

CHAPTER XXIII

The Ether

The visible Universe is an allegory of the Immobile action of the Ether. It is impossible for the space that occasionally we consider to be empty to be entirely empty, for that would mean that the intensity of the various fields, for example, the gravitational or the electromagnetic field would be nullified.

The rhythm and the value of a field, refer to two similar quantities with the position and velocity of a particle.

As is known from Heisenberg's principle of Indeterminacy in quantum physics, the greater the precision of determination, for example, of the position of a particle, the less the precision of determination of its velocity. In short, it is impossible for us to determine simultaneously the position and Drive of a particle.

This leads us to the conclusion that in empty space, the field cannot be equal to what we call zero, counting as nil, for then its value as well as its rhythm of temporal change would be determined to be zero, something which is inconsistent with indeterminacy.

It is considered absolutely essential, in what we call empty space, for there to be a certain minimal amount of indeterminacy, that is to say, a quantum reality that would be equal to the rhythm and the value of the temporal change of the field.

At this point begins the thought of the existence of a field, absolutely constant and isotropic, whose material texture creates the primary and original material of the existence of everything.

This field is the universal quantum table on which are potentially registered the Laws of the Universe.

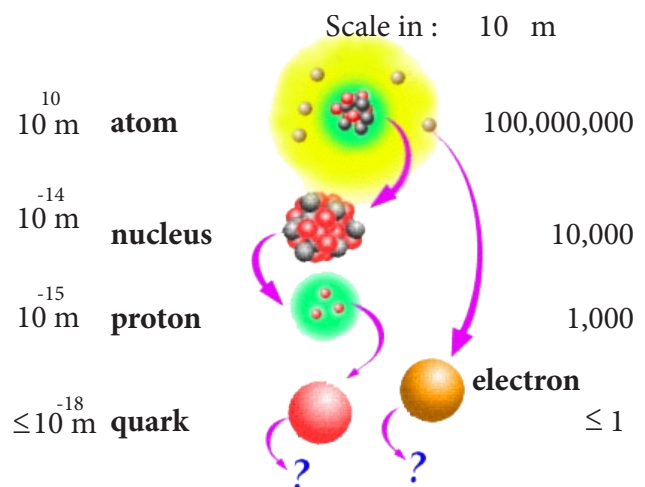
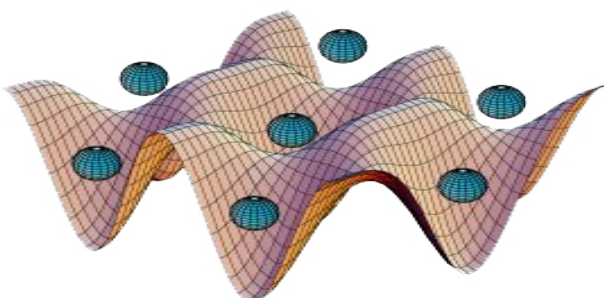
This field the ancient Greeks named the Ether. The Ether is for ancient Greek thought the primary material that structures the worlds, the supersensible as well as the sensible.

And if we ever think that something can be determined as random, because it does not coincide with our prediction, it is not random. It is simply chaotic.

Here we note that it is impossible for the human mind to grasp the mathematical complexity of chaos. It is necessary for us to accept that the Laws pre-exist the events of the universe, and are the exclusive regulators of each form of motion and evolutionary process in whatever occurs in the space of the Universe.

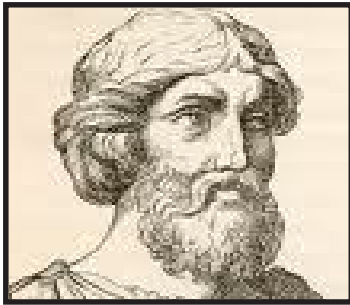
However, the Laws, because they can be activated, must therefore "exist". That is to say, they have reality.

Conventional Science, prior to the predominance of the theory of relativity in the domain of physics, considered that the Ether had the properties of an elastic "medium" that always and everywhere existed and had to exist in order to transmit the wave nature of Light.





