Progress [Rev. 20180619]

By J — Latest revision: http://allis.foundation/Progress.pdf

ABOVE: "MALLARD FILLMORE" POLITICAL CARTOON BY BRUCE TINSLEY, JANUARY 11, 2018. *1

It was the first time I had ever been on a train but I did not find it strange. I looked out of the window at the changing landscape. After awhile there were no snow and no mountains, only grass and plains, with olive trees here and there. Once I saw a flock of white sheep with a shepherd, and I thought of Taddeo. But Taddeo was now far behind, and I was alone. I had left everything I knew and was going into the unknown.

The compartment in which I rode was almost empty. The conductor had promised Mamarella that he would take care of me. Finally, as I sat on the wooden bench, I fell asleep, leaning against my bundle of clothes, exhausted by the strange movement of the train.

It was night when the train pulled into Naples. The conductor came in and picked up my bundle. "*Viene subito*," he said, and I followed him to the platform. And there was my mother looking anxiously for me. She was tall and straight and reassuring. I waved excitedly to her and it made me happy to see her warm smile as she ran toward me.

I was frightened by what I saw of Naples. There were beggars whining and wheedling in the name of St. Rocco. There were dirty children in the streets. There was noise and confusion. I wanted to fly back to our quiet little village, where the people were poor, but clean and proud.

I was glad when the next day we sailed for America. *2

The First Amendment is the first of 10 fundamental rights the founding fathers wished all Americans to have from the inception of our country. The basis for the First Amendment was to protect American citizens from persecution of the government. At the time the Bill of Rights was written in America, people in England who chose to voice opinions or write pieces criticizing the government were not protected by free speech, and therefore were often times subject to consequences. At it's core, the First Amendment allows American citizens to make up their own minds and to voice their opinions in whatever manner they so choose. *3

Trying to change the world is presuming you know better than God how the world should be. *4

Kitchen Incompetent

Insight from the past: I used to have terrible kitchen sanitary practices. Probably related to being so externally focused and driven through professional career focus, and with little experience and knowledge of cooking any meaningful dishes for myself, other than reheating pre-made industrial meals, or slapping together the easiest of quick ingredients on sandwich. Of course, it was on par with being a student at the time... Nevertheless, the precious time found, could have been used a lot more wisely in the kitchen, rather than pretending to use its utensils.

The 'real squash' had to do with cleaning up after a meal. In this tiny apartment in [*another city*], where very little kitchen and sink space existed to begin with, it just seemed so very tedious and tiring after eating (until full) to bother cleaning everything up after it had been used. Especially when exhausted from a long day of work, then 'tuning in' and becoming entranced watching the television. Once in front of the tube, it was difficult to find any motivation for even lifting myself toward the sink, now filled with dirty pots, bowls, and wares. Repeating the routine many nights.

The rare evenings when time was found to cook for myself, could then be followed by several days of very late night sessions at work, and by the time I'd get home, wouldn't think of anything other than to have something to drink, and collapse on my bed in front of the television. Thus adding more cups and glasses to the cereal bowls in the sink, that would soon clutter to the max, leaving me few clean items to use. Even when staring at the full sink, I still couldn't be compelled to 'just do it', and clean up this stinking mess of a pile, beginning to attract flies from the neighborhood.

I'd only grab what I needed, clean it, use it, then rush out again, maybe even clean an extra glass or cup for when I'd come home late at night form work. It was a hopeless, dysfunctional process, exasperated by the psychological hangup, like a repulsion of sorts, of feeling this was something I wouldn't be able to do, didn't want to, or just couldn't be bothered with. Wishing instead, these dishes would 'magically' clean themselves back onto the shelves or cupboard.

Meanwhile, lingering leftovers would be molding, and/or fossilizing in their place, causing quite the putrid smell within vicinity of the sink. Even apparent smell couldn't motivate me to clean it.

As a cheat, would sometimes resort to filling the sink with soap and water, to disguise the stink, and initiate the process of pre-washing dishes by soaking them, to loosen the stuck dried foods and bits, some of which were now glued to their wares. In the summer, especially, it seemed a necessary precaution, as the flies would otherwise become quite the nuisance. When Saturday'd finally arrive, it seemed as if *it*, and all of life, was such a chore to me. Every day felt like a chore.

Often weekends, with a terrible hangover, would manage to visit the local market to pickup fresh bread and dips at the local Greek shop, and other items at the grocer. Before returning home to find these darn dishes, still sitting in a tub sink filled with lingering dirty soap water making stink.

Being that it was still morning, I'd at least manage to find the motivation to clean the mess once, before noon to have utensils I could fix myself lunch with. With the (always) mistaken, but wishful thought, that perhaps there'd be chance for a date, even bring home a girl that evening, in which case, wouldn't think she'd appreciate the dirty, stink sink... What a foolish thought, at the time.

The girls I would have wanted to bring home, while maybe drunk too, wouldn't have cared. In fact, the worse my behavior (as 'bad boy'), the more likely I believed could get lucky. How silly of me.

But of course, never was that lucky, or that 'bad' at the time. Instead, being a momma's son all-too-kind, unable to express himself beyond perceived expectation of him, was deeply depressing.

The sink was symbolic of a rebellion... In a passive aggressive, subconscious manner. Longing for the days of escaping from this prison of conformity, unaware of what it would finally take to get to the point of finding the true freedom being sought, which wasn't 'out there' but 'in here' all along.

Until then, the guilt, and it was always the guilt—was wrapped around the fear of happiness and success in such a manner that being a "well adjusted and predictable human being"— was simply what I couldn't allow. An imposing psychological manipulation limited my own consciousness and aspiration, preventing this being from becoming empowered with God's spiritual enlightenment.

Being too young for such realizations, no wonder tiny little steps, before even nudging the ball to get it rolling, seemed insurmountable obstacles at the time... Searching endlessly for validation.

Yet, in the rare moments when I would finally stand up for myself, and face these dishes head on, might actually get a sensation of uplifting calmness, even pleasure—unlike the negative spin felt all week long from working against this flowing nature, and trying to avoid any self confrontation.

Once started, setting my heart beyond the barrier of my blocking mind to do this I could, and did.

Completing the task, and finding myself able to wash, rinse, and find a spot on a towel for the dishes to rest until dry, strewn all across furniture in the tiny apartment—a sense of cleansing occurred, and relief, with the pleasure of satisfaction following at once. Suddenly, it felt easy.

Alas, whilst the dishes were drying, the elation wouldn't commonly last. For thereafter followed lunch, later followed by dinner, and maybe some beers and snacks with a friend if anyone visited, which meant of course, that by Sunday night that the sink was already full once again, with used glasses, bowls and plates. And the cycle would start all over again—'not facing the real problem'.

And then once again, my desire to live with a clean kitchen, after falling as the prey of television, or lazy Sunday uncertainty of pursuing any action at all, would return to being a distant dream...

And drinking the night before, hungover, would've been all the worse to contemplate actualizing.

Yet, the noblest of all acts might have been to key to unlocking this great secret of the mysteries.

In simple: do the dishes as they're used, or at least make an effort to keep the sink clear. Once it acquires a few days' worth of accumulation then you'll get caught up in a week long work bender.

Now I understand the value and worth of keeping my affairs in order, and the kitchen sink clean.

Doing so helps maintain one's self discipline, motivation, and positive momentum to remain with the future, engaged in the present moment of actions, with ultimate vision of a purpose and goal.

Even a simple act of the doing dishes, has significance for the psyche of the individual engaged in motivating purposeful obligations to himself. It maintains balance and equilibrium, between living for the moment, and the future that has yet to come pass. Rather than falling too far unbalanced.

It only hurts *you* to let the sink stink, a blight without care. With God's will it *can* be accomplished!

Rules I Live By

Russian joke: "What's the transitional period from Socialism to Communism?" **Answer:** "Alcoholism"

I used to live by very different rules (bottom), breaking rules all the time, only realizing lately how miserable it was making me then. The cause wasn't manifest by my rebellion against these, rather something more profound, unrelated (see the Releasing Your Archon paper). Ignoring these rules made my spiritual suffering then considerably worse, and further delayed healing by many years...

Current Rules (Simplified—Living in Balance)

Wake up, make the floor bed, pray on my knees.
Sway with God by lightly touching the fingertips.
Walk barefoot at home. Drink water, coffee/tea.
Cook/eat one good meal daily, anything Sunday.
Avoid snacks and junk food, fast between meals.
Don't drink alcohol, smoke, or accept any drugs.
Follow inner guidance, ignore children of the lie.
Ignore politics and any-like charged discussions.
Ignore television, left-biased mainstream media.
Use the internet with purpose, research or work.
Pray before bed, sleep early. Keep living simple.

Old Rules (~5 years ago—Beginning of healing)

Wake by sunrise, sleep again for dream guidance.
Learn to go to sleep without thinking, at your will.
Walk barefoot when you can, wear leather shoes.
Pray before the sun & son of God. Meditate daily.
Practice deep in/out breathing, 2x daily, 30 mins.
Feel where the breath is going in your body, think.
Detach your feeling of things which you're bound.
By remaining unattached, feeling will remain free.
Be conscious in your body, as it is to its clothes.
Try living in the permanent eternal, timelessness.
Identify your shadow, its causes, feed it with light.
If something from the past comes up, 'light it up'.
(With mystical experience see where it leads you).
If a desire makes itself known, allow it, dissipate.
An unpleasant feeling is temporary, don't fear it.
Sleep on the floor with layered sheets that roll up.
Stay above useless political or heated discussion.
Turn off the television. Ignore mainstream, news.
Learn to discern between honoring truth vs. evil.
Pay attention to your natural environment clues.
Don't get a tattoo, pierce, or disgrace your body.
Wear 'tailored' pants, comfortable, natural fibers.
Once+/week, bake in the sun, jump in the ocean.
Ingest at least 1 organic fish oil capsule per day.
Try to eat 1-2x a day, fasting in between meals...

Beans & fruit breakfast, protein dinner with veg.
Top with spices: cinnamon, turmeric, red flakes.
Limit dessert to 3 small cookies, none or equiv.
Allow Sunday brunch to eat whatever you want.
Don't drink alcohol, smoke, or take hard drugs.
Drink plain water, if warm, add honey & lemon.
When alone light a candle, pray & bless dinner.
Use [*brand withheld*] soap, don't use shampoo.
Brush twice daily with [*brand withheld*] tea tree.
Try less using microwaves for cooking/heating.
Use a cellular phone with a bluetooth headset.
Cash is better daily, cards practical for travel.
Don't wear sunglasses unless it's necessary to.
Relax to low lights, candle & dim incandescent.
Run Flux on devices, reduces blue light (night).
All begins/ends at 1, there's no zero & infinity.
All is unity from mind, illusion of light creation.
Have faith, follow instincts. Believe in yourself.
Trust in God, let him work through, guide you.

Very Old Rules (20 years ago—Unsuccessful)

Prove God wrong—defying Him when you can.
Better not go down on her if she smells '*funky*'.
Always wear a condom, do carry one with you.
'Hair of the dog' is the best cure for hangover.

