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HOW I CREATED DOCTOR FAUSTEF (V. Alexander Stefan. [MY PASSION](#))

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**Copyright Page**

Often I am asked whether *Doctor Faustef* is about me. I reply: No. On the other hand, though the novel is not about me, it is me: I created the novel. *Doctor Faustef* is my work in fiction and fantasy. It is not my work in physics nor is it my study of religious and mystical issues.

The reality that we are immersed in, the reality of the "world physical," investigated by the physicists, is much richer than any "world beyond" of the pseudo-mystics. The "world physical" is richer than any fiction, fantasy, or mystery that human brain can construct. It is in the nature of the human mind that it can penetrate and expand into "reality" not based on five senses. That's our inner freedom. But, as it is the case with any freedom, if not treated properly, it becomes the force of captivity: you may find yourself a captive in the pseudo-world.

Sticking to the reality of the "world physical" is much better program for life than relying on mystery and mysticism. There are feeble minds that adore mystery and emptiness enveloped in a silky veil of pseudoscience. I'm not talking here about the people of genuine religiosity

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and mysticism, the people of “cosmic consciousness.” They are special kind of humans with genuine mental capabilities, which seem to transcend the barriers of time. The true mystics know that what they are gifted with is not for everyone, and, consequently, they rarely propound their wisdom on a large scale.

The yearning for immortality came into humans’ consciousness at the same time when humans became aware of themselves—when they acquired self-consciousness. Contemporary science marks the beginning of the human self-consciousness with not that remote past: some 10,000 years ago. Quite remarkable, one of the oldest written stories deals with human immortality: the *Myth of Gilgamesh* (according to some scholars an approximate age of the epic is 4,000 years).

I wrote *Doctor Faustef* story in the period 2001-2005, in La Jolla, California; Mexico City, Mexico; Rio de Janeiro, Brazil; Milano, Italy, and St. Moritz, Switzerland. Faustef is in search for immortality of the human race, using the laws of physics. He has a mighty adversary: Lucifer himself who tries to sabotage Faustef’s efforts. Faustef is the winner. He, along with his two graduate student, Mogomba Mbali and Lee-Hsien Chu, becomes immortal through his experiment performed on February 11, 2001 in Alamrod Laboratory situated in the Armageddon area of the Middle East.

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Johann Wolfgang von Goethe, Christopher Marlowe, and Thomas Mann appear in *Doctor Faustef* as themselves, giving advice to Faustef how to deal with Lucifer.

By walking I may say I wrote Doctor Faustef. The act of writing is the last step in the formation of a literary work and the simplest. By walking in the darkness of the night, you intuitively expand the space—it becomes boundary-free and, as such, mysterious, which might frighten you. But once you have adjusted yourself to the night walks, you realize that they give you more freedom than walks in the broad daylight. The night is the nurturer of great ideas.

Two characters are crucial in the novel: Faustef and Lucifer.

**Faustef Versus Lucifer  
(In the Fight for Immortality  
of the Human Race)**

Faustef is an open-minded mortal human being of the code-5. He is driven toward the goal to achieve immortality for the human race. Lucifer, a closed-minded immortal human being of the code-11, sabotages Faustef's effort. A close-minded term refers to a diabolic person with double-sided or multi-sided intentions. There is always a hidden agenda in that person's actions. Lucifer's open agenda, as being a helper to the human race, along with the close one, the satisfaction of his deep

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selfishness, makes a closed system. In general, a Luciferian type of a person would be someone who operates with the hidden agenda. Lucifer's agenda and his hidden agenda, when put together make a loop, which is essentially a slipknot that Lucifer places around your neck, always ready to tight it up and suffocate you. To visualize your relationship with Lucifer, just visualize him putting the slipknot around your neck.

Lucifer had lost his war against the Supreme Being. Now he has a role of an eternal loser. This does not mean he's not having fun in his existence. He likes to "help" people to fail. That gives him satisfaction. Progress and growth is not his cup of tea. In decay and loss, Lucifer sees the ultimate beauty.

I presented the story about Doctor Faustef\* in 137 chapters and 3 books entitled: Lucifer, Peregrination, and Armageddon. The novel contains some 1000-plus pages. You may call it: the book-monster... that's fine with me. Why exactly 137 chapters? The number 137 plays an important role in physics and it is the numeric value of Kabbalah.

