

## **Preface - Unifying Physics**

*This is a gnostic text.*

-Written after tones of its time.

“Placed, it can be approached.” -William Carlos Williams

The goal of a gnostic work is to make gnosis available, the term “gnosis” is generally accepted to mean knowledge, in this equivalence the difference in terms defines an implied depth of comprehension, as well as it references the method and practices used to attain the comprehension. To properly frame works in this fashion requires a sound and incontrovertible definition:

Knowledge is direct observation independent of emotion-based apprehension and the vicissitudes of intellect.

One offering means to conceptualize the process by which any definition is assessed, through which any appraisal is validated and more than this, making an indirect suggestion:

Safeguard the process of discernment from undue influence by taking an insulated view.

One freed from intellectual social convention and unlimited by academic sanctions, whose total affect not so much discourages meaningful progress toward a full understanding of the world, as it cordons off new (and often) dissenting voices in a fashion that deems them unfashionable. It requires an uncomfortable attempt, and effort to be heard is warranted, because abandoning appropriate methods to evaluate the rigors of an argument increases the likelihood of arriving at the wrong conclusion. At issue is the unavoidably subjective mind, its protocols of inquiry, favored routes to personal understanding and to what degree understanding can be utilized, much less expressed, after content whose aim is to impart an objective view is assimilated.

Factor in feelings, sentimentalities and internalized, unacknowledged formative experiences and how their aftermath resides in the psyche, structuring character in such a way as to disallow availability. These are moment to moment realities, everyone lives in their own way, and the action of living consumes enough energy. How then to present? Resisting the tendency to so remove a body of work completed for this purpose from the everyday world its audience withers to the lone crowd - the removed by virtue of individual world views - and to accomplish its end by offering points of access, avenues leading to the “meaning within the meaning”, several styles of portrayal are employed, varying modes of communication, adopted specifically to address a halting equation:

Regardless the subject, placing information in a format impossible to approach encourages the content be dismissed as unimportant.

An unalterable calculus, one calling for pause if the aim of the work, more than its content, is deemed important enough to justify the gauntlet to be overcome and total success is unlikely.

The nature of a gnostic view:

Its precept *is* its execution.

-An unassailable front. The onus is on the author of a gnostic work to make routes to understanding available. Each religion houses a gnostic contingent. Their knowledge is phrased in a lexicon, adhering to the tradition represented, while seeking to leave for broader access a record of individual gain. “Individual” in a sense, absolute and universal in fact, if the spirit of a gnostic work is respected in its formulation, the work’s validity is underwritten by a true realization, and where the work mirrors the language of its tradition it makes clear, the utility of its comprehension is offered to all.

In the roots of what became the world’s religions this process is exemplified, positions developed peculiar to respective dogmas championed by each, in large part dictating how the value of faith is approached and expressed. Without losing impetus to the minutia of variances in the bodies of dogma for which each religion is known, their schematics hold value as formats, built to embody thematic worth and sound strategies on how to live, imparting protocols to be followed when seeking salvation, to be saved from an unknowing world, to have earned their reward, a reward which can only be pointed to, likened, yet guaranteed.

The modern world has framed an exceedingly violent and ongoing conflict in religious terms, terrorist acts carried out in a perceived allegiance to Islam and the militaristic responses pursued under the guise of allegiances to “competing” religions (mainly Christianity and Judaism). Long since disregarded as a hornet’s nest, all sides engaging this exchange for these purposes are wrong, and evidence for this is available in an examination of gnostic works accomplished in their respective faiths.

Citing passages from “The Cloud of Unknowing” (TCU), written anonymously during the ascendancy of European Christian monasticism and dated to around 1375, and “Chanteh – the Gnostic’s Cosmos” (CGC) by Molana Shah Magshoud Sadegh Angha, a Sufi work published in 1998:

“As long as words tell of absolute Existence, no mention shall be made of “us”, “I”, or “you”. When the veil is dropped from our existence, our self-worship shall be revealed.”  
(CGC)

“Meekness in itself is naught else, but a true knowing and feeling of a man’s self as he is. For surely whoso might verily see and feel himself as he is, he should verily be meek.”  
(TCU)

-Brief hand given to exposition:

Remaining humble is required whenever endeavoring to access the absolute, that “unifying” substance of all, as is not being deterred by difficult, seemingly impossible to face internal discoveries.

Thematic similarities are apparent in all communications of gnosis, common to them is that a work is incumbent upon the individual, and indispensable to the work’s accomplishment is dissolution of the “self”, which is comprised of daily concerns and mundane doings, and champions the world’s self-centered cognitive system. Valued relations and meanings defined by

passive agreements are derived through societal consensus without too much mind paid to the process; experts certify, governors direct and reporters comment, while lives are lived not exclusively according to these (or any set) inputs, but in a sense within or among them. Applied to everyone at once, the scenario formulates a cognitive system - like a general acceptance that the fluctuation in a currency's value is *not* the main reason prices go up. The general cognitive model, which includes cultural understandings in the place of accurate definitions for just about anything needed to get along in the world, is so pervasive that if challenged by sufficiently alternate contentions, "it" is readily defended as *the one and only* cognitive model, which naturally can only be imparted from a subjective point of view (each person makes their own).