Communism VS Socialism VS Fascism VS Capitalism

In my study of communist societies, I came to the conclusion that the purpose of communist propaganda was not to persuade or convince, nor to inform, but to humiliate; and therefore, the less it corresponded to reality the better. When people are forced to remain silent when they are being told the most obvious lies, or even worse when they are forced to repeat the lies themselves, they lose once and for all their sense of probity. To assent to obvious lies is to co-operate with evil, and in some small way to become evil oneself. One's standing to resist anything is thus eroded, and even destroyed. A society of emasculated liars is easy to control. I think if you examine political correctness, it has the same effect and is intended to. [*5]

There are a lot of different isms in this day and age. Most people seem to think each one is distinct and that some are better than others. I wanted to create a table to show that while there are some differences between all these isms, there are also a lot of similarities. Have a look.

Please understand that this table can't be 100% accurate. There are just too many variables. But what it will do is give you a pretty good understanding of what to expect from each one. This obviously leans towards my opinion but I'm not pulling this opinion out of a magic hat. This is gathered from reading many history books and talking with educated people. [*6]

	Communism	Socialism	Fascism	Capitalism
Historically	Soviet Union	Western Europe	Nazi Germany, Italy,	1800 - 1900's

	Communism	Socialism	Fascism	Capitalism
Historically	Soviet Union	Western Europe	Nazi Germany, Italy, Rome	1800 - 1900's America
Present Day	-	Western Civilization	America	None
Notable Architects	Illuminati	Fabian Society, Round Table, CFR, RIIA	Vatican, Rome	Francis Bacon, Adam Smith, Thomas Paine, Benjamin Franklin
Front Men	Vladimir Lenin, Leon Trotsky, Joseph Stalin	Franklin D. Roosevelt, Barack Obama	Adolf Hitler, Benito Mussolini, George H.W. Bush	George Washington, Thomas Jefferson
Economics	State Ownership	Hybrid State/Private Ownership	Corporate Ownership	Free Market, All Private
Religion	Humanism	Humanism	State sponsored	Any
Level of Self-Responsibility	Low	Low	Low	High
Personal Growth	Low	Low	Low	High
Centralized Control	Yes	Yes	Yes	No
Centralized Bank	Yes	Yes	Yes	No
Difficulty of Living in Society	Easy but hard	Easy but hard	Easy but hard	Hard but easy
Level of Intelligence Required	None/Low	None/Low	Low	High
Government Ran By	Dictator	Low/Middle Class	Upper Class/ Corporations	Elected Congressional Members
Level of Freedom	Low	Low	Low	High
Ability to Legally Overthrow Leaders	No	Somewhat	If you want your head cut off	Yes
Individuality / Creativity?	No	Somewhat	No	Yes
Your God	The State	The State	Technology / Science / State	Universe, Jesus, Nature
Level of Moral Required	Low	Low	Low	High
Ruled By	Dictator	Elite / people	Caesar / The Axe	Constitution / Law
Means of formation	Revolution/Offensive Military	Propaganda	Offensive Military/ The Axe	Revolution/Defensive Military
Size of Government	Large	Large	Large	Small
Welfare Spending	High	High	High	Low/None
Turns into	Totalitarian Control	Totalitarian Control	Totalitarian Control	Socialism/Fascism if not careful
Quick Summary	Fascist Socialism	Uneducated/Vice Rule	Axe Rule	Constitutional Rule

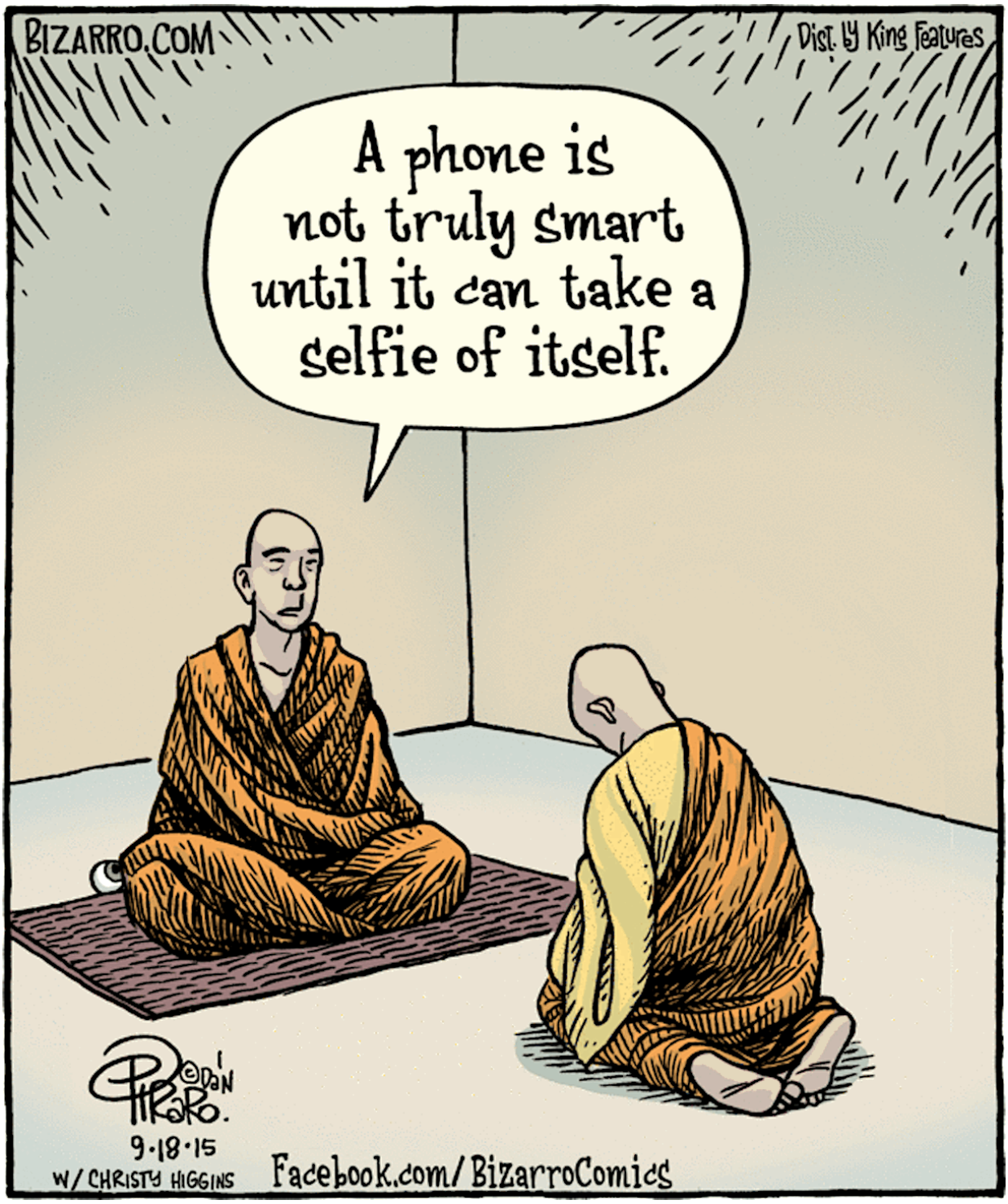
	Communism	Socialism	Fascism	Capitalism
In other words...	Very similar to socialism but ran more on military/ fascist lines. Not as deceptive as socialism as it is the predecessor.	The uneducated and wordly are led with propaganda to fulfill their master's whims while being rewarded with debauchery and vice. Individual growth is stunted and usually reversed.	Anyone in disagreement with the king is dead meat.	Law built upon universal principles is practiced by decent, well-educated individuals working on the path of growth. Lesser humans are helped, not enslaved.
Associated American Parties	Democrats	Democrats	Republicans	No Party

Mystic Consciousness and the Transmission of Lived Truth

This article suggests that the mystic's experiential knowledge of Ultimate Reality has the capacity to transmit a powerful and inspirational impact, more so than a "belief system" arrived at through conceptual reason and apodeictic proof. It is the power of the heart. The Sufi scholar-mystic Al-Ghazali joked of the difference when he commented that the academic theologians of his day could go on and on about the forty finer points of divorce law but say nothing about the sincere love for God. Experiential certitude, in other words, carries with it a powerful transmission of lived truth. "He who tastes, knows" is the well-known Sufi saying. Tasting chocolate is more compelling than studying its chemical components. Whereas the scholar offers well-reasoned knowledge based on cognitive mastery of data and doctrine, the mystic offers another kind of knowledge based on an inner "realization." Experiential truth, in contrast to intellectually acquired information, carries with it a high-frequency radiance that activates a deep transformation in the spiritual seeker.

This radiance of the mystic, saint, or sage is often pictured as a "halo" and described classically as a "silent transmission." Such a transmission has long been intuitively known in the history of religions, noted in the arduous trips undertaken by pilgrims to visit saints and sages, either in person or as relics. In modern times, countless seekers have waited in line to be in an auditorium with, be touched by, or sit in the silent presence of His Holiness the Dalai Lama, Mother Teresa, Gandhi, Ramana Maharshi, David R. Hawkins, Padre Pio, Bawa Muhaiyaddeen, and others. Often the trips are made from across the world, and with great sacrifice. The effect seems to be true even after the body has expired. Hundreds of thousands of devotees, for example, kiss the tombs of Sufi saints around the world. [*7]

Decide: What was relevant yesterday?	What is relevant today (tomorrow)?
Making an impression, false identity	*Being myself, always acting from truth*
Doing what I think others expected of me	*Not compromising my values, nor self*
Being concerned with having the right opinions	*Helping others if/when they ask for it*
Trying to save/rescue (especially evil women)	*Growing beyond self-as-body limitations*
Mind over matter (the will as power to impose)	*Rebalancing the past, living in harmony*
Rejection of Jesus & God, our spiritual sources	*God's (All that IS) light source guiding me*



ABOVE: "BIZARRO" BY DAN PIRARO, SEPTEMBER 18, 2015. *8

"Satan's voice talks to you, God's voice is revealed to you." *9

Interpreting a Dream

Dream notes #49: *In a desolate, abandoned type of area, perhaps an old historically industrial port near water... I remember a crumbling, rusting, metallic skeleton of a structure. I'm holding in my hands, and arms, a tiny creature, smaller than a mugwai, the size of a tennis ball, with tiny feet/hands, and long hair which hides it's face. It's a tearful encounter, as I'm saying goodbye to this little creature, as if a part of me is leaving with it. Letting go.*

By writing down, and then searching the keywords from a dream, its meaning can be deciphered:

Abandonment: To abandon others in your dream suggests that you are overwhelmed by the problems and decisions in your life.

Building: To see a building in ruins or damaged indicates that your approach toward a situation or relationship is all wrong. You need to change. Your own self-image may have suffered and taken some blow.

Creatures: To see a faceless creature in your dream indicates a situation you are refusing to see or confront, but are aware of it in some passive way. This dream also suggests that something in your life is bringing up feelings of fear and insecurities.

Crying: To dream that you are crying signifies a release of negative emotions that is more likely caused by some waking situation rather than the events of the dream itself. Your dream is a way to regain some emotional balance and to safely let out your fears and frustrations. In your daily lives, you tend to ignore, deny, or repress your feelings. But in your dream state, your defense mechanisms are no longer on guard and thus allow for the release of those feelings that you have repressed during the day. [*10]

It's best to get into the habit of writing down a few keywords as soon as you wake up, if/when you experience a vivid dream, as awareness/memory of it will fade once you return to consciousness...