#### **Wolfgang Pauli and Carl Jung**

In the last decades, some of the greatest minds in physics have tried, and failed, to figure out the magic

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\* V. Alexander Stefan. Doctor Faustef (2005)

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number 137, which is said to have appeared in physics as a ghost to bother physicists for centuries to come.

On one occasion, Scholem<sup>17</sup> had told Weisskopf<sup>18</sup> that the numeric value of Kabbalah, (KBLH), is 137. Weisskopf was stunned, remembering Pauli's<sup>19</sup> obsession with the number 137. It was Carl Jung<sup>20</sup> who had introduced Pauli to various forms of mysticism. I've read about it extensively.

When Viki was my guest in La Jolla in 1992, I was very eager to discuss the topic with him. But, Viki was very reluctant to do that. It seems to me that among all intellectuals, the physicists are the most reluctant to talk about any "other" reality except for the physical reality. Some of my friends who are medical doctors, on the other hand, are very open to discuss the topic.

#### **Mystical Mathematics of Kabbalah**

This number had been rolling through Pauli's thoughts, driving him into the depths of Pythagorean<sup>21</sup> and Kabbalah mystical mathematics throughout his life.

#### **The Hospital Room 137**

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<sup>17</sup> Gershom Scholem (1897—1982), a German-born Jewish philosopher.

<sup>18</sup> Victor Weisskopf (1908—2002), an Austrian-born American physicist.

<sup>19</sup> Wolfgang Pauli (1900—1958), an Austrian physicist.

<sup>20</sup> Carl Jung (1875—1961), a Swiss psychiatrist.

<sup>21</sup> Pythagoras (582 B.C.—496 B.C.), a Greek philosopher.

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Quite spooky: Pauli had died in the hospital room number 137. Mystical mathematics of Kabbalah appears to be a mighty *fiat*. \*

The alpha-constant and the number 137 has been the source of both wonder and agony in the physics community ever since Sommerfeld<sup>22</sup> had encountered it in his a 1915 calculation of Bohr electron orbits in atom, utilizing both the quantum and special relativity theories. Physically, the alpha-constant unites the electromagnetic theory, through the electron charge, with the quantum and relativity theories, through the Planck<sup>24</sup> constant and the speed of light, respectively. Richard Feynman<sup>23</sup> considered it to be “one of the greatest damn mysteries of physics.” Heisenberg even stated that all problems with quantum mechanics would disappear if the number 137 were explained. Teller,<sup>25</sup> a prominent advocate of President Reagan’s<sup>26</sup> *Star Wars* in the early 1980s, was very eager to solve the 137-mystery; he tried and failed.’

In the following I present some particular aspects of *Doctor Faustef*, rather than outlining the complete story.

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\* Fiat, a force from the “world beyond.”

<sup>22</sup> Arnold Sommerfeld (1868—1951), a German physicist.

<sup>24</sup> Max Planck (1858—1962), a German physicist

<sup>23</sup> Richard Feynman (1918—1988), an American physicist

<sup>25</sup> Edward Teller (1908—2003), a Hungarian-born American physicist.

<sup>26</sup> Ronald Reagan (1911—2004), the 40<sup>th</sup> President of the United States of America.

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### **The Genesis of Our Universe**

Here is an excerpt from Doctor Faustef somewhat modified to fit the present purpose. It depicts two minds: the scientific and the mystical. A physicist and a mystic combine their skills to reach the truth about the Genesis of Our Universe. Faustef is here an open-minded physicist, but still with doze of skepticism toward Appro's mystical explanation of the genesis of our Universe. Appro, a mystic, "walks" through the "world beyond" with ease, as if being in his own backyard. Einstein later joins them, having the role of a well-behaved physicist strongly against mysticism and irrational thinking.

Faustef is in his hotel suite in downtown London, talking on the telephone with Appro who is in Los Angeles. Appro tells him about the number 137, the mysterious number in physics and its connection with Kabbalah mysticism.