It is no wonder the process and execution of coming to and making use of gnosis is pursued in small groups, gradually becoming shielded from general access not just by the nature of their work, but by collective interpretations of the end their work seeks to achieve and an ideal of a generalized view of existence "implied by their work and its goal". In gnostic works written in the language of a faith, where truths are put into terms of the religion represented, devotion, specifically devotion to the name-associated ideas of a deity for which the faith was founded is suggested. It must be noted this devotion is not meant as an act *in name only*, and because such works deal with gnosis, through the course of each text a broader understanding of what qualities "deity" as concept, not only represents but in matter of fact is, is being derived:

"...since a man may be made so merciful in grace, to have so much mercy and so much pity of his enemy, notwithstanding his enmity, what pity and mercy shall God have then of a ghostly cry in soul, made and wrought in the height and the deepness, the length and the breadth of his spirit; the which hath all by nature that man hath by grace?" (TCU)

Insomuch as it is possible to approach life and the world as deity approaches all of existence, a person is to use their entire being to, in a sense, petition God. "The Cloud" to which the title *The Cloud of Unknowing* refers is self-formulated as an act of devotion and at once is readily apparent as the distance man lives from God. The book redefines the implied disconnect as one of appearance, and states this reevaluation must be made inside the individual, encouraging readers to first remove themselves from conceptualizations of "piety" and "devotion", and bring to better focus personal shortcomings. After this is accomplished in terms of a permanent change in character, "The Cloud" of distance from God is suggested as a total effect caused within mankind's inability to "see passed themselves" and it is made clear, without this step further progress is impossible.

Should progress be gained, "The Cloud" takes on a more difficult to explain meaning, implying a unity to ideals and aspects of God once they can be expressed as action, while reserving for God alone a quality present in all of nature that must be continually achieved by man. Widely considered a guidebook for monks entering a life of devotion and contemplation, *The Cloud of Unknowing* speaks to a self-initiated self-development, enabling qualities of God to be embodied and furthered through internal discipline. The line the title comes from ends:

"...in the which a soul is oned with GOD."

An inaccessible qualification, "oned", or to become one with, does not describe a condition or process readily understood, saying nothing of God. From *Chanteh – The Gnostic's Cosmos*:

“Tear veils upon veils covering the “inner” of every possible existent. Thus seek union with the ultimate cause of Essence in manifestations and attributes” and, for clarification, the line’s footnote: “94. “possible existent,” or “possible being,” is one of the three modalities: necessity, possibility, and impossibility, which were first fully incorporated into metaphysical scientific thought by the great Persian master philosopher Avicenna in the late 10th century.”

Examples abound, both books share a common view and are written in two different voices representing two different faiths. Listed here only as examples of gnostic works and used to demonstrate facets typical to works conventionally called “Gnostic”, one more quote:

“God’s essence cannot be perceived nor described He is the Ocean of Existence, and this World just the surface foaming brine He is beyond all such words and all statements”  
(CGC)

Words that evoke physics, the school studying the field that underlies, formulates and unites all things, *which is* “the Ocean of Existence”. As a science, physics champions a language more than a lexicon - mathematics, where symbols represent fixtures and tendencies of the observed field and grades of force, intensity, and constancy are given values. Calculations yielding results attesting to observations move this mode of thinking toward a broader understanding, and reassessment when projected observations fail to materialize is encouraged.

Ideally sharing the same goal, to know without being confined by the hindrances of sentimentalist and popular intellectual trends, it is nonetheless pursued by individuals with personal needs and interests. Without need of mathematics, an explanation of what the language of physics is saying, using the analogy of an ocean:

Each molecule of water represents an observable unit of the field. Whether seen as momentum or particle, and isolated as observed, each piece behaves as it does because every other piece behaves as (it would be) observed.

In the parlance of physics this is a “bootstrap” hypothesis, and our field consists of three components:

Space, Consciousness, and Time, where “Space” is separately listed as the “ground” utilized and expressing the likelihood that all of the field is not consciousness, “Consciousness” represents that some of the field, regardless of what form it is observed as, is consciousness, and “Time” is the tendency of any aspect of the field to move relative to any other position within the field occupied by any other aspect of the field.

An arrangement beginning at a position recommending unity as its precept, and not seeking to derive unity, or make the “Grand Unified Field” the end result of our inquiry, where a scientist’s task is to disprove or affirm the assertion:

Aspects of the field move in ways approximating the same types and rates of motion relative to one another, with differentials between disparate and shared tendencies, like water molecules excited to move faster at the top of the ocean and slower at the bottom. Matter

formulates under the pressure of forces and the variances between aspects of the field as they behave independently of each other. Near the top of the ocean are faster moving molecules, with slower moving pockets of molecules interrupting and faster moving molecules descending. In between are warm and lukewarm molecules, and as a field these pockets can be termed “aspects resonant to one another”. Varying pockets are resonant to one another without total uniform resonance, creating a quantum field level, three dimensional and subatomic, friction.

This friction is electromagnetism, present at all levels of the field, and it is considered one of the fundamental forces of nature. Resonances and variances between pockets of resonance in turn cause indescribably minute regions of the field to become subject to a uniformly inward - simultaneously moving toward one another - force, creating whirling tendencies of motion yielding gyroscopic characterizations of the field, leading to a “propagated collapse”, where the overall friction, or electromagnetism of the field leads to, or propagates until, gyroscopic tendencies develop.

Because this is the internal framework of all matter, in a sense, described “before” matter results, it is difficult to isolate one tendency from another, to define one result in a temporal sense as happening before what follows, other than to do so conceptually for the purposes of explanation. Gyroscopic characterizations propagate ensuring further collapse, yielding the fundamental wave/particles found in atomic nuclei, and at this “stage” of matter formulating, the strong and weak nuclear fields are observed. Bonds are formed subject to gyroscopic characterizations combining to contain variances in resonant tendencies, and resonances strengthen through the process of containing variances. As an overall ground, these properties of the field taken together explain the wide array of behaviors attributed to quarks, muons, gluons - more fundamental particles have been found, all with observed properties peculiar to each; up spin; down spin; sparkle and shine, etcetera and etcetera.

