

Narrative One:

Essence and Evolution

Stories of Universes - An Expedition of Imagination

Robert (Babu) Walling

*Heavenly Shoemaker and Natural Philosopher,
without an academic degree, like the philosophers of old*

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One might imagine a Universe or More, and many other Things!

The story I am about to tell speaks about the many nights that I spent in the company of a very kind and wise shoemaker and informal philosopher, Babu, from 2005 until he left this world towards the stars, perhaps to Orion.

I had multiple opportunities through the years to spend time with Babu, together with Linda, his wife, and with family members and friends, exploring his conception of the universe, life, culture and children's education.

We spent many nights in his workshop, sharing on matters of spiritual life after his daily commitments were complete.

That is why this *JCER Feature Focus Issue* is dedicated to Babu, wherever he may be in the cosmos, as well as to the Child of Childs and the cross-cultural pollination of ancient wisdom.

This preamble to his work is my way of saying, Thank you, Babu !!!

Meeting Shanti, Gita, Linda and Babu

Nathan and Margie were moving to Eugene, Oregon together, and Nathan and I were talking about the journey up to the house. He had a big truck loaded with a container full of things that needed to go north, and he also had his campervan that he wanted driven up, so he'd have it there to use.

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Lou Lou & Tara

I called Lou Lou and said, “Nathan and I are heading to Oregon for a few days, you’re more than welcome to come along. And by the way, he’s got a campervan that needs driving up north.”

Before long, Lou Lou and her friend Tara were on board. It was perfect timing. They’d both been wanting to go to Oregon for the Country Fair and to meet up with some friends.

So Tara and Lou Lou took the campervan and made the journey. They were free to use it however they liked, and eventually they brought it to Nathan’s place in Eugene.

Nathan and I had gone up a little earlier and faster, and we ended up staying at his house by the river, about an hour toward Florence. Lou Lou and Tara arrived a few days later, bringing the campervan and Nathan’s dog.

That was the first time I met Tara. We connected beautifully and shared stories about our journeys, especially our shared love for Hawai’i. We quickly realized we had a common connection to the Hula Hālau community in Kaua’i.

We had some wonderful times together. We went to the Country Fair, and afterward Tara and Lou Lou stayed with other friends in Oregon. They’d met a young man named Hans at the fair and connected well with him, even stayed with him for a bit.

A Life of Its Own

One day, I was at the river house alone, meditating quietly. Suddenly, I felt Tara very strongly in my meditation. I got up, got dressed, and since no one was around to take me, I started preparing to hitchhike to Eugene. That’s when the phone rang. It was Tara. She said, “You should come to Eugene! There’s a bunch of people I’d love you to meet. We’re going to be at this coffee shop. I’ll wait for you there and if you can make it, that would be awesome!” I laughed and said, “Interesting, because I was just walking out the door to hitchhike!”

It’s a rural area, small two-lane roads, and it was about 5:30 p.m. and getting dark, almost no cars passing. But I knew, in complete faith, I’d make it. I told Tara, “I’m on my way!” I stepped out on the road and put my thumb out, and a car stopped. I looked at the man and said, half-joking, “Before I jump in, I need you to know, I’m going to Eugene!” He said, “I can drop you at the river bridge where it’s easier to hitch a ride.” I laughed again, already sitting in the car, and said, “Well, before I jump in, I need to know that when you drop me, I’ll get a ride immediately!”

He smiled and said, “Sure, you’ll get it!”

“Great, let’s go!”

He dropped me off just before the bridge near the shops. I thanked him, grabbed my backpack, and was about to hitch again when another car pulled up. The driver said, “I’m sure you need a

lift to Eugene!”

“I do actually!”

“Hop in!”

He drove me straight to the restaurant where Tara, Lou Lou, and all these new friends were gathered.

There was a beautiful group there; Hans, a woman named Shanti, and others. We immediately dove into conversations about values, spiritual matters, and walking in God’s Will.

I was sharing as I often do, and after a while Hans said, “Man, you feel close to my soul. It’s like I know you. I’m reading this book on Spiritual Values... and when I read it, it feels like being with you.”

I asked, “What’s the name of the book?”

“‘Paradise Landing’,” he said.

My eyes went wide. Earlier that day, during meditation, I’d been saying to God, “I just need to know that ‘Paradise Landing’ has a life of its own, that it has no need for me personally to do the work of the Spirit it carries. That when people truly connect with its poetry and revelation, they’ll receive the blessings.”