Isaac Newton



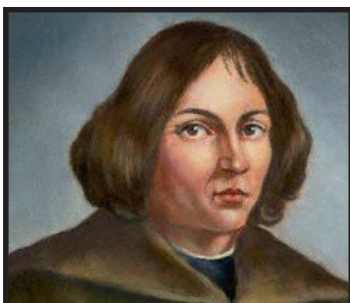
Pythagoras



Christian Huygens



Descartes



Copernicus

Although they act in infinite extension, in the entire intelligible Universe, they must be present everywhere and Immobile, in the sense of an Immobility that derives from a speed greater than that of light, so as to abolish every sense of matter, energy, space and time in relation to itself as Absolute velocity.

For, if they are mobile, they will not be able to be compatible with events that are themselves mobile. Since the events themselves obey Laws, it is absolutely necessary that the laws be Immobile.

Therefore, the laws must be registered in the Universal table of Immobility.

Infinity is an exclusive property of the Ether, when its parts, that comprise the entire Universe, are absorbed by its totality, in order to return to its entelechy. That which Einstein named the “cosmological constant”, refers to a force of “anti-gravity” which acts on behalf of a “Static Universe.” The Cosmological Constant is nothing other than the manifestation of the dual nature of the Ether, when the parts of the Macrocosm expand, and the parts of the microcosm contract, in a critical value of the proportions that ensure its Static nature.

The idea that refers to the existence of the Ether is broadly recorded in the bibliography of the ancient Greek philosophers.

Conventional Science, prior to the predominance of the theory of relativity in the domain of physics, considered that the Ether had the properties of an elastic “medium” that always and everywhere existed and had to exist in order to transmit the wave nature of Light.

Isaac Newton, in the 17th century spoke of the “Luminiferous Ether” that intervened not only for the transmission of light but also for the acceleration of the action of gravitation.

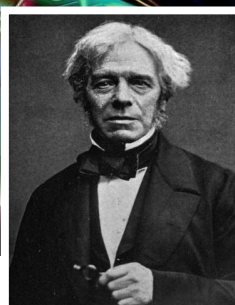
Pythagoras believed that the Ether was the fifth material after the basic four, earth, air, fire and water, and, for that reason, Pythagoras called the Ether the “Quintessence”. In antiquity, the people of the world believed in the predominance in space of a thin, diaphanous, elementary material that the Greeks named Ether, the Hindus Prana, and the Chinese Chi.

The Ether was exceptionally widespread in the scientific community of the 17th century.

The Dutch astronomer, Christian Huygens was deeply convinced that in the emptiness of Outer Space there was an invisible fluid that he named Ether (following Aristotle) and which “waved” the photons, as air creates waves for the transmission of sound.



In the 19th century, Faraday supported the existence of a luminiferous Ether.



Michael Faraday

Descartes and Copernicus recognized in turn the existence of the Ether as a primary component material of All Things.

Newton passionately supported the existence of the Ether as an indispensable “Immobile reference system” that demonstrates the movement of the celestial bodies.

The Newtonian “omnipresent Immobile Space” was absolutely identified with the Ether. In the 19th century, Faraday supported the existence of a luminiferous Ether.

The Scottish scientist, James Clerk Maxwell, who discovered the four equations that describe the behavior of waves of electromagnetic radiation, believed that the absolute cause of the behavior of light was the “Immobile Ether”.



Descartes and Copernicus recognized in turn the existence of the Ether as a primary component material of All Things.

The Ether

The ancient Greek philosophers and the great mystics Orpheus and Pythagoras, believed strongly in the existence of the ether, leaving behind many written records. Even before the Theory of Relativity of Einstein dominated in the field of physics, the “Ether” was thought to have all the qualifications of a fixed “average” whose elastic properties throughout its structure, allowed the uniform and equitable distribution of the wave nature of light.

The idea of the “phosphorescent Ether” was expressed with enthusiasm by Isaac Newton in early 1700, who considered it as an ideal and necessary “means” of the distribution of light and capable accelerator of gravitational action. In subsequent years, the Ether was an integral part of Natural Science.

During the experiments of the physicists Michelson and Morley to measure the ether, despite clear proof of its existence, the two physicists eventually ruled that the Ether had no effect.