The Human Aura

To release daily tension, which is simply unused energy, Open the Ki (or Chi) Channel inward by imagining energy flowing into the top-center of your head, down through your body, carrying your tension out through your feet (also hands & buttocks), and down into the earth. You can use creative visualization to imagine doors opening inward, an iris-type aperture expanding upon your request, or any type of entrance. Some people simply feel the area relax and imagine warm, soothing energy moving through. Try to use all five senses as you imagine a beam of golden-white light shining into your body and relaxing and softly energizing your body and aura.

Open the self-healing channel inward by imagining energy flowing into one side of the near top of the head. Allow the healing energy to enter your physical and etheric bodies, move down into your torso, and up and out through the opposite side of the head without disturbing your face and brain. Some people experience the sensation of crystal clear water flowing in, and muddy water shooting out the exhaust—with old blocks exiting as dark chunks. Imagine the old energy patterns are flying out into space and being burnt up by the sun, or transformed by a healing angel. Follow it as it returns to the planet as a glittering gold energy that heals all that it contacts—the air, earth, water, plants, animals and people in need of comfort. [*11]

Visible Light and the Eye's Response

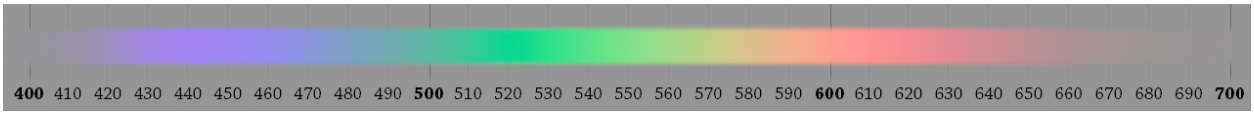
As mentioned ... our eyes are sensitive to a very narrow band of frequencies within the enormous range of frequencies of the electromagnetic spectrum. This narrow band of frequencies is referred to as the visible light spectrum. Visible light - that which is detectable by the human eye - consists of wavelengths ranging from approximately 780 nanometer (7.80 x 10-7 m) down to 390 nanometer (3.90 x 10-7 m). Specific wavelengths within the spectrum correspond to a specific color based upon how humans typically perceive light of that wavelength. The long wavelength end of the spectrum corresponds to light that is perceived by humans to be red and the short wavelength end of the spectrum corresponds to light that is perceived to be violet. Other colors within the spectrum include orange, yellow, green and blue...

Color Cones

Color can be thought of as a psychological and physiological response to light waves of a specific frequency or set of frequencies impinging upon the eye. An understanding of the human response to color demands that one understand the biology of the eye. Light that enters the eye through the pupil ultimately strikes the inside surface of the eye known as the retina. The retina is lined with a variety of light sensing cells known as rods and cones. While the rods on the retina are sensitive to the intensity of light, they cannot distinguish between lights of different wavelengths. On the other hand, the cones are the color-sensing cells of the retina. When light of a given wavelength enters the eye and strikes the cones of the retina, a chemical reaction is activated that results in an electrical impulse being sent along nerves to the brain. It is believed that there are three kinds of cones, each sensitive to its own range of wavelengths within the visible light spectrum. These three kinds of cones are referred to as red cones, green cones, and blue cones because of their respective sensitivity to the wavelengths of light that are associated with red, green and blue. Since the red cone is sensitive to a range of wavelengths, it is not only activated by wavelengths of red light, but also (to a lesser extent) by wavelengths of orange light, yellow light and even green light. In the same manner, the green cone is most sensitive to wavelengths of light associated with the color green. Yet the green cone can also be activated by wavelengths of light associated with the colors yellow and blue...

The cone sensitivity curve... helps us to better understand our response to the light that is incident upon the retina.

While the response is activated by the physics of light waves, the response itself is both physiological and psychological. Suppose that white light—i.e., light consisting of the full range of wavelengths within the visible light spectrum—is incident upon the retina. Upon striking the retina, the physiological occurs: photochemical reactions occur within the cones to produce electrical impulses that are sent along nerves to the brain. The cones respond to the incident light by sending a message forward to brain, saying, "Light is hitting me." Upon reaching the brain, the psychological occurs: the brain detects the electrical messages being sent by the cones and interprets the meaning of the messages. The brain responds by saying "it is white." For the case of white light entering the eye and striking the retina, each of the three kinds of cones would be activated into sending the electrical messages along to the brain. And the brain recognizes that the messages are being sent by all three cones and somehow interprets this to mean that white light has entered the eye. *12



ABOVE: RENDERING OF THE VISIBLE SPECTRUM ON A GRAY BACKGROUND (ACCURATE COLOR RENDITION) BY SPIGGET CC BY-SA 3.0 *13

Wealth

That is the wealth of America, and if America discourages the locality, the community, the self-contained town, she will kill the nation. A nation is as rich as her free communities; she is not as rich as her capital city or her metropolis. The amount of money in Wall Street is no indication of the wealth of the American people. That indication can be found only in the fertility of the American mind and the productivity of American industry everywhere throughout the United States. If America were not rich and fertile, there would be no money in Wall Street. If Americans were not vital and able to take care of themselves, the great money exchanges would break down. The welfare, the very existence of the nation, rests at last upon the great mass of the people; its prosperity depends at last upon the spirit in which they go about their work in their several communities throughout the broad land. In proportion as her towns and her country-sides are happy and hopeful will America realize the high ambitions which have marked her in the eyes of all the world.

The welfare, the happiness, the energy and spirit of the men and women who do the daily work in our mines and factories, on our railroads, in our offices and ports of trade, on our farms and on the sea, is the underlying necessity of all prosperity. There can be nothing wholesome unless their life is wholesome; there can be no contentment unless they are contented. Their physical welfare affects the soundness of the whole nation. How would it suit the prosperity of the United States, how would it suit business, to have a people that went every day sadly or sullenly to their work? How would the future look to you if you felt that the aspiration had gone out of most men, the confidence of success, the hope that they might improve their condition? Do you not see that just so soon as the old self-confidence of America, just so soon as her old boasted advantage of individual liberty and opportunity, is taken away, all the energy of her people begins to subside, to slacken, to grow loose and pulpy, without fibre, and men simply cast about to see that the day does not end disastrously with them? [*14]

The Three “Things”

1. Things I want/like/desire.
2. Things I'm interested in.
3. Things for my benefit.

We tend to base our decisions on whether we like something or not. But this is a terrible way to provide for our selves and needs. For example, we may like certain foods such as ice cream, but if that's all we eat every day. We may quickly put on weight, and our body may react in unpleasant, unhealthy ways. The key is to help one identify, and discern between the things that we like/want, from the things we're interested in (but not enough to actively pursue), and the things that would benefit us, even at the cost of disliking it now (but may grow to like). Muscle testing helps for this.

Through discovering more of those thing that benefit us, and opening the mind’s willingness and discipline to go through with accepting the challenge of trying it out for ourselves, that we’re able to uncover hidden aspects, and change towards a better and improved version of ourselves. Free of the conundrums and conflicts which may have plagued us when only pursuing those things for pleasures and instant rewards, over choosing the right, for growing out of childish whims of folly.

Once I learned to identify these three things individually and to discern between these, my body underwent considerable changes, which enabled me to become aware of observing their impact and importance of changes occurring within, unable to be ignored, as in the past unknowingly.

Stay Centered

Take time to meditate at least once, if not twice a day for 5-15 minutes each time, breathing in through your nose and out of your mouth, with bare feet soles pressed together, hands in a grip with fingers inward inside of the palms, carefully focusing on breath. Focusing on the mind's eye, relaxing until you feel your body floating within a cushion of air inside you, where the pressure of touch is released from direct impact, and one feels at once connected to one's inner power of calm tranquility. A great session might even induce an urge to wipe away watery eyes in a blissful moment of transcendence...

Use a bed log to recharge the body's energy, by laying down on a rolled up bedspread or layered blankets, harder than soft, along the length of it, as the spine lies directly on it, back touching the bed log in a parallel direction. You should immediately feel a sensation of energy being uplifted throughout, as your spine sits higher than your limbs, which "dangle" to the sides. Rest in this pose for 1 hour for the full benefit, half hour will work like a nap. Make sure head is positioned toward one of the ends, where it can rest comfortably over the edge folds, try different positions with the legs and you'll feel how good it is to change.

Also, make sure to maintain a routine with a disciplined eating plan, which should consist of 1-2 meals per day, with only liquid (preferably tea, water) during the day, plenty of beans, fruits, a balanced dinner with protein, veg, starch, soup, salad, and moderate amounts of sugar, unless laboring for work. Allow one day and a half per week of "eat what you want" with sugar, etc.

Top Scientists' Quotes on God and Creation

Many scientists today argue that a belief in God as the Creator is detrimental to the advancement of our knowledge. Today's most-quoted scientists, especially in the field of Biology, directly attack religion in large public forums...

But, has it always been this way? Is it necessarily true that the Bible's history of our origins is at odds with the practice of scientific inquiry? To the contrary, many (if not most) of the scientists who either founded their field of study or at least are credited with its most important advancements routinely saw their work as seeking to better understand God through his Creation. The quotes below are a sample of what these men who were profoundly influential in a wide array of fields said years ago.

There are two books laid before us to study, to prevent our falling into error: first, the volume of the Scriptures, which reveal the will of God; then the volume of the Creatures, which express His power.
—Francis Bacon, Scientific Method

Atheism is so senseless & odious to mankind... When I look at the solar system, I see the earth at the right distance from the sun to receive the proper amounts of heat and light. This did not happen by chance.
—Isaac Newton, Physics, Mathematics

O God, I am thinking Thy thoughts after Thee. ***—Johannes Kepler, Astronomy***

The more I study nature, the more I stand amazed at the work of the Creator. ***—Louis Pasteur, Medicine***

Finite man cannot begin to comprehend an omnipresent, omniscient, omnipotent, and infinite God … I find it best to accept God through faith, as an intelligent will, perfect in goodness and wisdom, revealing Himself through His creation. ***—Werner Von Braun, Rocket Science***

The conduct of God, who disposes all things kindly, is to put religion into the mind by reason, and into the heart by grace. But to will to put it into the mind and heart by force and threats is not to put religion there, but terror. ***—Blaise Pascal, Hydraulics***

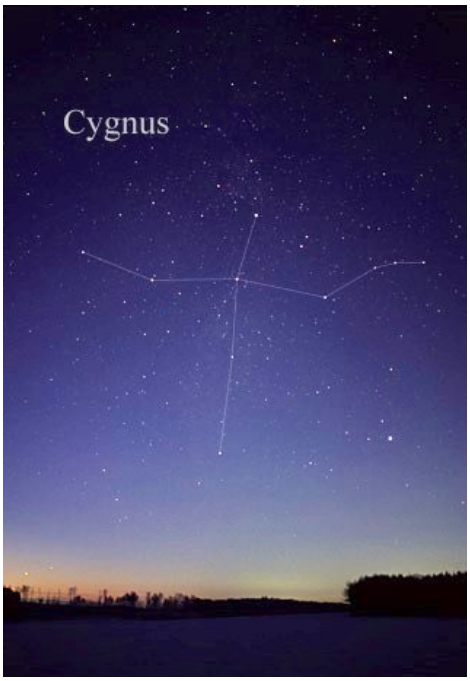
When with bold telescopes I survey the old and newly discovered stars and planets when with excellent microscopes I discern the unimitable subtility of nature's curious workmanship; and when, in a word, by the help of anatomical knives, and the light of chemical furnaces, I study the book of nature I find myself oftentimes reduced to exclaim with the Psalmist, How manifold are Thy works, O Lord! In wisdom hast Thou made them all! ***—Robert Boyle, Chemistry***

