does not live anywhere on the light cone. It is “before” light.

To give you a glimpse at the forthcoming video lecture, check out (i) Slide 7 and A2 in Slide 19 in Quantum Spacetime, (ii) my comments on the alleged temporal and spatial orientability of spacetime at this http URL, and (iii) pp. 21-26 in Hyperimaginary Numbers. Instead of mimicking Nature by postulating the orientability of spacetime ‘by hand’, we should get professional and uncover the proper mathematical formalism and tools.

To understand ‘space’ and ‘time’, let me stress that their origin poses an outstanding challenge. Consider, for example, Sergio Ulhoa et al. (I will talk on the Hubble Law later):

The modern observational cosmology inaugurated at the Mount Wilson Observatory gave a great impetus to understanding the Universe [1]. The Standard Cosmological Model, alongside the Cosmological Principle and field equations of GR, describes all knowledge about large structures with good approximation. The Hubble Law shows how fast galaxies move away from each other at a relatively small distances. Thus it could be used to test new cosmological theories. The Cosmological Principle states that the Universe is isotropic (above 100 Mpc) and homogeneous (there is no center) in addition its dynamics is given by the Einstein field equations, $R_{\mu\nu} - \frac{1}{2}g_{\mu\nu}R = 8\pi T_{\mu\nu}$. In such a way it is possible to trace a complete time evolution of the Universe. If the time is set backwards (Sic! - D.C.) we see that everything started in a warm and dense state with domination of the radiation energy. The metric that admits the Cosmological Principle and the dynamics given by the GR is that of Friedman-Lemaître-Robertson-Walker (FLRW) [2-6]:

$$ds^2 = -dt^2 + a^2(t) \left[ \frac{dr^2}{1 - Kr^2} + r^2 d\Omega^2 \right], \quad d\Omega^2 = d\theta + \sin^2 \theta d\phi^2$$  \hspace{1cm} (1)

where $k$ assumes values of −1 (negative or closed spatial curvature), 0 (null or flat spatial curvature) or +1 (positive or open spatial curvature).

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3You may wonder, why am I doing these efforts to promote again the Platonic theory of spacetime? Because spacetime engineering is the future. If people again ignore my work, as they did ten years ago — so be it. Matthew 7:6.
Here’s the problem: once we introduce metric of spacetime, as Hermann Minkowski did at his famous talk on 21 September 1908, we face the origin of spacetime, which must have existed “before” the instant of creating spacetime endowed with metric. This metric paradox prompted Yakov Zel’dovich to suggest that “long time ago, there was a brief period of time during which there was still no time at all.” (Private communication; translation mine - D.C.) Needless to say, he was joking. Point is, the metric paradox remained unsolved until the author of these lines found its unique, and highly non-trivial, solution dubbed Finite Infinity (FI). Do you remember the ancient Dragon chasing its tail? You need two dual states of the Dragon: one in which it has already caught its tail, and another one in which it is only approaching its tail, but can never actually catch it. The first state of the Dragon is called actual or completed infinity, while the second one is known as potential infinity. Blend the two states and you will obtain FI, plus the so-called dual age of the Universe (p. 4 in Hyperimaginary Numbers). But let’s go back to the basics.

Let me again suggest, following my previous talk on 21 September 2008, two modes of the Universe viz. its spacetime: local mode (determined by actual or completed infinity) and global mode (determined by potential infinity). It’s a bundle: see Fig. 3 in Gravity-Matter Duality. We can explain the local mode only by referring to properties of the global mode, and vice versa. I will elaborate later on the hypothetical polarization of primordial mathematical points (read my comments at this http URL); for now let me stress that the two modes of spacetime exist due to the Heraclitean flow of 4D events ‘you cannot look twice at the same river’. Prior to the polarization of primordial points, the proto-Universe could have existed only as ‘non-reality’ or [John 1:1] which, after the Beginning, is located “inside” each and every fleeting 4D shadow ‘here and now’ (Luke 17:21).

The self-action of the Universe. Check out Fig. 5 in Gravity-Matter Duality, Refs 9 and 10 in Hyperimaginary Numbers, and Sec. 3 in Panta Rei: The Evolution Equation.

The two modes of spacetime can be visualized with spacetime “lattice” in which every two consecutive points, A and B, are timelike separated (s^2 > 0), only now you have to totally remove all gaps and make the spacetime manifold perfect continuum: see Fig. 1 in Panta Rei: The Evolution Equation, p. 4. In the local mode, the gaps are non-existent due to the “speed” of light (A2 in Slide 19 in Quantum Spacetime), while in the global mode the same gaps are “elevated” along the atemporal hyperimaginary axis W (the radius of expanding balloon, Fig. 4 in Gravity-Matter Duality) harboring the Platonic Res potentia. Notice that the 4D “shadows” on Plato’s wall (local mode of spacetime) are patches from the inflating balloon in Fig. 4 in Gravity-Matter Duality, p. 5.

In a nutshell, every next event ‘here and now’ along the Heraclitean flow of events is jointly (Sic!) determined by its irreversible history and potential future. This new form of

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retarded causality (there are no tachyons — the cause and its effect are always timelike separated) was called ‘biocausality’ in January 1990, but it took over 23 years to model gravity and suggest the theory of quantum gravity on 20 October 2013.

Here I won’t have time to explain the Heraclitean flow of events hidden by the “speed” of light (A2 in Slide 19 in Quantum Spacetime), which produces two modes of spacetime. Let me briefly mention that the infinitesimal step “forward” along the flow of events (dubbed ‘Arrow of Space’) is complemented by infinitesimal step of “rotation”\(^6\). It’s a bundle.

