

CHAPTER XV

**The Lake
of the Universe**

**and the innate
Cosmic Powers of particles**

Quantum Physics which deals with wave phenomena of particles facilitates the idea to attribute to the universe a hypothetical form that would make it seem like a lake of infinite size. Let us think of throwing a stone in a likewise hypothetical center of the lake so as to study its wave behavior.

For the study that deals with the waves to be created to be absolutely precise and for it to have absolute precision in each property of its motion, the lake would have to be in an initial state of absolute stillness.

If the lake were to have even infinitesimal undulation, the wave development phenomena created by the stone that we were to throw would be unequal, countervailing, confusing, and without any presupposition of Lawful consequence and coherence. This leads us to the conclusion that the perfection of operation of the laws is due to the Principle of their Immobility.

Before we toss the stone in the lake, we must be able to imagine that its water is only the Laws: The Laws of the Universe.

We must likewise imagine that the totality of the Laws of the material of the lake lies in each infinitely small micro-particle which makes it up.

The Laws are not isolated and separated each from the others. Within the structure of each Law there exists the totality of all Laws that comprise the Creation.

In short, each individual Unit of the lake includes the cumulative total of the entire lake. What requires particular attention is the perception of the depth of the lake. Just as its surface is infinite, so also is its depth. We imagine, then an infinitely extended lake in length, width, and depth which is composed of infinite material, and infinite Laws.

We likewise imagine that the stone we will toss in the lake in a hypothetical center, could be located in any of its points whatsoever, since the lake is infinite, with an infinite number of hypothetical centers.

Before we attempt to throw the stone in the hypothetical center of the lake, we must fully understand its hypostasis, that is to say, the Law that constitute it, as well as the Substance of its Immobility.

A complete understanding of the Universal Laws is impossible. There is, however, understanding of the existence of the Laws, according to their action in the physical world.



Man knows today that whatever exists around him whether visible or invisible, but manifested, is subject to the operation of the Laws of the Universe. The splash and the appearance of foam is succeeded by a sequence of waves that begin to evolve in the vastness of the lake.

The waves begin to evolve isotropically. Their sequence demonstrates that in the region around the conceptual center in which we threw the stone, the waves continuously open.

During the opening we observe that the velocity of the waves increases slowly and constantly, that the wave length broadens while on the contrary the wave height diminishes.

Finally, the wave height comes to a zero position, the velocity is absorbed by the minimization of the wave form and its absorption by Immobility, and they all result in their unification with the Immobile surface of the lake. In short, in an infinite lake the “first movement” had a tendency and inclination toward Immobility.

It should be noticed that whatever occurred as to the length of the lake occurred also as to the depth.

However, we must respond to a second question: what happened with the stone we threw into the lake and what was moved by its fall? Do you believe that the water in the center of the lake where the stone dropped became a wave, in which its material was transferred to the end of the undulation that was absorbed by Immobility? No, nothing like this happened. Then what was it that created the wave?

The stone we tossed fell into the water with its own Drive and this was distributed gradually to the end, where the wave became Immobile, because of the complete exhaustion of its Drive. What was moved in the water, creating successive undulations was the property of Drive and in minimal quantity water itself.

However, what is Drive?

Drive is the movement toward the front caused by a force that channels it. The greater the causal power of the Drive, the greater the result appearing as an effect of its force.

At this point the great questions arise that ought to concern contemporary physics. Science deals

with every form of motion. However, it does not or cannot seriously deal with the cause constituted by the “Principle of Motion”, according to contemporary scientific data. Motion is characterized by the Drive of the moving element. Without Drive no Motion exists. The initial action of Drive is the “base of operations”. The soldier is hidden in the base of operations and awaits the command to invade the battlefield. Therefore, behind each base of operations there is a command.

Because, however, in all the natural things of the world, Drive is inherent in the things themselves, or rather co-inherent, then we must understand that there is a single, eternal, homotropic



command, that all things move instinctively, that is to say, automatically. In this sense, the Command is Holistic, it deals in other words with all things and states of affairs that interact in the natural world.

However, Drive, which manifests motion, has a second, real, revolutionary characteristic. Rotation and trajectory. Rotation is a fundamental property that all the fundamental particles have of revolving around themselves.

Yet another fundamental property of the particle is trajectory. The trajectory that characterizes the particle world as much as the material world is the inconceivable property that the objects of the Microcosm and Macrocosm have of knowing “what they must do in relation to their environment”.

In short, every form of Motion has a cognitive character. This knowledge that all the material things of the world have of moving constitutes the cause of the universal Harmony, of the Lawful Order and Symmetry that constitute the Eternity of the Universe.

Aristotle analyzes with clarity the meaning of Motion. “Motion is eternal. Eternal also is the first cause of motion. The first cause of Motion must be a Principle which has as its Essence pure Energy. Naturally, this principle must be totally immaterial, absolutely pure. And this principle, which nothing material approaches, is absolute spirit, the Deity.”

An immortal creation of Aristotle’s that helps us to understand the Immobility of Absolute Spirit is the A priori Analytics which explain: “what a scientific demonstration is”.

The Demonstration consists in the Result, holds the great speculative thinker. The Demonstration is the proposition that derives from certain other given premises, as something new, given and necessary for thought, without the necessity for this novelty to require new foundations.