The flowers' leaves… serve as bridal beds which the Creator has so gloriously arranged, adorned with such noble bed curtains, and perfumed with so many soft scents that the bridegroom with his bride might there celebrate their nuptials with so much the greater solemnity. ***—Carl Linnaeus, Taxonomy***

"It is His work," he reminded them; "and He alone carried me thus far through all my trials and enabled me to triumph over the obstacles, physical and moral, which opposed me. 'Not unto us, not unto us, by to Thy name, O Lord, be all the praise.' ***—Samuel Morse, Inventor*** *[*15]*

ABOVE: EPSILON CYGNI —"IT HAS NEARLY 11 TIMES THE SOLAR RADIUS AND IS ABOUT 62 TIMES THE LUMINOSITY OF THE SUN." *16 *17

Cygnus



Cygnus is a northern constellation lying on the plane of the Milky Way, deriving its name from the Latinized Greek word for swan. Cygnus was among the 48 constellations listed by the 2nd century astronomer Ptolemy, and it remains one of the 88 modern constellations. A very large constellation, Cygnus is bordered by Cepheus to the north and east, Draco to the north and west, Lyra to the west, Vulpecula to the south, Pegasus to the southeast and Lacerta to the east. In the equatorial coordinate system, the right ascension coordinates of the constellation lie between 19h 07.3m and 22h 02.3m, while the declination coordinates are between 27.73° and 61.36°. Covering 804 square degrees and around 1.9% of the night sky, Cygnus ranks 16th of the 88 constellations in size.

There are several asterisms in Cygnus. In the 17th-century German celestial cartographer Johann Bayer's star atlas the Uranometria, Alpha, Beta and Gamma Cygni form the pole of a cross, while Delta and Epsilon form the cross beam. The nova P Cygni was then considered to be the body of Christ.

In Greek mythology, Cygnus has been identified with several different legendary swans. Zeus disguised himself as a swan to seduce Leda, Spartan king Tyndareus's wife, who gave birth to the Gemini, Helen of Troy and Clytemnestra; Orpheus was transformed into a swan after his murder, and was said to have been placed in the sky next to his lyre (Lyra); and the King Cygnus was transformed into a swan...

In Ovid's Metamorphoses, there are three people named Cygnus, all of whom are transformed into swans. Alongside Cycnus, noted above, he mentions a boy from Tempe who commits suicide when Phyllius refuses to give him a tamed bull that he demands, but is transformed into a swan and flies away. He also mentions a son of Neptune who is an invulnerable warrior in the Trojan War who is eventually defeated by Achilles, but Neptune saves him by transforming him into a swan.

Together with other avian constellations near the summer solstice, Vultur cadens and Aquila, Cygnus may be a significant part of the origin of the myth of the Stymphalian Birds, one of The Twelve Labours of Hercules.

In Polynesia, Cygnus was often recognized as a separate constellation. In Tonga it was called Tuula-lupe, and in the Tuamotus it was called Fanui-tai. Deneb was also often given a name. In New Zealand it was called Mara-tea, in the Society Islands it was called Pirae-tea or Taurua-i-te-haapa-raa-manu, and in the Tuamotus it was called Fanui-raro. Beta Cygni was named in New Zealand; it was likely called Whetu-kaupo. Gamma Cygni was called Fanui-runga in the Tuamotus.

According to traditional Chinese uranography, the modern constellation Cygnus is located within the northern quadrant of the sky, which is symbolized as the The Black Tortoise of the North (Běi Fāng Xuán Wǔ). The name of the western constellation in modern Chinese is (tiān é zuò), meaning 'the swan constellation.' [*18]

Desert

It is better to dwell in the wilderness than with a quarrelsome and an angry wife. [*19]

Dream notes #19: *The first part of the dream isn't clear anymore. It seems that [father] is in his Mercedes, I'm in the passenger seat, and we're waiting for [mother]. Either she was in the backseat previously and got out "to look for a bathroom" or something, or we were waiting for her, it doesn't matter. Later it becomes clear she wasn't supposed to be in this picture.*

So we're in [father]'s Mercedes, and he has an ignition issue, or warning when he turns the key, and tries to fix it. It looks simple and routine, but when he does, and the car returns, it's broken (perhaps a metaphor for [father]'s prestige and 'broken' career); i.e. the car won't start and shows a warning light.

Either way it's clear he needs to fix this or we're not going anywhere, and at that moment all I can think of is the fact that he will have to pay the repairs which he can't afford now. Then the car suddenly gets bumped from behind, and slides forward into traffic. I turned around to see a bus go past, and tell him the bus just bumped us. Surprisingly it doesn't seem to bother him, he seems un-phased. I'm surprised.

We get bumped harder this time, not a light hit, and I turn around to see a large 4x4 type SUV behind us, with [sister's ex-boyfriend] in the driver seat and [sister] in the passenger seat. And they're toying with us, like animals wanting attention to play a game with them.

I react aggressively, enraged perhaps (i.e. wanting to teach them a lesson about screwing with other people?) All my mind becomes focused on, is catching them. I'm in a new vehicle now, in pursuit, and can "see ahead" several scenarios, depending on which of these I choose to pursue, and looking for the one which is likely to cause the most damage to stop them. All these scenarios involve forcing them to crash in the tight city roads (we're in a city near the Middle East), or crashing into them and overpowering them.

I start waking up or coming to my senses when I realize that it's likely [sister] might be killed if I'm not careful, no matter which scenario 'will stop them' from screwing with us. The people represented by [sister's ex-boyfriend] that are provoking me, are prepared to play their game until 'the end', and as long as I play, I will get caught up in their ego mind games too, leading only to spiritual destruction.

[Father] clearly knew this when the ignition stopped working—he's been hurt playing their games too.

Interpretations:

Car Crash: To dream that you are in a car crash indicates that your beliefs, lifestyle, or goals are clashing with another's. It may also represent a shocking situation or painful experience. Alternatively, car crashes may forewarn of your dangerous or careless driving habits. In particular, if a car crashes into you, then it suggests that your lifestyle, beliefs or goals may be in conflict with another's. It may also be symbolic of a jolting experience or injured pride.

Rear Ended: To dream that you have been rear ended indicates that something from your past is still impacting your present situation. You need to learn from the past in order to move forward.

Car: To dream that you are driving a car denotes your ambition, your drive and your ability to navigate from one stage of your life to another. Consider how smooth or rough the car ride is. If you are driving the car, then you are taking an active role in the way your life is going. However, if you are the passenger, then you are taking a passive role.

Mercedes Benz: To see Mercedes Benz in your dream symbolizes status, wealth, luxury and prestige.

Ignition: To turn the ignition in your dream suggests that you are set to move forward toward your goals. You are ready to grow. If you are having problems with the ignition, then it indicates that you are experiencing problems with how to get started with some project or goal.

Warning: To receive a warning in your dream indicates that something in your waking life is in need of your attention. The dream may serve to make you stop and rethink the consequences of your action or decision.

Father: To see your father in your dream symbolizes authority and protection. It suggests that you need to be more self-reliant. Consider also your waking relationship with your father and how aspects of his character may be incorporated within yourself.

Sister: To see your sister in your dream symbolizes some aspect of your relationship with her, whether it one of sibling rivalry, nurturance, protectiveness, etc. Your sister may draw attention to your family role.

Games: To dream that you are playing games indicates that you need to take a break from your daily life. It is time to relax. Alternatively, the dream symbolizes the spirit of competition and the rules you live by. Consider the type of game you are playing for additional significance.

Chase: To dream that you are chasing someone signifies that you are attempting to overcome a difficult goal or task. You may also be expressing some aggressive feelings toward others.

"I'm Being Chased!": Chase dreams are one of several common dream themes, stemming from feelings of anxiety in your waking life. Flee and flight is an instinctive response to a physical threat in the environment. In such dreams, the scenario often features you being pursued by an attacker, an animal, a monster or an unknown figure, who wants to hurt or possibly kill you. Consequently, you run, you hide or you try to outwit your pursuer. Your actions in the dream parallel how you would respond to pressure and cope with fears, stress or various situations in your waking life. Instead of confronting the situation, your dream indicates that you have a tendency to run away and avoid the issue. Ask yourself who is chasing you, so that you can gain a better understanding and insight on the source of your fears and anxieties...

If you are the one doing the chasing, then the dream may highlight your drive and ambition to go after something you want. Or perhaps the dream suggests that you are falling behind and having to catch up with everyone else.

Consider the distance or gap between you and your pursuer. This indicates your closeness to the issue. If the pursuer is gaining on you, then it suggests that the problem is not going to go away. The problem will surround you, until you confront and address it. However, if you are able to widen the gap between your pursuer, then you are able to successfully distance yourself from the problem. In essence, the problem is fading away. [*10]

Also in the word game, I would love to see right thinking people all stop using the word "capitalism" in a positive sense. When they do this they are really thinking of free enterprise, which is 180 degrees opposite of monopoly capitalism. You now have to find dictionaries about 100 years old to find the true definition of capitalism, which is, as its name clearly indicates, "the concentration of capital into the hands of a few."

Ergo, “Monopoly capitalism” is a redundancy. ALL capitalism amounts to monopoly. That evil is what we have presently as the immediate cause of the economic dilemma in the world in the form of privately created medium of exchange as private debt owed to the few bankers of issue.

Free enterprise, to the contrary, indicates a huge middle class created by locally owned and operated businesses taking care of local needs, wherein most are financially comfortable, few dirt poor, and even fewer filthy rich—with few, if any, gigantic private piles of wealth...

Capitalism in NOT the opposite of socialism, free enterprise is. None of the other "isms" can exist beyond coffee house rabble rousing without capital financing them. Therefore, socialism—in all its variants—is just another handmaiden of capitalism, as was the Soviet Union and as is Red China, the United States and practically all other “western nations.” *20

Being in Cosmic Harmony

Osho warned the planet about AIDS, right back in *Osho Times International* 1984.

The disease would, he cautioned, reach epidemic proportions unless we took prophylactic measures—such as using condoms for lovemaking and avoiding oral/anal sex. Of course if one could drop sex altogether, without repression, that was the best prevention. Otherwise, it was good to remain with same partner. Later, he was to add that sweat and saliva could also carry the disease, so “French kissing” was not smart.

Just a few months before he made this announcement, in the US there were 750 cases of AIDS.

Osho was considered an alarmist and was laughed out of town.

Today, according to a recent report from the BBC: “The Aids pandemic is growing despite years of prevention work. UNAIDS, the United Nations’ program on Aids, says it manages to bring down HIV rates in some countries only to find them rising in others. Aids has now become the leading cause of death in Africa, overtaking malaria.”

