

The Market Place, Rendez vous with Intention

and other essays

How Ants and Giants Conceive the Universe

As you know it is one of my ideas that the further you look towards the macroscopic universe the slower you conceptualise what you see and similarly the closer you look into microscopic universe the more events will seem conceptually accelerated. If you look at a far away star you will be looking at events in slow motion like someone turning a film too slowly and if you look at an ant he always seems to be running whereas he feels as though he is simply taking his time.

There are two ways of explaining this.

The first is that when you look at a far away star the events are sent to you in intermittent bursts. In other words, you see ten minutes of an event then ten minutes are lost, then you receive ten minutes more, then ten minutes are lost again. In other words during one hour you only see half an hour; three sets of ten minutes and three sets of ten lost minutes which you don't see. The ten minutes you do see cover the ten minutes you don't see, so that when you look at events from this star they look twice as long as those on Earth.

The second way of looking at this is similar except it is not the measured intervals which count, but what is inside each interval or event. When an ant climbs a tree it seems to you as though he is scurrying along never taking the time to look at anything, smell anything or feel anything or listen to anything. This I believe to be completely false. When the ant climbs the tree what to you is an insignificant two meters of tree trunk to him is a main road. What seems to you as hesitations to him are long pauses. When he stops in a fraction of a second to us to him it seems like a long whiff with his antennae of the odours surrounding him. What is immense and ominous to the ant is insignificant and unimportant to us.

I once looked at a butterfly sitting on a stone the size of a leaf in a shady wooded glade; when all of a sudden I felt myself looking at something very big, the stone no longer a stone but an immense rock overlooking a surrounding misty luminous landscape and the butterfly now a glow of colours shining into the surrounding valley, which, in my reality was a small dip in the ground. This vision only lasted a second or two but seemed to last much longer whilst I was transported into this newly "conceived" land.

In my opinion one of the greatest leaps forward in mankind's conceptual descriptions of the world was made by Newton and Leibniz at roughly the same time. It was the discovery of integrals to help us to understand the concepts of time and space, and in particular describing a circle as being made up of an infinite series of tangent straight lines.

Is the world really divided into integrals? Is time really a series of successive instants? Whether or not it is true we cannot live without these integrals or "plages" which constitute the foundation of our description of our universe unless we all become saintly human beings who no longer go out to work but live off wild berries and the gifts from the raven.

I often refer to integrals of time as instants, events, or histories. Instants can be long or short, and they can overlap or be independent of each other. The ant contemplates his voyage up the tree as we would consider one of our voyages into town.

The nature of conceptions change also, we tend to think in terms of visions and

voices, the ant tends to think in terms of smells and pheromones (thought of as interbody analogues of hormones <<Richard Dawkins, The Extended Phenotype>>).

What is happening when we look at twenty minutes from a far away star or an ant hesitating on a tree trunk. Are we looking at ten "real" minutes then ten "blank" minutes; no! Just as it is very difficult to imagine how to construct the world out of smells and pheromones, it is equally difficult to construct a ten minute instant out of twenty minutes on a star; however I would postulate that the ten blank minutes don't just disappear, neither that the situation is so clear cut: ten on, and ten off. What we conceive when we look at a far away star is some ten minutes of a twenty minute event. In other words it is as though we are looking through a "filter" which censors ten minutes out of a twenty minute event.

The same is true for the ant climbing the tree. We saw him nod his head but we didn't see him wink at his girl friend. We saw him pass a green fly but we didn't see him order half of pound of sugar. We don't see all of the stories in the ants life because we look from too far away; physically, perceptually and conceptually.

The distance/dimensions "filters" out part of the events which for us manifests as time speeding up or down.

If we look at time as a time integrals, according to my idea, we can differentiate time integral dimensions, and as we are humans, we conceive time in a human time integral differentiatial dimension. In other words for humans, ants live at a precise conceptual speed. The vast majority of the humans conceive ants as little insignificant grubs scurrying around in a hurry. In other words it would seem that distance/dimension are related to the "conceptual" size or time.

Perhaps there is something hidden in the **distance/dimension/differentiation** which acts as a referee, a singular judge which or who determines at what speed and how we will conceive events. We conceive events as speeding up or slowing down where as in fact something "governs" what we choose to "see" and for "how long". Something governs the way we "resonate" with this dimension.

When I was "seeing" that butterfly, what was I conceiving? Was he a prince butterfly taking me into his kingdom with all the other tiny quantum entities shining in his presence.

Let's turn this upside down and say that we are not choosing the events seen but the events "seen" are being chosen (rather like the light sucking machine). Those events perceived in different distance/dimension/differentiation are "seen" or conceived in a different manner, faster or slower. In other words the word "see" does not just mean to perceive something but also to perceive something in a context or "place"; to conceive an event.

To go a little further, to conceive an event could mean; having perceived an event in a place, to resonate or épanouisse with that event inside that place.

As I have said the arbiter (referee) is related to the distance/dimension/differentiation from which we look, now whoever he is I would like to call him the "singularity". He is perhaps the greater raptor entity, or the greater nature entity of a greater place d'épanouissement.

Do you remember in the chapter Prince and Princess Photon I said; "the barman is like the giant in a traditional fairy tale". Having reread my letter I found this poetic analogy intriguing and it stimulated me to try and find a theory why time seems to slow down the further away we look. It seems that what happens is that when light voyages from a faraway star it comes from successively larger and larger dimensions so that when we look at the stars we are looking with giants eyes. What about ants,

isn't the light coming from them from the same dimension? No, it belongs to a different distance/dimension/differentiation, a different arbiter (referee). We humans are programmed to look or conceive the world in one particular manner and are not allowed to look into the magic world of the infinitely small or infinitely large because we have an automatic arbiter (referee) who stops us. We have our own barman who belongs to our own place d'épanouissement.

Feynman describes the passage of light from its source to its destination as the sum of all the different possible paths, the sum of the histories. As you know I find this a rather good way of describing any event. An event is the sum of the stories which go into its making, its title. When we look at a far away star we only see the title of their film whereas when we look at an ant we only see a tiny actor: we live in our own film and we see feel and live all the histories (events) which go into its making. We conceive and live all the amplitude of this film. When we look at the stars we only see enormous titles of films and when we look at ants we only see miniscule actors; we cannot see what is inside the film on the star and we have no idea of the importance of the role of the ant in his film.

Where is the double slit panel out there in space which separates our distance/dimension/differentiation with that of the star, or, that on Earth between us and the ant. Whatever or wherever it is, I believe, there is something that causes this same effect as the double slit panel which creates "our barman" or the giant in the traditional fairy tale, who tells us who to look at, and who acts as the arbiter (referee) to the manner in which you and I conceive our universe.

This question also took me several months to resolve. I think now that the answer is that the double slit panel is our eyes. The further we look away the smaller the interference bars seem to get so that as we look at further objects we look at smaller morsels of them and hence minute fractions of stories like ants looking up to us.

The Fruit Market Stall Place d'Épanouissement

It would seem that what I am predicting is that when light changes distance, differentiation, dimension it goes into a new double slit experiment, into a new bar with a new barman.

In every new dimension all the information coming in has to filter through one singular event or expression before it can go on to the next.

What is confusing is when I say light or photons am I talking about something that we conceive as light or photons. Is light, luminous white explosions of fire balls or, is it something that we can conceive, something completely different.

I have suggested that light is the reflection or vision of a complementary element (the sparkling eyes of the lovers) in a given dimension; which as one changes dimension one changes arbiter. In other words to find the path to your princess you have to conquer the giant in the higher dimension. To make sure that you have made the right choice you have to look from outside and to look properly you have to conquer the kingdom of the giant. You have to become the greater quantum entity of the greater kingdom.

You have to become totally complementary with the giant for him to give you the sublime vision of your one true and only. It is that moment in a job when a client and entrepreneur are so exasperated in the middle of a job that they go into a

complimentary phase. It is at this moment, the moment of the message, that the giant shows the way to the princess. (Exasperation does not mean wars; it means sharing patience, confidence, good faith and perseverance).

Imagine you go to the market with your wife and you go to a stall to buy some fruit. The merchant and his wife are there to serve you. You look at the fruit with your wife and discuss your needs for your kingdom (plage d'épanouissement). The merchant and his wife have evaluated the fruit with regards to their needs. The merchant is not going to say how much he paid for his fruit or that his fruit are not ripe. He is frightened not to sell his fruit so he looks for the good qualities of his fruit, the best value for money. The customer is frightened to be cheated so he will have a tendency to look for the hidden faults and make sure it is not too expensive.

Buying and selling fruit is an activity of a group of human beings, a consensus. Let's call this consensus, "the kingdom of the fruit buyers and fruit sellers" and compare this to a double slit experiment. In this kingdom a double slit panel is introduced, the counter on which one finds two specified objects, the fruit and the cash register. The fruit representing the nature of the object being sold and the cash register, its value. This kingdom is limited between the photon gun and the double slit panel.

There is a greater kingdom situated in between the photon gun and the screen. The market place kingdom of the photon gun/double slit panel now contains two complementary camps (complex quantum entities), two sets of kings and queens; you and your wife and the fruit seller and his wife.

What has this to do with the double slit panel and what has happened to the greater plage d'épanouissement of the photon gun/ screen? It would seem that the two couples; one, the buyers and two, the sellers; are the complimentary quantum entities, the stall is the double slit panel and the market place the greater plage d'épanouissement.

When the transaction starts one of the two couples will start discussing the price and qualities; with the other. There are four possibilities; you with the merchant, you with his wife, your wife with the merchant, and your wife with the merchant's wife. Before you went into transaction you and your wife were king and queen of a self contained kingdom plage d'épanouissement Mr and Mrs Blogg, just as the merchant and his wife Mr and Mrs Plogg. When you and your wife go into transaction with the merchant and his wife you become quantum entities of a greater plage d'épanouissement Oggly's Market, one giving the money the other the fruit.

It doesn't matter which one of the two couples deal with the transaction, their roles in the greater plage d'épanouissement will be redefined. Say for instance in this case you are raptor looking for something to buy and eat, and the merchant is nature with something to sell and be eaten. Raptor has a masculine image whereas nature feminine, but the merchant is anything but a woman. What is interesting in this plage d'épanouissement (fruit buying and selling consensus) is that sexual images are sometimes reversed. It does not mean that a man is not a man if he doesn't know how to identify a good peach. It also illustrates how in the quantum world in which we live traditional images, definitions and descriptions can change places.

The outgoing voice of the merchant is his raptor voice saying; "I must win, I must sell my wares at all costs to feed my wife and children. His ingoing voice, his nature voice says; "I must be honest and give fair value for money".

His raptor voice comes from inside him from his singular needs and that all he does, the inter-reactions will pass through him as though he were one of the slits in the double slit experiment.

His nature voice is that of his compliment who says that although one must look after oneself one must also look after the consensus by following the laws of the land,

kingdom or *plage d'épanouissement*. There are acceptable prices, acceptable qualities and acceptable manners.

The raptor and nature voices complete "the voice" of the consensus or *plage d'épanouissement* of the concept of selling fruit in a market.

When you the client come along you are attracted by the merchant's fruit. Buying fruit is the polarity of one and selling it is the polarity of the other. You are not lovers or compliments but you have complimentary missions. One will say; "come buy my lovely peaches" and the other will say; "perhaps, but we are in full season and the price is too high." One is the princess of peach sellers and the other the prince of the peach buyers.

In this transaction the prince of the peach buyers will discuss the price with the princess of the peach sellers, and as I have already said in this *plage d'épanouissement* a prince can either be a man or a woman. And don't forget that you came to the market place with your wife and that the merchant has his wife with him too.

But how is this that either can be a prince or princess if one and the other are already married?

Whoever buys or sells the peaches is no longer himself or herself but half of a new and greater consortium (complex quantum entity) the "peach buying couple". When you raptor bang your fist on the stall saying; "these peaches are rotten and are not worth nothing", you are raptor of a complex quantum entity, your wife rests with the silent (virtuel) majority, the customer's consensus.

When the merchant bursts into tears because of the nature of his peaches, he is the exclusive princess of the nature of peaches, he is the representative of the unhappy rotten peach couple, the household of the merchant and his wife the silent (virtuel) raptor defenders of the over-ripe peach consensus.

The outcome is; your wife pulls you aside and says; "darling the majority are rotten but there are one or two which are edible why not offer him much less money. The merchant's wife says to her husband, whilst he blows his nose in her bosom; "darling they are not all rotten so ask for a little less". Having got over the initial shock they go into great depths of conversation over how to make wine out of ripe peaches and become the best of friends and the transaction finishes somewhere between "much" and a "little". The amplitude of this *plage d'épanouissement* is governed by the depth and quality of the discussion between the two quantum entities.