Check out the drawing above and study the references. As I mentioned previously, we have in the local mode of spacetime only physicalized remnants from the self-action (depicted above) of the Universe as ONE in the global mode, which some people consider “dark”.

But what is local mode of spacetime? It pertains to the physicalized 4D world of “shadows” (see above). It is always “squared” (Wikipedia) and is placed exclusively in the irreversible past of every instant ‘here and now’ (Sec. 4 in Gravity-Matter Duality) from the light cone. The global mode of spacetime, on the other hand, does not live anywhere on the light cone (pp. 8-9 in FRAUD.pdf). It inhabits the potential future (Res potentia) of the same instant ‘here and now’. The latter is supposedly endowed with structure, dynamics and topology: the transition from potential future to irreversible past (recall the Dragon chasing its tail, p. 3 in Penrose-Norris Diagram) is neither along an open (straight) causal line nor along a closed causal circle, but “along” topological superposition of the two (Fig. 1 in CEN.pdf). An apple can fall from a tree only they both ‘rotate’ as well. It’s a bundle, again.

Regarding Quantum Theory, the reason for introducing global mode of spacetime was explained in Quantum Spacetime (e.g., Slide 7). In one sentence: the genuine quantum state\(^7\) of every quantum system is an intact Res potentia, which is neither “particle” nor “wave”, does not “collapse” nor “decohere”, and is not “uncertain” but flexible: God casts the die, not the dice (Albert Einstein). As to General Relativity (GR), we need the global mode of spacetime to understand the origin of inertia\(^8\) and the physicalization of gravity in (the local mode of) spacetime. In current GR textbooks, it just doesn’t work (MTW p. 467) — check out the gravitational “pizza” in Gravity-Matter Duality.

In short, I suggest quantum-gravitational spacetime endowed with local and global modes, which could allow us to model the entire Universe as human brain. Now let me more specific on the two modes of spacetime and their origin [John 1:1].

We assume that ‘spacetime’ is represented by geometry, but what is ‘geometry’ made of? What is the atom of geometry? We know ‘matter’ from classical physics, say, tables and chairs or physical fields (e.g., electromagnetic field). Given the indisputable practical success of Quantum Mechanics (QM), we are sufficiently confident that what we call ‘matter’ is ultimately rooted on energy, at least to the extent to which mass and energy are “equivalent” (there is a big can of worms in this issue, which I am not going to open right now). However, we cannot reproduce ‘matter’ solely from ‘energy’, because an absolutely essential ingredient of the physical world is missing in today’s QM textbooks: the matrix. Let me quote from the seminal speech by Max Planck Das Wesen der Materie (The Nature of Matter) at Florence in 1944:

\(^6\)D. Chakalov, viXra:1705.0147v3, Sec. 3.


There is no matter as such! All matter originates and exists only by virtue of a force which brings the particles of an atom to vibration and holds this most minute solar system of the atom together. We must assume behind this force the existence of a conscious and intelligent Geist (bewußten intelligenten Geist). This Geist is the matrix of all matter.

But the matrix is not ‘mind’ (bewußten intelligenten Geist): the matrix is not Res cogitans, but Platonic Res potentia or ‘potential reality’. Surely one cannot somehow “attach” mind and consciousness to quantum particles and the vacuum; check out a simple explanation on p. 3 in Hyperimaginary Numbers.

You may ask, if the matrix is not physical stuff (Res extensa), how is the physical world related to it? By its spacetime topology: the matrix operates exclusively in the global mode of spacetime, whereas its creative effects (Slides 9-12 in Quantum Spacetime) are being physicalized (Sic!) in the local mode of spacetime (Table 1 in The Spacetime, p. 14).

To help you understand the matrix, replace it with ‘money’ and imagine a 4D physical universe made only by physical money: you can never see ‘money per se’ (global mode of spacetime), but only particular physical manifestation of ‘money’ (local mode). You cannot ask profound questions like ‘what are money made of?’, just as you cannot ask ‘what is matter made of?’ Everything in the physical universe, including gold, silver, and crypto currencies, are physical manifestations of ‘money’. If you prefer, you may replace the English label ‘money’ with different labels from other languages, say argent (French), Geld (German), pengar (Swedish), 钞 (Mandarin), etc., yet you can never alter the meaning of ‘money’, nor observe its Platonic matrix ‘money per se’ kept in the global mode of spacetime. Why not? Because you can see only various physicalized 4D “shadows” from the matrix (see below) — you cannot “turn around” and look straight at their common matrix, as Plato explained many centuries ago. I wish to ameliorate Plato’s proposal by suggesting that the Platonic matrix is both ‘one’ and ‘many’ (non-denumerable Res potentia), which cannot have any metric (Yakov Zel’dovich), just as there is no physical distance between the idea of a tree and the idea of a mountain. Also, if the qualia from electromagnetic radiation with wavelength 620-750 nm is what we call (in English) ‘red’, keep in mind that there is no qualia from the Platonic matrix, because the latter is inherently UNspeakable: check out a simple experiment with your brain on p. 2 in Hyperimaginary Numbers. Thus, in cognitive psychology the matrix corresponds to ‘cognitive vacuum’, whereas in physics the same (Sic!) matrix corresponds to quantum vacuum⁹. If we learn how to access the dual matrix (cf. the doctrine of trialism, Slide 14 in Quantum Spacetime), perhaps we will be able to practice spacetime engineering. Again, the matrix itself is not directly observable, yet it is not “dark”, as some (otherwise smart) people chose to call it. It is neither physical stuff (Res extensa) nor mental stuff (Res cogitans). It is ‘potential reality’ (Res potentia), “just in the middle between possibility and reality” (Werner Heisenberg¹⁰).