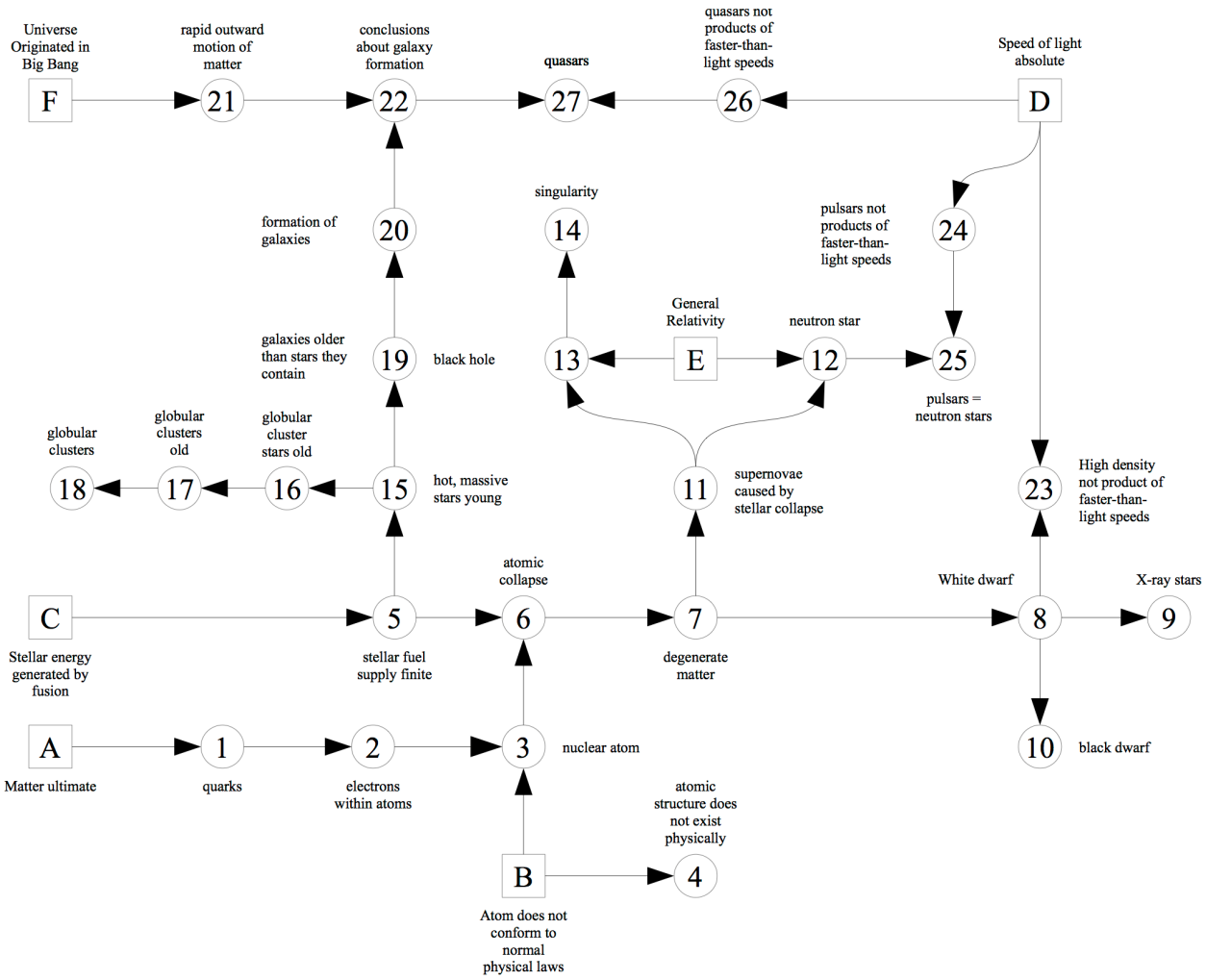
Enough said?

“When you are in tune with the whole you are healthy. The music flows between you and the whole; there is no obstruction. You feel a well being. There is no noise, everything is in harmony. When the individual is in tune with the universal, health exists. When you fall out of tune then so many wrongs arise. There is no limit to them, they are endless. And you can invent new wrongs...

“Cancer is a very new disease. It can exist only when the mind is very worried, when worry becomes like a wound. And around that subtle wound in the psyche arises a disease in the body corresponding to it. That’s what cancer is: That’s why cancer seems to be incurable. There is no way to cure it from the body side. It can be cured only from the mind side because basically it arises there.

“Each age has its own diseases.” *21

Musical Spheres



ABOVE: A DIAGRAM BY DEWEY B. LARSON, ATTEMPTS TO VISUALIZE CONCEPTUAL ERRORS WITHIN “BIG BANG” ASTRONOMY THEORY. *22

Rebel

Butler’s rebellion was actually against the elite capitalists who came to support socialism as the method for securing and expanding their wealth and power.

That’s the turnaround that many people miss, especially those who are dewy-eyed about what collectivism promises.

The rebel is able to defend himself against delusion all the way into the core of his own mind. He discovers and invents his own reality, and he doesn’t suppose that any other human being has to agree to the contents of that reality.

Oscar Wilde: "Art is individualism, and individualism is a disturbing and disintegrating force. There lies its immense value. For what it seeks to disturb is monotony of type, slavery of custom, tyranny of habit, and the reduction of man to the level of a machine."

Nevertheless, Wilde was a socialist. He labored under the puerile delusion that private property could be abolished, thereby freeing all people from the need to slave for a living. In this way, he urged, everyone would have the necessary leisure to pursue art.

Collectivism leading to freedom of the individual. How quaint.

The real strategy of collectivism is the squashing of the mind, making it into a center of passivity and obedience, bereft of any original thought. When all people share the same imposed reality, there is no reality at all. The mind then stands only symbolically, like a black tree that has been dead for years.

To the degree it ever existed, the principle of the individual determining his own reality is being lost. What's replacing it is the idea that "common ground" comes first and last. This means doctrine. This means operant conditioning in schools. This means a Holism that preaches delusional unity.

The anthropomorphic religious diddle called Gaia has ascended. The idea of humble devotion to Mother Earth is a fool's errand. As George Carlin put it: "The planet has been through a lot worse than us. Been through earthquakes, volcanoes, plate tectonics, continental drift, solar flares, sun spots, magnetic storms, the magnetic reversal of the poles … hundreds of thousands of years of bombardment by comets and asteroids and meteors, worldwide floods, tidal waves, worldwide fires, erosion, cosmic rays, recurring ice ages … And we think some plastic bags and some aluminum cans are going to make a difference?"

It's one thing to keep the environment healthy. It's quite another thing to worship it and feel anxious about its future. Humans aren't going to destroy the Earth.

But humans may end up submitting to a level of brainwashing that rivals the all-encompassing mind control of the Mayans. Humans may forget how to rebel. Humans may accept the loss of freedom as a minor bump on the road to promised salvation in the arms of "the wise ones."

The Reality Manufacturing Company turns out its product every day. It strives to improve its sales pitch and televised fabrications. It deploys talent spotters to enlist the best and the brightest in its research divisions. It invests considerable time and money in diversionary scandals and their subsequent exposure by way of the limited hangout:

"Yes, mistakes were made. A few heads will roll. These people, who were supposed to serve the public good, wandered off course, and we promise to make every effort to see that this doesn't happen again."

"Do you want to be normal? Buy our product. You'll never feel so welcomed, so accepted. You'll resonate with all other minds. You'll ascend to the highest point of the collective star. Be the first on your block to sign up for the future..."

The rebel says no. And he means it. [*23]

Deactivating the Brain

A leading study has been conducted by Dr Andrew Newberg, with his late colleague Dr Eugene d'Aquili, in the Department of Psychiatry using high-tech imaging techniques to examine the brains of meditating Buddhists and Franciscan nuns at prayer. The scientists, using what is known as single positron emission computed tomography (SPECT), concluded that intense spiritual contemplation triggers an alteration in brain activity. In the experiments Newberg invited Tibetan Buddhists to his laboratory and set them up with their rugs, cushions and prayer wheels. Before they meditated, an intravenous tube was inserted. This allowed a radioactive isotope to be directed when they pulled a string as they reached a peak meditative state. The isotope remained in the brain long enough so that once the meditation was over the subjects could be put under the rotating triple-head SPECT camera (similar to that used in hospital scans) and photographed to reveal images of their brain activity.

Since the meditators were focusing intently, the prefrontal cortex, associated with attention, lit up. But more strikingly, the parietal lobes showed very little activity. The parietal lobes are associated with the orientation of the body in space and processing information about time and space. More specifically, the left superior parietal lobe creates the perception of the physical body's boundaries. The right superior parietal lobe creates the perception of the physical space outside of the body. Blocked off from neuronal activity, the parietal lobe cannot create a sensation of boundary between the physical body and the outside world, which may explain the meditators' sense of oneness with the Universe, say Newberg and d'Aquili. Since the parietal lobes were also unable to perform their usual task of creating our linear perception of time, meditators achieved a sensation of infinity and timelessness.

The study found that different parts of the brain can block input into other parts. 'You can block out the input into the area that is giving you an orientation of space and time,' Newberg says. 'It is still trying to give that orientation but it no longer has any input on which to work. The theory is that this gives you a sense of no space and no time.' Newberg says that 'by blocking the "orientation association area" the brain would have no choice but to perceive that the self is endless and intimately interwoven with everyone and everything the mind senses. And this perception would feel utterly and unquestionably real.'

The authors also cite studies of seven other Tibetan Buddhists and several Franciscan nuns. The researchers mapped these subjects' brains both before and at the peak of their transcendent feelings. Beforehand, the scan's computer portrays the brain's activity as a palette of fierce reds and rich yellows. During meditation or prayer, however, a marked color change was noted in a small region on the left side of the cerebrum called the posterior superior parietal lobule, which is just behind the crown of the skull. The flaming reds had turned into a deep azure, signaling a substantial decline in activity.

The posterior superior parietal lobule is responsible for the orientation of objects in 3d space. It is involved in how we locate ourselves in physical space and integrates cues from the environment so that we do not walk into a door or fall down the stairs. The authors termed the specific region the orientation association area and they believe that the decrease in its activity during meditation or prayer is highly significant. The total deafferentation (or 'cutting-off') of the posterior superior parietal lobe, especially on the right, results in a sense of pure space. The subjective experience is one of spacelessness or of total perfect unity. The posterior superior parietal lobule in the left hemisphere is responsible for the self-other dichotomy.

During deep meditation, when the posterior superior parietal lobules on both sides are totally deafferented, not only is there a sense of absolute space, but the distinction between self and the other is obliterated, according to Newberg and d'Aquili.

With no sensory stimulus to delineate the borderline between the self and the world, the authors conclude, the brain would 'have no choice' but to perceive that the self is 'endless and intimately interwoven with everyone and everything the mind senses.' The neuroscientists say, 'A dulling of spatial perception could well be the key to experiencing a fluid sense of spiritual communion, such as many mystics do; this would also help explain why mystical occurrences, across a wide range of faiths, are often described in metaphorically similar terms.' In neurological parlance, the orientation association area becomes deafferented or cut-off from inputs from other parts of the brain.