This describes a physics of one Law of Propagation and Collapse, where matter and sentience are eventual results of the law demonstrated in the field’s physical constituencies. The consciousness aspect(s) of the field “concentrates” - as this well describes the process - into sentience allotted to some amount of matter, concentrating into physicality from the same field. The distinction is needlessly made that rocks are not sentient, and they contain consciousness in a less concentrated form. Gravity, observed as a macroscopic force is explained, in terms of the Law of Propagation and Collapse, as the total aftermath of the same force binding each atom and molecule together yielded through and displaying an effect upon large scale objects. The “ $m$ ” in Einstein’s  $E = mc^2$ , where it represents mass is redefined to mean matter, in so much as the model describes measurable volume developing in tandem with mass, with a *pre-formative* differentiation in electromagnetism. In this paradigm, a second “misread” is highlighted:

“ $c^2$ ”, considered the square of the speed of light in Einstein’s relativity, instead represents “sentience”, or the consciousness of the field “arranged” subject to the Law of Propagation and Collapse.

With  $mc^2$  defining sentience (allotted to/as matter), a question:

What is it to be sentient?

-Not a meandering philosophical tome, instead compact and directed, the answer:

Sentience takes action.

Differentiating between levels or orders of sentience, not so much in terms of absolute superiority, but rather:

To what degree can sentience act?

Rocks may indeed be a form of sentience and in terms referenced exclusively to rocks, act in incredible ways, all the while perceived to remain motionless, and the same can be said for plants. This tone does not suit, action is taken and the environment registers its effect as some response. Plants cannot withstand certain temperatures and require suitable conditions to thrive. Plant's functions can be seen as actions, turning nutrients into roots, stems, leaves, and blossoms. Animals take action, and more so than people, cannot act outside instinct. Different orders of animals commit actions to override instinct. An example is going without water so others may survive - in some animals the instinct to drink before their own safety is threatened overrides a concern for common preservation. Certain animals will feed their young as they themselves risk death, others will eat their young to live, and this is cause for distinction:

In committing an act, to what degree does intent align to instinct?

-And with the type of sentience addressed when referencing people, a universal:

Anything a sentient being can say or otherwise express to characterize their experience is put into terms of what (or how) they feel and what (or how) they know, or how they feel about what they know and what they know about how they feel.

Though the length of the statement seems unnecessarily long and purposely humorous it asserts an accurate characterization of internal process. People take actions for personal needs, and for the sake of a communal or interpersonal sense of well-being. Higher orders of sentience as a matter of course act upon intent to override instinct. Setting aside mundane daily routines and repetitive responses to day-to-day goings on, any act (unless coerced or forced) in the eyes of the action taker, is justified in that at the moment committed, it fits a circumstance. A hypothetical degree of separation is applied to enable exposition because rarely are people cognizant enough of their every action to explain why they do what they do at every turn:

Actions are executed as applications of some form of sentiment and knowing.

Acting out of anger because the stoplight is taking longer than it did yesterday, honking the horn at the driver ahead because they haven't noticed the light has changed. The sentiment is apparent, and the "knowing" exemplifies a circumstance-specific knowledge set. Applying subjectivity to who honks the horn, having left work late, the game is about to start and these factors dilate the experience of how long the light has taken to change in the first place, causing a heightened sensitivity to the "delay" caused. Driver honks the horn, expressing intent, "to get home without needless delay". It may have been the same amount of time spent at the light yesterday, these are the peculiarities of sentient awareness, in every instant a circumstance-

specific knowing comingles with a sentiment deemed appropriate at the time, befitting what is known, and what is known is shaped by a sentiment:

Every act of the consciously aware sentient being is an expression of subjectively justified intent.

A designation can be applied to the intent involved in any scenario, and no matter how murky the process of explaining an act is liable to become, an intent is concomitant to each and every action and therefore, not to leave the subject of physics:

Though by its own definition, and in the language championed by the generally accepted school of physics,  $i = \sqrt{-1}$ , in the physics of the unified field,  $i = \text{intent}$ .

This changes the equation, where  $E$  may as well mean “before the start of all things”, to:

$$E = mc^2 i$$

Where sentience allotted to matter possesses intent. In its quest to define the unified field, physics must account for every formulary to the experiential world, and not become limited by the views of ideas existing outside their purview. Chemistry, biology and psychology are pursued as individual disciplines, however if their foundation is deemed sound then all components contributing to the world as known must be accounted for in physics. Classifying sentience as a demonstration of the Law of Propagation and Collapse as it pertains to the consciousness of the field must include the intent of sentience, because sentient beings take action. Were consciously aware sentient beings to never take action, literally nothing we are capable of observing would occur. The act of looking into the field is, of itself, an outcome of the intent to do so and the intent of a sentient being can be acted upon in a large variety of ways.

What qualities characterize action?

Dealing exclusively with the world known to consciously aware sentient beings possessing intent, moving toward an objective view of sentient action is only possible if two sides of an act are considered; actions register in the physical world and often have measurable impact on others. Revisiting the stoplight example, the person honked at plunges their gas pedal to the floor, and their car lunges across the intersection. What is known and what is felt upon the horn being honked cannot be separated from the reaction. Startled by the horn, feeling bad for delaying the flow of traffic, stepping more quickly and harder on the gas pedal out of a sense of urgency, acting based upon what is known, responding through action to an amount and type of sentiment founded on an applied knowledge.

Extrapolated, applying to any circumstance-specific form, taking what is known and what is felt together dictates how one’s intent *becomes* action. Applying values to the process, account for sentiment and knowledge as indispensable, selecting a symbol to represent each. From the word wisdom, defined as “the proper application of knowledge”, take the letter W, and from the word love, for these purposes defined as the proper application of sentiment, take the letter L, then derive an arrangement of symbols:

$LWi$  or  $\frac{LW}{i}$  represents the process a person, represented as “ $mc^2i$ ”, displays with every action.

Action expresses intent. In the subjective view, intent diminishes both the ability to express with absolute accuracy what someone feels and knows, and the ability to definitively appraise what someone knows and feels. A format of evaluating the nature of actions “almost” objectively completes the derivation of the Law of Propagation and Collapse:

$$E = mc^2 \frac{LW}{i}$$

By the subjective view, intent is a constant diminishing agent, and as unavoidable factors specific to sentient awareness dictate, an absolute objective view is not possible.