Can we uncover Res potentia in Mathematics? Yes we can. It has been residing, right after the Beginning [John 1:1], in the atom of geometry, dubbed “point” — “that which has no part” (Euclid). Let me explain the atom of geometry (p. 16) by referring to the topological property of the spacetime manifold, called Finite Infinity (FI).

Look at $\mathbb{R}^n = \emptyset$ in Fig. 7, p. 9 in Hyperimaginary Numbers, and notice that ‘the Ghosts of departed Quantities’ (George Berkeley) has absolutely (Sic!) disappeared exactly at the

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limit we know from Augustin-Louis Cauchy: \textit{Res potentia} does not belong to the “points” from the real number line; it has only physicalized footprints there (p. 8 in \texttt{FRAUD.pdf}). We can include absolutely all points (footprints) from the spacetime manifold with FI (read above), by both actual infinity (Fig. 11 in \textit{The Spacetime}, p. 12) and potential infinity (“as closely as desired”, Adolf Fraenkel): check out p. 6 in \textit{Penrose-Norris Diagram}.

Everything said so far is intended only to explain the Platonic theory of spacetime, based on the two modes of spacetime above. Now I will argue that we ultimately need it.

The conceptual solutions to (i) the measurement problem in QM and (ii) the “dark energy”, with the self-action (see the drawing above) of the entire Universe as ONE, are unique — there is no other solution to the unification of QM and GR. The latter theories turned out to be essentially incomplete, as their textbook versions lack the crucial notion of quantum-gravitational reality, presented with two modes of spacetime: read \textit{Gravity-Matter Duality}.

Now I will argue about the need for Platonic theory of spacetime to understand the mundane notions of ‘space’ and ‘time’. For example, suppose you look at the night sky and see an unbounded black space sprinkled with bright stars, while your clock reads every consecutive moment from your observation of this endless, seemingly infinite, 3D space. Simple, isn’t it?

Not at all. Thanks to \textit{Edwin Hubble}, we know that this enormous spatial container, dubbed ‘space’, is “expanding” within itself (Fig. 4 in \textit{Gravity-Matter Duality}), and the dynamics of this totally incomprehensible “expansion” determines the dimensionless scaled factor, presented with what we call ‘time’, as read with a physical clock. Nothing is simple here, as the alleged “expansion” of space must be non-referential, that is, ‘absolute’\textsuperscript{11}, and the engine of this “expansion” is related to the energy density of the vacuum, which leads to “the worst theoretical prediction in the history of physics!”\textsuperscript{12}

The great \textit{Edwin Hubble} never accepted the interpretation of his groundbreaking discovery as “expansion” of space. Georges Lemaître did, and now physicists and cosmologists have to use, \textit{faute de mieux}, the FLRW model mentioned above, and quietly ignore the metric paradox exampled by Yakov Zel’dolich, about the center of the “expanding balloon”:

\begin{center}
 \textbf{Uniform expansion yields the Hubble Law}
 \end{center}

See Fig. 4 in \textit{Gravity-Matter Duality}

All physical systems live on the 3D hypersurface of the cosmic “balloon” above, as 4D


“shadows” depicted below. Thanks to the “speed” of light (A2 in Slide 19 in Quantum Spacetime), we have no physical access to its (hyperimaginary) radius denoted with $W$ in Fig. 5, p. 6 in Gravity-Matter Duality, which matches the “direction” of the Heraclitean flow of events dubbed ‘Arrow of Space’. The latter is omnidirectional and atemporal, and its “vector” is totally eliminated in the squared (Sic!) spacetime interval (Wikipedia).

Thus, the Heraclitean ‘arrow of events’ (read my comments on the current temporal and spatial orientability of spacetime at this http URL) is non-relational and absolute, or else it will be physical phenomenon and the theory of relativity will be demolished. This very simple argument poses great problems to many people, perhaps because they are haunted by Marxist-Leninist philosophy and deeply believe that we were made exclusively by atoms (ref. [18] in Hyperimaginary Numbers, p. 15).

The Platonic theory of spacetime solves all these problems en bloc. For if we use Finite Infinity (read the explanation above), we have dual age of the Universe: finite in the local mode of spacetime, and “infinite” or rather undecidable in the global mode. Once created by God [John 1:1], the Dragon can never reach any ‘limit’ and (inevitably) stop there.

Let me go back to the self-acting faculty (see above) of the entire Universe as ONE. In the physical world modeled with local mode of spacetime, there is only physical stuff. The Platonic Res potentia (global mode of spacetime) does not interact with matter. Instead, matter interacts with itself by self-action: only matter can act on matter. In the world of living matter, such as the human brain and every living organism, their self-organization and self-action is known as ‘activity’, after Nicolas Bernstein\footnote{N.A. Bernstein, Essays on the Physiology of Movements and Physiology of Activity, Moscow, 1966 (in Russian).}. As an example, consider the human brain: there is no “dark” computer in your brain, which could conduct and correlate billions of neurons and trillions of synapses, not to mention your embryonic state. What could possibly achieve such astonishing result? The biological matrix\footnote{At the time you were 12- to 14-week-old embryo, your nerve cells were created at the rate of about 15 million per hour, and later your brain established 1,000 trillion synaptic connections, so that now you can read and think.}. Now switch to the entire Universe modeled as ‘brain’ and check out the quantum matrix above. If you don’t like parapsychology and “anthropic principles”, you need the Platonic theory of spacetime and the doctrine of trialism (Slide 14 in Quantum Spacetime).

