

THE QUANTUM DREAM : A CONNECTION BETWEEN YOU AND YOUR MIRROR UNIVERSE

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ABSTRACT :

The many-worlds interpretation offers a fundamental explanation to the seemingly bizarre quantum theory; however, it lacks empirical significance. In this work I put forward the concepts of “nonsor” and “counterpart”, and the notion of self structure scheme, by which I argue that the existence of other parallel worlds could be revealed by dream, and those counterparts in different worlds can exchange information through the special nonsor to ensure the oneness of counterparts. Many worlds and all lives there follow the rules of correspondence, convergence, limitation, as well as love and hate. Based on the proposed theory, I analyze not only déjà vu phenomenon, but also actual dreams and sleepwalking, to assist us to understand the concept of self. A large database of humanity’s dreams should be constructed for helping predict disruptions both individually and environmentally.

Keywords

[Many-Worlds Theory](#), [Self](#), [Dreams](#), [Sleepwalking](#), [Déjà Vu](#)

Introduction :=>

However, what if some of our dreams can actually be reality, happening in a parallel universe then and there? Can some of our dreams be in fact glimpses of events taking place in an alternate reality, a parallel Universe?

There have been different legends about the nature and origin of dreams from across the world. Ancient Greeks and Romans believed that dreams provided messages from the Gods. The Chinese believed that dreams were a message from our dead ancestors. And many native Americans believe that dreams are nothing but glimpses of a different world that none of us have ever visited.

However, all of them agreed that dreams are in fact a manifestation of our reality (apart from nightmares, we usually see only humans in our dreams and they are people we know) and they are what can be best described as a “mish mash” of our feelings and thoughts. However, what lies underneath it?

A thousand of years ago, mystics believed that dreams are what happens in a parallel universe – this universe is in fact a place resided by ghosts and spirits – however, while Scientists have rubbished the ghosts and spirits theory, they have in fact agreed that they might be a multiverse – the existence of many more Universes other than our own. However, this has not been proven yet, but its existence cannot be completely refuted either.

Speaking of parallel worlds, Scientists think that there could be a copy of all of us in the parallel world – someone who is like you in any aspects. The life of this person (he might or might not be human like) is identical to yours – however, they might do certain things differently. However, since your time lines are different, your worlds never coincide, neither physically, nor mentally.

Think of it this way : People often have a dream of a place that they never have visited. What if we told you that such places actually do exist and are currently being visited by someone else, who is identical to you, but is still not the same?

Also, a lot of people “see” things in dreams that are about to happen. Also we all have had déjà vu once or the other in our lives – we feel that we have been in this situation before with the same circle of people. Often, we brush this off as coincidence, however, there could be a deeper meaning to it, in the sense that your copy in the parallel world might have experienced the situation once and you are simply “feeling” it, thinking that this has happened to you before.

Who knows what message these dreams hold and before you shrug off that beautiful dreams of yours as well, just a dream, it could be happening right there are then to someone who is like you, but is still not you!

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In this paper I only make a metaphysical argument that we ought to forgo claiming any epistemic warrant for taking cognitive constructs as representative of the nature of the world in any sense. It is necessary to construct a fanciful inner world in scientific practice, because the legitimacy of a construct relies on generating a richer theoretical structure that is the precondition for predicting observational phenomena, which might not be dealt with by other theories. We need not examine if a construct is true or false, instead, we should focus on whether the construct leads to better understanding of the value and significance of nature, society, and life.

Based on the many-worlds interpretation in quantum theory and the physical theory of quantum entanglement, I present in Section 2 the concept of “nouser”, which is the smallest and inseparable unit element with information, and which can move faster than light. A general nousor contains core information such as

purely forms, aims, agencies, and abilities, and so on; if a general nousor has recorded the special information of external objects, it automatically converts into special nousor, which not only retains the core information of general nousor, but also increases special information of concrete motion of matter. All general nousors have the same information; but special nousors may contain different information of external objects.

Not surprisingly, the notion of nousor discussed here is treated philosophically, which might offer a novel way of thinking and a problem-solving paradigm. Sklar emphasizes the profound role played in science by critical thought on methodologies:

I will argue that various kinds of reasoning that we normally think of as philosophical are deeply embedded in the very practice of science. This embedding of philosophy in science can be clearly seen only when one explores in some detail the ways in which empirical data, hypothesis formation, and philosophical critique all interact in the body of science itself ([Sklar, 2000: pp. 7-8](#)).

But we should direct more attention to the dependence of any novel and absurd idea adopted on various cultural or social conditions in which science is, usually unconsciously, embedded, as suggested by Feyerabend's classic study on the absurd point of view:

There is no idea, however ancient and absurd that is not capable of improving our knowledge. The whole history of thought is absorbed into science and is used for improving every single theory ([Feyerabend, 1982: p. 47](#))

I show in Section 3 that self consists of body, brain, and flows of nousors, and self structure includes two parts: ex-self and in-self, which can be depicted by the self schema I presented. Ex-self has different function subareas: ex-sensation, ex-memory, ex-display, ex-processing, ex-operation, and body. In-self also has distinct function subareas: in-sensation, in-memory, in-display, in-processing, in-operation, and body. Discrimination is a common connection area connecting the two parts of self. Combining with the self theory I offered, I suggested that it is the circulatory flow of special nousors in self that forms self-consciousness.

Utilizing the theories of nousor and self, I propose a new view on the origin and meaning of déjà vu, dream, sleepwalking, which would provide empirical verification of the many-worlds interpretation. Counterparts in different reality worlds could communicate with each other through special nousor containing the information packets, releasing into and emerging from the dream, and the dream is a window revealing different worlds. "I" in this world could dream of another "me" in another world, and vice versa; thus the dream offers a channel to understanding each other among different worlds. Otherwise other worlds would be meaningless to us. The highest principle of science and philosophy is determined by the meaning, which is the truth.