In split-brain operations, the left brain could also be considered cut-off or deafferented from the right brain, and vice-versa. Alternatively, there are drugs that can suppress the functions of one of the hemispheres. Thirdly, it has also been found that one hemisphere can be prevented from knowing what is occurring in the opposite hemisphere via the inhibitory actions of the frontal lobes, which houses the 'attention association area.'

The effects of deafferentation of the orientation association area include a softening of the boundaries of the self. In a sense, this implies that the self arises as a by-product of spatial and temporal perceptions because this area of the brain generates the spacetime matrix in which we live. More specifically, when inputs to the orientation association area are interrupted, it has to work with whatever inputs it has and its internal logic, thus experiencing infinite space and time, according to Newberg and d'Aquili. The intensity of the experience depends upon the degree of the neural blockage—so there is a spectrum of 'unitary states' that can be experienced. This continuum of experiences links the most profound mystical states to the mundane states in daily life.

The total shutdown of neural input would have a dramatic effect on both the left and right brains. The right brain's orientation area, which is responsible for creating the neurological matrix we experience as physical space, would lack the information it needs to create the spatial context in which the self can be oriented. In this state of deafferentation of the orientation area, the mind would perceive a neurological reality consistent with many mystical descriptions of the ultimate spiritual union: There would be no discrete objects or beings, no sense of space or the passage of time, no line between the self and the rest of the universe. The mind would exist without (the concept of an) ego in a pure state of undifferentiated awareness—a void consciousness—the ultimate unitary state—according to Newberg and d' Aquili. *24

ABOVE: (CROPPED) PHOTOGRAPH BY HAN THA IN BAGAN, MYANMAR (BURMA), WHERE EST 10,000 BUDDHIST TEMPLES ONCE STOOD. *25

Fundamentals

The common analogy likens the galaxies to spots on the surface of a balloon that is being inflated. As the rubber stretches, all the spots move away from each other.

This statement, taken from a current astronomical text, can be found in almost any explanation of the recession of the distant galaxies, either in essentially these same words, or in terms of a three-dimensional analog, such as the one used by Fred Hoyle, in which he compares the galaxies to raisins in a pudding expanding in the oven. It testifies to the general recognition of the fact that the kind of motion typified by the movement of spots on the surface of an expanding balloon is, in some way, different from ordinary motion. This difference has not received any intensive scrutiny in physical thought, and is not given any attention in the textbooks. Indeed, the definition of motion is customarily expressed in terms that specifically exclude the kind of motion that we observe on the balloon surface. The results of the investigation reported in this present work indicate, however, that this special type of motion plays a significant part in many physical phenomena, and that a thorough knowledge of its nature and properties is essential for a full understanding of those phenomena.

As a first step in this direction, a critical analysis of the expanding balloon situation is in order. If the motion of the spots is examined in isolation, without placing the balloon in a reference system, or introducing a reference system into the balloon, which can easily be done conceptually, or if a similar mental picture of the receding galaxies is constructed, there is no way by which the motion of any one spot, or of any one galaxy, can be distinguished from that of any other. The only identifiable change that is taking place is a continuous and uniform increase in the magnitude of the distances between spots, or between galaxies. All spots and all galaxies are moving outward at a constant speed, but they are moving outward in all directions, which means that the motions have no specific directions. Thus the ***only*** property of this type of motion is a positive speed magnitude. Such a motion is, by definition, scalar.

With a little further exercise of the imagination, we can make the analogy with the galaxies somewhat closer by replacing the balloon with an expanding three-dimensional object, perhaps some kind of a transparent expanding plastic ball, with visible spots scattered throughout its volume. Here, again, the motion of all spots is simply outward, and unless a reference system is arbitrarily introduced to provide directions, the only property of the motion is its positive (outward) magnitude.

This view of the expanding plastic ball that we derive by mentally abstracting the ball from the local environment, and considering it in isolation, is exactly the same as the view that we get from observation of the distant galaxies. The only thing that we know about the motions of these galaxies is that they are receding from our own galaxy, and presumably from all others, at speeds that increase in direct proportion to the distance, just as the relative speeds of the spots in the interior of the expanding plastic ball obviously do. What we observe, then is a ***scalar*** motion of the galaxies, a motion that has no property other than a positive magnitude.

The currently popular view is that the galactic recession results from a gigantic explosion in which the entire contents of the universe were thrown out into space at the speeds now observed. The radially outward motion in all directions is explained as the result of velocity differentials. On this basis, the galaxies in one direction are receding because they are moving faster than the galaxy from which we are observing them. In the opposite direction, the galaxies are presumed to be slower than ours, and we are therefore moving away from them. There is no way by which this kind of a distribution of motions, if it exists, can be distinguished from motion of the type illustrated by the spots in the expanding plastic ball. Regardless of its origin, motion of this kind has no inherent direction. Each

identifiable point, or object, is simply moving directly away from all others. Any further characteristics that may be attributed to those motions to fit a theory or explanation of their origin are not relevant to the existing physical situation.

The type of motion with which we are familiar in everyday life is *vectorial*. This is motion relative to a fixed reference system. Like scalar motion, it has a magnitude, but it also has a direction in the reference system, and the effect of the motion depends on this direction, as well as on the magnitude of the motion. The difference between the two types of motion can be brought out clearly by consideration of a simple example. Let us assume that a moving point X is located between two points Y and Z on the straight line joining the two points. If the motion of X is vectorial, and in the direction XY, then the distance XY decreases and the distance XZ increases. But if the motion of X is scalar, as on the surface of the expanding balloon, or in the expanding plastic ball, ***both*** XY and XZ increase.

The scalar motions readily accessible to observation are not isolated in the manner of those that we have been considering, but are physically connected to the spatial reference system. This physical coupling supplies the vectorial directions (directions relative to the reference system) that the motions themselves do not possess. The entity that actually enters into physical phenomena is not the scalar motion alone, but this motion plus the coupling to the reference system. In the condition in which it is physically observed, the balloon or plastic ball is connected to a reference system by placing it in that system in such a manner that some point X of the expanding object coincides with a specific point A in the reference system, the reference point, as we will call it, and the outward motion XY of a spot Y coincides with a vectorial direction AB.

The universe as a whole cannot be placed in a reference system, but the same result can be achieved by introducing a system of axes into the universe. The origin of these axes is then the reference point. The Big Bang theory of the origin of the galactic recession introduces a conceptual reference point of this kind, the location of the hypothetical explosion, but leaves the vectorial directions undefined. Thus, aside from being incomplete, and conceptual rather than physical, this Big Bang hypothesis does the same thing as the placement of the balloon in a position in the reference system. It connects a scalar motion with a reference system.

A scalar motion physically coupled to a reference system in this manner may act in essentially the same way as a vectorial motion, in which case it is not currently distinguished from vectorial motion. Alternatively, it may have some quite different characteristics. Current science then does not recognize it as a motion. For an understanding of these hitherto unrecognized types of scalar motions, we will need to examine some of the fundamental facts that are involved.

These pertinent facts are not difficult to ascertain. They have hitherto remained unidentified not because they are hidden or elusive, but because no one has looked for them. This, in turn, has been due to the lack of any clear indication that they might have a significant impact on physical understanding. After all, expanding balloons and plastic balls play no major part in physical activity. It is often asserted that issues in science are investigated for the same reason that men climb mountains—just because they are there to be climbed—but small mountains get scant attention, and seemingly insignificant physical phenomena generally receive the same casual treatment. An attitude of benign neglect is all the more likely to prevail where, as in this instance, some readjustment of thinking is necessary before the existing observational situation can be seen in its true light.

The resemblance between the motion of the receding galaxies and the motion of spots on an expanding balloon might have stimulated some interest in exploration of the nature and properties of scalar motion had it not been for the invention of the Big Bang theory, which seemed to provide an explanation of sorts for the galactic recession in

terms of vectorial motion, although, as can now be seen, the recession is actually a scalar motion that is assigned a reference point by the theory. The explosion hypothesis is not available to the supporters of the rival Steady State theory, but they have never developed the details of how the recession is supposed to be produced in their theory, and the need for an explanation of the special characteristics of the motion of the galaxies in the context of that theory has gone unrecognized. The event that has finally focused the attention of an investigator on the scalar motion issue, and has prompted a detailed study of this type of motion, is the development of the theory of a universe of motion. In this theory scalar motion plays a very significant part, and it quickly became evident that a full understanding of its nature and properties was essential to the theoretical development. This supplied the incentive for the investigation for which there had previously seemed to be no adequate reason. It should be understood, however, that the presentation in this volume stands on its own factual foundations, and is entirely independent of the theory that stimulated the investigation that produced the results now being described.

Although a scalar motion has no vectorial direction of its own, the scalar magnitude may be either positive or negative. The motion therefore has what we may call a ***scalar direction***. This term may appear to be self-contradictory, inasmuch as the word "scalar" indicates a quantity that has magnitude only, without inherent direction. But we do not ordinarily deal with scalar motion as such; we deal with its representation in the spatial reference system, and that ***representation*** is necessarily directional.

If the scalar magnitude of a motion is positive, the spatial result of the motion is that the distance from object A to object B increases with time; that is, the scalar motion is ***outward***. Conversely, a negative scalar motion is ***inward***, as seen in the reference system. The magnitude is positive or negative; the resulting scalar direction is outward or inward. A simple scalar motion AB is inherently nothing more than a change in the magnitude of the distance between A and B per unit of elapsed time, but it is equivalent in most respects to a one-dimensional vectorial motion, and it can be represented in a fixed spatial reference system of the conventional type in the same manner as the corresponding vectorial motion, with a direction in the reference system, a vectorial direction, that is determined by the nature of the coupling to the reference system. If the vectorial direction, a property of the ***coupling***, is independent of the scalar direction, a property of the ***scalar motion***. Outward from point A, for example, may take any vectorial direction. Some consequences of this independence of the directions will be discussed later.

Applying these general principles to the balloon example, we find that when the expanding balloon is placed in a reference system—on the floor of a room, for example—the motion of each spot ***acquires*** a vectorial direction. This direction is totally dependent on the placement. If point X is placed on point A of the floor, and point Y is placed to coincide with some point B in the reference system at time t, then the motion XY has the direction AB. If the correlation takes place in some other way—that is, if some point Z on the balloon surface is placed on point A, or if point Y coincides with some point C at time t—then all directions on the balloon surface, including the direction of the motion XY, are altered.

The direction AB is not inconsequential. It has an actual physical significance. For instance, the motion terminates if there is an immovable obstacle somewhere along the line AB. But this direction AB is a property of the physical coupling between the balloon and the reference system, not a property of the motion, and it can be altered without any effect on the motion itself. For instance, the expanding balloon can be moved. The only inherent property of the scalar motion of any one spot, its scalar magnitude (including its scalar direction) can be correctly represented in the reference system in ***any*** vectorial direction.

These facts are well understood. But it was not recognized, prior to the investigation whose results are being presented in this work, that the ability of a scalar motion to take any direction in the context of a fixed spatial

reference system is not limited to a constant direction. A discontinuous or non-uniform change of direction could be maintained only by repeated application off external forces, but once it is initiated, a continuous and uniform change of direction, such as that produced by rotation of the representation in the reference system, is just as permanent as a constant direction.