Since I have to squeeze my lecture into 20 min, I cannot address here the rate of time. Check out [6] above, regarding the so-called ‘relative scale spacetime’ or RS spacetime. It’s all relative. Keep also in mind that the popular drawing from Wikipedia below, showing the alleged topology of “expanding” spacetime, is terribly misleading, to say the least.

There are no absolute inertial observers in GR, who could “see” the Universe en bloc:
recall the metric paradox above and the bold fact that the “expansion” of spacetime is, and has always been, faster-than-light\textsuperscript{15}. The entire Universe as ONE can exist only in its global mode, as Platonic Res potentia grounded on God (John 1:1; 1 John 4:8). It (not “He”) re-creates the local (physical) mode of spacetime at every 4D instant ‘here and now’ along the radius of the “expanding balloon” above (dubbed ‘Arrow of Space’), as both change of spacetime (global mode of spacetime) and change in spacetime (the coordinate time in the local mode of spacetime). It’s a bundle, again. But you will need Finite Infinity (FI) above to understand the new “limits” of spacetime manifold (Sic!) toward the two opposite “endpoints”, the Small and the Large. In short, when you look at the night sky and see an unbounded black space sprinkled with bright stars (read above), your eyes trace the four topological dimensions of the local mode of spacetime, which are literally re-created and re-assembled along null intervals (\(s^2 = 0\)), to match the “speed” of light from the light cone.

Keep also in mind that the Platonic Res potentia is not organized in polar structures, as we have in the local (physical) mode of spacetime, e.g., spin-up vs. spin-down, good vs. evil, etc. For example, we cannot talk about banks of Heraclitean River at rest, with respect to which the ‘flow of water’ runs in particular rate of ‘water (events) per second’. With respect to the local mode of spacetime, Res potentia is non-relational absolute reality, which can be defined only with respect to its complementary ‘non-reality’: an absolute vacuum presented in theology as God [John 1:1]. Once we introduce spacetime metric, we face the metric paradox above, which can be illustrated with so-called vacuum cleaner paradox (VCP) along the deflation time toward the Beginning, from Pink Panther: he used super powerful vacuum cleaner to suck in the entire world, including himself, after which the vacuum cleaner sucked itself and disappeared into the blob of gray stuff below (known as “inflation”, see Slide 12 in Quantum Spacetime), with duration from \(10^{-36}\) until \(10^{-32}\) seconds after the Beginning [John 1:1]. What happened between \(10^{-36}\)s and ‘time zero’? Well, “there was still no time at all” (Yakov Zel’dovich).

Again, the only possible solution to VCP is with Finite Infinity (FI) and dual age cosmology above. Here we enter the doctrine of trialism (Slide 14 in Quantum Spacetime) and physical theology, which I won’t have time to explain in this lecture. Suffices to say that we have two dual presentations of Nature, God [John 1:1] and (sit venia verbo) absolute vacuum; the latter is purely mathematical object. Depending on the context, we may use any of the two dual presentations of Nature, much like we use both ‘quantum wave’ and ‘quantum particle’. Only in the case of physical theology, we face Kantian ‘Ding an sich’

\textsuperscript{15}Tamara M. Davis, Charles H. Lineweaver, arXiv:astro-ph/0310808v2, 13 November 2003, Fig. 1.
and have to use Ludwig Wittgenstein’s Proposition 7: “Whereof one cannot speak, thereof one must be silent.”

To sum up, the Beginning at [John 1:1], depicted in the drawing above, is not an event. It is noumenal ‘non-reality’ eternally residing “inside” us (pp. 6-7 in CEN.pdf). It is the ultimate origin of the three forms of reality: Res extensa, Res cogitans, and Res potentia. We cannot prove nor disprove its (undecidable) existence. If we could, it (not “He”) won’t be the First Cause. It is a kind of ‘limit’ that is beyond human comprehension. We could only hope one day to describe it mathematically, with the new hyperimaginary numbers.

One practical issue remains open: can we produce unlimited clean energy with spacetime engineering (p. 9 in Gravity-Matter Duality)? Yes we can – Robert Geroch\(^1\) is ‘not even wrong’. I will be happy to explain my opinion to all people who have subscribed by 10 AM GMT on 21 September 2018. Yes, we can tweak our common global mode of spacetime (Fig. 10 in CEN.pdf, p. 11). No, it is not “magic”: Any sufficiently advanced technology is indistinguishable from magic (Arthur C. Clarke).

For comparison, the alternative to my project BAVER, from brain-aided vacuum energy release, is Wendelstein 7-X in Germany. People there deeply believe it might achieve “up to approximately 30 minutes of continuous plasma discharge in 2021.” If confirmed, Wendelstein 7-X will be just ‘the proof of concept’. So far over €1 billion – all taxpayers’ money – were invested in it, as some “potential of stellarators as power plants”. But how about the potential of BAVER as power plant? My proposal was sent by snail mail to Max Planck Society in March 1994 (no typo), and again by email on 27 April 2017 (p. 94 in gravity.pdf). Dead silence (p. 20 in Hyperimaginary Numbers). Mind you, the idea of BAVER is very simple: see [9] above and Fig. 10 in Panta Rei: The Evolution Equation. Contrary to Bob Geroch’s belief, the potential future is never fixed “once and for all” \(^16\), because it is flexible (not “uncertain”, as in current QM textbooks), up to ‘the unknown unknown’.

Thus, the only way to change the future is to create it, within the limits of its flexibility. As Henry Ford famously noted, whether you believe you can do a thing or believe you can’t, you are right. Our genuine free will is gift from God as Love (1 John 4:8). Don’t seek fake comfort in some “great supervisor” who makes all decisions for us and tacitly controls us, like his “beloved” puppets. Get real.