The **light** is the friendship, the search for the true value and nature of the singular object being sold. I have said that one of each couple is a virtual prince or princess at any one moment. This is true but it is confusing for the true prince does exist somewhere, his is the prince of the nature of the perfect peach and the real princess does exist as well, she is the princess of the true value of that perfect peach, and all the conversation around that stall and every stall in the world is around those two sublime personages, who exist, have existed or will exist. They are the **vision** which hold the consensus (*plage d'épanouissement*) together until either the consensus identifies them and evolves into an even greater consensus, the consensus of absolute honest perfect peach buyers and sellers; or it to regress back to cheating, stealing and slavery where the "raptor" wears its ferocious prehistoric image to its full.

PS. I have been an independent tradesman for the last 18 years (summer 2003) and have struggled to find the perfection. It might exist in a sublime instant and can only be judged by a sublime person who as we all know is only sublime for a sublime length of time. However I have seen some wonderful work and some wonderful workers and I believe that it is this permanent struggle to find these perfect values and natures that leads us towards the "light".

Light Bulb Quantum Entities

What is the double slit pannel? Is it a giant, a barman, a market stall, or two doors into a pub?

The pannel is a peice of carton with two slits in it. The light from a light source means the light from a photon gun or a light bulb in a carbord box with a tiny pin prick letting out a sparkle of light. The light radiates out at one hundred and eighty degres and illuminates a pannel with two slits in front of it; the light then radiates out from the two slits and falls on a screen making an interference pattern.

In the photon gun (or homes of our couples first plage d'épanouissement) are the nucleons of the atoms who can potentially give or receive photons. The second plage d'épanouissement is the market place where the transactions take place, like the couple buying and selling fruit. This is like the effect of the photon in the plage in between the photon gun and the double slit pannel. The photon is symbolised by one member of one couple approaching a stand and bidding for fruit, and the electron receiving the photon on the double slit pannel is symbolised by the other member of the other couple selling his fruit.

Like I have said the "sex role" does not govern the polarity in the greater plage d'épanouissement, the polarity is governed by the defenser of one or another fondamental qualities of the object being negotiated, its nature or its value.

We would naturally tend to think that the direction in which light travels defines its polarity, like in our traditional image of electrons running along a wire from positive to negative. There are two types of photon leaving the photon gun each with its distinct polarity and we can prove this by using polarising lenses or glasses. According to my theory the polarity of the light is defined by its quality either raptor or nature whatever the size of the plage d'épanouissement.

The nucleons of an idependant atom are as I define them "quantum entities" and the atom a "plage d'épanouissement". When an atom of the photon gun links up with an atom on the double slit pannel they become a more complex quantum entity of the plage d'épanouissement in between the photon gun and the double slit pannel.

Don't forget that as soon a plage d'épanouissement creates a liaison with another it becomes a quantum entity of a greater plage d'épanouissement. As plage d'épanouissements become bigger the quantum entites become more complex hence I call them complex quantum entities.

According to my theory the photon leaving the photon gun is the expression of a liaison established between two complementary quantum entities in a plage d'épanouissement spinning in a "complementary phase" (the same direction of rotation; <a complice rotation> but at any one instant complimentary in form). (see diagram Trinity Harmony). In the fairy tale the king and queen unite and have a baby "prince photon" who sets off towards the double slit pannel. In this phase the quantum entity of the photon gun creates a liaison with that of the double slit pannel. This means that a unified couple go to the market and negotiate with a unified couple behind the fruit stand. In the fairy tale comparison they have a princess who receives prince photon.

What seems to come as a sublime flash from the photon gun blooms in the dimension of the photon gun/double slit plage d'épanouissement after which an echo

leaks out into the greater dimension of the photon gun/screen plage d'épanouissement. The photon gun complex quantum entity (couple) represents the infinitely small plage d'épanouissement and the photon gun/double slit plage d'épanouissement manifests as the illumination of the double slit pannel (the one which we humans perceive the most clearly), and the photon gun/screen plage d'épanouissement extends from the photon gun through the double slits and onto the screen, manifesting as an interference pattern.

The sublime photon gun quantum entity is an atom which sends out one photon. The poetic representation of this is the marriage of one of the couples evaluating or qualifying the fruit. The prince and princess are in fact those of the couples who take on the roles of nature or raptor. The photon gun double slit plage d'épanouissement represent the market place in which the negociation takes place. The photon gun/screen plage d'épanouissement represents the complimentary ethical descriptions of the perfect fruit at the perfect price.

One might imagine that the interference pattern is the result of many transactions (photons) going through the double slits. In the nineteenth century this was considered as proof that light behaved as a wave. This may be true but Scientists are now able to send out one photon at a time and the interference pattern still appears.

With the market place example we can readily see that a duality in the plage d'épanouissement of the market place is created from one transaction, one sale of fruit, of two couples (quantum entities). So that what goes through the slits is a message of duality.

This duality manifests in the form of a wave of resonance discussing the quality and value of peaches.

The duality of the "man and woman" is amplified into the dimension (plage d'épanouissement) of buyers and sellers. These in turn are amplified in the dimension of the ethical plage d'épanouissement of the sales quality, "consumer" control and the sales quality control of the independant "merchants". In advanced societies these can be extended and amplified into ministers of commerces, consumer lobbies and independant merchants unions etc. This is the explanation of how complex quantum entities become more and more complex. One of the couples becomes a prince of consumer controls and the other becomes princess of trade and commerce.

The photon coming through the double slits is of a different nature from that of the photon gun just as the husbands or wives become princes and princesses of buying and selling.

In my market place example I am talking about a purely human environnement, however in nature I have already said that when going from the infinitely small plages of distant/differential/dimensions to the infinitely big ones, quantum identities can radically change form or manifestation. I have suggested that smaller forms of life conceive time in a more mineral manner; soups of smells, senses and pheromones; whereas higher forms of life conceive time or life in a more ethereal manner. I was reading recently that between 350 and 270 million years ago the atmosphere contained a much higher proportion of oxygene up to 35%, (there were no mamals) and the forests were alive with giant insects; scorpions and millipedes could grow to two meters and giants gragon flies the size of seagulls would patrol the forest canopy. (Science et Avenir oct 2001 L'envols des Libellules Giants par Silvie Rouat)

In the double slit experiment we are talking about three plage d'épanouissements or distant/differential/ dimensions: the sublime plage d'épanouissement of atoms inside the photon gun and on the double slit pannel; the

human place d'épanouissement which we clearly perceive as the illumination of the double slit pannel; and the greater place d'épanouissement which I call the ethical place d'épanouissement, the photon gun to the screen with the interference pattern.

What is the essentiel difference between the three. It is the time which it takes for the quantum entities to create the amplitude necessary to aligne themself and pass the message. This is the integral of time, the instant, event, history or transaction which could, and has been visualised as the photon crossing over to the pannel. Humans perceive this time as quicker inside the photon gun: (or atom) and longer in the ethical place d'épanouissement. Don't forget that the illumination of the pannel is the last phase in the expression or creation of the place d'épanouissement. The liaison pushes out little by little until finally it flourishes on the double slit pannel and the echo of the duality there-in filters through the double slits into the "ethical" place d'épanouissement.

The similarity between all three is the light, the vision of the perfect peach and its perfect value.

In my explanation the photon gun gives off one "photon" who has a spercific polarity which I define as either "nature" or "raptor". If my quantum bar analogy is correct one polarity must dominate one slit, the "raptor slit" and the other must dominate the other, a "nature slit".

It would be logic to think therefore that the interference pattern is a reflection of the polarity of the photons comming through each slit; the dark and light shades linking back to the photon gun through each respective slit.

According to the "light sucking machine principal" when the photon leaves the photon gun he creates a liaison with the double slit pannel. It might help to think of the photon gun/double slit place d'épanouissement as an volume full of light bulbs shining throught the double slits. These tiny light bulbs are the quantum entities which bloom in the area inbetween the photon gun and double slits resembling Feynman's idea of all the possible trajectories of light from it's source to its illuminated support.

In this area there are two types light bulbs or quantum entities blooming one of raptor polarity and the other, nature polarity.

What goes through the double slits? There must be a liaison established between the lighted shades of the interference pattern and the light behind the pannel. The light filling the place d'épanouissement has a polarity. The polarity of this place d'épanouissement must have a liaison through one of the double slits with the place d'épanouissement behind "illuminating" either the lighter or darker shades.

As we have seen before one photon or many is the same thing since if we compare this to the market stand the polarity of the buyer will always be the same whether or not it is the husband or wife who is doing the shopping. The client is the photon and the sales man/woman the electron receiving the photon on the screen (the prince and princesses). The polarity of the buyer is defined by his needs to eat and the polarity of the seller is defined by his need to earn a living. The polarity of husband and wife were important inside their homes in their smaller palge d'épanouissement. This polarity no longer exists in the new and greater place of the market. In this place buyers and sellers define the ploarity. When the buyer defends the "value" (raptor) the seller will defend the "nature" and visa versa.

In the market place example there are two quantum entities on each side of the stand, the buyers and the sellers. Each quantum entity is composed of two members, husband and wife, or in science photons of either nature or raptor polarity. When one client goes to the stand to buy fruit he becomes prince of the two plages together and the seller his princess. Before he was prince of half of the market; during the

transaction he will be prince of the whole market . However his first polarity was husband or wife, the second defender of the nature or value (raptor) of peaches. In this situation the definition of his polarity has changed from an intimate sexual role to a commercial role, defending the value and nature of peaches.

What is the light in all this? Is it the true value and nature of the vision of the two quantum entities? Lets say the light of the greater plage d'épanouissement of the photon gun/screen is the joint vision of the perfect peach and its precise value in this event. It is this shared vision of the two quantum entities which make up the smaller photon gun/double slit pannel plage d'épanouissement which enables the transaction. Without colaboration there will be no light.

The "model" in the greater kingdom is the prince who found the "perfect peach" and the princess who sold it to him at the "perfect price". This model could have existed, can exist, or might exist. It is the vision of a peach fit for a prince at one instant or in one event in time. The model of the value is established by the princess of merchants who has, had or will have, in any one instant of time established the exact value of the perfect peach. Consequently buyers and sellers although not of the higher kingdom can use this model at any one time as a reference, or sublime vision. This model theoretically must be the interference pattern.

The Ethical Plage d'Épanouissement the kingdom of the greater lightbulb entities

What happens when you get a continuous stream of clients or photons. The seller cannot deal with every body at the same time. Those not being served will have to wait. Only the one being served will be prince of the whole market, (photon gun/ double slit pannel) and in consequence light the whole market during a tiney instant. Humains obviously perceive the result of thousands and thousands of transactions, billions of photons wizzing into the market place in seach of peaches. Never-the-less the light we perceive is the same as a billion, the only difference being is the lenght of time it occupies. The humain spirit can perceive twenty five flashes per second, but in this twenty fifth of a second there will be many more photons.

Imagine now that you are the screen- in front of you a market stand and behind it customers coming in from the opposite side. The stand is a glow with customers exploding onto the counter however there is one glow which is different. This glow only occurs every so often since the sellers cannot serve everyone at once. This glow is also of a different type of polarity form those coming through. It belongs to the polarity of the whole plage d'épanouissement, the whole of the market place and not just those concerned with the stand. This is the glow of the vision of the perfect peach and its perfect value. Whoever the buyers and whoever the sellers, this is the glow

which permeates the double slits.

This also modifies our scaffolding of the bar example. In the bar example we tend to think of the light coming into the bar after a battle with the giant, the barman. Now that I have established the market place image we can see that the duality is really created before the double slit pannel. The pub interior and the bar are like the market place; however the customers still remain the screen. It seems to me that the reaction of the different groups of customers, locals and strangers, is a very good way of illustrating the amplification of the behavior of light in different dimensions of time, or "distance/dimension/differentials".

We can see that the photons coming through the two slits come through less often. Are they coming through or being invited through? The photons "coming through" do not "belong" to the "double slit pannel"; they belong to the whole plage but since the singularity of the whole plage is trapped behind the double slit pannel he only lets one bigger photon through one slit at a time. One could also, say that only one bigger photon is invited at a time.

The prince has a battle with the giant, then the giant, just before kicking the bucket, shows the prince a photo of his princess and opens the door to a hoard of screaming princesses which the prince has to sort through before finding his own princess.

It is this process of sorting through larger groups of princesses which extends the time quality from one plage (dimension) to another.