Leaving the language of physics *as* mathematics for now, intent assessed as “negative enough” sufficiently diminishes one’s ability to commit actions displaying positive sentiment and knowing. “ $LWi$ ” will be used in order to address what is being implied:

From a communally formed stance, negative acts are expressions of an insufficient  $LWi$ , and an act considered anything from neutral to altruistic expresses a sufficient  $LWi$ .

Personalized “working knowledge sets” are instilled in child-rearing years, are imparted by institutional systems of education, and then reconciled to life circumstance. Something similar accounts for emotional disposition, in learned associations between sensory inputs and emotional expressions, individuals define for themselves what of their emotional make-up is valid, and the process is perpetual. Expanding knowledge sets, and deriving an ability to express feelings accurately without compromising emotional or mental well-being, defines neurological development.

Emotional upheaval is common in the world, as is a sense that global problems cannot be permanently solved, placing responsibility for this on any one individual, their faith or lack of it, is wrong. At its base, religion offers people a reason to strive toward harboring a neutral to altruistic intent, the more altruistic the better; individuals congregate under unifying banners and as it is said, “Like attracts like”. This assessment of physics imparts an intriguing take on interpersonal, and therefore, world dynamics. Just as the field, in its being the field of all of existence, formulates matter, the totality of all sentient acts expressing a sufficient  $LWi$  encourages like action, as does the total result from all acts of insufficient  $LWi$  .

A disembodied force, or forces are being alluded to, an unseen dynamic, encouraging actions be negative or positive. All sentience takes action, actions are often assessed as positive or negative - useful or counterproductive - and sometimes a force is encountered as an invisible and amorphous reason people act the way they do. It may go unnoticed by most, and may be called different things, though when felt these forces are often purported to be Angels or “God and Demons or the Devil. Knowledge sets enable conceptualization, conceptualization frames what intents can be acted upon, what actions are possible, and:

Good and evil exists and when this is extrapolated to logical extremes, the existence of a *director* to the good side is just as apparent as the existence of a *director* to the bad side.



Whether or not God exists as something beyond this property is not known, and here is where the value of faith resides. A work is required, since most want the best for themselves and for those they care about, the majority of the planet's population is of a sufficient *LWi*, so:

What stands in our way? Addressing an obvious consideration, the answer:

A faulty, or misapprehended, knowledge set.

In Einstein's theory of relativity,  $E = mc^2$ , " $c$ " is applied to the speed of light, a photon (light) is emitted when an electron's orbit around the nucleus of an atom drops to a lower orbital *shell* and, it is postulated, should the rate the photon travels be squared, mass (the nucleus of the atom) becomes energy. This interpretation offers use in a specified, compartmentalized knowledge of derived equations founded by the theory, these findings have advanced physics, what has been gained cannot be discounted, and it covers an incomplete model of dynamics in the universe.

The model with a different definition, where " $c^2$ " represents sentience - a degree of concentration applied to the consciousness of the field - as an accurate interpretation, offers more tangible application. Utilized for exposition and to align the assertion to academic physics, where using the same symbol is not accurate, the idea may be received with laughter. Physics, as a school of thought sets standards for methods and practices to be employed when consciously aware sentient beings (physicists) intend to examine the makeup of reality. Predominant views in the school disregard the nature of sentience, their refrain:

"We, the accidental substrate will solve."

This deserves laughter, not full laughs, but somber chuckles. It amounts to no comprehensive account of what is actually at work to allow for their (or any) inquiry. Attempts are forwarded with no real ground. The popular answer given when physics is tasked with accounting for sentience:

The brain is a receiver and consciousness the signal.

Owed the question:

Where does the signal originate and how can its origin be discovered?

Potential answers have, at least in part, forwarded a belief among physicists that all of reality is a hologram. It is directly stated:

Mathematics is a language *applied to* the reality of existence, and in no way is it substantially enough suggested that the converse is true.

Physicists use a language of numbers and symbols to communicate the findings of their inquiry, and while the school of physics remains unable to reconcile its view to consciously aware sentient beings engaging inquiry in the first place, its language is, at least in part, invalid. Taking " $i$ " to be " $\sqrt{-1}$ " is certainly of value in circles where hypotheticals abound, and it does not present a development useful outside of certain groups. Taking the number one or, in

physical terms, a something that exists, then labeling it a negative of itself only counteracts its existence, making a square root of something that does not exist offers limited use, and defining the same symbol as *intent* offers worthwhile and profound application.

Some words have elucidated an impasse, it is recognized by the secular and religious minded alike, neither side is content with the floundering, argumentative pastime, each asserts the blame is the other's hopeless view, the world starves and children shiver, looking to either side for relief. To repeat, with a different tone given to the phrase:

Everyone lives in their own way.

Physics of the unified field accounts for sentience and intent as permanent factors of existence, a later result of the Law of Propagation and Collapse, creating the cornerstone of a fundamental stance on the nature of sentient awareness and its interest:

Faith in "the good" is real, and no matter how far those of an evil bent progress, nothing more than a belief in "the bad" is possible.

Sentience and intent are alterable, possible to structure, and indispensable elements of existence. Consciously aware sentient beings provide constant incontrovertible evidence for a predominant intent to seek out and accomplish positive ends. In their very physicality, people of a sufficient *LWi* - anything from neutral to altruistic - *LWi* are, by definition, a larger, more massive ground for "the good" to take hold *as* the field. A factor common to individuals and groups intent to exist as an insufficient *LWi* is obfuscation of disingenuous behavior, encouraging an interpersonal dynamic internally referenced as a need for secrecy, limiting the numbers of their ilk to, inescapably, the exceedingly small minority - yielding in their physicality a significantly smaller ground for "the evil" to take hold *as* the field.