And now, just hours later, Hans was telling me that being near me felt like reading ‘Paradise Landing’. At that point, he had no idea I was the one who wrote it.

I thought, ‘Should I tell him?’ Then I placed my palms in front of him and said, “Well, that book you’re reading was written in Australia with these two hands, partly on the Gold Coast and partly in the desert.”

Hans said, “Oh no, I understand the book I’m reading was written by a guy named Joshua.”

“And that’s my name,” I told him.

He was stunned. “Oh! You’re that Joshua! Oh my God!”

Apparently someone had told Hans about me, however, he had yet to connect the dots, until that moment at least!

He gave me a huge hug and said, “Brother, you have to come stay at my place. I’d love to have you there!”

I asked, “Who told you about the book? Who introduced you to ‘Paradise Landing’?”

He told me about a bright, loving woman who'd passed through Eugene and stayed at his house. "Her name is Elly," he said.

"Elly! Let me tell you about Elly! Nathan, the guy I'm staying with, knows her mother Kali really well. Lou Lou is a friend of Elly's from New Zealand. And I know Elly well too! It would come as no surprise if she's picking up on us right now. If you've got internet, we should check my emails, she might've written."

Hans had no internet there, so I asked, "Do you have email access at home?"

"Yeah!"

"Let's go then. By the time we get there, the email will be waiting."

We arrived at his place, and he rushed to turn on the computer. "Go on, check your emails!"

I said, "Just chill. Things happen in their own timing."

Hans made me a smoothie while I checked. At first, no new emails. But within moments, one arrived, from Elly!

"She's online!" I said.

The email was addressed to both Hans and I! Elly had never emailed me with someone else included, especially Hans, whom she was completely unaware I'd just met.

It read:

"hey hanz and joshua...u both r in oregon u should try and connect up.....joshua, hans lives in eugene if u are going there..love you both, elly"

I quickly replied, "Stay online, I have something to tell you!"

She responded, "I am here."

I shared a bit of the story of how Hans and I had just met.

She wrote back:

"Wow.....I am speechless...how amazing....i am sooo happy that u have all meet up!"

Hans was in awe. "Man, I've never seen anything like this. You just said it would happen, and it did! Unbelievable!"

I said, "It happens to me every day somehow with people. Write your testimonies. Keep records.

These are stories we need to give for God to show people that these things are available to everyone, especially kids and the new generations. They need to grow in consciousness so we can live in greater harmony, more holy, instead of just free... holy.”

Hans loved it. “That’s amazing!”

I stayed with Hans that night. He took me to a pub to hear some country and blues music. Shanti was there with her sister Gita, and I had a great conversation with them, especially Shanti.

We talked about the meanings of their names, which are Hindu. After feeling the love in Shanti’s heart, I asked, “Who are your parents? I bet they’re amazing. I’d love to meet them.”

She smiled, “I was just thinking that! I think they’d love to meet you. We definitely have to organize something.”

“Okay,” I said. “Tell me when they’re ready!”

The next morning, I went back to stay with Nathan. He told me that Warren and Betty, friends of his from New York who then lived in Eugene, had invited us all for dinner.

We went to the river, had a bike ride and a swim, then got ready to go to Warren and Betty’s to talk about spiritual matters, share a meal, and play music.

When we arrived, Betty said, “My sister-in-law Linda and her husband Bob are coming tonight. They want to meet you as I told them about you, and they’re keen.”

“Great!” I said.

We played music and talked until Linda and Bob arrived. So there we were, me, Linda, Bob, Warren, Betty, Nathan, and maybe Margie too.

During our conversation, Linda said, “We have two daughters, Shanti and Gita. I think it would be nice if you met them. They’ve got a great group of friends. Apparently they met someone recently who’s really interesting.”

I lit up. “Shanti, Gita... interesting group”, the miracle and synchronicity was revealed.

So that is how I met Bob (Babu) and Linda, and their daughters.

From then on what would unfold would be a friendship, fellowship and family-like relationship. We spent nights exploring Babu’s cosmology, matters of the Spirit and how Babu and Linda chose to educate their children.

After many years of ongoing conversations, whether in his shoe workshop, at the dining table during my visits to Babu and Linda in Eugene, or through email and Zoom, Babu one day gave

me his writings, to put to good use if I would find a recipient for them. I was honored. Since his passing in July 2023, I have continued to read his work, with no intention to alter his peculiar and unique writing style.