If you with your eyes are the screen behind the market place, the special glow you perceive is the light of good transactions. You are looking at the storey of "how to grow good peaches", and "the responsibility of selling objects at the right price".

The plage behind the double slit pannel is illuminated by complimentary quantum entities searching for the perfect peach at the perfect price so that even one photon gives an interference pattern. One individual photon sent out from the photon gun is represented by the husband or wife discussing the price and the the electron on the double slit pannel the husband or wife defending the quality of the peach. One could say that the photon which makes one bar of the interference pattern is all the stories which go into the description the value of the perfect peach and the other bar all the stories which make up the description of its nature.

What creates the "double slits barrier" in between us and a star, (or us and the world of ants), is; that the distance is conceptually increased or decreased. In our universe we humans see all the human film from both points of view, we live in it and swim in it. When we look at a star we only see half of the films shown on the star; "Money is Everything" or "You must Win at all Costs". When we look at the star, the film of "The Value of Peaches out of Season" is not being shown, and the film of "Thinking about the Customer coming back Tomorrow" will not be shown until next week. However this week we've got "How to Make More" and "Don't go Home with Stock". In other words every time we look at the star in this case we will always see one predominant polarity or point of view, how to make money, where as the point of view of the customer is not being shown.

When we look at a star our attention is attracted by a singular expression, if it were a film on Robin Hood we would either see Robin Hood and his merry men robbing the rich and defending the poor, or the Sherrif of Nottingham defending law and order so that the people can live in peace. In other words Robin Hood or the Sherrif of Nottingham are the two singularities which englobe the film of a social situation in a certain epoque on a small planet turning round a star far away. Robin

Hood and maid Marion represent the consensus stealing peaches and the Sherrif of Nottingham and his wife represent the rich who only think of cheating the poor by selling rotten peaches far too expensively.

In this case very little will pass because stealing and cheating are opposed to commerce. To have light there has to have a polarity, a shared vision (the principal of commerce). Robin Hood will have to create a union of well behaved peach buyers and the Sherrif of Nottingham will have to make sure that peaches are of an acceptable quality and at fare prices. In this world the light of commerce and exchange will rise in amplitiude as each one searches to do his best to follow the shared vision of the two complimentary unions. In this storey it is Robin Hood and the Sherrif of Nottingham who are the two complimentary quantum entities. In our every day life at many one moment it could be anyone, the man who finds the perfect peach or the merchant who finds the perfect price.

On rereading the previous chapter and thinking about the butterfly I suddenly had a vision. The beautiful butterfly that I once saw was the singular element which enabled me to see the environnement in which he lived. It was through him that I was able to conceptualise the world or distant, dimension, differential, in which he lived. I have had other visions of the sort but none leading me down to the micro distant differential dimensions like this. What I feel is important in this vision is that at an instant I was complementary with the butterfly who lead me into her vision. What happens at the fruit market? Whilest thinking of how to resolve this enigma I had the vision of a beautiful peach, "the ideal peach", somewhere at some time there has been, is, or will be a peach, the peach, and it is this peach that we are refering to in our discussion at the market. Its value is its perfection whatever the money, with which you buy it and money is only in fact a means of describing its raptor quality. The description of its ripeness, sweetness, size and other aspects describe its nature. The perfect peach is the giant and his polarity will depend upon his description raptor or nature. So in the Robin Hood storey the giant isn't the Sherrif of Nottingham it is the happy population with goods and foods and money to pay for it all. The giant at any one moment or event or film will be the symbol of the victim saved by Robin Hood, defender of the perfect peach , or the happy peasant protected by the Sherrif of Nottingham, protector of the honnest price.

When you and I look into our own distance, dimension, differential we don't see the singular representant, the giant, but in everything we do we describe him. If we buy peaches we describe the most perfect or sublime peach. If we buy shoes we look for the most comfortable and practicle shoes. We might not be able to buy the most expensive of shoes but we will always be refering to a pair of shoes between the perfection and rubbish. It is this search for the singular sublime element of any plage or distance dimension differentiel which when you find him takes you into his land and shows you how everything is in this land. At the market stall both couples were together discribing the land of the perfect peach and since the image came from four directions no one person could say that their image was more or less correct than another except that the transaction was the symbol of this image of the perfect peach!

It would seem then that the interference patten is the representation of the market stalls reflected on the screen. The market stalls representing the more complex quantum entities those couples buying and those selling. The more complex quantum entity of the couple selling defending the quality of the perfect peach send out a resonance of the prince of quality into the market so that all the greater quantum entities resonate the concept of quality. It is the echo of this resonance which stimulates greater complex quantum entities in the greater plage d'épanouissement of the screen. You could say the vision of greater light bulb entities.

At the same time this diminishes our traditional image of the wave behavior of light. This doesn't mean that light is not a liaison resonant between two quantum entities but it does jepodise our traditional image of the "big bang" by showing that light does not communicate like sound in matter.

Return to Mars

Where are the double slits in space? Are they our eyes and our ritina the screen? This is perhaps a little simplist because the retina and our conception of what we see are probably intimately related. When you look at a wall you don't see two walls. Our eyes would represent the double slits and the image in our mind the screen.

What I am predicting when we look far away to a distant planet we are looking with greater eyes, and thus see greater events. We see the whole of the chamber of commerce, or the whole of the peach farmer's union, or the whole of the consumer's protection society. The singular event of a couple going shopping in a market place is too small for a human to conceive far away.

Although it is only light coming from a star, it is light of a greater event and this appears to have a greater wave length hence appearing to move into the red shift. So when we look progressively further away into space what we are really looking at is not the stars receding at greater and greater speeds but greater and greater singular expressions of events in greater and greater distant, differential, dimensions.

This is the same when we look at ants except the situation is reversed, we only perceive smaller and smaller singular events, but we don't conceive the totality of the liaisons between these events.

My motivation for writing this essay was to try to explain why the exploration modules crashed onto the surface of Mars by questioning the speed of light. I must admit that when I started I set out to proove that the messages that we send and receive to and fro from Mars were instanatanious. I still believe that there is an instantanious quality but that the concept is far more ample. In other words if two giants talked to each other, one on Mars and the other on Earth, their conceptual speed on conversation would resemble that of a human conversation; but if the giant on Mars tried to talk to a human on Earth there would be difficulties of cpmprehensioin from both sides. This I beleive is the start of the problem of sending messages to Mars.

Although light appears to go from a source to a screen this is purely the expression of our impression of our univers, what appears to us as going in one sense is counterballanced by the light sucking machine which calls the light before it gets there. In the same instant as the photon gun "shoots out" a photon, the light sucking machine "puts out a call". The start of the light voyage and the end are intimately linked together in that one same instant. The whole of the voyage of light is the expression of the whole of the plage d'épanouissement. Do you remember the door opening the window in that closed room? I know that I have said this many times but I think it is the stepping stone into a new way of understanding our universe and further more it expalins that although we perceive light as going in one direction it is the direction that we perceive and not necessarily the only direction which light can be perceived.

Here I quite clearly suggest that there are other possible mannifestations of perception in our univers however I insist that we must all learn to perceive the univers one way before jumping into esoterrism. The first rule is to unify our description by

admitting that we all perceive light as going from one source to another.

This raises the question of time. If light is an instant. An instant can be the time it took for light to go from your lamp to the wall or the light of a quasar star to us. One place is to us immediate and the other as long as the three times the life of our planet. We perceive light going from one place to another and it is the same with time. The light event coming from the quasar is as big as three times the evolution of the Earth from its creation up until to today; but this event could be looked at from back to front, from the light sucking machine's point of view. The light sucker would look at the evolution of our planet as a regression of time like Merlin the sorcerer for whom time went backwards. There are however two problems here firstly physically speaking one would have to look with very big eyes to conceive *plage d'épanouissements* of this size. Secondly as we are made to conceive and perceive light as going from one source to another similarly we are made to conceive time as going forward.

From a human point of view we see the beginning of an event at the light source and the end at the light sucking machine. It seems that the human condition is always to look at the universe in this order; however it is very difficult to conceptualise the beginning of the event on the quasar star fifteen billion light years away might not exist anymore and the start of the light sucking machine which did not exist in any recognisable form when the event was created.

When we look at Mars the light takes perhaps eight minutes to arrive, depending on its position; when you send a radio message you are using photons of a greater wave length, if you like radio photons, which never the less travel at the same speed. If someone rings you from Mars he will have to wait eight minutes for the telephone to ring and eight minutes to hear hello in reply. In other words each person will have to wait 16 minutes in between each dialogue.

Unfortunately I have never telephoned anyone on Mars so I cannot describe it.

But there is a significant difference between telephoning on Earth and telephoning Mars. The instant of conversation on Earth is immediate and that between Earth and Mars is sixteen minutes. The difference is that on Earth it doesn't matter if you forget to say something because it is easy to ring back, but when you ring Mars it is best to know what you are going to say and how you are going to answer.

I have no idea what types of sounds you would get from the receiver when you telephone Mars; if the voices are deeper or slower or whatever but it is evident that all communication will have to be carefully planned out in advance since the "event delay" is sixteen minutes. In other words the linear *plage d'épanouissement* is sixteen minutes.

How does this effects the commands of space probes? I do not know, but I believe that it could be the cause of several problems with regards to commanding vessels from Earth. Is a command from an instant *plage d'épanouissement* the same as that of a sixteen minute *plage d'épanouissement*? I also ask the question how can I explain the success of the Voyager and Galileo space probes who have sent us photos from Saturn, Jupiter and his satellites?

Perhaps the answer lies in the resonance of distant, dimension, differentials with the formation of the conception of the quantum entities concerned.

I have the impression that the different dimension differentials are like well defined spheres so that what we conceive coming from Mars belongs to a specific *plage* and then as you go further away you push out until you go into a new one.

It seems obvious that there are no well defined limits to each *plage* except those that we chose or conceive to make up our description of the universe.

From a human point of view the impression of the Doppler Effect of light is *dilludinng*. We are seduced into believing that the further we look the faster the object recedes into space. Our conscious is simply resonating with light at lower and

lower frequencies. If you like our discription of the universe recedes into greater conceptions, those of giants. The light which reaches us belongs to larger conceptions, larger resonances, if you like larger frequencies or wave lengths.

I have always thought it strange that scientists compare the physical materiel behavior of the Doppler Effect and that of virtuel enegetic behaviour.

When you are in a train the tallus (the embankement beside the track) seems to fly by, where-as the steeple of the church in the distance stays relatively still. That which belongs to the closer different dimension differentiels has a faster effect on us an immediate effect whereas that which is further away seems to have a slower effect. Mr Doppler instead of looking at trains coming and going should have got on one and looked at the country side going by!

GRAVITY

Gravité

Quand tu es gentil la terre mère t'entend.

Elle est gentille en échange.

Quand tu es en colère elle a peur.

Si tu es méchant elle sera rancunière,

Mais c'est rare qu'elle t'attaque de face.

Elle t'attendra

et elle te piquera dans tes faiblesses et tes failles.

La terre mère a tout son temps.

Elle t'aimera si tu es gentil.

Quand tu contiens collères et frustratiions,

Elle te rendra légère.

Plus tu es bon, moins tu seras attaché à elle

Par le poids de sa revanche.

Elle entend tout et elle a tout son temps,

Et elle pèse la gravité de tous tes actes

Avec son amour.

As we have seen a plage d'épanouissement can belong to a spercific; distant, dimensioin, differential. As you know in any one plage d'épanouissement one finds two complimentary quantum entities one representing the raptor quality and the other, nature, and in this plage d'épanouissement time has its spercific conceptuel speed and its spercific conceptuel gravity. In other words inside a certain dimension or medium, light for us appears to travel at a certain speed; however I have prognosticated that the further away you look the slower this speed seems to go: or you could say that you are looking at light from greater distance, dimensioin, differential or plage d'épanouissement.

How does the size of a distance, dimensioin, differential or plage d'épanouissement affect the gravity of the people who perceive greater plages? The straight forward answer is that the gravity of events effects you less the further away you go from them, in time and in distance.

Have I told you the storey of when I was a child my father finding a tool in the garden that had not been put back in the garage? It was rusty and in a very bad state. He came storming into the house to tell me off. "Did you leave this tool in the garden?"; he asked in a very bad mood. I stopped to reflect on the question as I have always tried to find the truth and, after a few instants I came to the conclusion that if it were me it was at least six months since I had played with this tool in the garden. This reply seemed to sooth something inside my father. If the crime had been committed six months ago it was of much less importance than if it had been done yesterday.

