

CHAPTER VIII

The Secret Program

If the Laws “Are”, they must exist inscribed somewhere, and their action is certified by each moving phenomenon.

All things move because the Laws are “potentially” active. There is no form of motion outside the Law. However, substantially, the Law “inhabits” the Immobile.

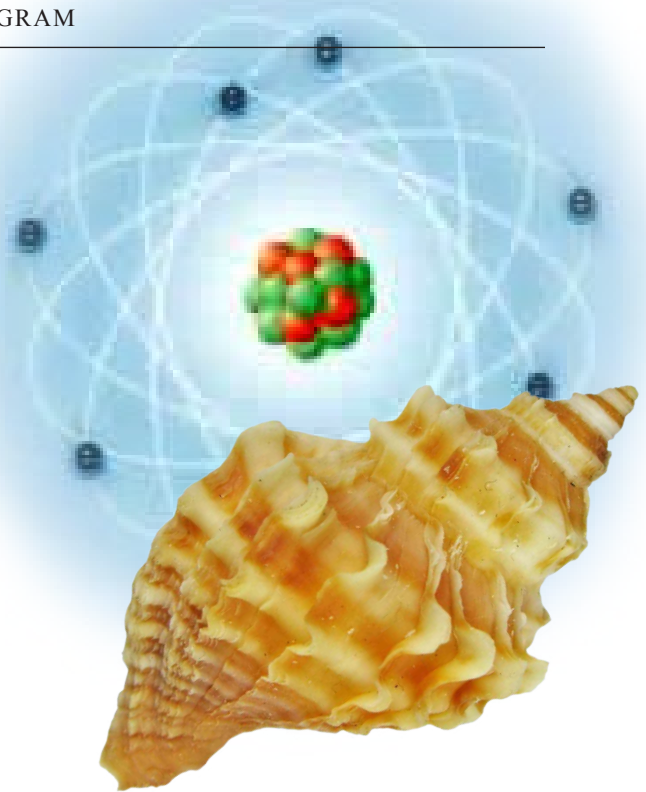
Because the Immobile is “Absolute Self-consciousness”, Law is its manifestation. But the activity of the Law demands a framework of Immobility, a constant background field.

Whatever moves, because it follows the Law, carries with it its program. That program is Immobile. If the program were to move, it would not be a program.

No one can “see” the Law, but no one can live, even for even an instant, outside its influence. For a program to exist must “be”. If it “is”, it must include in its structure all the Laws that it will apply. Therefore, the program and the Laws become ONE, as when for example an electron or proton moves.

Here, then, we observe that while the proton moves, its Program is constant, Immobile. In short, the moved goes through a constant program and the program never follows the moved. More simply, The Earth moves in an orbit around the sun. That orbit is executed on the basis of a program applying Infinite Laws.

The Laws exist, they are constant entities but Immobile, in an Immobile framework. Earth implements them but does not influence them. Therefore, we confirm that though a body moves, it moves “within the Immobile”.



... thus, the “Being” of each moving thing, for example, the material of a lovely seashell, is made up of the same mental material of the Immobile.





From the standpoint of Unity and Wholeness, the being of the world of Empedocles, becomes acceptable as something Immobile and Incorruptible, precisely as defined by Parmenides.

Thus, whatever moves goes through its trajectory within an Immobile framework of Law. Therefore, Mobility is an attribute of Immobility. Simultaneously, however, since Immobility constitutes, draws up, and applies the Laws, the design and Program of each moving thing in the Universe, Immobility constitutes pure Intellect.