Aristotle and his contemporaries argued that a change of position of an object could be accomplished only by the application of some outside influence, and they provided an assortment of angels and demons for this purpose in formulating their physical theories. "A universe constructed on the mechanics of Aristotle," says Butterfield, "was a universe in which unseen hands had to be in constant operation, and sublime Intelligences had to roll the planetary spheres around." By this time it is well understood that these conclusions of the Greek thinkers are erroneous, and that a continuous uniform change of position is just as fundamental and just as permanent as a fixed position. The essential requirement is the ***continuity***. This principle is equally as applicable to direction as to position. Here, too, the essential requirement is simply continuity.

To illustrate a rotational change of direction of the representation of a scalar motion in a reference system, let us place the expanding balloon in the position previously defined in which point X rests on point A of the floor, and point Y coincides with point B of the reference system at time t. Then let us turn the balloon around point X (and A). Instead of continuing in the constant direction AB, the line XY representing the scalar magnitude now takes successive directions AC, AD, AE, etc., where C, D, and E, are points on the circumference of a circle centered on the axis passing through A. The total magnitude of the change of position, the distance moved by point Y outward from X in a given time interval, remains the same, but it has been distributed over all directions in the plane of rotation, instead of being confined to the one direction AB. The ***motion*** is unchanged; it still has the same positive magnitude, and no other property. But the ***representation*** of that magnitude in the reference system has been rotated. A further rotation of the original plane will distribute the representation in all directions.

In this illustration, the scalar motion XY of the balloon appears in the reference system as a distributed series of motions AB, AC, AD, etc. The common point is A; that is, by placing point X of the balloon on point A of the floor we have made A the reference point for the representation of the scalar motion XY in the fixed reference system. It can easily be seen that such a reference point is essential to the representation. We can therefore generalize this requirement, and say that in order to represent a scalar motion in a spatial coordinate system, it is necessary to give the motion, by means of a physical coupling to the reference system, both a reference point and a vectorial direction (which can be either constant or changing continuously and uniformly).

The significance of the reference point is that while this point is actually moving in the same manner as all other points in the scalar system of which it is a component, it is the one point of that system that is ***not*** moving relative to the fixed reference system. A distributed scalar motion is thus a quasi-permanent property of an object, even though the status of that object as the reference point for its scalar motion makes the object appear stationary in the coordinate system.

An important consequence is that since the scalar motion of the object alters the distance between this object and any other in the spatial reference system, the motion that is not represented by a change in the position of the moving object itself must be represented in the reference system by a change in the position of the other object. This conclusion that the motion of object X appears to observation as a motion of object Y appears strange, or even dubious, when it is encountered in a new situation such as the one now being discussed, but an apparent change of this kind always takes place when the reference system is altered. When traveling by train, for instance, and viewing another train moving slowly on the adjoining track, it is often difficult to determine immediately which train is

actually in motion. In this case, if the moving train is mistakenly taken as stationary, its motion in the reference system is attributed to the other train.

In the present connection, the conclusion as stated can easily be verified by examination of the expanding balloon that is resting on the floor. Obviously, the true motion of spot X has not been changed by placing this spot in a fixed position on the floor. The balloon expansion is still occurring in exactly the same way as before the placement, and spot X is therefore moving away from its neighbors. It follows that in the context of a fixed reference system, where X does not move, the scalar motion of spot X is distributed among the spots from which it is receding. For example, a part of the motion of spot Y, as seen in the fixed reference system, is actually a motion of spot X, the spot that occupies the reference point. The same is true of the motion of the distant galaxies. The recession that we measure is simply the increase in distance between our galaxy and the one that is receding from us. Unless we take the stand that our galaxy is the only stationary object in the universe, we have to concede that a part of this increase in distance that we attribute to recession of the other galaxy is actually due to motion of our own galaxy.

This is not difficult to understand when, as in the case of the galaxies, or the trains, the reason why the distant objects appear to move, or appear to move faster than they actually do, is obviously the arbitrary designation of our own location as stationary. What is now needed is a recognition that this is a general proposition. The same result follows whenever a moving object is arbitrarily taken to be stationary. As we have seen, the representation of a scalar motion in a fixed coordinate system requires the assignment of a reference point, a point at which the scalar motion takes a zero value in the context of the reference system. The motion that is taking place at that reference point is thus seen, ***by the reference system***, in the same way in which we view our own motion in the galactic case; that is, the motion that is "frozen" by the reference system is seen as motion of the distant objects.

It should be understood, however, that this immobilization of the reference point in the reference system applies only to the representation of the *scalar* motion. There is nothing to prevent an object located at the reference point from acquiring an ***additional*** motion of a vectorial character. Where such motion exists, it is subject to the same considerations as any other vectorial motion.

The results of a directionally distributed scalar motion are totally different from those produced by a combination of vectorial motions in different directions. The magnitudes and directions of vectorial motions are interrelated, and their combined effects can be expressed as vectors. A vectorial motion AB added to a vectorial motion AB of equal magnitude, but diametrically opposite direction, produces a zero resultant. Similarly, vectorial motions of equal magnitude outward in all directions from point A add up to zero. But the scalar motion XY of the spot Y on the balloon surface retains the same positive (outward) magnitude regardless of the manner in which it is directionally distributed. In this case, the direction is a property of the coupling to the reference system, not of the motion itself. The magnitude of the motion, and its scalar direction—outward—are unchanged regardless of the changes of direction as seen in the reference system.

Here, then, is one of the hitherto unrecognized facts that are being brought to light by this work, the existence of a type of motion that is quite different from the vectorial motions with which we are familiar. This is a fact that is undeniable. We can ***observe*** this different type of motion directly in phenomena such as the expanding balloons, and we can detect it by means of measurements of radiation frequencies in the case of the receding galaxies. As can easily be seen, this motion has no property other than magnitude; that is, it is a scalar motion.

Referring again to the example of a motion of a point X between two points Y and Z, if this motion is vectorial, the *entire* system of three points and the motion can be placed in a fixed reference system as a complete unit. This is

equally true if the system is large and multidimensional. But if the system YXZ is scalar, only ***one point*** in that system can coincide with a fixed point in the conventional stationary spatial reference system. The other two points are moving relative to the coordinate system. This is a very different kind of motion.

The status of scalar motion as a type of motion distinct from ordinary vectorial motion has not heretofore been recognized because the known phenomena involving such motion have not appeared to be of any appreciable consequence, and no one has undertaken to examine them critically. After all, there is not much interest in the physics of expanding balloons. But once it has been established that scalar motion is a distinct type of motion that can be originated by deliberate human action, it becomes evident that production of this type of motion by natural means is not only a possibility, but a definite probability. Indeed, we have already identified one naturally occurring motion of this kind, the galactic recession, and we are entitled to conclude that other natural scalar motions probably exist somewhere in the universe. Since no such motions are known at present, it follows that if they do exist, they are not currently recognized as motions. This further suggests that there must be some serious error in the current beliefs as to the nature of the phenomena in which these scalar motions are involved.

As soon as this issue is raised, it is practically obvious that the difficulty originates in the present attitude toward the concept of force. For application in physics, force is defined by Newton's Second Law of Motion. It is the product of mass and acceleration, F = ma. Motion, the relation of space to time, is measured on an individual mass unit basis as speed, or velocity, v, (that is, ***each*** unit moves at this speed) or on a collective basis as momentum, the product of mass and velocity, mv, formerly called by the more descriptive name "quantity of motion." The time rate of change of the magnitude of this motion is then dv/dt (acceleration, a) in the case of the individual unit, and m dv/dt (force, ma) when measured collectively. Thus force is, in effect, defined as the rate of change of the magnitude of the total motion. It can legitimately be called "quantity of acceleration," and this term will be used in the following discussion where it is appropriate.

It follows from the definition that force is a ***property of a motion***; it is not something that can exist as an autonomous entity. It has the same standing as any other property. The so-called "fundamental forces of nature," the presumably autonomous forces that are currently being called upon to explain the origin of the basic physical phenomena, are necessarily properties of underlying motions; they ***cannot*** exist as independent entities. Every "fundamental force" must originate from a fundamental motion. This is a logical requirement of the definition of force, and it is true regardless of the physical theory in whose context the situation is viewed.

In the absence of an understanding of the nature and properties of distributed scalar motion, however, it has not been possible to reconcile what is known about the "fundamental forces" with the requirements of the definition of force, and as a result this definition has become one of the disregarded features of physics, so far as its application to the origin of the forces is concerned. Notwithstanding the fact that force is specifically defined as a property of motion, the prevailing tendency is to treat it as an autonomous entity, existing prior to motion. The following statements, taken from current physics literature, are typical:

So forces provide structure, motion, and change of structure.

The gravitational force, the electric force, and the nuclear force govern all that happens in the world.

The electric force is perhaps the fundamental conception of modern physics.

As far as anyone knows at present, all events that take place in the universe are governed by four fundamental types of forces.

It is commonly recognized that the usual significance attached to the concept of force is in some way incomplete. Richard Feynman's view is that force is something more than the defined quantity. "One of the most important characteristics of force is that it has a material origin," he says, and he emphasizes that "this is ***not*** just a definition." Further elaborating, he adds that "in dealing with force the tacit assumption is always made that the force is equal to zero unless some physical body is present." This is unacceptable in an "exact" science. If a definition is incomplete, it should be completed. But, in reality, the definition is ***not*** incomplete. The prevailing impression that there is something missing is a consequence of the refusal to recognize that this definition makes force a property of motion.

The status of motion as the basic entity is the reason for the "material origin" that Feynman emphasizes. Without the presence of a "physical body" there is no effective motion, and consequently no force. The exact relation between the physical bodies and the motions of which the "fundamental forces" are properties will not be considered in this work, as it involves some matters that are outside the scope of this present discussion.

The way in which force enters into physical activity, and its relation to motion can be seen by examination of some specific process. A good example is the action that takes place when a space vehicle is launched. Combustion of fuel imparts a rapid motion to the molecules of the combustion products. The objective of the ensuing process is then simply to transfer part of this motion to the rocket. From a qualitative standpoint, nothing more needs to be said. But in order to plan such an operation, a quantitative analysis is necessary, and for this purpose what is needed is some measure of the capability of the molecules to transfer motion, and a measure of the effect of the transfer in causing motion of the rocket. The property of force provides such a measure. It can be evaluated (as a pressure, force per unit area) independently of any knowledge of the individual molecular motions of which it is a property. Application of this magnitude to the mass that is to be moved then determines the acceleration of that mass, the rate at which speed is imparted to it. Throughout the process, the physically existing entity is motion. Force is merely a property of the original motion, the quantity of acceleration, by means of which we are able to calculate the acceleration per individual mass unit, a property of the consequent motion.

In the earlier paragraphs it was deduced that there exists, or at least may exist, somewhere in the universe, a class of distributed scalar motions, not currently recognized as motions. Now a critical examination of the concept of force shows that the presumably autonomous "fundamental forces" are properties of unrecognized underlying motions. These two findings can clearly be equated; that is, it can be concluded that the so-called "fundamental forces" are the force aspects of the hitherto unrecognized scalar motions. The reason for this lack of recognition in present-day practice is likewise practically self-evident. A scalar motion with a ***fixed*** direction is not currently distinguished from a vectorial motion, whereas if the scalar motion is ***directionally distributed***, which is possible because of the nature of the coupling between the motion and the reference system, the phenomenon is not currently recognized as motion.