I suddenly realised at that moment that I had a prosperous career as a liar in saying that all the punishable acts that I had committed belonged to the distant past and hence of less "gravity".

Time bathes crime in a forgivable, comfortable loss of importance and gravity as it sombers into the past (and distance).

A second anecdote is how I explained to my fiancée why the destiny of some people always seems to catch up with them such a long way ahead of them that they don't seem to be able to marry the retribution with the long lost crimes of the past.

Do you remember the Grey's code in America which up until the mid eighties dictated that movies should make the goody win and the baddy fall by his crimes. The acceptance of this code means that the people beleived that crime does not pay.

How many times have you heard of people complaining that they were unjustly punnished. "I parked my car on the kirb for ten minutes and got my car towed away". It didn't disturb anyone and there was no-one about". Perhaps this person didn't tell you how many times he did park on the kirb and did get away with it.

My fiancée was complaining that her son always seemed to get heavily punished for insignificant incidents. I know her son. He is by no means a saint, and is often intimatly engaged in the disorders of his class and school but he is very shrood and rarely caught. His teachers know this and so the day he is caught he has the maximum penalty.

I expalined to my fiancée that God has so many people to punnish it takes him a while to deal with every one. By the time He gets to him the punishment is so late that it does not seem just, especially when he is rejoicing in his good karma.

The question I ask is: if a consensus is bad does God take longer and longer to punnish everybody? Is there such a point where crime takes over and God can no longer cope so He just punnishes the whole consensus. Is individuel punnished a; "small plage" and the; "consensus" a "greater plage". Could the punnishment of a consensus mannifest in the form of a terrible war, plague, or earthquake. When truth is out-weighed by injustice does God condemn the whole community?

Finally does the proximity of truth in a consensus correlate with the rappidity in the expiation of retribution? In other words in a very good society are thieves caught more quickly.

The optimist's question is what happens in a society totally just? Does God give this society some sort of recompense? Are its members endowed with gifts or visions of God.

I understand the vision of God as an amplification or deepening of our intelligence and senses. By intelligence I don't mean IQ or accedemic capacities, I mean recognising our gifts, aptitiudes and orientations, and developing them. Researching from the experiences and aquisitons of the past and passing these on to the future generations. By gifts I mean hobbies, jobs, careers, chores, sports, games; everything we do. If we are capable of developing all that which belongs to us, that we can do just a little better than that we canot do, then we might find some of the 90% of the missing "intelligence" in mankind.

Intelligence does not mean hidden capacities in secret and undiscovered

compartments of our brain. I believe it means the capacity of any individual to recognise and to use his gifts and senses. Senses also come under the heading of gifts but in a passive way. Senses are our equipment to read the world. We can have four or five senses but we also have legs to run with and hands to catch things with. Strictly speaking when I talk about senses I talk about, smell, taste colour, sound and tactile sensations; however we also have personalised structures like perhaps long legs for running faster or quicker reflexes for catching balls. Although the length of our legs has nothing to do with our sensory apparatus it affects our orientations on the road of life. If you like the nature of our bodies affects the song of our lives. So for me intelligence is our capacity to recognise and develop our nature.

As a painter I have learnt about the importance of colour. Some people have a natural gift for colour and are quite unconscious of it. I have a couple as clients who do not take me seriously when I say to them they have a special feeling for colour. There is a large picture in their dining room which just seems to flow into the colour of the wall behind. In their sitting room the yellow walls sing to the sofas and in the little guest room beside the front door, the blues are stunning. The colours these people choose rest in your memory. I can see them now!

I am sure that the memorable quality of our gifts and senses will become a strong vector for their reconnaissance.

Perhaps one of the problems with being gifted is that we cannot understand how someone is not. Our senses are natural to us but what comes naturally to us doesn't necessarily come so naturally to someone else. The vision of God is the gift of being able to recognise our gifts, being confident in ourselves, being able to immerse ourselves in our senses, and being able to use these gifts to, protect and promote our heritage.

It would seem that the fortuitous nature of our gifts resembles the fortuitous nature of our destiny.

"Destiny"; in this case would be a predetermined course modelled from more and more defined memories creating a more and more desired future.

God then could be defined as that one "singular person" at any one precise moment inadvertently manifesting as the sublime creator, but who is nevertheless someone real and human.

Finally we can look for God in ourselves, when at some fortuitous moment find ourselves perfectly aligned in the tracks of our destiny in the ecstasy of the that instant, that of our own perfection.

Coming back to physics then; the heart of any event is where gravity is at its maximum and on its peripheries at its minimum. I have used the precedent examples to show that the gravity of events accumulate from the past and diminish into the future. People who think they can get away with insignificant crimes do not realise the gravity until they are punished severely. The gravity of any crime is not established until retribution has been established and after retribution the weight of the event diminishes. This does not mean that the center of gravity of any event is in what we conceive as the center of this event. It can be at any point in the event. You can park your car badly once in your life and get it towed away immediately; or park your car badly all your life and never have it towed away right up until the end. You might argue that some people never get caught, that there is no divine providence and that retribution is not absolute.

There are many exceptions in the world but I believe that statistically speaking most criminals finish by getting caught. Like I mentioned earlier, when crime starts to take over in a consensus then the consensus itself starts to go wrong like societies becoming decadent, and the consensus or society itself collapses.

If you put this into a gravitational context; when the gravity of crime no longer is grave and has no importance or impact on those it surrounds then everybody will start

to park their cars on the kirb, help themselves in the supermarkets, and eventually there will be no more law and order, no gravity; nobody will want pay for anything. In a sense the "bad polarity" of all the quantum entities of the plage reaches out beyond it's horizons and is treated as a greater plage which will receive a greater blow the retribution for the whole plage.

The naturel conclusion is that the gravity of any situation is defined by its nature and its value. The tool which was left in the garden was "useful" and cost "money" to replace it.

Up until now I have talked about the gravity of "bad" deeds. "Good" deeds are important too. I have suggested that bad deeds destroy the consensus so one would naturally tend to think that good deeds construct and reinforce the consensus. The problem is always the same: what is good and what is bad?

The man who delivers his wife to the maternity might have to park his car on the pavement, and a dangerous criminal might help and old lady to cross the road.

One can argue that good and bad are uniquely human descriptions. We eat pigs so pigs will think that humans are bad. But from the precedent example we can see that good and bad are qualificatif and quantatif. We all have a bit of bad and good in us all. We might need a bit of bad from time to time to evolve.

I have said before the reason fundamental of life is the promotion, procreation and preservation of life: we can now perhaps the amplification or our racial, religeous, and radical consensuses to a human consensus or even universal.

The difference between good and bad is the direction of this evolution towards a more ample conscience, the conscience of all life, all quantum entities conspiring to create more and more complex quantum entities.

The Ample Linear Plage d'Épanouissement

It is as easy for me to imagine the two complementary quantum entites in a tabloid plage d'épanouissement such as a room, a house or a town; as it is to imagine the begining and the end of a linear plage d'épanouissement such as a script of music or a life time. A tabloid vision is flat with easily identifiable features, where-as a linear vision is long with a distinct progression form a begining to an end. Paradoxically it is as difficult to discern the begining and the end of a tabloid plage d'épanouissement as it is the two complimentary quantum entities in a linear plage d'épanouissement.

I have talked about these concepts before in a simplistic manner however they are not really quite so simple to imagine. One imagines that a prince is always the singular quantum entity of his kingdom however in reality he has his off days when someone else takes his place or he has a night out on the town and doesn't feel very princey the next day. In top of all this, in reality, the complimentary quantum entities in any one plage d'épanouissement are often fortuitous. It is very difficult at any one moment to say this man was the prince of the party or this acteur star of the show. Human judgement is often influenced by groups, modes, fashions and lobbies. Just like the perfect peach if is very difficult to find at any one moment; there is always the narguing philosophical problem of the perfection itself.

Before I was a little afraid of the concept of perfection since it has an esoterric connotation. Perfection, individuallity, and truth to me can all be put into the same secular basket; if we accept our existence it is because we are in complete complicity with it and each other, and the contrary is impossible. The perfection and singular nature of things is the statistical illimination of all that deviates from the path of our

unilateral description from the past, present and into the future. The perfection of any one defined object is by definition a quantum entity, an entity derived from a quantity of qualifications and it is this description which makes all things which could have been, possibly are, or could be; evident.

Perfection, truth, and individuality are anthropic terms, but they are nevertheless our only terms.

A linear page d'épanouissement enables us to imagine the direction of light and time and if we were to change these directions it is easy to trace them backwards like reading a score in the opposite sense. Mozart wrote two duets two violon which was only one line of musique that, one player played from the beginning to the end and the other from the end to the beginning. (They were called the table top pieces since only one sheet was necessary. One musician reads from one direction and the other from the other direction.)

If one traces all the possible paths of a photon from its source to its target one will see that the page of all the trajectoirs is a sphere! Remember the light coming through a pin prick aperture radiates out at 180° even though the same light coming through a window makes straight lines in the dusty atmosphere of the room. Simerly if you take the score of an orchestra at any one moment you will find a whole page of all the different types of instruments playing in that one instant.

The linear description of time and the apparent direction of light is a conveyance, an anthropic description. In other words for us humans, time roles on into the future and light has a source and a target. Ofcourse we cannot change this and it is not the objective of this exercise. Stephen Hawkin predicts a Chronology Protection Conjecture whereby our present laws of physics conspire to prevent time travel.

However what I think I have really been prognosticating is that the beginning to the end of a linear page d'épanouissement belong to the one same instant. It could be a song, symphony, a film, a coffee break, the life of a person, the life of a planet, or all time as far as we can predict. What is the smallest instant that we can predict? I predict that the shortest instant is the passage of light between two objects, and longest; the life of the univers. And ofcourse these two critereas define the limits of our human anthropic conception.

There is however one small correction in my thinking and this is that the longest instant or page of time: cannot be by definition all time since each page has its own gravity and gravity has by definition to be enclosed within the limits of a defined area so that its tides of influence can wash back and forth over the singularities to create the continual accelleration which holds them together. If all time is infinite then the universe would have no consistence and everything would just fall apart.

This is ofcourse paradoxal because we cannot conceive limits because we always imagine something beyond; and yet to conceive we need to be enclosed in a gravitational page d'épanouissement.

It might be that because the gravity is so feeble on the perifereries of its page d'épanouissement the importance of looking for any limits diminishes to such an extent that we cannot remember what we were doing there in the first place!

The smallest event that we can predict in the univers is in a chemical reaction; when an electron changes energy level it looses or gains a photon and the most evident illustration being the illumination of a phosphorescent plaque at the end of a cathode ray tube, (a TV). The smaller the event the easier it is to imagine light going backwards or forwards, however if you were to play a film from back to front you would not be able to make much sense of it. The problem lies when I predict that the end of an event is attached to the beginning. The light sucking machine was activated at the

same time as the photon was fired. Traditionally the event is characterised by the firing of a photon from one side of a laboratory and the light striking a screen on the other; but this is not the total truth of the event.

The screen starting to light up was imperceptible "sublime" when the photon was fired, and the gun which was apparently turned "off" at the arrival of the photon was still "on" in a sublime way when the photon arrived on the screen. At the outset of the photon some corresponding complementary activity starts on the screen but is divided amongst all the quantum entities receiving the effect. The singular effect of the photon gun is complementary to an infinitely dispersed effect on the screen, the photon sucking machine.

As I have said the passage of a photon is easy to imagine because it is too small to argue about but how about a piece of music. How can the beginning be played at the same time as the end. I think the consideration to be taken into account is that a piece of music becomes a whole entity or plage when the end is anticipated right from the beginning even if it is in a sublime form and one of the "pleasures" of listening is the spirit rolling around in these anticipations as they materialise.

If I am right, that in any defined event or plage the beginning is in some way attached to its end, one could call this attachment or anticipation a conscience.

One of the difficulties in conceptualising this effect is that if the beginning is directly attached to the end then something is wrong. If the couple going to the market had the perfect peach in their garden they would not have to go out to look for it.

The couple selling peaches want to sell perfect peaches. The perfect peach is a legend which might have existed in the past, could exist now, or might exist in the future.

The "conscience" is the vision of the ^perfect peach. This vision englobes the plage of the couple going out to look for the perfect peach on the screen, but the couple together have become a prince and the perfect peach a princess. In between them lies the double slit pannel. The prince might find a shepherd girl on the way and marry her. His princess might find a rich merchant and marry him. The conscience is the vision of the perfection. We might not find perfection but we respect this vision and play the game.