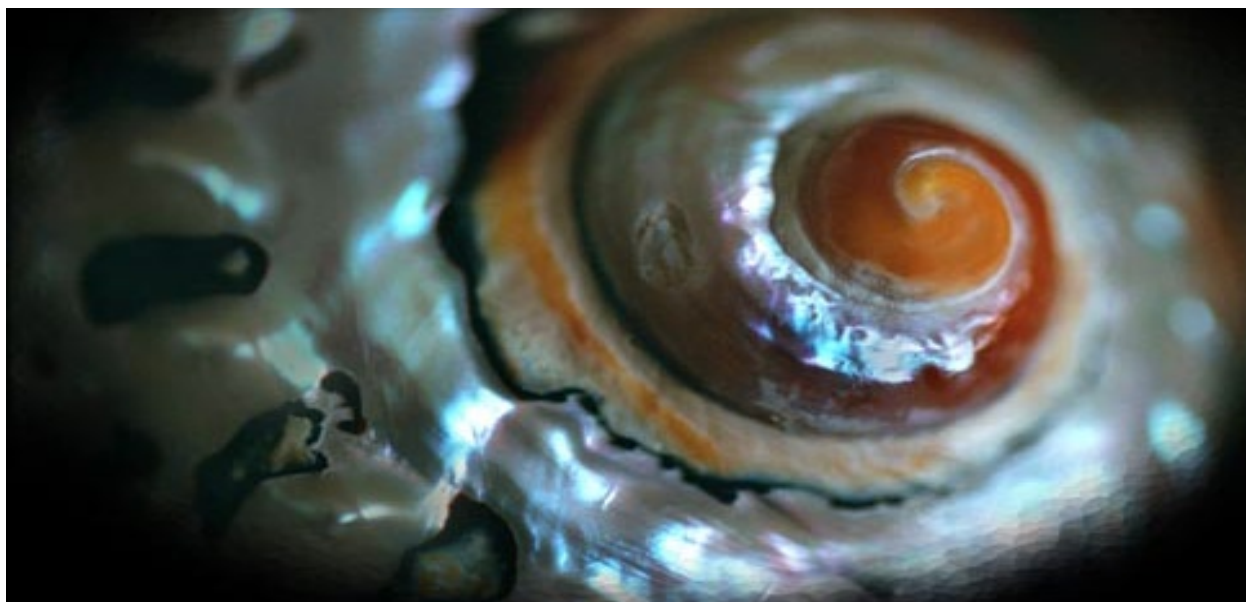


However, that which moves, in order to follow the program that Intellect, that is, Immobility determines for it, it must identify mentally with its "Being". If it does not identify mentally, if, that is, it does not derive from the "being" of its consciousness of the Immobile, then it cannot follow its program of motion and it collapses.

Thus, the "Being" of each moving thing, for example, the material of a lovely seashell, is made up of the same mental material of the Immobile.

However, the 'being' of each mobile thing, as Aristotle says, is comprised of a composite unity of matter and form. Matter as much as form is unborn, claims the leading sage. Indeed, they are unborn, that is, eternal, for both derive from the being of Immobility that refers to its mental material, which is unborn and eternal.

This mental material shapes mental "bronchi", basic building blocks of the universe, which are the protons, neutrons, and electrons, which in turn, always by means of mental design and mental structures, shape the 92 basic chemical unions, which make the Universe exist and "be what it is".



From the standpoint of Unity and Wholeness, the being of the world of Empedocles, becomes acceptable as something Immobile and Incorruptible, precisely as defined by Parmenides. But the awareness of reality in the alterations of the parts, which generates the need of accepting "Becoming", is in accord with the cosmology of Heraclitus.

The possibility of Mobility does not constitute Reality. On the contrary, it constitutes illusion. The unique reality can only be the Immobile. Whatever is mobile is considered to be animate within the Substance of the mental Material that constitutes its Form. Since the basis of the substance of the soul of a living Form is the Immobile, this Form in whatever kinetic state it may be, can be thought of as Eternal.

It is also Eternal because it is composed of Form, whose material is mental.

The things of the world can be explained only in relation and in comparison to the highest being of Creation, which is Man.

Man is the only being within the known part of the Universe who can "know" the totality of the world as it is inscribed in the Immobile.



The problem is that man does not realize that he "possesses" in his essence universal knowledge, which is the world of ideas and of the archetypes and that the only way for him to approach this field of knowledge is to struggle to comprehend the participation of the Mobile and Immobile parts of his nature.

When this comprehension is achieved, even to a low degree, and man can participate in that participation, then he can mentally, with his thought alone, move every perceptible thing.

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