In the Theory of immobility, the Ether, as having the privilege of a dual nature, plays the role of the «medium» joining the Earthly and heavenly worlds.

In this case, the Ether is stable, immobile, and at the same time mobile and form-generating, of all the beings, species and things of nature and the world.

The “ethericweb” that permeates the universe activates the laws, the Archetypes, codes and numbers in their descent from the Immobile to the observable universe.

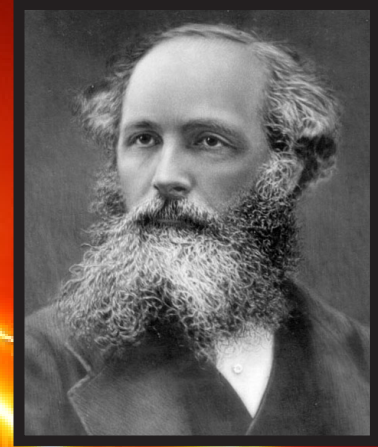
It is clear that the border line between the two worlds, the Earthly and Heavenly, the Ether is the link of interdependence and the unified relation between the two worlds.

$$\oint \mathbf{E} \cdot d\mathbf{A} = \frac{q_{enc}}{\epsilon_0}$$

$$\oint \mathbf{B} \cdot d\mathbf{A} = 0$$

$$\oint \mathbf{E} \cdot d\mathbf{s} = -\frac{d\Phi_B}{dt}$$

$$\oint \mathbf{B} \cdot d\mathbf{s} = \mu_0 \epsilon_0 \frac{d\Phi_E}{dt} + \mu_0 i_{enc}$$



James Clerk Maxwell

The Scottish scientist, James Clerk Maxwell, who discovered the four equations that describe the behavior of waves of electromagnetic radiation, believed that the absolute cause of the behavior of light was the “Immobile Ether”.

The Ether was an indispensable tool in the laboratories of the Physical Sciences until the period of 1887 when Albert Michelson, Nobel Laureate in Physics and Edward Morley, concerned themselves with experimentally verifying its existence:

They supposed that if the earth moved in an “Immobile sea of Ether”, it would be possible for them to measure its velocity (in relation to Immobile Ether) exactly as a captain measures the speed of his ship in relation to the moving sea.

They compared the speed of light in the direction of the movement of the Earth (which is traveling in the Immobile Ether) with its speed in the vertical direction.

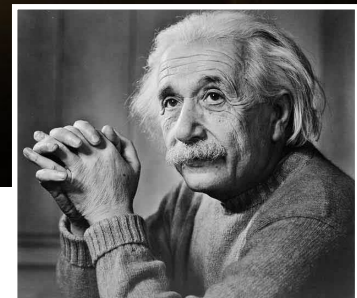
As they declared they were astonished when they confirmed that the compared speeds were the same, for, in their opinion, the constant background of the Ether ought to have recorded the time difference that derived from the difference in distance created by the moving earth. And since they did not confirm such a difference, but the time of the two velocities was again the same, they decided it was correct to eliminate the theory of the existence of the Ether.

By an unfortunate coincidence, Albert Einstein in 1900 writes in an article that the idea of the Ether is not necessary for someone who decided to abandon the idea of Absolute Time.

A few weeks later the leading French mathematician, Henri Poincare, who is considered as the basic founder of the theory of relativity, supports the same view, with the result that little by little the idea of the existence of the Ether was abandoned by conventional science.

It is clear that the manner of elimination of the idea of the Ether from research laboratories and Academic chairs is neither satisfactory nor convincing, harms irreparably the scientific penetration into the mysteries of nature and the world, and leaves no margin for us to think of what could be that Constant background field that is responsible for the transmission of light

By an unfortunate coincidence, Albert Einstein in 1900 writes in an article that the idea of the Ether is not necessary for someone who decided to abandon the idea of Absolute Time.



Albert Einstein

waves and how the idea of the existence of an “Infinite Computer” could be supported, on the basis of which the “Secret Program” of Creation operates.

On the basis of relativity theory, the Laws of Physics must remain the same for all freely moving observers, regardless of the velocity that each of them separately moves.