The distributed scalar motions have not been seen in their true light because "motion" has been taken to be synonymous with "vectorial motion," and phenomena such as gravitation that are effective in many, or all directions, and therefore have no specific vectorial direction, are clearly not vectorial motions. The concept of autonomous forces has therefore been invoked to provide an alternative. As brought out in the preceding discussion, it is not a legitimate alternative, since force is ***defined*** as a property of motion. This leaves present-day physical science in a dilemma, because it cannot identify the motions that the definition requires. An electric charge, for instance, produces an electric force, but so far as can be determined from observation, it does so directly. There is no

indication of any intervening motion. This situation is currently being handled by ignoring the requirements of the definition of force, and treating the electric force as an autonomous entity generated in some unspecified way by the charge.

The need for an evasion of this kind is now eliminated by the clarification of the nature of scalar motion, which shows that the characteristics of rotationally distributed scalar motion are the very ones that are required in order to exert forces of the kind that are now erroneously regarded as autonomous. It is now evident that the reason for the lack of any evidence of a motion intervening between the electric charge and the electric force is that ***the charge itself is the motion***. It is the distributed scalar motion of which the electric force is a property.

The products of an analysis such as the foregoing do not come equipped with labels. A process of ***identification*** is therefore essential where, as in this present case, the analysis is based on premises of a general nature. Ordinarily the identification is easily accomplished, and in any event, it is self-verifying, as a wrong identification would quickly lead to contradictions. As an example of how this process operates, we observe certain objects in space that we call stars and planets. The nature of these objects is not apparent from the observations. At one time they were regarded as holes in the sky that allowed the light to shine through. But we have ascertained the properties of matter where we are in direct contact with it, and we have ascertained some of the properties of the stars and planets. To the extent that these properties can be compared, we find them to be identical. This justifies the conclusion that the stars and planets are aggregates of matter. In exactly the same way we identify the electric charge as a distributed scalar motion. It has the properties of a distributed scalar motion.

The identification of the other basic distributed scalar motions is carried out in the same manner. The details of this identification will be considered in the next chapter, but it is practically obvious that the most general form of rotationally distributed scalar motion can be identified as gravitation. In the light of the information developed in the preceding pages, it can be seen that the gravitational force is not the antecedent of the gravitational motion; it is a property of that motion. The continuous existence of the force is a result of the scalar character of the motion.

A uniform vectorial motion does not exert a force. By definition, a force develops from such a motion only when there is a departure from uniformity; that is, when there is a change in momentum. However, the same well-understood geometrical considerations that lead to the inverse square relation in application to a force distributed over three dimensions likewise apply to a distributed scalar motion. If the total magnitude of such a motion is constant, the motion is ***accelerated*** in the context of a fixed reference system. The acceleration is positive for an inward motion and negative if the motion is outward. As noted by Wightman, since the days of Galileo it has been accepted that "whenever a body suffers an acceleration, there must be a force acting on it." We now see that this is true only in the case of vectorial motion. A constant distributed scalar motion is an accelerated motion in the context of a fixed reference system, by reason of the geometry of that system. Once it is initiated, such a motion requires no outside force to maintain the acceleration.

The general nature of gravitation and other so-called "fundamental forces" is consistent with the foregoing conclusion, as they are distributed forces; that is, force fields. The force aspect of a vectorial motion is a vector; that of a distributed scalar motion is a field. The concept of the field originally evolved from the earlier concept of an ether, and to those who follow the original line of thinking a field is essentially an ether stripped of most of its physical properties. lt has the functions of an ether, without the limitations. The ether concept envisioned a physical substance located in, and coextensive with, space. The school of thought generally identified with the name of Einstein has replaced this ether with a field that is located in and coextensive with space. "There is then no 'empty'

space," Einstein asserts, "that is, there is no space without a field." He concedes that from his viewpoint the change from ether to field is mainly semantic:

We shall say: our space has the physical property of transmitting waves, and so omit the use of a word (ether) we have decided to avoid.

The greatest weakness of the ether concept, aside from the total lack of observational support, was the identification of the ether as a "substance." This established it as a physical connection between objects separated in space, and thereby provided an explanation for the transmission of physical effects, but it required the ether to have properties of an extraordinary and contradictory character. Calling this connecting medium a "field" instead of an "ether"eliminated the identification with "substance," without putting anything else in its place, and enabled the theorists to ascribe patterns of behavior to the medium without the limitations that necessarily accompany the use of a specifically defined entity. Nevertheless, those who visualize the field as a purified ether still see it as "something physically real." Again quoting Einstein:

The electromagnetic field is, for the modern physicist, as real as the chair on which he sits. We are constrained to imagine—after the manner of Faraday—that the magnet always calls into being something physically real in the space around it, that something being what we call a "magnetic field"... The effects of gravitation are also regarded in an analogous manner.

Field theory is the orthodox doctrine in this area at present, but there is no general agreement on details. Even the question as to what constitutes a field is subject to considerable difference of opinion. For example, the following definition by Marshall Walker is a far cry from that expressed by Einstein:

A field is a region of space where a test object experiences its specific force.

Here we see that the field is equated with space—"a field is a region of space"—whereas Einstein saw it as something real *in* the space. The difficulties in defining the field concept, together with others involved in its application, have raised many doubts as to the validity of current ideas. David Park gives us this assessment:

This does not mean that the ultimate explanation of everything is going to be in terms of fields, and indeed there are signs that the whole development of field theory may be nearer its end than its beginning.

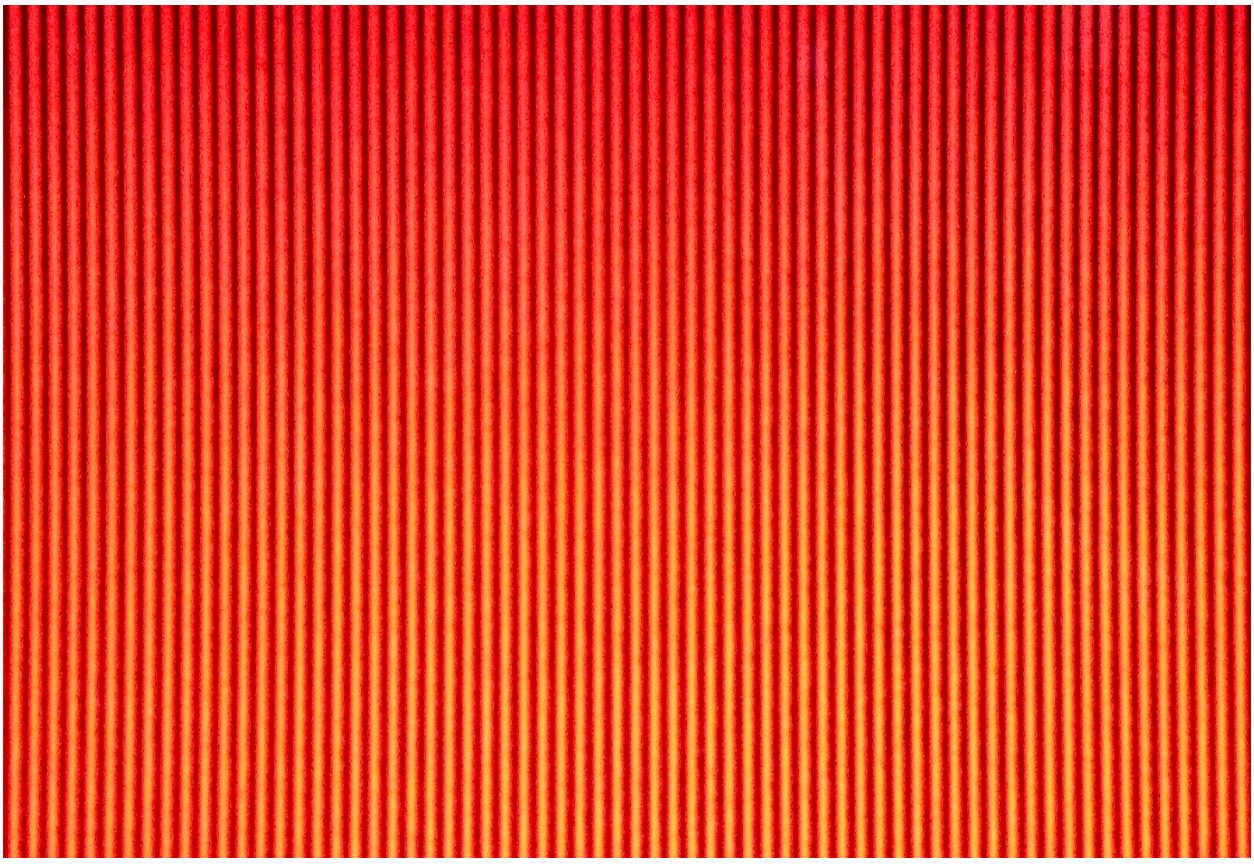
Clarification of the properties of scalar motion now shows that the present views as to the nature of a field are incorrect. A field is not a physical entity like the physicist's chair, nor is it a region of space. It is the force aspect of a distributed scalar motion, the quantity of acceleration, and it has the same relation to that motion as an ordinary force has to a vectorial motion. The two differ only in that the ordinary force has a specific direction whereas the force of the field, like the motion of which it is a property, is directionally distributed.

This is another of the previously unrecognized facts of physical science that constitute the principal subject matter of this volume. It is not, like the *existence* of scalar motion, something that could have been recognized by anyone at any time, inasmuch as the discovery of distributed scalar motion was a prerequisite for recognition of the properties of that kind of motion. But as soon as the status of the "fundamental forces" as distributed scalar motions is recognized, the true nature of fields is clearly defined. And this answer that emerges from the scalar motion study is just the kind of an explanation that the physicists have expected to find when and if the search for an answer was successful. Again quoting David Park:

At present, we imagine all space to be filled by a superposition of fields, each named after an elementary particle—electrons, protons, various kinds of mesons, etc. As new species proliferate, it becomes more and more desirable that future theory, if it resembles the present one at all, should contain but a single field, with the present types of matter corresponding to different modes of excitation of it.

This is essentially what we now find. There is only one kind of field, a distributed force, but the nature of the effects produced by any specific force depends on the characteristics of the motion of which the distributed force is a property.

The finding that the fundamental forces are properties of fundamental motions rather than autonomous entities does not, in itself, solve the problem as to the origin of these forces. In the case of gravitation, for instance, it merely replaces the question, What is the origin of the gravitational force? with the question, What is the origin of the gravitational motion? But it is a definite step in the right direction, and every such step brings us closer to the ultimate goal. A full-scale exploration of the problem has been carried out by the author, in the context of the theory of a universe of motion, and will be published in a series of volumes, the first of which, separately titled *Nothing But Motion*, is now in print.* This theoretical analysis, based as it is on a new concept of the fundamental nature of the universe, involves some significant alterations of existing physical viewpoints which not everyone will be prepared to accept. In order to make the results of the scalar motion study generally available, the presentation in this volume has been limited to those purely factual aspects of the scalar motion findings that are independent of theoretical considerations, and must be accommodated within every system of physical theory. [*26]



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God

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