As properties of what can be experienced by consciously aware sentience, faith offers among other things, an ideal of immensity never to be exhausted, an encouraging certainty you are not alone, and assurances of progress toward improvement. The role the infinitely larger physicality of the ground for "good" plays in securing these qualities as "available to be experienced" cannot be denied. Repeating, with a different tone to given to the phrase:

Its precept is its execution.

And applying an idea of the same potential outgrowth grounded to the same line of reasoning, "the bad" offers what may be thought of as limited worldview frailty. Belief engages frailty, encouraging its adherents make use of inner processes, thoughts, actions, emotions and reactions, to convince themselves frailty is strength. The process requires a withdrawal of awareness to accomplish the illusion of circumstance, life condition-specific victories while disallowing the acknowledgement of the limited scope of their triumphs; a dynamic engendering itself to acts of an insufficient *LWi*, therefore, accounting for the smaller amount of physicality grounding "the bad" to existence, faith in evil is impossible.

Looking to the world, the orchestrated position and progress of the insufficient *LWi* eventually becomes evident. Denying this does not offer permanent change to our state and, implied by "the bad side's" orchestrated position:

Physics of the unified field is not immune to nearly impossible to conceive manipulations.

Stating directly, for those capable of assimilating the information:

Superstrings are an engineered manipulation of the material of the unified field, caused in part by triggering the development of initiated, not naturally occurring, gyroscopic tendencies, creating the perceived mass and matter dichotomy.

It is not likely to be believed, though the possibility must be considered, and out of every potential scenario, the seemingly absurd suggestion is preliminary contention. For the insufficient *LWi*, grounding their influence to the knowledge of the unified field is logical course, and in a hastened tone:

If no cause is presented in life experience to give the full attention to every facet of what this use of physics provides evil and its ways, deny it further thought.

Stars emanate certain particles and waves that pass through all physical matter, and consciously aware sentient beings have their own internal energy, drawn upon in the function of their nervous system and the mitochondria of every cell. This premise alone accounts for the “union” referenced in gnostic works and measured care in sharing why discernment is so important in these matters accounts for the esoteric nature of gnostic orders.

Buddhism instills in its serious adherent protocols to control the mind and thought as the steadfast command of an individual’s sentient awareness in preparation for lived union. Hinduism expounds on the importance of devotion and or physical movement, position, and breath-control based dedication to sound, clear being as a necessary precept to experience union. Taoism involves internal circulation of your energy, as and through your body’s actual physicality, and espouses other tenets found at the core of the other two Eastern traditions.

To the Gnostic oneness is actuality, direct process field dynamics as the consciously sentient awareness, in the whole of its physicality becomes the field, no part is left apart, and it is accomplished with purpose, driving silent intent into the actual material of the universe. Knowing sentience and intent are ever-present as the field, and knowing the predominant disposition of all intent, the strength presented in their action of union sways the entirety of the field, in whatever minute achievement, toward the universally shared goal:

Evil is ended.

Basic dynamics dictate it is so, if sober minded appraisal is given to the actuality of the unified field, the precept cannot be denied:

Total strength demonstrated in action of the field embodied in those *as* union, structures and directs the total action of consciously aware sentience, accommodating all physicality to its end in countless imperceptibly small ways; this is the complete plan.

Gnostic contingents, forever and absolutely only concerned with direct observation of reality at all its levels, had religions grow around them. Every religion started as what was

brought forth from those who did, which was then given to those who learned and developed practices around actions known to better the central plan. As this dynamic progressed, religious devotion became comingled with offerings, not from those who directly learned and developed, but from those who claimed through purported affiliation, the right to make additions to what characterized religious devotion. What is intrinsic to all world faiths will never change, and nothing will change the importance of understanding the principal value of harboring throughout all life, as consistently as possible, a neutral to altruistic intent. It provides for all sentience as union the ground available for use to ensure the goal.

Nowhere is an individual encouraged to drop their responsibility to discern for themselves what is beneficial, and care must be taken; knowledge of all working factors in whatever practice engaged must be pursued by the individual directly. A fundamental paradigm used to recommend what is best avoided:

Any system of energetic intermediary, positioned between your physical body and the field at large, to be trusted as “proper” routes through which energy enters the body, and all routes to otherwise abandon your physicality.

Even a cursory examination of the supposed facts of chakras and meridians gives the discerning mind pause. Fixtures of the ideas called New Age, said to be given by the Yellow Emperor in the eighth century bc, chakras in their own mythology “govern energies” entering the physical body and explicitly, every gland of the endocrine system. (Entailed implications are surmised by referencing the forthcoming discussion of emotional development.) Meridians operate off of the same idea; an *intermediary* of energetic channels imparted as necessary to mental, emotional and physical well-being - another way to accomplish the same end:

Interrupt the direct relationship of dynamics founding the physicality of consciously aware sentience.

Granting literal electromagnetic authority over the body, brain and emotions to energies whose source is unknown, the new age asserts itself as *the* panacea account of everything all religious doctrines have forgotten, held back, or lost, and it makes its perceived province the truest route to enlightenment. The new age doctrine constitutes a malady to consciously aware sentience. Whole premise founded on how old its energies are taught to be, with no regard given to actual demonstrated internal gain, the energies in their function do the work for them, and none of its adherents will claim it is so. They are the compromised:

Hollowed out in actual sense to function as conduits for the machinations used by the insufficient *LWi*, the more they believe in the validity of the energies they are attuned to, the better their self-referenced standing.

Victims inviting discord, if direct disclosure is attempted, if the compromise “their” energies cause thought, emotion, and general welfare is explained to them, their response:

“But it feels right”; “I just know it to be true”; “It is my intuition, my second sight.”

They are lost to buoys mid-ocean, adrift and convinced their standing is a tropical paradise, assuring you your invitation is ever present if only the protocols of *their* light are followed, and it is haunting.