### **The Rivers of Babylon – Psalm 137**

As they chat, the *Rivers of Babylon*, a tune from the late 1970s by a Jamaican rock group *Bonney M*, is heard on Faustef's CD player:

*"By the rivers of Babylon,*

*There we sat down . . ."*

Appro knows that Faustef likes to indulge in listening to a single tune over and over again.

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‘That song,’ says Appro, ‘has something to do with your magic number 137.’

‘You can’t be serious!’

‘*I am serious*. It’s the Psalm 137 of the Bible.’

‘I’ve been listening to this song for weeks now.’

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**The Big Bang Unfolds  
In the Sign of the Number 137**

‘In the beginning of the Big Bang,’ says Faustef, ‘the particle density of ephemerons was enormous and the velocity of light was close to infinite, so to speak. In my ephemeron theory, the speed of light depends on the particle density of ephemerons—the *density of time*. According to my theory, light slows down, as our Universe expands, due to a decrease in the number of ephemerons per unit volume. In the regions of the Universe with no ephemerons, light stands still.’

‘If the alpha constant were to remain unchanged throughout the expansion of our Universe, then, in accordance with my theory, the Planck constant has to change, as well as the charge of electron.’

‘I understand,’ says Appro. ‘The change of the electron charge, the Planck constant, and the speed of light will keep the inverse of the alpha constant during the expansion of our Universe, exactly to a numeric value

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137. This, in turn, corresponds to the numeric value of Kabbalah, which means that the mysteries of physics are contained in Kabbalah.’

‘It is also possible,’ Faustef continues, ‘that the Planck constant, electron charge, and speed of light remain unchanged during the expansion of our Universe.’

‘Then the numeric value 137,’ says Appro, ‘would change as the Universe expands. This, in turn, disconnects the laws of physics from the number mysticism. What is the truth here, Vick?’

‘The truth will be revealed in the future,’ replies Faustef. ‘What we know now is that the *fundamental constants in physics* depend on numerous parameters, so that the natural question arises, as to whether they are really constants or not.’

#### **The Mystical Physics of Kabbalah**

‘I will help you here,’ says Appro. ‘The great truth of mysticism is that the “word is constant,” You can put your trust in the Word, the Word of the Creator, Vick. The sacred word KBLH... Kabbalah, is a constant: It will never change its numeric value 137. Accordingly, your theory on the changing of the *physics constants* with the expansion of our Universe is correct. The physics “constants” will change during the expansion of our Universe, so as to keep the 137 unchanged. Now, that’s the mystical physics of Kabbalah *par excellence*.’

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**Einstein's Advise on the Number 137**

As soon as Faustef has hung up, Einstein shows up.

‘Faustef!’ he says, ‘I t’ink that the *physics constants* are not really constants, but rather ephemeral characteristics of our expanding Universe. Your conclusion regarding the decrease in the speed of light with the expansion of our Universe is quite plausible. In my general theory of relativity, the law of constancy of the speed of light does not have unlimited validity. The number 137 gives the number 11, which is the number of dimensions of our Universe, as treated in the super string theory of your day... quite interesting. You may even say that is the mysticism *par excellence*.

‘Still, Faustef, I t’ink you should not talk publicly about the physics-mysticism connection. Newton was smart enough to realize that first. He had never talked about it openly. Pauli, who wrote a beautiful book about my relativity theory, was obsessed by the number 137. But, he kept it confined within the circle of the Jung people—out of physics. Weisskopf also did not talk publicly about it. I enjoyed playing music with Weisskopf. I played on my *Lina*... my violin, and Weisskopf on the piano.’

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**Evangela Morachin... Evila**

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Evangelina Morachin, of a Russian father and Italian mother, is a fierce and passionate young woman in her early 20s. Faustef, who is in his late 40s, named her Evila. It was love at first sight that flamed into an unbreakable relationship. In *Doctor Faustef*, Evila and Faustef depict the passionate relationship between a mortal and an immortal human beings, respectively. This describes the mind and heart of the young woman.

Evila is calling from Paris. Faustef is in New York.

‘Vick, Hon! He’s kicking.’

‘Who?’

‘Your son, Old Man! Are you becoming an alzheimer? I went yesterday for a checkup. Everything is OK! The junior will be a genius: like father, like son. I can’t wait till he joins us. I have already bought dresses of all kinds for my cutie. Old Man, don’t I sound like *mama italiana*? Did you find an apartment?’