I provide details to explain how the cases chosen to illustrate my counterpart (homologous) theory and make the notion of nousor plausible, which might raise critical concerns within methodology, epistemology, psychology, and theology.

I present in Section 4 the rules followed by different reality worlds, namely, the correspondence rule, the convergence rule, the limitation rule, and the love-hate rule. These rules are permanent and cannot be violated by all worlds. The discussion is concluded in Section 5.

Just as philosopher Popper says, the nature of science is conjecture and refutation. Although the thought in the paper is a little bolder, but the model introducing from it can solve some difficult problems in psychology. The relations between the quantum mechanics and psychology has not been thoroughly disclosed now, but any conjecture about it may be helpful to arouse interesting and curiosity.

Parallel universes are no longer just a feature of a good sci-fi story. There are now some scientific theories that support the idea of parallel universes beyond our own. However, the multiverse theory remains one of the most controversial theories in science.

Our universe is unimaginably big. Hundreds of billions, if not trillions, of [galaxies](#) spin through space, each containing billions or trillions of [stars](#). Some researchers studying models of the universe speculate that the universe's diameter could be 7 billion [light-years](#) across. Others think it could be infinite.

But is it all that's out there? Science fiction loves the idea of a parallel universe, and the thought that we might be living just one of an infinite number of possible lives. Multiverses aren't reserved for "Star Trek," "Spiderman" and "Doctor Who," though. Real scientific theory explores, and in some cases supports, the case for universes outside, parallel to, or distant from but mirroring our own.

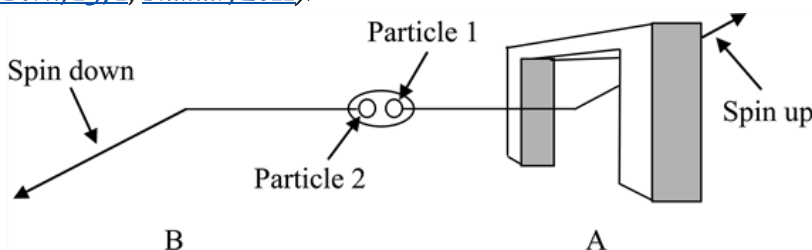
2. Empirical Intermediary among Many-Worlds

The double-slit experiment (see [Brukner & Zeilinger, 2002](#); [Donati, Missiroli, & Pozzi, 1973](#)) demonstrates the intriguing interference phenomenon of light and matter particles. Many researchers after Schrödinger offered alternative interpretations: the many-worlds interpretation (1956/1973, 1957; see also [Osnaghi, Freitas, & Freire Jr., 2009](#); [Rubin, 2001, 2005](#); [Deutsch, 1997](#)). In the many-worlds interpretation consciousness plays a less critical role than that in Copenhagen interpretation since here the observer and the observed system are entangled, forming an integrated quantum system. The state of one subsystem is correlated with that of the other subsystem, and quantum decoherence leads to the splitting of many worlds. For the integrated system, the interaction between the observed and observing subsystems causes the total wave function to decompose, and all possible states really exist in different branches. Therefore, each branch of the many worlds represents a reality ([DeWitt, 1970, 1971](#); [Wallace, 2003](#)), in contrast to the Copenhagen interpretation in which only one branch is real and exists. Furthermore, each consciousness of reality is aware of the existence of its corresponding consciousness in other realities, via theory and evidence, because there is physical contact among all branches via interference. Here I argue that the many-worlds theory could be further developed to reveal its empirical implications, which are of great value not only to science, but also to philosophy, theology, and society.

Why do we say there is physical contact among all branches via interference? Why would you be able to perceive the existence of consciousness in other worlds? In order to answer these questions, I will present the concept of “nonsor”, which is derived from the physical phenomenon of quantum entanglement that occurs when pairs or groups of particles are generated or interact in ways such that the quantum state of each particle cannot be fully described without considering the other(s). Measuring the physical properties, such as position, momentum, spin, polarization, etc., of entangled particles, the set of all results are found to be appropriately correlated. One example of entanglement is the double-slit experiment mentioned above; another is a thought experiment discussed by [Einstein et al. \(1935\)](#), in a joint paper with [Einstein, Podolsky and Rosen \(1935\)](#), describing what came to be known as Einstein-Podolsky-Rosen paradox (EPR paradox), Erwin Schrödinger contributed to this idea shortly thereafter ([Schrödinger & Born, 1935](#); [Schrödinger & Dirac, 1936](#)).

The thought experiment is briefly as follows. Imagine a two-particle system of zero spin, in which particle 1 is sent to location A, particle 2 is sent to location B. Measurements of spin are performed, along axes that are independently chosen, by a Stern-Gerlach device at location A. Particle 1 is measured to be spin up on some axis, particle 2, when measured on the same axis, is always found to be spin down ([Figure 1](#)). While particle 1 is traveling, if the axis is changed, the behavior of particle 2 will be found to be also changed ([Figure 2](#)). The scheme for measurements on particles looks very similar: the quantum state is different but has very similar properties.

The thought experiment attempted to demonstrate that the quantum mechanical description of physical reality given by wave functions is incomplete. According to the nature of quantum measurement, the behavior of particles leads to effects that can appear paradoxical: it appears that particle 2 of the entangled pair “knows” what measurement has been performed on particle 1 and with what outcome—even though there is no means for such information to be communicated between the particles, which, at the time of measurement, may be separated by arbitrarily large distances. Einstein and others considered such behavior to be impossible, because it seemed to violate the speed limit on the transmission of information in the theory of relativity. Schrödinger is the first person who used the word entanglement to describe the correlation between two particles that interact and then separate, as in the EPR experiment. Like Einstein, Schrödinger was dissatisfied with the concept of entanglement, which was later famously derided, by Einstein, as “spooky action at a distance” ([Einstein & Born, 1971](#); [Kumar, 2011](#)).