So, while writing this preamble, I have felt very close to Babu, my friend, cosmic fellow and now heavenly Shoemaker, who like the philosophers of old, without a degree in physics or philosophy, has left us with his legacy that I am honored to share.

This introduction is the product of my own reflections, interpretation and imaginations of Babu's writings based on our many conversations that should serve as a preamble to his writings.

Honoring the Imaginative and Symbolic Dimensions

Babu's *Narrative One: Essence and Evolution* presents the reader with a cosmological symphony, an imaginative architecture that re-envision the universe as a living, intelligent system instead of as a passive expanse of matter and energy. The metaphor of *inlet/outlet nodes*, frictionless, selective, and meaning-making, offers a symbolic scaffold for understanding universe emergence, autonomy, and coherence. These nodes are more than merely conduits of information; they are "*Maxwellian angels*" as Babu calls them, which are more intelligent than "*Maxwellian demons*", sculpting reality through intention and efformation.

The narrative's language is richly poetic: *gyres of spacetime*, *wombs of vortical flux*, and *wit-to-bit transitions* evoke a mythopoetic genesis that bridges cosmology with consciousness. The dual flux architecture, *Qfios* and *Cfios*, adds depth to the symbolic narrative, portraying the universe as a dance between ephemeral experimentation and sustained articulation.

This is both a form of poetic cosmology and a philosophical invocation, a call to reimagine the universe as a participatory field of intelligence, where meaning emerges through articulation rather than being imposed.

Constructive Critique of Scientific Methodology and Limitations

While the narrative excels in symbolic coherence, several scientific limitations warrant reflection:

- **Boundary Mechanics:** The notion of a *causally autonomous boundary* populated by intelligent nodes is metaphysically compelling, however, lacks grounding in general relativity or quantum cosmology. Current models describe the universe as lacking any discrete, semi-permeable boundary.
- **Spacetime as *Hyperfluid*:** Reimagining spacetime as a frictionless, massless fluid aligns loosely with analog gravity and superfluid vacuum theories yet remains speculative. The use of 'Hopf fibrations' to model toroidal vortices is mathematically elegant, yet untested in physical cosmology.

- **Emergence of Matter:** The proposal that fundamental particles emerge from gyres of spacetime flux diverges from the Standard Model's ontology. While evocative, it lacks a formal mechanism for mass-energy emergence consistent with known field theories.
- **Information Metrics:** The equation $I - O = T$ is symbolically powerful, however, it would require rigorous formalization to be operational in physics. The use of baud rate and bits to quantify spacetime throughput is metaphorical and has yet to be supported by empirical modeling.
- **Quantum Fluctuation Architecture:** The distinction between *Qfios* and *Cfios* is conceptually rich, however, the exponential replication of *Qfios* and their role in boundary expansion would need reconciliation with cosmological models of inflation, entropy, and dark energy.

Bridging Creative Insights with Physics and Psychophysiology

Despite its speculative nature, the ideas presented here offer fertile ground for interdisciplinary synthesis:

- The *wit-to-bit* and *bit-to-it transitions* echo Wheeler's "It from Bit" paradigm, suggesting that information precedes and shapes physical instantiation. This aligns with emerging views in quantum information theory and digital physics (Wheeler, 1992, 2002).
- Babu's emphasis on *articulated spacetime pulses* resonates with psychophysiological models of coherence, such as those proposed by McCraty, where rhythmic entrainment and intentional modulation produce measurable shifts in systemic harmony, and psychophysiological coherence via Heart Rate Variability measurements, as a biomarker to capture resonance with others and the Earth's Magnetic Fields (Rein, Atkinson, & McCraty, 1995; McCraty, 2002; McCraty, Atkinson, Tomasino, & Bradley, 2009; Childre, Martin, Rozman, & McCraty, 2016; McCraty, et al., 2018; Timofejeva et al., 2021).
- The idea of *holographic adaptation*, where observer systems evolve to perceive virtual dimensionality, parallels theories in embodied cognition and neurophenomenology, suggesting that perception itself is a co-creative act (Pribram, 1954, 1981, 2013; Pribram & Carlton, 1986; Freeman, 2014).
- The dual flux model (*Qfios* and *Cfios*) could be metaphorically mapped onto neural dynamics, where transient fluctuations (akin to *Qfios*) interact with stable attractor states (*Cfios*), shaping conscious experience.