Included in the same idea is Maxwell’s theory of the constant velocity of light, as well as Newton’s Laws of the motion of celestial bodies. The question that arises is simple. In the Universe, can the Laws of Light, Motion, and Energy be everywhere the same without a Constant background “supporting”, “coordinating” and “supervising” their action.

Before we explain the Michelson-Morley experiment, we refer again to Einstein’s relativity theory with its famous equation, $E=mc^2$ and the Law that “nothing” can move with a speed greater than Light. We likewise confirm that Energy and mass are equipotent and equivalent, therefore compared with one another give us a sum of zero.

Nature and the universe, observed by man for many years now, on account of the equivalent relation of mass and energy, present no difference in their values. This constitutes testimony that movement in matter functions on the basis of the Golden number **Phi (Φ)** which equals **1.618** to establish the Harmony of the relation of All Things among themselves, with the result that the sum of opposite forces is always zero.

According to relativity theory, it follows from the equivalence of mass-energy that the energy an object acquires owing to its motion, is added to its mass with the result that it cannot increase its velocity beyond the permissible limit.

If we suppose that a material body could travel with the speed of light, then its mass would become infinite. If however there is a luminous wave or another wave that does not have innate



A . A . Michelson



E . W . Morley



They compared the speed of light in the direction
of the movement of the Earth
(which is traveling in the Immobile Ether)
with its speed in the vertical direction.

mass, then it could move without consequences at the speed of light, if of course it had the appropriate Drive.

In this case, there could be created an infinite non-innate mass whose most delicate texture could comprise a Constant Background on which the universal Laws could be accommodated and which descending the scale of velocities could generate, structure and supervise the nature of everything.

If this infinite, non-inherent mass, which is the Ether, moves perfectly and uniformly with a velocity equal to or greater than light, then it is converted to Immobile in relation to and in comparison with every other moving object or wave in the Universe.

If we suppose that a material body could travel with the speed of light, then its mass would become infinite.



The Ether is double-natured; it has a dual nature. According to one of its natures, it is Immobile and functions as a reference system, as much with the macrocosm as with the microcosm. According to its second nature, it is mobile and as such, within the scale of velocities, in the engine-room of creation, it structures all the material phenomena of the universe.

The Ether, as double-natured, is composed of both matter and spirit, in a Universe of Absolute Intelligence.

The matter is spiritualized and the Spirit is materialized.

The relation of the two is perfect and unbreakable and they never function separately.

In the initial scales of descent of velocities from Immobility, the Universal Constant forces are structured, such as light, protons, neutrons, and electrons.

Light heats space-time, in which the primordial materials, (protons, neutrons, electrons) will constitute heated building blocks that will be shaped, by means of the proportional speeds and spins, the chemical Unions that will comprise the worlds of Infinity.

Current science, to the extent that it does not collaborate with philosophy, will always fall into the fallacy of every interpretation of the demonstration of a physical Law to be based solely on the restrictive experiment and not on the holistic calculation.

To the extent that we measure the universe from inside out, without the assistance of philosophers who look at it from the outside in, the derived demonstrations will always be deficient.

In their experiment, Michelson and Morley tried to prove that if there were an Ether, the speed of light would have to change in proportion to the direction traveled by the moving observer.

The two scientists did not consider that the "Constant background field" of the Ether has a dual nature and acts as Immobile and at the same time as Moving.

Every form of velocity, such as that of light, concerns its relation to the perceptible world of Motion and action, while on the contrary it is not related and is not identified with the speed of Absolute Time which is the constant Ethereal Time.

For each moving object, the Ether acts as a constant background, which “potentially” supervises the motion of the object, simultaneously however it exists also within the structure of the object itself, since the object derives from it.

The conception of the dual nature of the Ether constitutes the existence of two different clocks, of which one functions on behalf of the mobile nature of the Ether, and the other of the Mobile.

Only if we complete the view that the Ether is not only a constant background field but at the same time is a generator of matter in the entire universe, only then will we be able to understand the meaning of the Ether’s dual nature that comprises both the Immobile and the Mobile. Then the clocks of Michelson and Morley will agree with the Absolute time that is the inherent activity of the Ether.