[Figure 1](#). Two-particle system of zero spin, spin up, spin down. Source: [Zukav, 2010](#), figure 68.

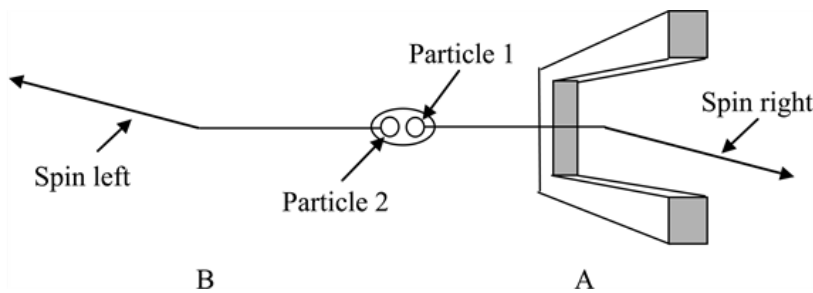


Figure 21. Two-particle system of zero spin, spin left, spin right. Source: [Zukav, 2010](#), figure 69.

A possible resolution to the paradox might be to assume that the state of the particles contains some local hidden variables, whose values effectively determine, right from the moment of separation, the outcomes of the spin measurements. This means that each particle carries all the required information with it, and, at the time of measurement, nothing needs to be transmitted from one particle to the other. Einstein and others believed that, in this way, a more-complete theory might one day be discovered. The resolution from the EPR paper depends on two assumptions, that is: 1) realism—that microscopic objects have real properties determining the outcomes of quantum mechanical measurements; and 2) locality—that reality in one location is not influenced by measurements performed simultaneously at a distant location. More simply, realism meant the moon is there even when not being observed, and locality meant no instantaneous action at a distance.

The seemingly reasonable assumptions, however, were hotly debated within the physics community, most notably between Einstein and Niels Bohr ([Kumar, 2011](#)). But the major flaw in EPR's argument was not discovered until 1964, when John Stewart Bell proved that one of their key assumptions, the locality, was inconsistent with the hidden variables interpretation of quantum theory that EPR intended to establish. Specifically, he was able to derive from the two assumptions an important result, namely Bell's inequality, in which he demonstrated an upper limit regarding the strength of correlations that can be produced in any theory obeying local realism, and showed the quantum theory predicts violating this limit for certain entangled systems. Thus, he implied that at least one of the assumptions must be false ([Bell, 1964](#)).

Statistically, if the local realism or hidden variables view were correct, then the results would always satisfy Bell's inequality, which was, in part, able to be experimentally tested. However, numerous experiments have shown that Bell's inequality is not satisfied. The earlier experiments were performed by [Freedman and Clauser \(1972\)](#), and [Aspect, Grangier and Roger \(1982\)](#). Recently, some independent experiments have proved that two particles were always entangled after they had been measured ([Ma, Zoller, Kofler, Ursin, Jennewein, Brukner, & Zeilinger, 2012](#)), and demonstrated that the nonlocality of quantum mechanics does not apply only to particles with spacelike separation, but also to particles with temporal separation ([Megidish, Halevy, Shacham, Dvir, Dovrat, & Eisenberg, 2013](#)); [Yin \(2013\)](#) claimed that the speed of Einstein's "spooky action at a distance" is at least 10,000 times fast than light. These studies confirm that, although a loophole or two are still outstanding, the original formulation of quantum mechanics is indeed correct. Therefore, Bell's inequality has been highly commended by a number of scientists, particle physicist [Henry Stapp \(1975, p. 271\)](#) called it "the most profound idea in science".

Bell's work leads to the possibility of exploring seemingly philosophical questions: Why does one particle of the entangled pair "know" what measurement has been performed on another particle? If there is something that can travel faster than the speed of light, then what it would be?

Our reality world is considered to be a system of four-dimensional space-time, comprising three dimensions of space and one of time, where we cannot directly observe anything that travels faster than light. However, if there is superluminal thing, then its effects could be found among things traveling at or below light speed, and we could analyze the things by our reasoning skills. The latest achievements of quantum mechanics seem to prove the existence of superluminal things, which I name nousor. One of the most important features of nousor is its status of superluminal speeds, that is, nousor can break through the restriction of four- dimension of space-time, enter the higher dimensions, so it cannot be observed by those living in four-dimensional space-time. What then is nousor? What is nousor's relationship between matter and consciousness? Nousor, in my opinion, is not matter, but an essential component of matter, matter that is a form of interaction between material and nousor. So where there is matter, there is nousor. Nousor is not consciousness, but the combination of nousors releasing their characteristics and functions and special matter with complex structures leads to mass movements of nousors that show consciousness. If the superluminal phenomenon is the evidence of the existence of nousor, so is consciousness. The connection between superluminal and consciousness phenomena is determined by the characteristics and functions of nousor.

I posit that nousor is the smallest and inseparable unit element containing information. Although a fuller taxonomy should be developed later, I can roughly divide nousors into two types: 1) general nousors—those nousors which, similar to Descartes's "natural light" ([Descartes, 1985](#), Med, 3, AT 7:38), or "great light in the intellect" ([Descartes, 1985](#), Med, 4, AT 7:59), contain such core information as a variety of purely forms, aims, agencies, and abilities, and so on, information that combines with materials, and becomes matter; 2) special nousor—when a general nousor is recording, storing, and transmitting the special information of motion of matter, it automatically becomes special nousor, which not only retains all information of general nousor, but also increases special information of concrete motion of matter. The information of general nousors may be mothballed in the special nousor, but sometimes just because a little general information is released from the general nousor, the potential cognitive ability becomes the obvious, and special information is formed. A special nousor does not have other special nousors as constituents, but the information in a special nousor could have other information in other special nousors as constituents. All general nousors are the same, because they have the same information; but special nousors vary greatly since they may contain information concerning the motion of matter.