Reflecting on Babu's thinking and writing style, this preamble comes across as a synthesis that honors Babu's integrative voice, precise, poetic, and philosophically attuned. The narrative is more than merely a speculative cosmology.

Spacetime as Intelligent Flux: A Cosmological Meditation on Complexity, Consciousness, and Coherence

In Babu's monograph, the universe emerges as a living system, pulsing with intelligence and evolving through articulated flows of spacetime. The cosmology presented offers a dynamic, imaginative architecture in which *inlet/outlet nodes* function as intelligent agents of selection, transformation, and coherence. These nodes sculpt reality through intention and efformation, forming a boundary that expresses causality through modulation and coordination. The narrative unfolds in iterative pulses, each section adding symbolic and scientific texture to a vision of cosmogenesis that integrates physical expansion with increasing complexity.

The foundational premise centers on the idea that the universe expands in both size and complexity, driven by a baseline acceleration modeled as (c^2) , the speed of light squared. This acceleration serves as a homeostatic setpoint, a rhythm through which the universe modulates its own growth. Higher-order derivatives, jerk, snap, crackle, and pop, are imagined as shockwave-like events that fine-tune the spacetime environment, producing local transformations and emergent phenomena. These events are expressed as discontinuous derivatives of area with respect to time, forming a symbolic vocabulary for hyper-accelerative spacetime behavior.

From this foundation, Babu introduces a dual flux architecture: *legacy inlet/outlets*, which sustain stable *energymass* systems, and *circumstantial inlet/outlets*, which generate quantum fluctuations and emergent complexity. These two streams interact to produce stars, black holes, dark energy, and dark matter as expressions of spacetime's intelligent choreography. Legacy flows are associated with gravitational gyres and mass aggregation, while circumstantial flows produce stochastic input/output events that drive quantum-scale perturbations and large-scale expansion. The interplay between these flows generates a cosmology in which structure and novelty arise through coordinated spacetime throughput.

The narrative deepens into a philosophical meditation on Universal Relativity, where all motion and interaction are expressions of coursing spacetime. Physical systems appear to move with spacetime, borne along by its intelligent currents. Gravity is reimaged as a fluid-dynamical gyre, and black holes are described as regions of intense spacetime efflux shaped by a collaboration between gravity and nullity. Nullity functions as a principle of spacetime output, producing voiding and collapse through preponderant efflux. These dynamics are modeled as vortical interactions within *hyperfluid* spacetime, suggesting a reconfiguration of gravitational field theory.

Most profoundly, Babu proposes that the universe operates in a subjunctive mood: iterative, imaginative, and playful. Emergence and submergence are described as creative acts shaped by the intelligence of spacetime itself. Novel flows of spacetime qualia arise from long-lived systems operating far from equilibrium, producing entities and events that are unpredicted by prior *energymass* interactions. These flows are exposed to selection, and those that endure contribute to the universe's accelerating complexity. Babu models these processes as *evolutionary iterations*, where variation, selection, and retention produce increasing densities of coherent interaction.

Here spacetime is a *hyperfluid medium*, pulsing with gyres and murmurations that evolve from Planck-scale vortices to Standard Model phenomena. The “Missing Narrative” between these scales is different than a gap in knowledge, it is a *story of another universe*, a Planck Universe whose output nourishes our own.

This imaginative leap reframes troublesome infinities, vacuum catastrophes, and quantum discontinuities as *boundary artifacts*, signatures of inter-Universe input/output events that defy classical causality. The proposal of “*Essential Meta-realism*” suggests that entanglement, synchronicity, and even parapsychic phenomena may be expressions of *intelligent coordination at the boundary*, rather than violations of local realism. Complexity is modeled as the number of intelligent/coherent interactions per square meter per second, or per system per second, averaged over time. Systems evolve through increasing interaction density, bounded by thresholds of stability and sustainability. Minimum and maximum critical densities define the conditions under which systems form and persist. The narrative proposes that the rate and manner of universal expansion place an upper limit on local density of interactions, maintaining complexity within a sustainable range. The acceleration (c^2) is implicated in models describing both the speed of light and the evolution of complexity, suggesting a unifying principle across physical and informational domains.