Elements as fundamental to existence as matter, sentience, awareness, and intent deserve appropriate regard. Another gnostic contingent associated to Taoism conceptualizes all of existence as being comprised of five elements; metal, water, wood, fire and earth. In this school of thought, people are of one element or another, and applied to everyone:

Gestation is the period when “metal develops” and upon birth we are water.

If appropriately pursued and realized, progress marks a person as *of* wood, and this degree of growth is not common. An application of lived ethics is required as is adherence to practices encouraging a strong, fair-minded disposition. Of those that *become* wood, less progress to the point that they are *of* fire, few survive this transition with life force intact and of these, exceedingly few become *of* earth. Regarding life circumstance, and conceptualizing ailments of psyche, character, and overall disposition, people of water striving to convince others they are of wood face the eventual repercussion of being forced to become fire.

Picture wood not sufficiently dried, green saplings lying atop open flame until gradually over time they begin to smoke while the heat of fire dries water from the wood before it finally burns. The smoke represents tendencies of false character, the more permanent the tendencies become the more smoke. If not aligned to the machinations of the bad side by this time, people become entrapped by their own webs, aligning themselves to a variety of damaging habits. In general, lower quality actions belong to people *of* smoke; inaccurate life assessments create dissonance to the generally accepted cognitive system, which can develop into mental illness.

An interpretation of the “Elements” of Taoism, expressing something valid to a subset of Taoists:

When fire is extinguished, it burns on elsewhere, not noticing the change.

-Qualifying fire as an element. The same quality of permanence is extended to all five elements of this Taoist system. Sentience and its intent, in the physics of the unified field, is every bit as fundamentally permanent. The intricacies of conscious sentient awareness and the implications of its ability to act out its intent are profound. As a means to further extend appropriate conceptualization, the proposal:

Life is the sixth element, and with just as much gravity applied, a person cannot be *of* life if they are not *of* a sufficient *LWi* .

Addressing the notion of a faulty or misapprehended knowledge set, there is an angle to direct attention; a gnostic thought originating in India among yoga-based traditions associated to Hinduism, from the Ashram philosophy of conscious awareness:

Consciousness develops in durations of seven years. (Each stage is an ashram.)

Citing facets of neurological growth and function, while the world is experienced brain cells develop shifting alignments of neurons and axons to forge new connections and form

varying neurological pathways. Lattice-works of brain matter literally develop while assimilating or reacting to sensory inputs, and the psyche forms as the epiphenomenon. The proposal:

Five subroutines or overarching tendencies, marking durations of growth in sentient conscious awareness, not often acknowledgeable or recognizable, each lasting seven years, dictate the general modalities of cognitive development.

At birth the first color seen is yellow and the first thing learned is the body's physical parameters; it is not the blanket underneath; it is not the person's arms; it is separate, in and of itself. Leaving the nurture and nature sides of the equation to common sense and life circumstance, growth in this stage is marked by knowing what the body isn't, and what cannot be done is imparted as the preliminaries of how to get along in the world. The first seven years are in a sense governed by a negating principle.

During a transitional period of two years, from age five to age seven, brains develop along protocols of a more and more affirming principle. At age seven, more and more comfortable with what is known about its world and itself, preliminaries of personal identity develop according to an affirmed, considered self-proven set of definitions. The process is nascent, though up until the next shift, and approaching age twelve a fledgling sense of self identity and personal place in the world is strengthened. In the transition to adolescence, from age twelve to fourteen, brains begin applying a simultaneously negating and affirming evaluation to the world. Literally identifying what the person "is" and what they "are not" at the same time, doing much to explain the internally perceived tumult of adolescence and offering a useful take on how difficult it can be to deal with adolescent aged people.

The shift from the third "ashram" into the fourth, the two years before and after age twenty-one, presents an intriguing development. At age nineteen interconnected workings of brain matter are sufficiently in place for the frontal cortex to demonstrate individual-specific reason. From seventeen to nineteen years old, the physical foundation for reason builds, from age nineteen to twenty-one, the process of reason becomes more refined. By twenty-three the neural networks identified as the prefrontal cortex have developed, and critical analysis is possible. The span from twenty-one to twenty-eight is spent gathering an individual-specific knowledge set, while applying self-directed discernment to what, out of everything that could be known is of value. It is a period of individual progress so fundamentally formative everything encountered after age twenty-eight is inwardly reconciled to some of what was learned, experienced, and felt during this time; lives are commonly thought to be shaped during young adulthood.

Regardless of any academic acknowledgement, heed these stages of neurological development when tending to developing minds. As a last note, in this philosophy the next ashram, starting at age thirty-five, is called "head of household" or, in neurological terms, fully grown, where a final ashram is used as a period of trial and error, when an individual learns to measure the value of their knowledge and its application. With mental growth addressed:

What of emotional development?

Popularly regarded as the sole province of the brain, emotions entail bodily registers, physical sensations accompanying feelings, and many of these can be traced to the influence of hormones secreted by the endocrine system. The brain serves as master and commander, and using internal inputs provided by the body's various workings, a feedback loop between the

brain and the body's systems is continual, and through this loop the endocrine glands inform key aspects of emotional disposition.

Another component of gnostic thought associated to Taoism:

Equanimity in glandular function throughout the endocrine system results in a general, more easily sustained sense of well-being.

With its end pursued by adherence to dietary guidelines as well as physical and meditative disciplines, a sustained sense of well-being results from the glands working in concert with each other, where no dominant, disproportionate amount of function in one disrupts a balanced, overall disposition of function throughout the endocrine system:

Emotional upheaval, or lesser disruptions characterized in displays of emotion, stems from unbalanced glandular function, where hormones secreted by disparate glands are, to varying degrees, out of proportion to one another.