Perhaps we only need the Platonic theory of spacetime and new point-set topology, set theory, and number theory to model Res potentia with hyperimaginary numbers. All the rest is provided by the human brain embedded in the Brain of the Universe, and the Law of Reversed Effort: “To the mind that is still, the whole universe surrenders” (Lao Tzu).

Do you want to watch BAVER in action? It’s not “magic” but gravitational radiation\(^17\). Only at this moment the BAVER effect is not yet scalable, as Nature does it. But we never know what the future holds in all the things we know that we don’t know, and in those still in ‘the unknown unknown’.

D. Chakalov
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\(^1\)Robert Geroch, General Relativity from A to B, University of Chicago Press, 1978, pp. 20-21: “There is no dynamics within space-time itself: nothing ever moves therein; nothing happens; nothing changes. (O)nne does not think of particles as moving through space-time, or as following along their world-lines. Rather, particles are just in space-time, once and for all, and the world-line represents, all at once, the complete life history of the particle (emphasis mine – D.C.).”

\(^17\)Forget about “GW astronomy”: read p. 25 in FRAUD.pdf.
Platonic Theory of Spacetime

Video lecture, 21 September 2018, 10:00 GMT

Ladies and Gentlemen,

Welcome to my video lecture, presenting the Platonic theory of spacetime. My name is Dimi Chakalov; please notice the pronunciation of my family name: tcha-KA-lov (the accent is on the second syllable).

In the first place, I would strongly recommend downloading and printing the lecture notes (9 pages) supplementing this video lecture: please visit my website, shortcut chakalov.net, and download about_spacetime.pdf. I will try to limit the duration of the lecture to 20 min and also to present the Platonic theory of spacetime at level accessible to people without professional knowledge in theoretical physics and mathematics, yet at many instances I will have to refer to the lecture notes above (e.g., [16] on p. 9). Feel free to ask questions by email — anything you were unable to understand will be exclusively my fault. Also, keep in mind that I am not a good presenter and that my English is quite limited, as you may have already noticed.

The lecture is organized in three sections: (i) what is the Platonic theory of spacetime, (ii) where it comes from, and (iii) what follows from it. Very briefly, I suggest that the entire Universe follows an irreversible flow of events, and interpret every consecutive event ‘here and now’ as the interface between the irreversible past and the potential future. Every consecutive event ‘here and now’ from the physical world is treated as re-created Platonic “shadow” (see the drawing below) cast in the irreversible past, whereas the potential future holds a special type of Platonic reality, known as Res potentia. The latter is neither ‘matter’ (Res extensa) nor ‘mind’ (Res cogitans). I also suggest two modes of spacetime: local mode of re-created physical world, placed in the irreversible past, and global mode inhabited by Platonic Res potentia, placed in the potential future. Because of the so-called “speed” of light, we cannot in principle detect the perpetual re-creation of every interface ‘here and now’, and hence the two modes of spacetime, local and global, present a perfect (Sic!) continuum of four-dimensional events ‘here and now’, without any observable “gaps” (the latter would resemble the mandatory dark strips separating two neighboring snapshots in a movie reel; see the drawing below). In the last section, I will argue that the Platonic theory of spacetime is the only possible theory of quantum gravity, and will also explain its prediction about spacetime engineering, as the physical world of Platonic ‘shadows’ is modeled as the ‘brain’ of the Universe. All theological implications, pointing at The Gospel, are kept at minimum, to make the lecture as simple as possible.

In general, the Platonic theory of spacetime introduces a new (to mathematicians and physicists) state of the entire Universe as ONE entity, which is not comprehensible to us (cf. Slide 14 in Quantum Spacetime), as our cognition is inherently relational. It (not “He”) is neither ‘matter’ (Res extensa) nor ‘mind’ (Res cogitans), but Platonic Res potentia, placed in the potential future (the so-called global mode of spacetime). In addition, the Platonic theory of spacetime is fundamental pre-geometric theory aimed at uncovering the origin of geometry. This task is purely metaphysical and also highly non-trivial. Compare it, for example, with the explanation of ‘heat’: it can be reduced to kinetic energy, as we know from school, whereas in our case we cannot, not even in principle, show the...
underlying pre-geometric plenum dubbed “it”, as suggested by Plato below. Why not? See A2 in Slide 19 in Quantum Spacetime.

Let’s start from first principles. Recall Plato’s Cave (see above) and consider, for example, a Platonic flower (marked with red), which we, as ‘chained observers’, can see only as physicalized “shadow” cast from the unphysical Platonic flower on our 4D physical world (marked below with black), endowed with three spatial and one temporal dimensions:

Plato pictured us as ‘chained observers’, to stress that we cannot ‘turn around’ and look straight at the Platonic source of our physical world, along the radius (Sic!) of the “expanding” balloon (Fig. 4, p. 7). Our bodies are physicalized 4D shadows as well, which we call Res extensa. As to our soul, mind, self-consciousness, memory, volition, etc., which we label with Res cogitans, they are also kind of “shadows” from their Platonic source, which can penetrate the 4D physical world only to the extent to which our brains would allow this to happen, like neural “filters” for Platonic ideas (explained later). Thus, the unphysical Platonic Res potentia is considered the common source of both the physical world (Res extensa) and the subjective world (Res cogitans), yet it (not “He”) can never be directly observed (Fig. 4, p. 7) due to the “speed” of light (A2 in Slide 19 in Quantum Spacetime).

Next, recall the irreversible flow of 4D events, pertaining to all physicalized “shadows” above, which can never be directly observed either: Heraclitus’ Panta Rhei.