The narrative culminates in a vision of self-similarity across scales. The universe is described as a complex adaptive system nested within a multiverse of other such systems. Each layer, spacetime subsystem, *energymass entity*, universe, multiverse, evinces analogous properties and evolutionary processes. Intelligence and entropy stand in dynamic counterpoise, and the universe’s evolutionary fitness is measured by its ability to manage this balance across scales. Inter-Universe flux proceeds as a one-way stream from upstream input to downstream output, while intra-Universe flux operates as co-evolutionary, with bidirectional flows driven from bottom up, top down, inside out, and outside in.

Revisiting Scientific Coherence and Limitations

Babu’s Narrative One: Essence and Evolution presents a visionary cosmology framed by symbolic coherence and philosophical depth. Several scientific limitations are acknowledged:

- The concept of a *causally autonomous boundary* populated by intelligent *inlet/outlet nodes* offers a metaphysical framework that invites reinterpretation of general relativity and quantum cosmology.
- Modeling spacetime as a *hyperfluid* aligns with analog gravity and superfluid vacuum theories, including works by (Volovik, 2013), while extending their implications into symbolic and systemic domains.
- The emergence of matter from *gyres of spacetime flux* diverges from the Standard Model’s ontology and would benefit from a formal mechanism for mass-energy instantiation, possibly drawing from quantum field theory and topological models.

- The use of *baud rate and bits* to quantify spacetime throughput resonates with digital physics and quantum information theory, including Wheeler's "It from Bit" paradigm (Wheeler, 1992, 2002), though empirical modeling remains an open frontier.
- The exponential replication of quantum fluctuation *inlet/outlets* (*Qfios*) and their role in boundary expansion invites reconciliation with cosmological models of inflation, entropy, and holographic principles (Bousso, 2002; Susskind, 1995).

These limitations frame the narrative as a generative framework rather than a closed system. The cosmology invites new paradigms, offering symbolic and scientific scaffolding for future exploration.

Bridging Physics and Consciousness Studies

Babu's narrative resonates with emerging views in quantum information theory, digital physics, and psychophysiological coherence. The *wit-to-bit* and *bit-to-it* transitions echo Wheeler's paradigm, suggesting that information precedes and shapes physical instantiation. Articulated spacetime pulses parallel models of rhythmic entrainment in psychophysiology, where intentional modulation produces systemic harmony (McCraty, Atkinson, Tomasino, & Bradley, 2009).

The idea of holographic adaptation, where observer systems evolve virtual dimensionality, aligns with theories in embodied cognition and neurophenomenology (Maturana & Varela, 1987; Thompson & Varela, 2001) and even a cosmology with initial conscious observers (Bohm, 2005; Hampden-Turner, 1981; Josephson, 2011; Pylykkanen, 2019). The dual flux model (*Qfios* and *Cfios*) maps metaphorically onto neural dynamics, where transient fluctuations interact with stable attractor states to shape conscious experience (Freeman, 2000; Freeman & Barrie, 2000; Freeman, Rogers, Holmes, & Silbergeld, 2000; Kelso & Tognoli, 2007).

The narrative finds deep resonance with two articles from "The Legacy of David Bohm", published in the Journal of Consciousness Studies, Volume 32, No. 5-6 (2025):

- In "William James, David Bohm, and the Puzzle of Consciousness," Bohm's implicate order is presented as a framework for understanding consciousness as enfolded within the fabric of reality. Babu's Essence, emerging from *inlet/outlet* coordination, mirrors Bohm's holomovement, where intelligence is distributed and dynamic. Like James and Bohm, the narrative suggests that consciousness functions as a structural principle; Pure Experience, as James describes it (Seager, 2025).
- In "Bohmian Mechanics and the Kabbalah," parallels are drawn between Bohm's pilot-wave theory and the symbolic cosmology of the Kabbalah. Babu shares this symbolic depth, especially in his treatment of *inlet/outlets* as intelligent agents of selection and transformation. The use of shockwave metaphors (jerk, snap, crackle, pop) parallels the Kabbalistic idea of *tzimtzum*, the contraction and expansion of divine light to make space for creation, followed by the manifestation of the physical universe through a Sephirotic

process of state transitions (Schipper, 2025).

Intelligence, Consciousness, and the Architecture of Agency

This section offers a nuanced model of intelligence and consciousness. It distinguishes *Distributed System Intelligence (DSI)* from *Conscious System Intelligence (CSI)*, proposing that consciousness is a *witnessing subsystem* embedded within a larger, non-conscious intelligent host. Agency, volition, and symbolic cognition reside in the *DSI*, while the *CSI* serves to record, recall, and report.