When sad the pituitary gland has likely not secreted enough serotonin in a sufficient amount of time. When lethargic, a state often associated with depression, it is likely the adrenal glands have not produced a stable, useful amount of adrenaline for a sufficient amount of time. When sexually aroused it is likely our ovaries or testes, in concert with secretions of our adrenal glands are at work. Being enamored of another is reconciled to function of the thymus, best exemplified as a sense of aching and longing felt in the chest when missing a beloved. General dynamics classified to other glands, as gnostic contention: Thyroid dysfunction engenders problems communicating feelings and vocally asserting self-worth. Pineal and pituitary problems form in a lack of genuine quiet solitude, building out of little internal establishment of space allotted to oneself without aversion to being alone. Debilitation to the pancreas results from unresolved emotive content created in interpersonal disputes.

Any of these conditions combined are emotional dispositions, and were it not for the function of the endocrine system their physical experience is not present as inputs read by the brain. Processing signals reporting function of specialized cells in each gland, the brain optimizes for use certain neurological pathways, lessening availability to other routes of neurological function, literally employing and originating thought patterns. Receiving ends of the loop in each gland are called upon to augment function, establishing a continually permuted mental-emotional disposition. Puberty, with its dramatic shifts in displays of emotional expression, and for the first time aroused sexual response, is nothing without the endocrine system, and an indispensable appraisal becomes apparent:

The endocrine system secretes the same hormones in men and women in sufficiently different proportions to give different characters to the cognition that is typical of each sex.

Cognitive function at large is well defined as the "route to intellect", and cannot be separated from any internal process, much less glandular function:

From the male perspective, women follow an emotional protocol when using their intellect and it is their way of logic. Men have their own route to intellect, their own way of logic, and from the female perspective it is widely considered "unemotional".

Where an unemotional route to intellect develops later for women and an emotional route to intellect develops later for men. The feedback loop from brain to glands and back again finds a great variance of emotional states and is a permanent part of existence: Lessen or eliminate habits that compromise the function of any part of the endocrine system for clear, even-minded sight of the world.

For developing lives, beginning with a required cultural reevaluation:

The practice of affording later-developed cognitive performance to growing brains is whimsical in the best-case scenario, and for too long the habit has carried too much weight.

Evaluating the modern, current education model from its start to finish requires an account of actual patterns of neurological growth without discounting the permanent and physical ground of developing emotional dispositions. This inventory does not apply exclusively to formative education. “*Consilience*”, subtitled (and defined as) *The Unity of Knowledge*, by Edward O. Wilson (1998) makes clear a debilitating tendency of academia:

Defining paths to knowledge as routes leading to further specialization establishes knowledge sets so compartmentalized and apart from each other, the capability to draw from multiple disciplines is compromised, demonstrating the need to make a unity of knowledge.

Recognizing the valid call, knowledge is unified in the schools of Physics, Chemistry, Biology, Psychology, and Ethics, where every field of study fits into one of these categories:

History studies ethics swayed by individual morality, identifying a common “set” to the psychology of a people, grounded to their time.

A type of “Systems” study can be applied, exploring the pertinent interrelations between all branches of knowledge. In the utility of this view:

Physical sciences address degrees of differentiation applied to the “plenum” of electromagnetism, from physics to chemistry (elements and molecules), to biology. Psychology is applied biology specific to what develops from our physicality in, and as, the psyche. Ethics is applied psychology, defining actions and behaviors as appropriate in universal sense, as opposed to individual - or moral - sense, and is to be applied to economics. Monetary currency is units of exchange assigned value and nothing intrinsic to its nature justifies differentials in the value of national currencies. There is no just cause for fractional reserve banking, where money is printed according to an assessment driven by macroeconomic equations, and raises in cost reflect a change in the currency’s value.

Capitalism respects the individual’s ability to generate capital. Free market capitalism, in its organization and application has proven itself to limit, in ability and possibility, individual capital generation. Communism demonstrates the practice of free market capitalism as a function proper to the nation state, creating governmental interest in corporate espionage because all means of production are owned (or are directly funded and dictated to) by the state. Free market capitalism accomplishes the same end by insinuating its interest into legislation, and asserting itself into the administration of national affairs. “Ethical Market Capitalism” is needed, applying ethics to economics as a fundamental measure toward ensuring people fair treatment.



Addressing the mathematical disconnect highlighted by this account of the unified field:

Language develops first as a sequence of sounds mimicked and/or “emitted”, not spoken. Neurological proofs are not needed here, a series of syllables later called consonants with vowels are used to “report” a new life’s experience of the world, and the sounds come to adhere to the languages spoken in each region. Languages offer means to engage and qualify experience and are indispensable to communicating what is found in the halls of knowledge. At the level of “educated natural growth”, math is a later developed format for communicating discoveries, it is used to better define what is possible with a succinct foundation, and this foundation in the end is *meant* to be Physics.

However, in championing such a fundamentally foreign mode of codified relations, those well versed in the mathematics required in academic physics accede to modes of conceptualization that overshadow practice, precluding direct assessment of the fundamentals of the unified field. To repeat, with a different tone given to the words:

Knowledge sets enable conceptualization.

With math assigned as the language of the physical universe, a high degree of conceptualization is “preformatted” as fit for use by anyone engaging direct inquiry into the facts of the fabric of reality and, adhering to maxims of the unified field, the methodology itself collectively structures sentient intent in ways that exclusively pertain to the people capable of *conversing* in its language:

The consciously aware sentient being capable of acting on its intent to override “sufficient instinct” - *that is* the physicist - has their own intent structured through the process of making mathematically sound predictions based on observed field behaviors. Academic “study” then becomes the practice of building perennial expectations to find a *new* “wave-particle” if their prediction fails to test *to* observation - using the resultant gap their math has isolated, every time in a way *intended* to predict a “new particle” continually. Their “study” marches on, defining a shifting landscape few ever observe outside of the math used to characterize it, without ever questioning what of their observations demonstrate their method’s impact, and they are not likely to do so without appropriate encouragement.