Just as absolute perfection is very difficult to find on Earth absolute light might be the same. If absolute light is the expression of the épanouissement (blooming) of two complementary elements in one plage, diffuse light could be the echo of this vision is a different plage.

The Accident

I have a friend who had a very bad car accident fourteen months ago. (Written round about 2002?) It was a head-on collision in France (ofcourse), and the fire brigade took two hours to cut him out of his car. His was then completely shattered, so they put him into a large plastic bag and flew him by helicopter to hospital, and immediately put him into an artificial coma for several months to stop anesthetic and biological infection shocks from killing him.

My friend has an extraordinary will to live and is now pulling through. (The large plastic bag is an exaggeration.)

He told me that although he had talked for the two hours with the firemen he

cannot remember anything from the moment he got into his car the morning of the accident until he woke up some two months after. This loss of memory intrigued me. Why didn't he remember the voyage up until the accident? How was the voyage up until the accident involved with the accident itself? Was it all part of the same play and if so what play.

(What I am going to say about the "intention" of my friend is pure invention on my behalf whereas the accident is a true story. I hope sincerely that if he ever reads this then he will give me his blessing to use this example.)

I thought of this for a while and knowing that my friend is a bit of a woman hunter, I said to myself; "supposing he was going to see a woman and betray his wife and family". His intent was in contradiction with what he promotes to those around him.

In other words he promotes the image that he is off to work to see a client about an assurance contract which he wants to sell; when in fact he has no "intention" of seeing that client at all that day. All the universe that he sees is under the illusion that he is of to see a client whereas his real intention is to see his girl friend. All the universe "expects" him to go off and see his client but he goes off in an opposite direction.

What happens; he bumps into someone who was not "expecting" him.

It is funny because when I went to see him he said quite clearly the man who he bumped into was "not supposed to be where he was" but since there were no witnesses the blame was shared. (This is true.)

You can obviously see now what I am trying to illustrate. When my friend lost his memory he lost trace of his intention.

Not only can we, in this case, associate memory with intention, we can also predict that our intention radiates from us to give the play around us an expectation of our acts. In other words, if my intentions are "good" clear and precise the universe will decorate the world of my future; with its expectations; "Oh hello Mr Pugh we've been expecting you, please come in (to the future)". My sister in law used to say she would ask Geronimo (a fictive personage like a genie) for a parking place in town and sometimes it would be waiting for her.

I agree that it is quite possible that my friend had no mistress at all but I question the concept of intention and memory. Could it have been that part of his intention took over at the time of the accident, which was part of his motivation for taking that route.

I remember Jesus saying that you only have to think of a crime to be a criminal yourself. In other words temptation is always pulling you off the road of your expectations. Perhaps Jesus was trying to say the road of your expectations should be that of your intentions, but they didn't have cars in those days.

What has the form of a linear play d'épanouissement, the car voyage of my friend up until his waking up in hospital, now is amplified into; the voyage of his intention; and the voyage and the expectations of all the universe around him following him up the road. Unfortunately in the case his intention went one way and his expectations another!

You could say that I have only described two routes. You are half right. His physical route in the car is linear with his being inside the car radiating all his good and bad fantasies. (He is not that bad a bloke) On the other hand the expectation of the universe comes from all sorts of places. First of all his intimate family, his wife and children, they will radiate; "Oh Dad's off to Barbarac to sell insurance premiums". The neighbour sees him drive off and waves to him; "Off to Barbarac Mr Blogg". When he reaches the main route he turns left towards Marmarac instead of right to Barbarac; and it is at this point that his intentions leave the expectations of his universes. "Where's your Dad today Blogg jrn" "Isn't your husband in Barbarac today Mrs Blogg."

"Oh Mr Blogg is going there today."

Even though a good joke can go around the world at a very suprising speed the universe does not communicate solely with the verbal descriptions of human beings. I beleive that there is another form of communication which follows our intentions in the form of expectations which is communicated by all quantum entities in the universe from the simplest composant of an atom to the highest form of intelligence conceivable. I tried to describe this language in the book I wrote principally for my daughter Noemie "Individulantis".

In the case of my friend his voyage was the linear plage d'épanouissement, his intention; and all the expectations of his surrounding family, freinds and encounters make up the different complimentary paths which gives the linear plage a spherical form.

In this case I am trying to illustrate that what had the apriori appearance of being linear, the car voyage, with a clearly defined begining and end can also be amplified into a spherical form. Consequently we can ask the question who are the comlimentary quantum entities which form these plage d'épanouissements. In the case of light we have only two posible entities the begining when the atom seems to give off a photon in which case the end is sublime; and the end when the screen "lights up" in which case the begining is sublime.

One could say that for us humans from an anthropic point of view this is our purest and simplist description of any event in our plage d'épanouissement or universe.

With regards to a score of musique one might call the melody the singualrity and the harmony around it its compliment. The support of an orchestra to its solo melody creates a whole theme. The plage d'épanouissment of the piece of music is the concert hall, the audience, and the stage and the complimentary quantum entities in the plage are the melody and its support.

The Present

The present is somewhere between our memories and our anticipations. It balances on a fine point like a ball on a see-saw rising from the past and roling down into the future. This tiney rendez-vous is our finest discription of the truth, what is, and what is evident.

The present for some is longer than one would originally think. Usually human beings can have up to 25 exstinctions of images per second on the retina. In other words the visual glimpse of the present cannot be shorter than one twenty fith of a second. However this is only a perception. We do not conceive all these images and some we cannot remember. This is why we call these images "subliminal images". Our shortest perceptions of the present are therefore sublime. So what is the shortest conception of the present of a human being. May be it is the time one takes to react; for instance when one has to brake in a car. It would seem that the present for us concerns our: perception, conception and reaction.

A short instant could be: the sauce-pan is hot, I am burning, I withdraw my hand rappidly; and a long instant: it is warm in bed, I am happy, I'll have five more minutes.

The present resembles an enormous sheet of events crossing the totality of the universe; this sheet, can be the finest event perceivable, or the largest event conceivable too.

No sooner as you catch the present as it flies out of your perceptions into the past so that all you have left to conceive it with is your memory. And while you conceive the present your perceptions are still talking to the sheet as it cuts across your destiny.

The present is the culmination of all that has existed, all that exists, and all that will exist. It is the ultimate truth, the sublime evidence of all things, the first and last verdict; and if it were a day it would be judgement day.

To describe the present we have to give it a thickness. Like I have already mentioned the smallest event possible in our description is the creation of a photon and the largest the gravity which we detect between the galaxies. However between the two there are a host of events and in particular those which we know about the best, the events which constitute the human conception; the anthropic perspective.

The subsequent question is what are the limits of the human conception? Are these limits part of the anthropic description of our universe? How do our conceptions compare to those of ants or giants?

This brings us to the question and principle reason for this letter: are the electromagnetic messages that we perceive from Mars the same as those that we perceive on Earth? Electromagnetic messages can be anything from photons to radio messages to the controls of a space explorer craft. What relation have these photons which we receive from Mars to those received by ants or giants?

According to my theory the light coming from Mars belongs to a *plage d'épanouissement* which incorporates the photon gun on Mars (the atom) and the detector, the eye of the observer or a detector like a TV screen relayed by a telescope. The *plage d'épanouissement* is the size of the distance between Mars and Earth. We usually have one of two traditional images of the light coming from Mars; and the fact that I use the word "coming" means that I too fall into the habit of still thinking of light as either a wave or a tiny fireball setting off from Mars and arriving some eight minutes later. Since the light between Mars and Earth is a *plage d'épanouissement* it is by definition an event, an event whereby the beginning is in liaison with the end. In other words as soon as the photon is "fired" from Mars the photon sucking machine starts sucking on Earth. (The greatest evidence for this is the fact that when you look at the colour red, your eye replaces the red which is missing on the support which your brain tells you is red.)

So what happens when you telephone from New Zealand. You speak to the guy on the other end and he takes a couple of seconds to reply. If you telephoned from Mars you would say hello and then have to wait sixteen minutes to hear the "hello" back from your friend!

The whole point of this letter is the exploration of this *plage* of sixteen minutes. You reply to the telephone which has rung from Mars. You hear a "hello" which in reality was relayed eight minutes ago. The first question I would like to ask scientists is does the receptor on Earth have to be switched on eight minutes in advance to receive the call from Mars. It would certainly be a confirmation of part of the theory of a light sucking machine and a simple test to put into action if not already done.

The answer is of course no, because we receive light from stars which started its voyage long before even the creation of the Earth. This doesn't mean that a light sucking machine doesn't exist, it means simply that we are going to find it very difficult to conceive a sucking machine which starts sucking before it was born!

At first this would seem impossible but I would say that our imagery is anthropic. Anthropic meaning onesided and human sided. We are not talking about cannon balls being fired across the universe or waves undulating in an ethereal soup. From my point of view we are talking about a gigantic galactic event sufficiently energetic to create (send out photons on a voyage) energetic liaisons over a period or distance of over four billion light years. If you did want to think of light as a cannon ball of fire; you could use the image of a cannon firing at a target under construction which only hits

the bull's eye when the last ring is painted on the impact area.

The amusing thing about light is that when ever you fire a torch at a light sucking machine you are always sure to get a bulls eye!

Do not forget that the whole *plage d'épanouissement* is not just the message coming but also the reply; the action and the reaction. Taking this for granted let us look at the quality of the eight minutes of message that we receive from Mars; hello, and then the rest of the time silence.

What I would like to know is, would the "hello" that we hear a "hello" in slow motion like a recording of his voice going too slowly? The only three comparisons that I have are when divers go down in bathscopes in deep sea diving research their voices speed up as the pressure rises and one has the impression that one is talking to Micky Mouse.

The second is when we look at cold photons from the very very far away (from perhaps the beginning of the universe) they have practically no energy left.

The third is that from all our investigations of messages from outer space we have practically never received anything that could resemble an extra terrestrial TV emission, telephone call or instructions to another vessel in space. Most scientists believe now with all the galaxies resembling ours it is practically impossible that there is no other life forms in the universe. If this is so; then why haven't we heard something? Is it because the messages when they reach us are so slow and strung out that they are unintelligible?

The Gift of God

To understand this concept I felt that I had to abandon my writing to read "The Perfume" by Patrick Suskind. This is the autobiography of a young man from his birth to his early death. It relates his extraordinary olfactory gift, an unusually highly developed sense of smell. One of the hero's ambitions in this story is to distill the most exotic and erotic perfumes possible. To do this he has to "enfleur" (to undress) young virgins of their odor. ("Enfleurage" means to extract the essence of flowers into a oil medium which can then be distilled to make perfumes.) He wraps his freshly murdered victim in a cloth impregnated with a specially prepared grease. Once the grease has been impregnated with the young virgins smell it can then be distilled to make the most wonderful perfume.

In this story we are confronted with a most interesting paradox, the boy with a singular gift capable of enchanting the world with wonderful perfumes and the monster who has a complete absence of conscience in the pursuit of his ambition due to his total lack of remorse for his victims. For me this story illustrates how a simple human being can be full of one gift and empty of another.

As I have already said I believe that the purpose of life is to promote, protect and procreate life, and it seems that there is a condition affiliated to this which is; to do

this one must aspire to a greater *plage d'épanouissement* through the quiet of one's compliment. By greater *plage d'épanouissement* I mean leaving one's home and family and going out into the wide world to confront the reflections of the world consensus or even the universe. I associate this with the oriental beliefs that the spirit aspires to higher spiritual planes, but on an earthly basis it means confronting one's "legend personae" the giant in the fairy tale and finding access to one's princess.

You can argue why bother to try and find a princess when there are thousands, why bother trying to defy the giant; if you are academic you can become a doctor and have a nice respectable bourgeois life; if you haven't got the intellectual baggage you can become a bus driver and live an equally comfortable life. Thousands of people don't bother to look for giants and princesses and live manifestly comparatively happy lives, some even on the fringes of morality which makes all this sound like non-sense.

I believe the world feeds on the quests of little individuals. When everyone stops looking for their souls their souls fly away and blackness enters, big holes appear; their gardens become deserts, their animals die of malnutrition; nobody wants to get up in the morning or send their children to school and in any case the teachers are late because they don't want to teach unruly children. Work becomes a chore, it is no longer a passion, and the majority of people want to work as little as possible and retire early. There is no more excitement or enjoyment and singing or whistling and to find music one has to turn the volume up until all the children become deaf. Many buildings are square, monotone, cramped, placed in bad places and facing the wrong directions; if one doesn't feel a sensation of repression and claustrophobia one becomes sick, has head aches and other illnesses. Eventually the people of this world start to feel that it is not their fault any more and believe that it is the fault of the neighbours and declare war.