Everything changes and nothing remains still — you cannot step twice into the same stream.
But why is the most important element of Nature, which we call ‘time’, totally hidden to physical observations? Because if Plato’s wall and Heraclitus’ river above were produced by any physical phenomena, they will have to be relational (not absolute, p. 7 above), and then we could ask questions about the banks of Heraclitus’ river ‘at rest’, the direction of the flow of events, the “rate” of time (one second per second?), the physical engine of the river, the common source of Platonic ideas and their ultimate origin, etc., ad infinitum. This is the inevitable problem of any reductionist approach to Nature. Aristotle was fully aware, many centuries ago, of this ‘dead end’ and suggested the only possible solution: the Unmoved Mover (p. 2 above). It is perfectly hidden, along with the Platonic Res potentia, by the so-called “speed” of light: check out again A2 in Slide 19 in Quantum Spacetime.

Before going into the verification of the Platonic theory of spacetime with indisputable facts from theoretical physics, mathematics, and life science ([14] on p. 7), let me answer a simple question: do we really need this heavy metaphysical theory? Yes we do. Our theory is like a navigation map, showing the most likely location of an enormous, perhaps unlimited, hidden treasure: quantum gravity and spacetime engineering. If our ‘map’ has been correctly designed, we might have a chance to discover our ‘treasure’, for example, BAVER (p. 9 above). There is no other way to proceed. Follow me, if you’re interested and ready to work. Alternatively, if you prefer the current GR textbooks (e.g., [16] on p. 9), this video lecture is definitely not for you – don’t waste your time any more.

Have you ever wondered why Planck’s constant and the “speed” of light have fixed finite values? What phenomenon could possibly make them constants? Any viable theory of quantum gravity should be able to offer some plausible explanation, and the Platonic theory of spacetime offers a very simple explanation based on the bootstrapping holistic effect of the so-called global mode of spacetime. We also offer conceptual explanation of so-called quantum waves, which are not caused by any “vibrating” mechanism, like sound waves: the current QM textbooks are conspicuously silent about the source of quantum waves. As to gravitational waves (GWs), see [17] on p. 9 above. As a bonus, we can explain brain correlations ([14] on p. 7) facilitating the binding phenomenon and brainwaves. To trace Planck’s constant and the “speed” of light to the topology of spacetime, let me elaborate on the global mode of spacetime (p. 3). Have you seen holomovement of fish?

Suppose every fish follows the rule ‘think globally, act locally’, such that every ‘point’ from the trajectories of each and every fish is pre-correlated (Leibnitz’ pre-established harmony) with ‘the rest of fish’ from the shoal. The correlation “takes place” in the so-called global mode of spacetime: the atemporal bi-directional negotiations (“thinking”) of
every next state along the local trajectories of all fish are already-completed (Sic!) at the very instant $t_n$ at which every fish executes its pre-correlated infinitesimal displacement $t_n \to t_n + dt = t_{n+1}$ (compare with [16] and the GR mantra at this http URL).

In the quantum-mechanical version of the story above, replace fish with dice. Think of four dice, which you toss in the air, after which they drop on a table. All dice have to be correlated “in the air” (global mode of spacetime) in such way that the sum of their readings must be already (Sic!) confined in the interval $[10, 20]$ at the instant they are fixed/dropped on the table. You can see only four dice on the table, where they exist as ‘facts’ (local mode of spacetime). Suppose you observe four consecutive sets of readings, $(3, 5, 1, 6), (6, 4, 3, 5), (5, 6, 2, 6), (1, 3, 5, 1)$, all of which are pre-correlated by the ‘global’ requirement [10, 20]. The trajectories of all dice are comprised only by their physical states ‘on the table’, which are pre-correlated (Henry Stapp) like the shoal of fish above. They will be bootstrapped into holistic ‘shoal of dice’ and will display wave-like holomovement, without any physical source (Erwin Schrödinger) of such “wave” endowed with complex (not real-valued) phase (Chen Ning Yang).

The same phenomenon works in your brain [14], while you’ve been reading these lines. If the human brain seems too complicated, think of a centipede: how does it correlate its legs? With some invisible “dark” computer, which does not emit nor reflect light? I can’t help but quote Sir Arthur Eddington: “Something unknown is doing we don’t know what.” Nowadays people may even be awarded Nobel Prize in physics, as in October 2011, for proving Sir Arthur right, namely, “for the discovery of the accelerating expansion of the Universe”. Three years earlier, in 2008, I suggested the alternative explanation of the alleged “expansion” of spacetime (read p. 2 above), but nobody even mentioned it.