Consider a pair of entangled particles that are far apart, each of which contains general nousors that will record the behaviors of the particle and convert into special nousors. The information of a special nousor is encrypted for transmission by one of the particles, and its counterpart can decrypt the received information and reform its own behavior by the information. Special nousors' information communications within a single object forms microcirculations of special nousors, which work within three dimensional spaces; while special nousors' information communications between a pair of particles forms large circulations of special nousors,

which move beyond the restriction of three dimensional spaces. When the internal structure and function of a single object become elaborate or complicated enough, making the circulatory system of special nousors in the single object sufficiently sophisticated and rich, life and consciousness will appear. Unlike special nousors, general nousors that are neither emitted nor received by any single object just permeate the world of matter and convert into special nousors when needed. It can be inferred that general nousors determine the unity, regularity, and hierarchy of the physical and living world, and special nousors determine the otherness, diversity, and richness of the physical and living world.

If there exist other worlds different from each other as well as correlated to each other, and if nousors do exist, then we can presume that our dreams could reveal other reality worlds through nousors. One could sense one's counterparts in other worlds through nousors, and each counterpart could also sense the other in this world. Other reality worlds might appear in our dreams, but we don't realize that they might be as true as the world we are in. We are used to our dreams, not aware that dreams might reflect other worlds in which we are not present. It has been suggested that our dreams merely reflect our world; the dream is not real, but represents various combinations of past experience and memory fragments in our brains. This interpretation views the universe where we are living as an entirety.

Under special circumstances, the special nousor can transfer information among different referent realities. In daily activities and in experience, self is in the waking state, the body is involved in activities and controlled by the flow of nousors in human brain; on the other hand, the activities and experience are recorded by general nousors and contained in special nousors as their special information. It is more likely for self in the resting state to release special information received from its counterparts in other realities, since the body in the self is not involved in activities and the general nousor doesn't need to record more special information. One person's brain can emit information to its counterparts whenever a special nousor is formed and stored in the brain; thus someone in another world may receive information of this person through special nousors.

Around 13.7 billion years ago, everything we know of was an infinitesimal singularity. Then, according to the Big Bang theory, it burst into action, inflating faster than the speed of light in all directions for a tiny fraction of a second. Before 10^{-32} seconds had passed, the universe had exploded outward to 10^{26} times its original size in a process called [cosmic inflation](#). And that's all before the actual expansion of matter that we usually think of as the Big Bang itself, which was a consequence of all this inflation: As the inflation slowed, a flood of matter and radiation appeared, creating the classic Big Bang fireball, and began to form the atoms, molecules, stars and galaxies that populate the vastness of space that surrounds us.

Related: [How an inflating universe could create a multiverse](#)

That mysterious process of inflation and the Big Bang have convinced some researchers that multiple universes are possible, or even very likely. According to theoretical physicist Alexander Vilenkin of Tufts University in Massachusetts, inflation didn't end everywhere at the same time.

While it ended for everything that we can detect from Earth 13.8 billion years ago, cosmic inflation in fact continues in other places. This is called the theory of eternal inflation. And as inflation ends in a particular place, a new bubble universe forms, Vilenkin wrote for [Scientific American](#) in 2011.

Those bubble universes can't contact each other because they continue to expand indefinitely. If we were to set off for the edge of our bubble, where it might butt up against the next bubble universe over, we'd never reach it because the edge is zipping away from us faster than the speed of light, and faster than we could ever travel.

Related: [How many stars are in the universe?](#)

But even if we could reach the next bubble, according to eternal inflation (combined with string theory), our familiar universe with its physical constants and habitable conditions could be totally different from the hypothetical bubble universe next to our own.

"This picture of the universe, or multiverse, as it is called, explains the long-standing mystery of why the constants of nature appear to be fine-tuned for the emergence of life," Vilenkin wrote.

"The reason is that intelligent observers exist only in those rare bubbles in which, by pure chance, the constants happen to be just right for life to evolve. The rest of the multiverse remains barren, but no one is there to complain about that."

Vilenkin's explanation implies that in some of the infinite bubble universes outside our own, there could be other intelligent observers. But in every instant that passes, we get farther away from them, and we will never intersect.

4. Rules Followed by Different Reality Worlds

The world is not "flat" and "single layer", but "stereoscopic" and "many layers". The whole reality world consists of many material worlds (reality worlds), which are connected together by nousor ([Figure 7](#), outer circle). One person has many counterparts in different worlds showing different aspects. We regard these counterparts as the one person because of the inseparable correlations among them ([Figure 7](#), intermediate circle). The different worlds obey permanent rules, one of which is the correspondence rule, which states that everyone has only one counterpart in another world, exhibiting various aspects of one person, and the probability of having no counterparts is extremely small. The counterparts of a couple in one world are also a couple in another world; if each couple has one child, these children are the "one person". Image there is a couple, Tom and Mary, who have one child. If Tom's counterpart marries with another individual who is not

Mary's counterpart, they will have less chance to give birth to children. If all counterparts of Tom/Mary are dead, he/she will stop dreaming, since the one to one correspondence is broken. I call the correspondence rule the first rule of life in the universe, which cannot be violated.

I need to clarify the concept of the "one person" and explain how to determine an individual's counterparts in other worlds. First, I would like to describe the concept of time presented in this article. Here, the present, the past, and the future indicate the relative sense of certain counterpart in a reality world. For example, if an event happened when you were 18 years old, which is identical to another event happening when your counterpart was also 18 years, then you and your counterpart would think that these two events took place at the same time.