The world feeds off the visions and passions of its little beings and our passions come from our gifts and talents; that which was given to us and that we can give to others. We must look for them, cherish them and admire them in others. It is the only way to keep the light shining in our hearts.

There are very few people like Grenouille who only have one gift. Most of us have multiple gifts which enables us to vary our activities and saves us from the danger of ignoring the moral beneficence of the whole consensus through a quest for the sake of a quest.

It is important to think of the human race, living beings and all quantum entities as a whole. So that whatever is born in any one "present" fills a part of that one wholeness. From a human being's point of view it is practically impossible to know precisely, why he or she was born but he or she can ask the question in several ways, by looking for his or her talents and orientations, exploiting them and continually questioning them and adapting them as they evolve.

You could call this approach a holistic approach and a good definition I think comes from Richard Jackson's book "Le Massage Total" explaining the concept *Holismes* "It is founded on the conviction that any total organism or integral thing possess a reality independent from and superior than the sum of its parts. This superior reality cannot be fully understood unless there exists a conscience and comprehension of all the multiple aspects of the different components in its make up and the whole of the make up in which it lives". (This is my translation of a French translation!)

When I was at school I learnt that when we look at a colour we look at the absence of that colour. For instance when I look at a red wall I see everything which

is not red. In other words I am the red of the wall. What we look at is the absence of red. My attraction to look at the red wall is my wish to complete the harmony of the wall. The wall is missing red and my red perception comes along and completes it. This fits in very well with the concept of the light sucking machine when I postulated earlier that when light goes from one place to another, the person who sends the light has equal part in the expedition as the receiver. In other words when you switch your torch "on" and shine it at the wall the wall switches on its light sucking machine which pulls the shine of your torch on itself.

This also means that all that we as quantum entities are part of all that we conceive. We are the missing colours, the missing sounds, tastes, smells and feelings. We are everything which is not outside ourselves.

What I am saying is that what we "are" is simply what "is missing" everywhere else; what we perceive is not perceived from any where else apart from ourselves; and what we conceive is what is not conceivable from any other point of view or conception.

While we exist nobody can take this from us but as soon as we die we are immediately replaced. Some will overlap on what is missing and others will be born to cover other parts, but nobody and nothing can ever replace what we were, are and will be.

When I talk about gifts, talents and orientations this sounds perhaps a little complex. It is only difficult for one reason we don't know what it is like to not have certain gifts. We cannot perceive outside ourselves that which is already there, and we have difficulties of conceiving conceptions that have already been ascertained. You might forget why it is wrong to steal or hurt other people.

Some people are not very academic and others are; today academics are very much favoured people, perhaps tomorrow painters will be more in demand. Think of all the things you can't do, cooking, catching a ball, mechanics, drawing, telling stories or singing; now think of all the things you can do. Some can do better and others not at all. There is no one gift or orientation which is more or less important than another since the universe contains everything and therefore everything is essential, however there is just one tiny problem. I have said that the purpose of life is to promote, protect and procreate life. What has this got to do with our gifts?

The best way of promoting, protecting and procreating life is by searching for our best selves, our gifts and orientations. We can only do this by searching for the true value and the true nature of our gifts and this has to be established by the consensus. The consensus truly speaking is all the quantum entities in the universe, however the most powerful consensus we know is our terrestrial consensus and it is essential that humans listen to the totality of this consensus for the good health and continuity of our planet. The human voice in this consensus is only a part of the totality of the terrestrial consensus and I have no idea of its importance, simply that it is obliged to take into consideration all the other voices.

As with regards to the human consensus, governments, religions, races, unions, and lobbies; it is quite complicated for the moment but with all the gifts and orientations of all the people in the world it should be quite easy in the future.

To search for one's gifts and orientations one has to search for the perfection in one's self; one's sublime being.

When I talk about the sublime or the "fortuitous gesture" I am not so sure these concepts are so far away as to be totally inaccessible.

The magic of life is not so magic after all.
Remember the Coca-Cola bottle image slipped into a reel of film, one image every

twenty fifth of a second. Even though we cannot remember seeing the image it can affect us. It can influence our choice and the practice of this type of advertising is illegal. The point is that if the sublime is only one twenty fifth of a second and our fastest reflexes are say one tenth of a second then I would predict that the sublime is in general not so inaccessible as one might think.

Ofcourse to become sublime all the time makes the imagination run wild and I wonder at the possibilities but I do not want to go into esoterrism so I shall leave you with this quotation from: Mutant Message from down Under, by Marlo Morgan from her exploits with the australien aborigenies: "The difference between the good and the less good lies hidden in those feelings related to our eternelle being. Action is simply the access through which feeling and intention are expressed and experimented." (Translated by myself from the french translation page 127)

The Rendez-Vous Between Intention and Expectation

The end which conditions the begining
 The ambition, anticipation and enjoyment (épanouissement)
 The concept of intentions and expectations
 The intuition, the intention and the expected event

What I want to do now is to analyse what goes wrong! One could say everything that we are not! I am not going to talk about the majority of people who are relativeley moral, honest and righteous; those who work modderately hard, are faithful to their wives, and kind in a general sort of way. These peole will always be; happy in a happy society, unhappy in an unhappy society, and gods in a godly society. Their intentions will always follow more or less the expectations of "their others" (his fellows).

What happens when someone's intentions turn left at the main raod and the expectations of "his others" turn right. If Marlo Morgans aborigenies are right, that our actions are the expression of our feeling and intentions I have simply replaced the word "feelings" by "expectations". The man who turns towards his mistress at the junction is deliberately betraying the truth perhaps to protect his marriage and the feelings of his wife but he is telling everybody two things; one that; he is a happily married man going off to work to protect and feed his family, and two; that he no longer thinks his wife is the woman of his dreams and is trying out someone new before I telling his old wife to go. Leaving home he is the expectations of one half of his universe and at the main road he turns into the intentions of the other half of his universe.

What's the problem? We all lie, make mistakes and look at other women. Sure, but people like nice stories. The only real hope for the world is that people want the world to survive and be a nice place and it is this wanting which is our only hope!

When Mr Blogg goes to work all his consnesus leaves with him in the that hope; that his day will be sucessful and prosperous. His wife, children, neighbours, associates, friends and all his immediate consensus leave with him in that hope; but he

went the other way.

His real intention was to go and see his mistress, but when he left his wife he had to lie, and lies have a feelings attached to them. This is perhaps why the aborigenies refer to feelings where-as I refer to expectations.

When his wife raised her "expectations" by wishing him well he didn't look at her and smile with gratitude because he felt guilty and "intent" on eventually leaving her. When he saw his daughter preparing to go to school he smiled with fatherly love but it was a bit too much, since the smile "intended" for his wife came out as well. This annoyed him a little so when he passed the neighbour he hardly smiled at all. All three persons he passed sent out good "expectations" and hope but his "intention" was in false.

As the storey progresses he tries to find some comfort so he goes to a cafe but finds himself pinned down in the boring conversations. Nothing to do with the pressure he would like to unload on a friendly shoulder.

As the storey concretises further lies creep in and the reinforced duality and frustration increases. Whilst he is away a client telephones from the town where he should be, the company complains of a drop in sales and a colleague lets on that Mr Blogg hasn't noticed an important evolution in the product he is selling.

Either the family starts to suspect more and more and say nothing or there is a confrontation. Whatever the situation the family will soon realise there is something dramatically wrong and a general insecurity will install itself but all this is tolerated whilst there is sufficient volunty to keep the family together, the gloire of the discretion and the silent hopeful expectation which leaves doors open for an easy return to normal.

Unfortunately whilst this apprenticeship of tolerance and duality is taking place there are the enemies who start to permeate the open doors. The brother who goes to the same cafe heard something unusual from the barman and then he saw him in Marmarac when his wife told him he was in Barbarac. His brother's sneering looks become a threat to the stability of the glorious tolerant family. There is the young representative who took one of his clients in Barbarac and is now looking for more work in Mr Bloggs sector.

Mr Blogg is starting to get worried and has a tendency to drive faster because he has more to do in a day. At the same time he starts to close the doors, lock things up and talks far less about himself and far more about abstract phenomena like social changes and political complots. Unfortunately the more he closes doors the more his family will open in the hope that things will come back to normal.

His family open the doors of their good expectations whilst he progressively closes them with his bad intentions. As you know I don't really understand the concept of good or bad I prefer the aborigenies version of "good and less good"; however there comes a time when my friend becomes a tourbillon of "less good" expectations and false intentions and attracts his car accident rather like the light sucking machine attracting light; like going over the limits of the horizon of a black hole and being sucked into the inexorable mailstroëm.

Normally when he goes to work people wish him well and their good expectations manifest by saying nice things about him behind his back, giving him good references and recommending him to others. "Mr Blogg's in Barbarac today ask him to give you a visit he's ever so good ." "You can trust Mr Blogg." "He's a great guy." This opens the intentions of those who will be waiting to meet him.

He is like the prince coming into the quantum bar and instead of going to his wife he rushes off towards the beautiful blond at the bar but just as he arrives the

barman pull the plug out of a giant detector and he gets sucked down a black hole.

His marriage is like the interference pattern. Happy undulations of trust and discretion, frugal scenes of happy peasants whistling in the orchards of perfect bio-peaches; and happy accountants and merchants weighing out the wonderful value for money.

Suddenly one of the happy peasants thinks that his wife is not good enough and sneaks off to try out the neighbour's. His peaches will drop in quality and his acts and displacements will become suspect.

The detector is the focalisation or meeting point between his false intention being exploited by his enemies; the other representative taking his clientele whilst he is away; and the greater expectations of his family and friends which are lost to the unpleasant truths from the rumours of his enemies.

The detection is when he is caught in the act, denounced and loses his credibility in the community. At this point either he changes or he is expelled. In the storey of my friend the universe nearly expelled him for ever.

Let's go back to the market place. Let's pretend that for my friend buying peaches is like selling his insurance premiums. Usually when he goes to buy peaches all the market place shines in accordance with him and there is an interference pattern on the screen behind; however the second day all the market shines with him except the cafe owner, so the interference diminishes a little. The third day his brother and associates stop shining. Little by little the interference pattern disappears. It could be that nobody knew consciously for a long time and then suddenly a detector is put into the midst. On the fourth day the direct family loses the warmth in their smiles, they give off spine, chilling, glacial grins.

His enemies were swimming in his duality pushing him down into the swirling maelstrom and his friends and family desperately lose grip of their beloved traitor.

The day the detector manifests all fingers point at him. At this point he is everything that he should not be and the universe reflects everything he isn't.

Like someone who listens to music he listens to everything that completes the orchestration. When one listens to a song too much one wishes to turn it off.

When the accident presented itself all the universe was looking at my friend like a piece of music heard far too often. Everybody, including my friend, just wanted to turn it off!

In the market place example we imagine the wife or husband buyer as the singular representative of the couple at the stand battling over the price with the singular member of the other couple, the peach sellers. The husbands and wives who are not engaged in this battle do not necessarily have to be at the market, they could be at home, at work, doing the garden or at another stand. They could be anywhere in the probability area of the market place consensus as long as they are associated with their husbands or wives and return their complicity in the context of the price/quality discussion, that which amplifies the duality behind the double slits which then manifests as an interference pattern on the screen.

If one of the couples is knocking off the other under the fruit stand as soon as they are discovered the interference pattern will disappear. As soon as they are "detected" as false representatives of the perfect peach then the vision of the true nature and value of the perfect peach dies and the market disappears. The vision comes from their union, it's the prince and princess of their dreams. Without this vision they will have no more foundation for trust and commerce. Nobody will want to go to the market anymore.

If the end conditions the beginning; in the case of my friend the end is the car accident. Underneath everything he realises that he really loves his wife more than anything else in the world and wants to stay with her so that when his family and friends rally round him he decides to profit from the situation by irraizing the memory of his intention of the accident and bathing in the new found love, which he will need anyway due to his highly disabled state.

Now if the end was conditioned by the beginning all the acts up until the accident were complice. The beginning started when he saw a superb blond in Marmarac and falls heads overs heels in love. The end is the most horrendous slap in the face from his destiny.

Someone looking from Mars would see a man looking at the beautiful legs of a young lady and then his one ennomous slap from his wife. An ant watching my friend pass by in the car would see a hot-dog wizzing by in his car immensely preoccupied. And a human would hear the whole storey.

What is the whole story? The whole story from Mars is two comlimentary events the beginning and the end; a man looks at the beautiful figure of a delicious young lady and then gets a slap.