Again, the self-action of the Universe (“something unknown”, Sir Arthur) is related to the topology of spacetime and to the two types of infinity, actual/completed infinity (relevant to the local mode of spacetime) and potential infinity (global mode of spacetime). Let me explain the puzzle of self-action of the Universe (p. 3), along with the quantum of action and the cutoff on the local mode of spacetime, known as “speed” of light. Just think outside the box and recall the discussions of the proposals by Plato (p. 10) and Heraclitus (p. 11): the global effects of the global mode of spacetime, pertaining to the entire Universe as ONE, are physicalized into local effects in the local mode of spacetime, yet their global origin cannot in principle be traced back to any physical object. This is why the physicalized local effects, originating from ‘the Universe as ONE’, are called by some people “dark”, including the alleged non-baryonic “dark matter”. Following the same twisted “logic”, these people should call the gravitational rotation and vacuum energy density “dark” as well, and then collect their Nobel Prize in physics, as in October 2011.
There is no “dark” stuff whatsoever. It is not like spreading “dark” butter on a hot toast, as I said on different occasions — we always have ‘bread’ and nothing but ‘bread’, only now the toast has become self-acting and “quasi-local”, like the fish above. The same applies to all living (Nicolas Bernstein, p. 7), quantum, and gravitating system (p. 4). Very briefly: recall the analogy with four dice above, which display four sets of physical states (3, 5, 1, 6), (6, 4, 3, 5), (5, 6, 2, 6), and (1, 3, 5, 1). Consider the first one, showing four pre-correlated physical states: 3, 6, 5, and 1. Every complete state of this dice includes its potential Platonic state (highlighted with red), which is shared, in their global mode of spacetime, with the rest of dice from their ‘shoal of dice’: (3+0), (6+0), (5+0), and (1+0). Namely, the potential Platonic state (never in plural) is always totally eliminated, both before and after the dice displays its four consecutive physicalized states, which was duly noticed by Erwin Schrödinger in 1935. The same phenomenon applies to gravity, because the gravitational stress-energy-momentum and angular momentum are also potential Platonic state of every gravitating system. If people treat them as physical states, they will have to be “dark”, as I mentioned above, and the gravitational “field” will be some kind of physical field. Big error. Read about the gravitational “pizza” in Gravity-Matter Duality.

Next question: why are Planck’s constant and the “speed” of light constants? To use again the analogy with a shoal of fish above, the bootstrapping holistic effects of their global ‘shoal’ are constants, because they have the same magnitudes for every quasi-local fish. The latter are governed by the principle of locality as well, just as all neurons in the human brain [14] are connected by neural networks as well. It’s a local-and-global bundle (p. 3), rendered with actual/completed infinity and limited to the “speed” of light.

Last but not least, let me stress that the topological property of spacetime, which is called here Finite Infinity (p. 3 and p. 5), requires numerically finite but physically unattainable “boundaries” of spacetime, such as the “speed” of light, Planck’s constant, Planck length, and 10^{-36}s “after” the Beginning at time zero (p. 8). These “boundaries” pertain to the physicalized world of “shadows” (cf. Plato’s metaphor above), which is rendered and assembled with actual/completed infinity, and is called local mode of spacetime. The latter has numerically finite but physically unattainable cutoffs, and inhabits the irreversible past of every 4D event ‘here and now’, called ‘atom of geometry’ (p. 1 and p. 16). On the other hand, the Platonic Res potentia is placed in the unbounded (Sic!) potential future of the same ‘atom of geometry’, thanks to which the Dragon (p. 3) can never actually bite its tale viz. actually reach these cutoffs. Once created [John 1:1], the Universe is already eternal, because its “beginning” and “end” are physically eliminated (hence the need for so-called hyperimaginary numbers, \(|w|^2 = 0\)).

This is a brief outline to the Platonic theory of spacetime. Now let’s move to the second part of the lecture and explain the origin of our theory (see (ii) on p. 10) by zooming on some perplexing axioms in metageometry, starting from Euclid’s definition of ‘point’ — “that which has no part”. I will show the existence of ‘points’ (see Fig. 5 below) and will elaborate to the ideas of ‘limit’ (after Augustin-Louis Cauchy) and ‘infinity’ (actual vs. potential infinity), briefly mentioned on p. 5 above. At the end of the day, I hope to convince you that our theory is both the only possible and the optimal one. I will argue that, to the best of my knowledge, no alternative metageometry can possibly exist, and also that the solutions to many outstanding problems in Mathematics, offered with our Platonic theory of spacetime, are unique. It is like assembling pieces from the jigsaw puzzle of Nature, which fit in their unique places effortlessly.

Let me demonstrate a process, which has a ‘limit’ at which it must end, because at this limit we obtain a ‘point’ — “that which has no part” — and the process must stop there. I
call this endpoint ‘atom of geometry’ (p. 1). The process (not the atom of geometry itself) reaches the limit of (bounded and monotonic) sequence of increasing numbers of polygon’s sides \( n \), as depicted in the drawing below (borrowed from Wikipedia).

The sequence above has unique limit at “infinity” \( n \approx \infty \), in the sense that we imagine (Sic!) that at this endpoint the side of the inscribed polygon becomes identical to the side of the circumvented polygon. We denote the two identical sides with infinitesimal \( ds \) and stress that \( ds \) does not have metric any more — there is no underlying spacetime to define any metric — and therefore we cannot attribute any rational number to its “size”. It is just a geometric point from the circle, neither “small” nor “large”. It has no matter anymore. It has become pure geometry, like the grin of Cheshire cat without the cat.

If we nevertheless suppose that \( ds \) were ‘the smallest pixel of spacetime’ with metric, say, the Planck length \( 10^{-35} \) m), we could reproduce any finite region of spacetime, e.g., \( 1 \text{m} \times 10^{-35} = 1 \). However, at \( ds \) the Archimedean topology (read below), which pertains to the physical world (local mode of spacetime), is not valid any more: the atom of geometry is “that which has no part”. It is neither ‘finite’ object nor “zero” (empty set). It has become Res potentia, a new kind of reality “just in the middle between possibility and reality” (Werner Heisenberg). Physically, it will look like ‘pure geometry’.

Let me explain \( ds \) with Thomson’s lamp paradox. The paradox underlines the two ontologically different forms of ‘infinity’: actual/completed infinity and potential infinity. The former can be explained with the famous story about a bartender:

An infinite (actual infinity) crowd of mathematicians enters a pub. The first one orders a pint, the second one a half pint, the third one a quarter pint… “I understand”, says the bartender — and pours two pints.