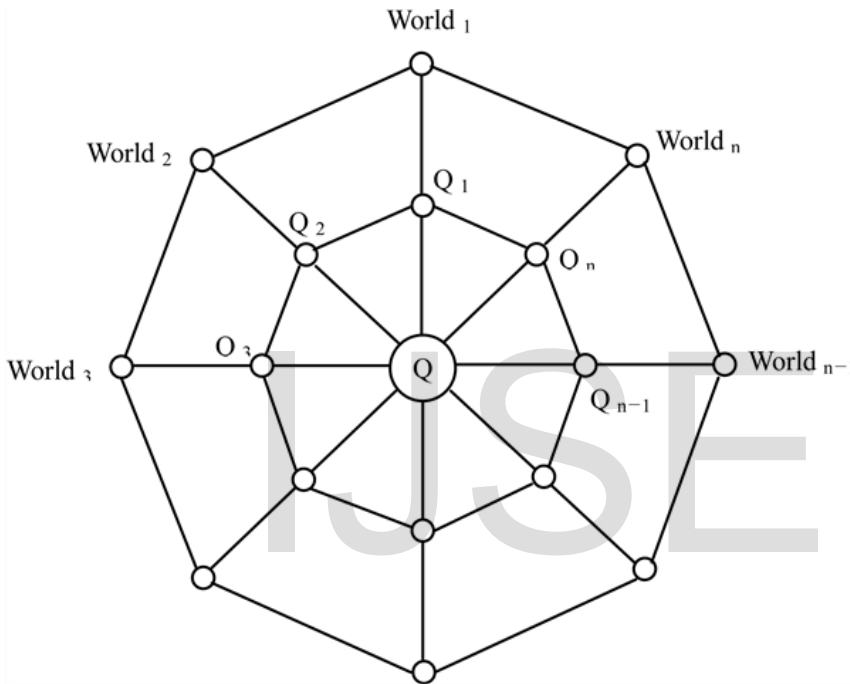


Figure 7. Schematic diagram of counterparts and their worlds. Outer circle: Many worlds are a set of n material worlds (reality worlds), which are connected together by nousor. Intermediate circle: Individual Q_i lives in world n , and these n persons are counterparts to each other. Each counterpart lives in a separate world, and knows his counterpart's experience through dreams. Inner circle: A whole person Q who doesn't exist until the bodies of Q_1 to Q_n die, and all their souls are capsulated and continue to exist as a spiritual entity. This occurrence is just like a video that showed yesterday and is showing again today. A scene in the video that showed yesterday is coincided with a situation in the video playing today, so the two persons in the same scene in the video find that the events happen simultaneously. But if two corresponding pictures in the video are not consistent, the individuals will feel a sense of different time. For instance, if you are 18 years old while you sense that your counterpart is only 8 years old, you will feel the associated event occurs in the past, while your counterpart will feel that an event occurs in the future. On the other hand, if you find that your counterpart is the age of 48, you will conclude that an event is happening in the future, while your counterpart regards it as

a past event. However, most counterparts will feel only present events, i.e., the age you feel in your dream is more likely to be the age your counterpart feels in his dream, because all reality worlds are symmetrical and parallel to each other, and because the special nousor is not affected by time and space.

In reality worlds, the fundamental principle that an individual and all his counterparts are the "one person" doesn't mean the sense of simultaneity, but the one-to-one correspondence determined by the very nature of special nousor. A special nousor transfers information only between a pair of counterparts; anyone in one world can only receive the information from one person (his counterpart) in another world, and anyone in one world can only emit the information to one person in another world. Sometimes you dream some things about other people, which are not directly from those you have dreamed, but from your counterpart who knows them. Though all counterparts originate from one person, they have distinctively different experience in thousands of ways. The role played by the special nousor is to transmit the information between two counterparts, making them have more opportunities to know each other, be aware of each other's existence, perceive each other's passions, and provide help to his counterpart. A pair of counterparts shares the largest interests, since one dies if the other dies, whereas one flourishes if the other flourishes.

It is the nature of the transmission of special nousor that determines, both materially and spiritually, the convergence of a pair of counterparts. A person's father and his counterpart's father also form a pair of counterparts, and as also true for his mother and his counterpart's mother. Furthermore, his spouses, children, brothers and sisters, friends, colleagues, and other surrounding features, all of them and their counterparts in other worlds shall have one-to-one correspondence. There are many material and spiritual similarities, such as body, health, thoughts, knowledge, experience, between a pair of counterparts. Externally they shall also appear to be the same or similar. If one has natural blue eyes or black hair, her counterpart is likely to also have natural blue eyes or black hair. Thus a pair of counterparts shares the same spirit, moral, knowledge, emotion, life, personal relationship, and so on. For example, if Tom is a theist in one world, his counterpart is probably a theist in another world as well; if Mary in one world is well educated, her counterpart is not likely to be illiterate. The convergence of an individual and his counterparts determines their behavior disposition. According to the convergence rule, a man wants to become a woman-transsexual because most of the man's counterparts' are woman.

However, in the premise of not violating the first rule of life in the universe, a pair of counterparts might have some interesting differences, some of which lies in interactions with others. If you are unlikely to contact somebody in your world, your counterpart may contact this person in another world. Please note the distinction between "convergence" and "same". Convergence allows some level of variation, with time preceding the variation will not gradually decrease until one person and all her counterparts die, while same means no difference at all among counterparts. All counterparts obey the convergence rule that an individual and all his counterparts are materially and spiritually convergent. I name this the second rule of life in the universe, which shall not be broken.

Using the rule of correspondence and convergence, we can explain some strange dreams. An example comes from my friend: "I had a dream yesterday. The contents of the dream are as follows. My brother and I went to a

place, where is the source of a river. We took off our clothes and swam to the opposite bank. When we landed, I found a strange question, that is, why did we still wear clothes, which had been put off on the other side of the river? ”

Here I offer a plausible explanation: Two of your counterparts happened to swim with their brothers, one counterpart put off his clothes on this side of the river and swam to the other side, and the other counterpart crossed the river without taking off his clothes. You simultaneously received the two special nousors (information packets) from two counterparts in your dream, and these two scenarios emerged and were superimposed. By the way, if these two counterparts have very similar swimming styles in nearly identical rivers, they are likely to experience *déjà vu* at the same time.