The martians looking at the storey have a complice relation with the story, they know that they have all looked at beautiful martiennes and have all had slaps from their wives. Although the frequency from Mars might be bigger or smaller they enter in complicity follow the story through to the moment of the message (complementarity) and then leave in complicity. (The Feynman diagram) When the martian looks at the two complementary elements of the story the beginning and the end he has a **complice** relation the complimentary element being sublime.

On Earth the beginning and the end are **complimentary** but the events which make up the storey are **complice** to its construction. From the ants point of veiw she saw hundreds of furious french drivers that day, and ants all over the country saw thousands of unsatisfied wives walking up and down their drives with roling pins. Others ants behind the sugar bowl on the counter in the cafe saw unfaithful husbands loading off their stories to the barman and other ants heard the brother chatting to a friend about his brother's affair. Another heard that Barbarac was missing an assurance representative so the young sales-man was free to take my friends place. All these events are **complice** events to the two complimentary events which make up the beginning and the end. So even though the ant is thousands of times smaller than a human his relation to the storey is complice as well. He sees a man who is torn apart by two **complimenatary** elements the beginning and the end, his wife and his mistress.

Inbetween the martien and the ants point of view there is the human point of view. In this case the beginning and the end are **complice**! The end conditions the beginning, just as though the spark of attraction, the twinkle in my friend's eye in the beginning was like a funnel opening out into a storey which explodes into an enormous accident at the end, and all the **complice** events from the martien and ant point of view become **complimentary** from the human point of view. The family, nieghbour and friends are one side, and his brother, the cafe owner and the sales representant the other. Normally the family, neighbours and friends have good expectations and intentions with regards to my friend; and in a civilised society his bother, the barman and the sales representant although are "enemies", they have good expectations and intentions. The brother is a little jelous but respects his high moral stature; just as the cafe owner, and the sales rep' respects my friend and the protocol of their respective territories.

But then things go wrong!
The pressure on the family is such that they start to wish that things will go right. They know that my friend is not playing the game and their good intentions and expectations are diminishing. When he doesn't smile at his wife she thinks to herself "go to hell";

when he makes a over long smile at his daughter she feels uneasy; and when he forces a smile at the neighbour he thinks, "that's what you get for being friends with him". This is how their good intentions and expectations change. The enemy camp is the same, his brother thinks, that will teach him; the cafe owner, he got what's coming to him; and the rep says, finders keepers.

The complementary roles of the friends and enemies become complice; nobody likes my friend lying and wants him to stop; the family to take off the pressure and the enemies through vengeance. It is at this point that the story loses its importance and deflates into an ants or martians vision. The family disintegrates and all the actors become complice quantum entities of a greater *plage d'épanouissement*.

When I say that the beginning is attached to the end, in a sublime sort of way all the actors of the events from the beginning expected and intended the accident at the end. The tiny bit of hate in the beginning grew and grew inside the consensus until it exploded on the route between Barbarac and Marmarac.

Now when I talk about events I talk about actors, humans who, as you know, I consider as quantum entities; who fall into two complementary groups his friends and his enemies.

However I believe all the quantum entities in this storey, from the smallest atom to the largest quantum entity in the universe, played a part. Ofcourse the smallest and the largest are far and away sublime elements because they are outside the gravitational *plage* of this storey. It is only those who are inside the gravitational *plage* who will have recognisable or poignant effects on the construction of the story from the day my friends sees his mistress to the day of the accident.

Ants and Martians are therefore outside the gravitational *plage* of influence in this storey.

There are, never the less, far more quantum entities in that *plage* than meets the eye. We know the human consensus of friends and enemies, but there are the outsiders who pick up bits and pieces along the way who join one side or the other; the man who bumps into him on the pavement, another who overtakes him on the road, or the man in the shop; all these incidental quantum entities pick up secret messages and amplify the storey as it progresses. Finally there are the non human quantum entities who join in, the dog in the garden, the crow in the tree, the trees in the field, and the wind and the weather, are all part of quantum entities which collaborate in this storey. (I have seen mammals and birds participate in this consensus but I haven't witnessed directly insects, the wind or trees.)

As you know I believe that the whole universe is involved with every action and interaction and the human part in all this is only that which we can most easily relate to; the rest, all the quantum entities around us all the time are singing to us the stories of their quest for the one true and only lover.

The Car Crash

All the quantum entities in the universe of my friend conspired to create the final crunch. The sheet of time, "the present", focalised more and more on my friend. My friend turning round and round on the edge of a mailstroëm black hole. The sheet of the present cutting across the countryside as he drove down the "route national" towards the car in front. What pulled him towards his destiny? What was he thinking of when he pulled out to over take the car in front?

Whilest he has two deliberate intentions he has two deliberate languages. These are not secret, magical, or mystical languages. They are real identifiable languages which really exist.

When he hides his smile reserved for his wife; he smiles at something? It doesn't just disappear. When his wife does not get her habitual smile her disappointment does not just disappear, her fearful expectation leaves with him. She feels down, moody and when someone asks after her husband she loses enthusiasm in her voice.

The double language manifests each time his intention is challenged. "Have a good day at work Mr Bloggs". But Mr Bloggs is not going to work and sends out more bad intentions and more bad expectations leave that spot.

As the sheet of events progresses across the univers a cloud appears around the head of my friend. The horizon is approaching. Each time he meets someone he has to lie or pretend and spins into a dualistic situation. His good half goes to a false intention and his less good half goes to a real intention. And every time he reacts to any body or any quantum entity in his universe these messages have real impacts.

During the flight towards his mistress he lives two distinct stories; one to keep on entertaining his mistress and two; to keep his wife and children in reserve.

His family and friends send out rendez-vous for his success in what they believe is his mission but each expectation becomes a hollow, empty hole filled up by opportunists and gremlins.

As he voyages the echos of these holes start turning around him and he starts to perceive the army of discontent mounting their saddles.

He can no longer support, neither the eyes who glance perpetually from the truth, nor hear the tones of lying voices.

In that one instant he draws his lance and charges at the approaching giant, the champion of good expectations. He is no longer in his car but before the king and courtisans waving to his mistress veiled in the crowds but just as he encounters the giant he sees his wife weeping secretly and forgets the on coming lance pointing at his palpitating heart.

In the real world he pulls out to over take a car imprudently and smashes into a car doing exactly the same thing in the opposite direction, who, for one sublime moment was representant of "good expectations". When he pulls out he is champion of his less good intention but suddenly thinks of his wife just when he should normally have looked ahead for a last check, and boom!

At every turning point in our lives there are echos of our intentions and expectations; our enemies will sneer at us and haunt our conscience and our friends will send out good cheer. Each battle will be heralded by our supporters and booed by our enemies.

The goodie does not always win but I believe that humanity wants him to win in the end. The battle will be intense and well balanced. The winner will be helped by the fact that when he looks at the champion of good expectations he will see the car in front and with luck be able to look for the way through so as to avoid a collision.

The jousting of false intentions cannot see a way through. He cannot live with his mistress. He is torn apart and must never lean too heavily to one side for fear of losing the other.

I once heard of a woman who was happily married with two children but when her husband died she met a second family at his funeral. Her husband had had a second wife and children and had lived happily between the two of them, never to be discovered, except at his death. From my point of view the baddy won but if ever his soul is in contact with the feelings of those he left behind he will have to find a very warm place to stop him from freezing from the glacial regards of those he left behind!

His fantasies are confirmed in the sense that real messages come back to him through his real intentions and through the real expectations of others. I would call this division in his reality the start of a psychosis. All the quantum entities whether human or other filter out across the sheet events as he constructs his liaison with his mistress.

His psychosis is the construction of his false intention as it becomes real. He builds it, lives it and learns it until it becomes an act of heart, whereby he no longer has to think about how to react. It is at this point that his family, friends and associates send out their forces of hopes to try and stop him. All the universe conspires in this battle.

The Astonishing Chronology of Light

I have no doubt that all this is poetry for most of you and that many will not understand a word of this and others will reject it completely. However I would like to go on and finish this.

There has always been something that has bothered me about destiny and karma which is; why some people more or less lucky than others.

There are for me two dangers; the first: the accusation of ill-fated people having

been naughty in their previous lives. The second using reincarnation as secular explanations of present day phenomena through supposed recognition of preceding events.

I used to have a personal explanation using reincarnation. I reinforced my belief saying that it is impossible to conceptualize an existence anterior, the repares and descriptions of different epochs being so totally different that no-one could possibly recognise a passed existence.

But I never found this totally satisfying.

Then I suddenly had an idea. A life time can be the balance of intentions and expectations. In other words, one can be punished for a crime before one commits it.

I knew someone recently who stole a bicycle and who justified this theft by saying that someone stole his bicycle when he was small. In other words he had a credit of one bicycle theft.

Although this is absurd I liked the notion. I suddenly found the way from knocking the impact out of a reincarnation explanation of destiny. It might well be that some people have a tougher destiny than others but it can now be explained by the intensity of problems which they are sent to resolve.

Let's consider a life time as an instant and compare it to the smallest instant in the universe the voyage of a photon from one place to another, from the photon gun to the light sucking machine.

Now according to Feynman; in between a photon gun and a detector the light can take a multitude of possible paths: radiating out, then focussing on a precise detected point. Feynman then took the trouble to analyse all the different possible paths which the photon took by measuring the time of each voyage between the light "source" and the "detector". He concluded that the passage of light was the sum of all the possible paths that it could take; the sum of its histories.

Now transpose this into a life time. A human being is like a quantum entity, or a photon. He starts his life from a photon gun, "being born" and then is shot across his life to the detector where he is absorbed or "dies".

All the possible paths of light make up its totality, the concept of that photon. Feynman described this as the sum of the histories. And likewise all the stories which go into the make up of a life time will construct the storey of that life. In the case of a photon we have no idea which stories go into its make up to influence it to land on one or another point on a phosphorescent TV screen and it would seem to me logic to say that it is equally difficult to perceive which stories in a life time go into the total make up of its destiny and in which order.

For this is the interesting bit. Can you be punished for an intention before doing a crime? "Your soul was loitering with intent so we've arranged a little car crash in advance".

This would seem to me a way of getting around the problem of reincarnation. It doesn't answer the question why some people have a rotten destiny but it nevertheless takes the pressure away from prenatal accusations.

You might argue that some people can be accused in advance. Luckily we all have bad intentions and temptations at one point or another and in extenuating circumstances we are all capable of the most terrible crimes.

It is much easier for a human being to understand a life which has a chronological order whereby the compensation follows good deeds than exceptional events like winning the lotto or having an unexpected accident. My revised vision of human destiny is now that of someone being born like a photon with a multitude of paths to take. It is obvious that if he takes the path of the car crash in the beginning of his life he could start his life as a cripple. The intention and expectation of his life will remain constant for his conscious experience will exist up until his death.

This implies that someone can be born with orientations, talents and gifts to research, express and explore; and these inclinations will lead him through all the histories of his life's experience. The universe in turn will present before this individual a multitude of different combinations of encounters which our individual will have to combine to constitute his experience for the better or worse. It is the reunification of the talents and orientations of the individual and the scenarios and circumstances furnished by the universe which create the destiny of our individual and not necessarily echos of a past lives.

It is therefore perfectly feasible that the accident of my friend was correlated with his "less good" intentions but no-one can be certain that the accident wasn't part of something completely different.

This does not mean that my friend losing his memory is insignificant or that my storey is wrong, it is just the way the universe has arranged things so that no one can think that they are God and know the causes of all the destinies of all people.

We live in hope that the baddie will loose and that happiness will reign on Earth but the recipe lies within each one of us, that every time we are even tempted to do a bad deed this is the first step on the path to bad intentions and expectations on all sides and we are complice with all that have fallen by the wayside in the past and those who will fall by the wayside in the future.

It must be said nevertheless that we perceive the universe from the point of view of time going forward, light travelling from the photon gun to the detector and good prevailing over bad. From this polarity I think it logic to prognosticate that a "good" destiny can globally be built and encouraged from a certain "beginning" to a certain "end", and that many recognisable results follow their recognisable propensities. But this is a familiar human anthropic optic and there will always be exceptions whereby the univers will have to send complementary events so as to conserve the bilateral conception of the univers to prevent a unilateral power of any one individual or consensus dominating all things.

But this is by nature impossible since within any one place d'épanouissement their occupants can only have have one point of view in any one instant. Whilst conceiving what is coming one cannot conceive what is going.

This is one of the universal exclusion principles which protects the discretion of a quantum entity; although the destiny of a quantum entity is inscribed one can never predict when and where any one part of his destiny it will manifest in itself.