Richard Feynman is a physicist who won a Nobel Prize in 1965 along with two others, for crucial contributions to quantum physics, and it is customary in the practice of physics to pay attention to what any physicist of his caliber would say about the unified field. His largest contribution to the study of the unified field is likely his championing of a mathematical bootstrapping process of “infinite field observation”. The term requires explanation:

A particle/field tendency is isolated and its every known dynamic is put into mathematical representation; a “point of the field” as known, then - not just reliably, but every single time, a second “point” of the field becomes “isolatable”, as observed mathematically.

This is the fact of observation in physics. Naturally the other simultaneously isolated point is recorded by the physicist as a wave/particle/field tendency not *because* the observer’s view first isolated the original “point of the field”. The physicist sees a point inside the field that is not “all of existence as verified”. Another point is not assumed to in effect *materialize* on

command; even when considering consciousness as part of the field the assumption is an error and physics does not assume. A *second* point of the field of existence is “automatically” isolated with every observation but no observation in these terms is actually “second” - the field of reality is there, and the physicist observes it. Feynman connected this pairing of non-sequential “known field events” mathematically in a way best presented as:



Where field observations can be written as singular symbols and/or equations that describe known dynamics at the open ends of each line, the lines themselves then *ostensibly* present the dynamics of one isolated “field tendency/wave/particle” taken with its pair but not yielding it. Each *unit* recorded is a “non-result” of each momentarily isolated observation. Richard Feynman in particular considered this representation of the non-sequential relationship uniting observed field points to be a statement of a *sort of* unity in and of itself; any observation inevitably includes another, and a sort of topography is eventually determined within the field by plugging mathematical presentations of what has been observed into all but one of the open ends of the lines in the symbol above, so that each set of seven isolated field points *may* be used to predict the eighth.

There is no end to the arrangement and Feynman is among those who credited the patterned study as its own evidence of a continuum of the field, which can be presented as an infinity symbol. With this model many potential fundamentals of matter have been *mapped out* thus far by academic physics, and the infinity symbol has been used as the acknowledgement of a part of the sort of unity their practice has mapped out, which has in some cases been taken to be *its own* field fact; the infinity symbol has even been used in equations that have been forwarded as possible solutions to the unified field.

Knowing the unified field would provide the final “1” to the right of the equal sign - the end of the physics argument - because the equation relating all proven, observed, and defined dynamics of the field of existence is presented mathematically in their impacts on one another and relationships to one another, then correctly arranged to the left of the equal sign. This ghost of an equation haunts any physicist who has pondered how to actually arrive at the final mathematical definition of reality. To be clear:

$$mc^2 \frac{LW}{i} = 1$$

Gyroscopic tendencies formulating from the friction that is electromagnetism itself, coupled with properties described in *mathematical* terms as bipole and dipole-like tendencies of the isolated, observed field taken together continuously, are used to build matter from superstrings after superstrings themselves are built by combining set *gyroscopic* tendencies with oppositional and compounding dynamics of the field. Sentience is the consciousness of the field concentrated upon itself into and as the matter it is, in fact “using” the matter it is to increase its concentration until eventually sentience is exhibited as consciously aware bodies able to act on intent to override their instinct.

Every individual person resulting from this end equation *must* be capable of recognizing right from wrong, because the singular presentation of any person *can* be captured in the arrangement of symbols to the left of the equal sign, and any person can act against another. Severe actions taken against people “as life” can easily be called evil. The “1” to the right of the

equal sign presents the unity of “field facts” known to constitute all of existence (the equation *describes* the unified field).

An inalterable calculus:

All constituencies known to comprise existence have been arranged into what is considered life and some people (it may be said *types* of beings as well) have claimed that as the total result of all existence unified to *its own* subjective view, man is or can become God.

In response, an unassailable front:

No matter the causal agent thought to be what yielded “first life”, the physical field fact presented in those considering themselves to be God, or on the path to supposedly becoming God-like, (often with specially earned powers or abilities only they can possess and cannot be understood by others) is the central cause to what a Gnostic calls the war to end evil.

Physics defines this war, and throughout time it has been claimed that evil (embodiments of evil like Lucifer or Satan) created all life. With this line of reasoning “Its” creation is never taught the true nature of reality, even if the claim is that God is the creator. The discrepancy is confronted in the life of the Gnostic for everything it entails, as he works to “Tear veils upon veils covering the “inner” of every possible existent”, though gnostic works have been classed academically as *only* pertinent to their own lexicons, while the study of physics discounts the role of the physicist altogether, except for his working to prove the *next* predicted field-fact continually, claiming a unified field exists and *they’ll* one day find it.

Absent mathematical proofs ameliorates the pertinence of clinical treatment, after addressing life in its aspect, love is wisdom, and a simple equation:

In fifth grade, attending dance lessons during lunchtime, on the day we were taught to waltz my partner was shy and self-conscious. Warts covered large portions of both her palms, backhands, and many of her fingers. In frail whispers she insisted as we came together,

“The doctor gave me cream for them. They aren’t contagious.”

She was trembling. With one hand on her hip, and in an urge to calm her as my other hand clasped hers, I whispered,

“I’m not afraid, and that’s okay. Can you forgive me if I step on your feet?”

-Value may only be its preface, be invited to at once consider the preceding words, forget them altogether, and make any opinion or none at all of its passages. Not inclined to communicate in written form, being a poet, there is work to be done using a hyphen in the place of a dash - symbols as useful as they are - while praying a young mind will accomplish a work so complete there is cause to consider their distinction.

Step one, in fullness is emptiness, step two, in emptiness is fullness, and the open line:

Lying in bed at midmorning, sunlight through grey curtains made a mirror from a picture hanging on a grey wall. Unable to see what was in the frame, I closed my eyes, imagining how much the earth will have to turn for the mirror to dissolve.

*Stipulation and Bibliography*

It is impossible to refute an argument without addressing the content of the argument.

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