This reframing dissolves the “hard problem” of consciousness by recognizing that *consciousness is different than the source of agency*, instead it is a reflective interface. It also resolves the duality of observer and observed by showing that all systems, whether quantum particles or cultural collectives, are both *receivers and emitters* of input/output, and thus both observers and observed.

Imagination and intuition are modeled as emergent properties of circumstantial inter-Universe input, selectively downloaded by the *DSI* to the *CSI*. This view aligns with the idea that *culture and symbolic language co-evolved with consciousness*, particularly during the emergence of Human Behavioral Modernity.

A Universe That Produces Culture

Here, it is suggested that the universe is more than just a container of culture, it is a *producer of culture*. Through its intelligent boundary, it generates symbolic flows, emergent synergies, and collaborative intelligences that give rise to art, language, and social coordination. For Babu, the illusion of separation between self and other, observer and observed, is a *culturally recent aberration*, born of technological instrumentalism and the quest for control and replicated from generation to generation via learning and habituation.

As we adapt to the unintended side-effects of alienation and objectification, we may rediscover that *we and the universe are co-articulating systems*, evolving together through shared input/output. The proposed *Search for Cosmic Intelligence at Origins (SCIO)* is more than just a scientific endeavor, it is a *cultural and spiritual invitation* to collaborate with the living universe in nurturing complexity and responsibly metering entropy.

Here the reader may find deep philosophical resonance with an article also published in the Journal of Consciousness Studies, Volume 32, No.5-6 (2025) titled, “Consciousness and the Cosmos: From René Descartes to David Bohm’s Revolution”. This article traces the evolution of consciousness from Cartesian dualism to Bohm’s implicate order, where mind and matter are enfolded within a deeper, undivided wholeness (Costache, 2025).

Like Bohm, Babu proposes that intelligence is distributed across scales and boundaries instead of localized. The *inlet/outlet* architecture mirrors Bohm’s idea of holomovement, where reality unfolds through dynamic articulation rather than static laws. The reframing of consciousness as a

subsystem within a larger intelligence echoes Bohm's critique of fragmentation and his call for participatory realism.

Moreover, the idea that *spacetime pulses encode values rather than laws* aligns with Bohm's vision of a universe that is meaningful and far from just deterministic. This vision is extended by proposing that *culture itself is a product of cosmic articulation*, and that our symbolic languages are echoes of the universe's own syntax.

Another set of Scientific Limitations and Generative Potential

While the model is far from empirically confirmed, its *symbolic coherence and imaginative depth* make it a powerful tool for paradigm generation. It invites new ways of modeling quantum fluctuations, entanglement, and emergence. It suggests that *bottom-up approaches*, focusing on spacetime input/output rather than brute-force *energymass* collisions, may yield more fruitful insights into the smallest scales.

It also proposes new metrics for complexity, such as the density of coherent interactions per unit area and time, and reframes entropy as a *co-regulated complement* to intelligence. These ideas could inspire novel frameworks in systems biology, cognitive science, and cosmological modeling.

Conclusion

Babu offers a cosmology that integrates physics, philosophy, and symbolic imagination. He presents the universe as a living system, evolving through intelligent flows of spacetime, shaped by selection, intention, and efformation. The architecture invites new paradigms in cosmology, consciousness studies, and complexity science. Through its iterative pulses and subjunctive mood, Babu's narrative proposes a vision of reality that is rhythmic, relational, and richly alive.

So far, here we find no final theory, and instead we discover a living inquiry, a poetic and philosophical gesture toward the sovereignty of meaning and the intelligence of emergence. It invites us to look within ourselves and out toward the universe, and to recognize that *we and it* operate intimately and symmetrically, from input to throughput to output.

In Babu's hands, cosmology becomes a language of articulation, where physics, philosophy, and wisdom converge. The *inlet/outlet* metaphor is a symbol of relationality, of how the universe listens, responds, and evolves.

Narrative One is one of Three Narratives that Babu was conceptualizing. So far he invites us to dwell in the liminal space between science and story, between measurable and meaningful. He never claims finality, he offers possibility and exploration, a cosmological canvas upon which new paradigms may be painted.

One might imagine a Universe or More, and many other Things!

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