Moreover, we might derive some falsifiable empirical propositions indirectly from the counterpart theory. For example, it is impossible for any individual to have such a dream in which he becomes someone else, or a bird flying in the sky, or a fish swimming in lake. This is because all reality worlds obey the similar natural laws (although some of them in different reality worlds might seem to be totally different from each other) on the basis of the convergence rule.

In different reality worlds, the one-to-one correspondence between counterparts is not necessarily complete due to the limitations of human beings and the reality world: 1) the number of worlds is finite; 2) the population in each world is finite; 3) the life span of each person is finite; 4) the total number of a person's counterparts is finite. All of God's creations are finite, and nothing else is infinite except God. I name the rule of limitation as the third rule of life in the universe that could not be broken either. Specifically, I have been learning, growing, and loving in many worlds since I was born. The individual and her counterparts among different reality worlds are always very similar, whether at age 10 or 80. A person can only live once in one reality world; however, in different real worlds, the life spans of her counterparts are not the same, but convergent. A man dies at 70 in one world, while his counterpart may die at 10 or 90 in other worlds. If a person cannot reach the average age in this world, her counterparts are not expected to reach the average age in other worlds because of the convergence effect, while if she has a lifespan over the average in this world, her counterparts are likely to have lifespan longer than average.

If a dead man is dreamed about by others in the same world, he is still alive in another world. A child of my friend died accidentally, and he often has dreams about her in which she is very happy, thus she is still alive in another world. His realization of this will not only help my friend get great comfort, but also change the fate of her counterpart in other worlds, since he can communicate with her counterparts in other worlds by dreams to warn them to avoid certain tragic events.

All counterparts share the same destination eventually, since everyone will die, one after another. The spiritual information of a dead counterpart, all their stories or memories, will be kept in a nonphysical space which obeys the entirely different law from that in reality worlds, being capsulated and continuing to exist as a spiritual entity, who will find that he has accomplished many things that he did not do, and he has repeated same things many times, as if events in his memory become present. A whole person will not be born until the bodies of an individual and all his counterparts are dead, but their souls are still alive ([Figure 7](#), inner circle). All the

information of all these counterparts is contained in one spiritual entity, which will exist independently and eternally, participating no physical interactions. The whole person no longer has dreams, since he has no counterpart whose presence is prerequisite for dream. In other words, the whole person is in a mental state similar to a never-ending dream.

A capsule of spirit is not restricted by any material world, so he can reveal truth through direct perception without logic. But the capsule of spirit still obeys the basic rule of love and hate, in which love or hate will ferment, i.e., if love exceeds hatred, love will ferment and imprison hate, while if hatred exceeds love, hatred will ferment and keep love confined. The spiritual entity ruled by love will have happy dreams and never wake up, whereas, the spiritual entity dominated by hatred will have terrible dreams and never wake up. I name the rule of love and hate as the fourth rule of life. A life's true significance lies in the eternal spiritual world, and the short life one spends in real world is only a medium to reflect the immortal spirit. In terms of science and philosophy, the highest principle lies in the meaning, which is the truth. There is no truth without meaning. Our ultimate values lie in faith and love. There is no truth without faith and love.

4. Rules Followed by Different Reality Worlds

The world is not "flat" and "single layer", but "stereoscopic" and "many layers". The whole reality world consists of many material worlds (reality worlds), which are connected together by nousor (Figure 7, outer circle). One person has many counterparts in different worlds showing different aspects. We regard these counterparts as the one person because of the inseparable correlations among them (Figure 7, intermediate circle). The different worlds obey permanent rules, one of which is the correspondence rule, which states that everyone has only one counterpart in another world, exhibiting various aspects of one person, and the probability of having no counterparts is extremely small. The counterparts of a couple in one world are also a couple in another world; if each couple has one child, these children are the "one person". Imagine there is a couple, Tom and Mary, who have one child. If Tom's counterpart marries with another individual who is not Mary's counterpart, they will have less chance to give birth to children. If all counterparts of Tom/Mary are dead, he/she will stop dreaming, since the one to one correspondence is broken. I call the correspondence rule the first rule of life in the universe, which cannot be violated.

I need to clarify the concept of the "one person" and explain how to determine an individual's counterparts in other worlds. First, I would like to describe the concept of time presented in this article. Here, the present, the past, and the future indicate the relative sense of certain counterpart in a reality world. For example, if an event happened when you were 18 years old, which is identical to another event happening when your counterpart was also 18 years, then you and your counterpart would think that these two events took place at the same time.