Principles of Discretion

In the last chapter we talked about the a type of natural universal discretion principle generated by our conception of the direction of time and light. Stephen

Hawkin introduced this concept to me calling this a, "chronology protection conjuncture, that the laws of physics conspire to prevent time, travel by macroscopic objects," (large objects as opposed to tiny fundamental particles like protons, neutrons, electrons etc.). (from his book:- The Universe in a Nut Shell)

I would now like to look at two other forms of discretion in science and analyse their application in the life of us humans as quantum entities; Pauli's exclusion principle and Heisenberg's uncertainty principle.

If you remember Pauli's exclusion principle more or less states that in any one energy level around an atom no two electrons can have the same quantum numbers which translated into lay terms means, no one electron in the same orbit can be in the same place or be going at the same speed at the same time. I have taken this further by proposing that in any one gravitational dimension or *plage d'épanouissement* no two quantum entities can have same identity or value.

Heisenberg's uncertainty principle states that you can never know more than half the information about any one quantum entity concerning its position or speed. The more you impose your expectations the less you will know about his intentions. (It's 7,30 AM Sunday the 5th of Sept 2003 and I am beaming in front of my computer with pleasure having thought of this analogy.)

In the last chapter we have discussed how the apparent direction of time and light creates a discretion law. In other words it is our lot to never know everything about the past, the present or the future. The universe is so created that events don't always happen when we expect them because we can only see a limited part of the whole story. We have memories from the past, a point of view in the present and visions of the future, but all that comes from the past is second hand, the present is only half of what we can conceive and the future will be hiding the unexpected surprises that can never be predicted.

What is even more disconcerting is since I postulate that the emission of light is only a subjective conception. (That when you turn the light on in fact you could have turned the wall on!) If the direction of light is subjective then the direction of time must also be subjective, and our conception of light and time is an anthropic condition. The consequence of this analysis is that our future and our past are only our personal ways of conceiving the universe and that it is quite possible that other consciences in the universe conceive time as going backwards.

The discretion engendered by the unique sense of the passage of time and light are just one concept of universal discretion. I would like to look at the two other fundamental laws in science.

I have used Pauli's exclusion principle to describe ethical relationships of quantum entities between different hierarchical levels and Heisenberg's exclusion principle, ethical relationships between quantum entities in the same gravitational dimension or *plage d'épanouissement*.

Pauli's exclusion principle is that principle of discretion (protection conjuncture) which protects the singular nature or identity of any one entity in any one *plage* or dimension. It is paradoxal in the sense that in any one energy level the conditions inside govern its relations outside. Do you remember when I talked about the gravitational collapse of giant celestial bodies into black holes. The exclusion principle stops atoms from being squashed into a soupy plasma of quarks (sub-atomic particles).

In a philosophical sense I am thinking of the relations between; parents and children, employers and employees, different hierarchical ranks... When the respect of the order of things breaks down in the universe, either the society collapses into a

black hole of despotic totalitarianism or it explodes like a super nova into dust clouds of total anarchic individualist chaos

A good illustration is Esoterrism which calls on a higher mystical dimension or *plage d'épanouissement* for confort, protection, and consolation. As you know I beleive that one cannot impose the belief of the existance of forces or entities beyond the sensual description of a group without excluding and denegrating oneself and or the group itself. Exclusion leads to discrimination, jealousy and hatred; and to conflicts of superiority and inferiority.

Exclusion is therefore a very powerful and dangerous principle. The problems starts when the powers fly out or the realms of reality into the hands of the gods, mistical, creatures and cults. One can rebel against men but not against the invisible and the unknown; and there is no man on Earth who controls the forces that lie beyond these curtains.

However exclusion exists and is essentiel. The power of exclusion can also be positive. Admiration makes people dream of those who have become models, those who seek perfection. People need guidance especially when starting out in life. Little by little as they become confident they become models for others.

It is essentiel that in any hierarchical society respect gouverns the interaction between those guided, ruled or gouverned and those in power. The foundation of this respect is discretion. A worker in not expected to have access to all the information concerning the enterprise that he belongs to since it is not his business. He has a job to do which belongs to him. It could be a trade or a skill which in some way he sells to his boss. This belongs to him and in a sense the employer is bound to respect the trade and skill of the employee. In other words if the employee does his job correctly then the employer is bound by law to pay him a certain salary and find him sufficient work under the contractuel conditions in which he is empoloyed. The rights of the worker to access into the running of the company in which he is employed are very similar. Just as his boss has no right to tell him how to do his job, the worker has no right to tell his boss how to run the company. The boss has no right to go into the tool box of the worker just as much as the worker has no right to go into the draws of his boss, but each one has the right to exige the contractuel conditions under which he is employed; gauarantées of puctuallity, lengths of missions, productivity and all that goes into the hygiene of good relations between the two different hierarchical levels in any one company.

Discretion can break down when for example the boss tries to meddle with the techniques of the job by asking his worker to cheat or to work too hard. The worker on the other hand might want to know all about the income of the business. In extremes both can have access to each others affaires but this does not promote good proficient enterprises and in most cases slows them down. A business goes well when each person does their job with efficiency.

Respect between a child and its parent is very similar. Why does a child need to respect and love his parents? It is because he was conceived through them and in that one sublime instant became the manifestation of the two. To find himself he has to look in the mirror of his origines and this can best be found through the pure source of his parents especially if they are readily available. In his parents will always reflect half of everything that has gone into his make up. The success and joy of all life depends upon this ethical law.

I beleive respect of the luminous liaison between superieur and inferieur plages or dimensions maintains the structure of the universe.

I have talked about superior and inferior but I feel it very important to remark that these qualities are only anthropic conveniences. A father is not superior to his son, neither a boss to his worker, neither a captian to his lieutenant; each have capital roles to play which are unique and indispensable.

If you weren't here it just wouldn't be the same!

The third discretion principle that I have chosen belongs essentially to Heisenburg. It is commonly called the "**uncertainty principle**" but I rather like the reflection of professeur Jean-Marc Levy-Leblond from Nice University in Science et Avenir "les Paradoxes de Science" (2003) :- "...**subject to essentiel indetermination**, a preferable term to the more common, uncertainty." This means that science has discovered the essentiel need for the undertimable character of any quantum entity. If the human spirit is a quantum entity the essentiel undetermination belongs to the respect due between complimentary entities in a same dimension, for example, the acclaimed and the artisan and his client or the noble merchant and his customer.

This discretion law concerns the relationships of any one quantum entity who reacts with another in the same place or dimension.

This could be when one sells an object to another. The seller cannot explain the complexity of the value of the objet that he sells and therefore cannot explain the complexity its value.

In this dimension or place the entities are equal, in other words if they were electrons they would be in the same onion layer. So in science I would be talking about the relations between two atoms sharing an electron. No one atom loses its essentiel form, and no one entity has a necessary higher or lower status.

Why is there an essentiel need for discretion in these interactions.

The only real explanation of this that I can give you is from my personal experience. As you know I am a house painter.

If you ask me to paint a ceiling I will give you a price. You will automatically think that it is too expensive and go and ask someone else. You might find a do-it-yourself man for half the price. I can only reply that when I paint a ceiling I have to wash it beforehand, fill the cracks, give it a sand and brush down, block any possible stains and many other exigencies of the trade. Many people do not know the complications that a real tradesman can find. He cannot explain his ten, or twenty years of experience in a three line estimate; neither can he explain all the taxes and the social charges or the need to renew his park of materials and pay his secretary and accountant.

On average in our enterprise the last two coats represent only one fifth of the time that we spend to do the job. In other words we spend eight days preparing and two days painting. Our salary is the same it only represents a fifth of what we consume directly for ourselves. When we get paid, roughly half goes to different organisations, taxes and social charges and then another half goes to the taxes and social charges on what we consume. This doesn't mean that we don't benefit from what we earn, it is simply the price we choose to pay to protect the society in which we live.

The price on the last line of an estimate is like a little luminous point of light shining through from an immense passed of thousands of years of experience of men who have striven to do their best for their fellows.

The place d'épanouissement of a traders men is immense and represents one of the highest expressions of ethical descriptions amongst human beings. How to find the perfect value of the perfect act proposed; and at the same time giving benefice to the society in the form of social charges for the unemployed the retired and the sick.

There is no miracle, the price involves an honest estimation of the artisans salary, a small benefice to cover the renewal of his materiel and all the taxes and expenses involved. The respect that this artisan carries is all the history of good faith and passion of those who have struggled before him.

This is why a certain discretion is necessary between clients and tradesmen. The two belong to two distinct complimentary parts of one same dimension or place d'épanouissement. Although the nature of a just society must in all ends be

transparent it is not wise to reveal to many of one's secrets. In any case this is virtually impossible since the knowledge of a trades man is often "learnt by heart" and he will have a tendency to forget why he should prepare something in one way and not another. It comes naturally to him or in other words it becomes a part of his nature which has taken years and sometimes generations to construct.

Discretion also protects a trades man against unexpected and unpleasant surprises, since he cannot always predict what he will discover on the job. He might find more sanding and thus only put one coat knowing that the client cannot pay an extra. It is best in this case that the artisan doesn't engage too much his client in the complexities of his affairs because this knowledge can weaken his stand point even if he is globally honest. Knowledge of his juggling could be used against him if ever he enters into conflict with his client.

If mankind is destined to seek perfection then the grace of discretion will protect him in his flight. (In France we say the enemy of grace is perfection.)

Do you remember at one or two occasions I felt that the qualities Nature, Raptor and Virtual seemed to change place. Something that appeared to describe the energy value of an entity would seemingly be describing its singular identity. Imagine a lightening bolt in the sky frozen in time like a shiny icicle which one could pluck out and drop on the floor shattering into a thousand sparkles of light. The frontiers of the fundamental descriptions of an object are sometimes very hard to discern.

I now find it easier to see time and light in three ways. As a global event like a picture, or **a tabloid vision**. As a string of events, or many strings of events leading from any one past to any one future, a **linear vision**. And as a **virtual vision** which I perceive from my infinitely small flash of the present which flies out from an invisible past into an etheric future.

I found it very interesting to ask the question which one of these three manifestations is Nature, Raptor or Virtual.

Furthermore I am very pleased that the principle of discretion is divided into three aspects:

- discretion imposed by the apparent direction of events,
- discretion imposed by the limitations of relations between quantum entities within events,
- and discretion imposed by the limitations of relations between quantum entities of events across events.

All through this discussion I have inferred the existence of truth, causality and harmony at any one moment and in any one gravitational dimension or plane d'épanouissement. It is more or less our lot never to be able to catch these qualities in their full glory.

It seems to be the essential condition of our existence that the more we respect and obey the laws of discretion the more we will come closer to living with the truth, causality and harmony.

From my point of view, one of the greatest quests in science is the quest for the GUT, the grande unification theory.

One of the conditions of this theorem is that it must obey CPT symmetry; conservation of Charge, Parity and Time. In other words in any reaction the electromagnetic charges, plus and minus, must cancel each other out, nature must always have an anti-nature and all this independent of the direction of time.

I have suggested that it is only a human anthropic conception that time goes forward and that we are bound to two precise laws of discretion inside and outside each gravitational dimension or plane d'épanouissement. It would therefore seem that we are not far away.

Scientists in 1964 were dismayed when CP symmetry was challenged by the results of the atomic decay of Kaons turning into Pions. Kaons are tiny particles produced in particle accelerators which have half of the mass of a proton and only two quarks. What disturbed scientists in this decay was that more positrons were formed than electrons. The results were extremely small and these types of reactions in nature can only be found at the centers of very large celestial bodies such as quasar stars. At that time this gave the universe an appearance of a one sidedness. If it were described as being left handed or right handed "a more handedness". (ref. "Q is for Quantum" by John Gribbin).

In my next series of essays I would like to propose how events from the past and future interact with each other in the present and in particular to look at the concept of anti matter.

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I suspect also that our conception of time to be **local**. As one approaches the infinitely small events speed up, lives seem shorter, voices higher pitched like in high pressure diving apparatus. At every energy level the expression of the virtual event changes. When we leave the gravitational place of the Earth and enter that of the solar system events will slow down and the same when we leave the solar system to explore the stars. (This is why I believe the universe much older than we think.) The further you look the larger the gravitational place you enter and hence slower the time **appears** to go and thus from our point of view the faster objects **seem** to be receding from us. Practically speaking I think we perceive events more spaced out, as though if you read this book from outer space you would only be able to read every ten words. Stars would look the same even if you perceive one in every thousand "human events"