**Sine Nobilis... Snob**

‘Yes,’ says Faustef. ‘We’ll have a beautiful apartment in Greenwich Village. It will be ready in early May.’

‘Greenwich Village! Why not Brooklyn, my city,’ she says. ‘I don’t like those snobs in Manhattan.’

‘Snob comes from *sine nobilis*,’ explains Faustef, ‘which in Latin means without nobility. To be a snob is not that bad after all: the great Isaac Newton was a snob’

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initially, when he had entered the Cambridge University. Later on he became a nobility, Sir Isaac Newton.’

‘I don’t care for Newton,’\* she says, ‘he can be the greatest snob that has ever lived, but my son is an intellectual nobility. He’s your son.’

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### **The Twin Sisters of Gerona, Spain**

In a few places Faustef experiences the events that I, actually, had experienced. One event is the story about the twin sisters, Annabel and Maribel, which occurs in Gerona, Spain, in *Doctor Faustef*. The event happened, actually, in Dortmund, Germany, in the summer 1974.\* I met Annabel (her real name was Hannelore) in a disco-club. It was a pick-up place, a “meat market,” as would be called in the States. I had a very pleasant evening with Hannelore. At the end I gave her a ride to her place and asked her for her telephone number. She was reluctant to give it to me, but upon my insistence, she did. Next day I called and the woman (her mother), said to me in her German English,

“No... Hannelore is killed in a car accident a year ago.”

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\* Sir Isaac Newton (1642—1727), An English mathematical physicist.

\* That was one of my trans-Europe cruises in my BMW-2002.

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I was shocked. It appeared to me that I had made love to a she-ghost. After my cold sweating had stopped, I came to my senses, and said to myself: I don't buy this nonsense. I went to her place, and when the door opened, there was she (Hannelore, actually Sabine) with a not happy smile on her face. She said to me that she had thought we would never see each other again: that's why she had pretended to be her sister Hannelore who had gotten killed in a car accident a year before. By acting as Hannelore made her feel, as if she(H) had not died. Later, we would exchange letters, and once in a while I would call her on the telephone. At the end Sabine committed suicide. Apparently, her frequent personal transformation led to the psychosis: a suicide was the only way out.

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### **QUALB the Giver**

Faustef refers to the Supreme Being, as QUALB the Giver. The encounters between QUALB and Faustef were fierce, but cordial. Here is the excerpt from *Doctor Faustef*, depicting one of those encounters.

‘Welcome to Eternity, Doctor,’ says QUALB the Giver to Faustef.

‘Thank you, The Giver,’ says Faustef.

They are at the very bright place. There is nothing there but the open space and the bright light.

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‘The Giver,’ says Faustef, ‘I was in the search for immortality, which, by Thy Grace, I have achieved and I thank you for that. The search, however, was not for my personal benefit. I intend to use my capabilities as an immortal human code-7 for the benefit of my beloved human race.’

‘I know, Doctor,’ says QUALB, ‘that you are an altruistic man.’

‘There is so much things,’ says Faustef, ‘that can be done for the betterment of the human existence.’

QUALB has smiled.

‘So, Doctor, I am an underachiever for you, as I was for Leibniz.\* Are you suggesting that I create a brand new human race?’

‘I would not go that far,’ says Faustef, ‘to suggest to You anything. I truly believe that this race, as is, is a beautiful creation of Yours. But it deserves more from You.’

‘Actually,’ says QUALB, ‘not long ago an “aha” idea popped in my mind about creating new *sibling universes* in a completely different key. What do you think?’

‘The idea is quite reasonable,’ Faustef replies, ‘and probably feasible.’

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\* Gottfried Leibniz (1646—1716), a German philosopher.

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‘*Probably,*’ QUALB repeats. ‘You’ve just punched me again straight into my face. *You do think* that I am an underachiever. Doctor, there is nothing you could ever imagine that I could not create.’

‘Far from that, The Giver, ’ Faustef retorts. ‘What I meant is that by Thy Grace humans can achieve much more for their own benefit and for your very own joy.’

‘Quite an impressive thinking,’ says QUALB the Giver to Faustef.

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