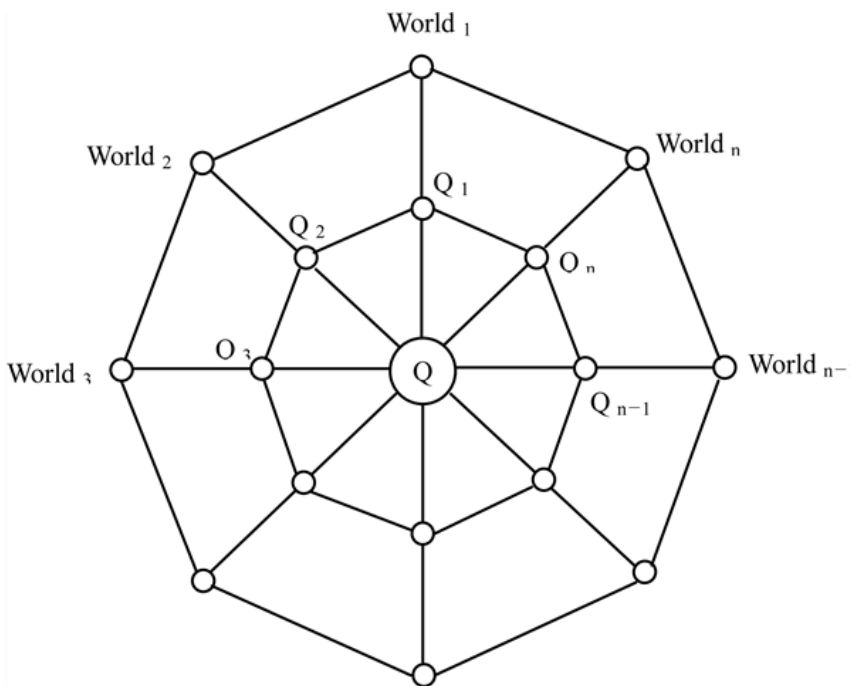


Figure 7. Schematic diagram of counterparts and their worlds. Outer circle: Many worlds are a set of n material worlds (reality worlds), which are connected together by nousor. Intermediate circle: Individual Q_n lives in world n , and these n persons are counterparts to each other. Each counterpart lives in a separate world, and knows his counterpart's experience through dreams. Inner circle: A whole person Q who doesn't exist until the bodies of Q_1 to Q_n die, and all their souls are capsulated and continue to exist as a spiritual entity. This occurrence is just like a video that showed yesterday and is showing again today. A scene in the video that showed yesterday is coincided with a situation in the video playing today, so the two persons in the same scene in the video find that the events happen simultaneously. But if two corresponding pictures in the video are not consistent, the individuals will feel a sense of different time. For instance, if you are 18 years old while you sense that your counterpart is only 8 years old, you will feel the associated event occurs in the past, while your counterpart will feel that an event occurs in the future. On the other hand, if you find that your counterpart is the age of 48, you will conclude that an event is happening in the future, while your counterpart regards it as a past event. However, most counterparts will feel only present events, i.e., the age you feel in your dream is more likely to be the age your counterpart feels in his dream, because all reality worlds are symmetrical and parallel to each other, and because the special nousor is not affected by time and space. In reality worlds, the fundamental principle that an individual and all his counterparts are the "one person" doesn't mean the sense of simultaneity, but the one-to-one correspondence determined by the very nature of special nousor. A special nousor transfers information only between a pair of counterparts; anyone in one world can only receive the information from one person (his counterpart) in another world, and anyone in one world can only emit the information to one person in another world. Sometimes you dream some things about other people, which are not directly from those you have dreamed, but from your counterpart who knows them.

Though all counterparts originate from one person, they have distinctively different experience in thousands of ways. The role played by the special nousor is to transmit the information between two counterparts, making them have more opportunities to know each other, be aware of each other's existence, perceive each other's passions, and provide help to his counterpart. A pair of counterparts shares the largest interests, since one dies if the other dies, whereas one flourishes if the other flourishes.

It is the nature of the transmission of special nousor that determines, both materially and spiritually, the convergence of a pair of counterparts. A person's father and his counterpart's father also form a pair of counterparts, and as also true for his mother and his counterpart's mother. Furthermore, his spouses, children, brothers and sisters, friends, colleagues, and other surrounding features, all of them and their counterparts in other worlds shall have one-to-one correspondence. There are many material and spiritual similarities, such as body, health, thoughts, knowledge, experience, between a pair of counterparts. Externally they shall also appear to be the same or similar. If one has natural blue eyes or black hair, her counterpart is likely to also have natural blue eyes or black hair. Thus a pair of counterparts shares the same spirit, moral, knowledge, emotion, life, personal relationship, and so on. For example, if Tom is a theist in one world, his counterpart is probably a theist in another world as well; if Mary in one world is well educated, her counterpart is not likely to be illiterate. The convergence of an individual and his counterparts determines their behavior disposition. According to the convergence rule, a man wants to become a woman-transsexual because most of the man's counterparts' are woman.

However, in the premise of not violating the first rule of life in the universe, a pair of counterparts might have some interesting differences, some of which lies in interactions with others. If you are unlikely to contact somebody in your world, your counterpart may contact this person in another world. Please note the distinction between "convergence" and "same". Convergence allows some level of variation, with time preceding the variation will not gradually decrease until one person and all her counterparts die, while same means no difference at all among counterparts. All counterparts obey the convergence rule that an individual and all his counterparts are materially and spiritually convergent. I name this the second rule of life in the universe, which shall not be broken.

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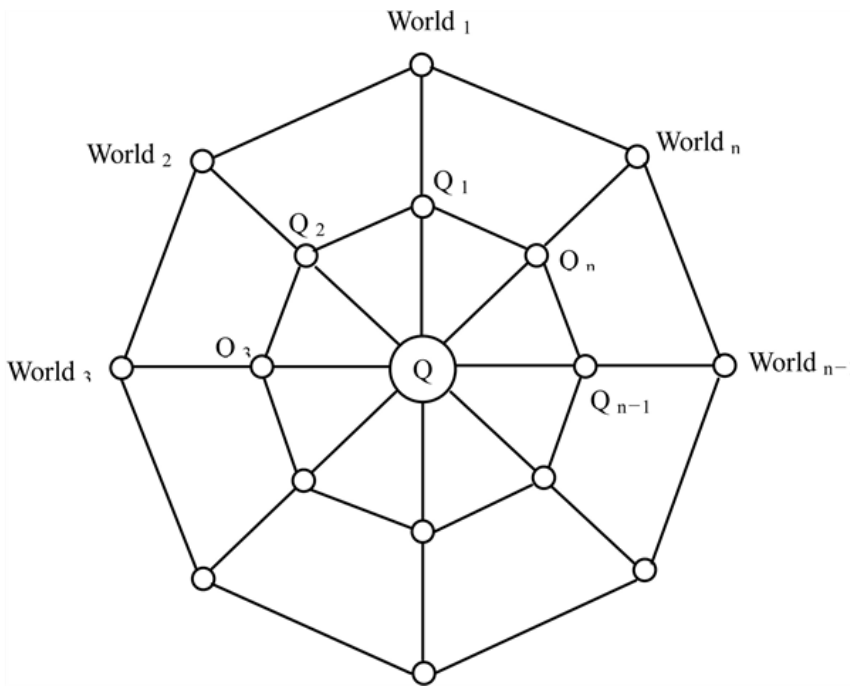