The bartender does not have to count the “number” of mathematicians, just as we don’t have to count the “number” \( n \) of polygon’s sides in Fig. 5 above. All engineers, for example, use calculus like the bartender above. We just calculate the ‘limit’, and it works perfectly well. But in Thomson’s lamp paradox, we also use potential infinity, as every
definable state of the lamp, either ‘on’ of ‘off’, is the necessary and sufficient condition for the next definable state, ad infinitum (cf. pp. 21-26 in Hyperimaginary Numbers). First, let me explain what we mean by Archimedean topology based on the Archimedean Axiom. Suppose you have two timbers with different length, A = 3m and B = 10m. You can always find a positive integer 0 < k < ∞, such that if you multiply the smaller A by k, you can produce a timber larger than B, say, if k = 4, then 4 x 3 = 12 > 10. But you can never reach some “infinitely large” timber and stop there. Ditto to the opposite case of going toward “zero timber” depicted in Fig. 5 above. Hence the Archimedean topology is based on potential infinity, whereas the case of the largest two-pint beer above employs actual (completed) infinity (Georg Cantor). To cut the long story short, the alleged Dedekind completeness cannot solve Thomson’s lamp paradox. Here’s an excerpt from Wikipedia:

Consider a lamp with a toggle switch. Flicking the switch once turns the lamp on. Another flick will turn the lamp off. Now suppose that there is a being able to perform the following task: starting a timer, he turns the lamp on. At the end of one minute, he turns it off. At the end of another half minute, he turns it on again. At the end of another quarter of a minute, he turns it off. At the next eighth of a minute, he turns it on again, and he continues thus, flicking the switch each time after waiting exactly one-half the time he waited before flicking it previously. The sum of this infinite series of time intervals is exactly two minutes.

What is the state of the lamp at exactly two minutes? Is it ‘on’ or ‘off’? The bartender above doesn’t have to address such question. He uses only actual (completed) infinity, and his two-pint beer is a dead frozen chunk of matter: “nothing ever moves therein; nothing happens; nothing changes” (Bob Geroch). All living organisms [14] and quantum objects (Erwin Schrödinger and Werner Heisenberg) require Platonic Res potentia as well, viz. the global mode of spacetime endowed with potential infinity: read p. 13 above. Notice also the implementation of potential infinity in Thomson’s lamp paradox: flicking the switch is not instantaneous — it will always take some (local mode of) time, no matter how brief, to execute it. Thus, ‘flicking the switch’ is like the dark gap in a movie reel below, separating consecutive shots, and therefore the spacetime of Thomson’s lamp is not continuous.

The global mode of spacetime, on the other hand, eliminates completely such ‘dark gap’, as explained with the shoal of fish above and the Dragon biting its tail: see Finite Infinity (FI) on p. 3 above. FI is “finite” in the sense that it can reach absolutely all points en bloc (p. 6 in Penrose-Norris Diagram), yet FI is also “infinite”, because it can never reach any ‘limit’ and inevitably stop there, like the endpoint from the circle in Fig. 5 above.

Unlike the movie reel above, there is no ‘dark gap’ in what we dubbed ‘atom of geometry’, hence the resulting local mode of spacetime is perfect continuum: the irreversible past, the potential future, and their interface (Sic!) called ‘here and now’ make together one indivisible ‘atom of geometry’. Every consecutive past state is the necessary and sufficient condition for the existence of its next potential future state, ad infinitum. Stated differently, the Dragon both bites its past tail in the irreversible past (local mode of spacetime) and is trying to reach its future tail in the next potential future (global mode of spacetime), ad infinitum (p. 3 in Penrose-Norris Diagram). This is the atom of geometry.
Again, we use the two ontologically different forms of ‘infinity’, actual/completed infinity and potential infinity, to explain the topology of the atom of geometry, as mentioned in p. 5 above: the physical world (local mode of spacetime) of ‘two-pint beer’ is assembled by actual infinity in the irreversible past. On the other side of the interface ‘here and now’, we have the potential future (global mode of spacetime) of the same atom of geometry, inhabited by the Platonic state of Thomson’s lamp, in superposition (Schrödinger’s cat) of its two states, either ‘on’ or ‘off’. Notice that the elementary “shift” along the Heraclitus’ River, called infinitesimal ds (see Fig. 5 above), is made by the self-action (p. 3 above) of the Universe as ONE, also known as God [John 1:1], in line with the doctrine of trialism, Slide 14 in Quantum Spacetime.

If people believe that the Platonic theory of spacetime is “speculative”, compared to the current speculations about spacetime (e.g., [16]), I will be happy to demonstrate the blatant errors and totally unacceptable mathematical poetry in the mainstream model of spacetime. A very simple example: consider ten individual apples in a row (like snapshots from movie reel above), labeled with numbers from 1 to 10, which make a closed interval [1,10]. Fine, but if you replace these apples with spacetime “points”, you will have to consider only an open interval (1,10) of eight points: [2,9]. You may not even think about “individual” points, yet the crucial “endpoints” of spacetime manifold, which define the entire universe and its spacetime, are inevitably present in current spacetime models, as in Penrose-Norris Diagram. The only possible solution is with the atom of geometry above. We need Mathematics.

Now comes the third part of the lecture (see (iii) on p. 10), which deals mostly with physical theology (p. 8 above), quantum gravity, and spacetime engineering. Interested? Make sure you’ve subscribed by 10AM GMT on 21 September 2018.

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For the Record

As of today, 21 September 2018, (X) individuals have signed to watch the video lecture, until 30 September 2018 (p. 2 above): check out ... (T.B.C.).

D. Chakalov