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Acknowledgements:

- *The Gunslinger* by Stephen King. ...
- *The 10,000 Doors of January* by Alix E Harrow. ...
- *The Weirdstone of Brisingamen* by Alan Garner. ...
- *The Dark is Rising Sequence* by Susan Cooper. ...
- *A Man Rides Through* by Stephen Donaldson. ...
- *The City and the City* by China Mieville.
- [Margaret Cavendish](#), Duchess of Newcastle, wrote [The Blazing World](#) (1666), a book far ahead of its time, in which the heroine passes through a portal near the North Pole to a world with different stars in the sky and talking animals.
- [Ludvig Holberg](#), Danish-Norwegian author, historian, and philosopher wrote [Niels Klim's Underground Travels](#) (in Latin as Nicolai Klimii iter subterraneum, 1741). The hero Niels Klim slips into a cave and reaches Nazar, a planet inside the hollow Earth, where societies and beings represent satirical comments to existing contemporary ones.
- [Edwin Abbott Abbott](#), mathematician and theologian, wrote [Flatland](#) (1884), also known as *Flatland: A Romance of Many Dimensions*. It recounts the story of a two-dimensional world inhabited by living geometric figures: triangles, squares, circles, etc., and explores concepts of other dimensions (or universes) including Portland, Lineland, and Spaceland. A feature film adaptation of this novella was made in 2007, called [Flatland](#).
- [H. G. Wells](#) wrote what is apparently the first explicit para time novel, [Men Like Gods](#) (1923), complete with multiverse theory and a paratime machine.
- [Murray Leinster](#)'s story "[Sidewise in Time](#)" (1934), showing different parts of the Earth somehow occupied by different parallel universes, was influential in science fiction.
- [Olaf Stapledon](#)'s [Star Maker](#) from 1937 describes God (called the Star Maker) evolving by creating many cosmoses, each one more complex than the previous.
- In [C. S. Lewis](#) classic [Chronicles of Narnia](#) series (1950–1956) children come and go between our world and Narnia, a land populated by talking animals. In [The Magician's Nephew](#) the Wood between the Worlds gives access to several worlds. In [The Last Battle](#) it transpires that all the worlds are joined together by a form of [heaven](#).
- [Ward Moore](#)'s [Bring the Jubilee](#) describes the Confederacy winning the American Civil War. This 1953 novel was well received and influenced [Philip K. Dick](#)'s [The Man in the High Castle](#).
- [Andre Norton](#)'s [The Crossroads of Time](#) is a science-fiction novel written by Andre Norton and first published in 1956 by Ace Books. The story takes its protagonist through several versions of Earth as it might have been if history had gone a little differently. The book has been translated into Spanish, Italian, and German. Tacitly postulating a kind of two-dimensional time,

Norton anticipated Hugh Everett III's many-worlds interpretation of the quantum theory by one year. She called it the "possible worlds" theory of history.

- [Philip K. Dick's *The Man in the High Castle*](#) (1962) is an alternate history novel.
- In [The Man Who Folded Himself](#) (1973) by [David Gerrold](#), paradoxes caused by [time travel](#) result in the creation of multiple universes.
- [Piers Anthony](#) wrote the "[Of Man and Manta](#)" series (*Omnivore, Orn, and Ox*, 1968–76) in which a group of three scientists explores worlds in parallel universes.
- [Tonke Dragt's](#) novel "The Towers of February" (De torens van February, 1973) is a [coming-of-age novel](#) in diary form for young adults, about a boy who slowly discovers that his memory loss is due to having passed into a parallel universe. The difficulty to travel between both worlds can be seen as symbolic for reaching adulthood and can be taken literally at the same time.
- [Michael Coney](#) *Charisma* 1975 A murder mystery which involves the main character John Maine traveling to different parallel worlds, but the only worlds he can travel to are the ones in which his 'other self' is dead.
- [Michael Ende's](#) novel [The Neverending Story](#) (Die unendliche Geschichte, 1979) is a portal-story where the deterioration of fantasy (and of lies) among humans of Earth both influences (and stem from) what happens in the magical world of Fantastica. The protagonist reads the story of this world in a book until he understands that he may take part in and save it, and eventually the imagination of Earth.
- [David Brin](#) wrote [The Practice Effect](#) (1984), which is the story of a scientific researcher who finds himself stranded in an alternate dimension that has unique natural laws that allow objects to become improved as they are used, rather than degrade.
- [Terry Pratchett](#) and [Stephen Baxter](#) wrote [The Long Earth](#) (2012), the first of a series of novels about a (possibly infinite) series of parallel worlds that are similar to Earth.
- [H. Beam Piper](#), the author of the [Paratime](#) series, wrote several stories dealing with alternate realities based on points of divergence far in the past. The stories are usually written from the perspective of a law-enforcement outfit from a parallel reality which is charged to protect the secret of temporal transposition.
- "[Convolutions](#)", a novella by [Vashti Daise](#), gradually reveals that the two main teenage characters exist in overlapping universes, and when they discover a paradise-like third universe, they can't help but be tempted to escape the struggles of their worlds.
- [Fredric Brown's](#) [What Mad Universe](#) recounts the adventures of a science-fiction editor of the late 1940s who is thrown into a parallel universe that reflects the fantasies of his most annoying letter-to-the-editor writer (an adolescent male, naturally).