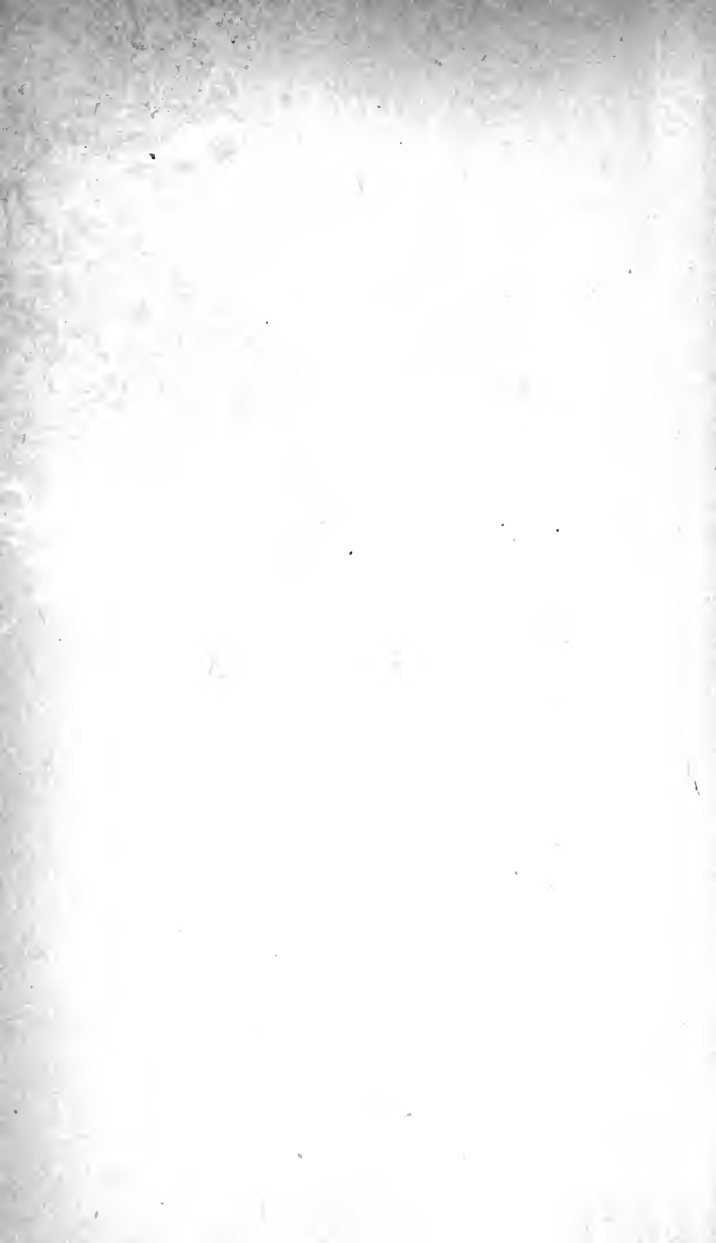
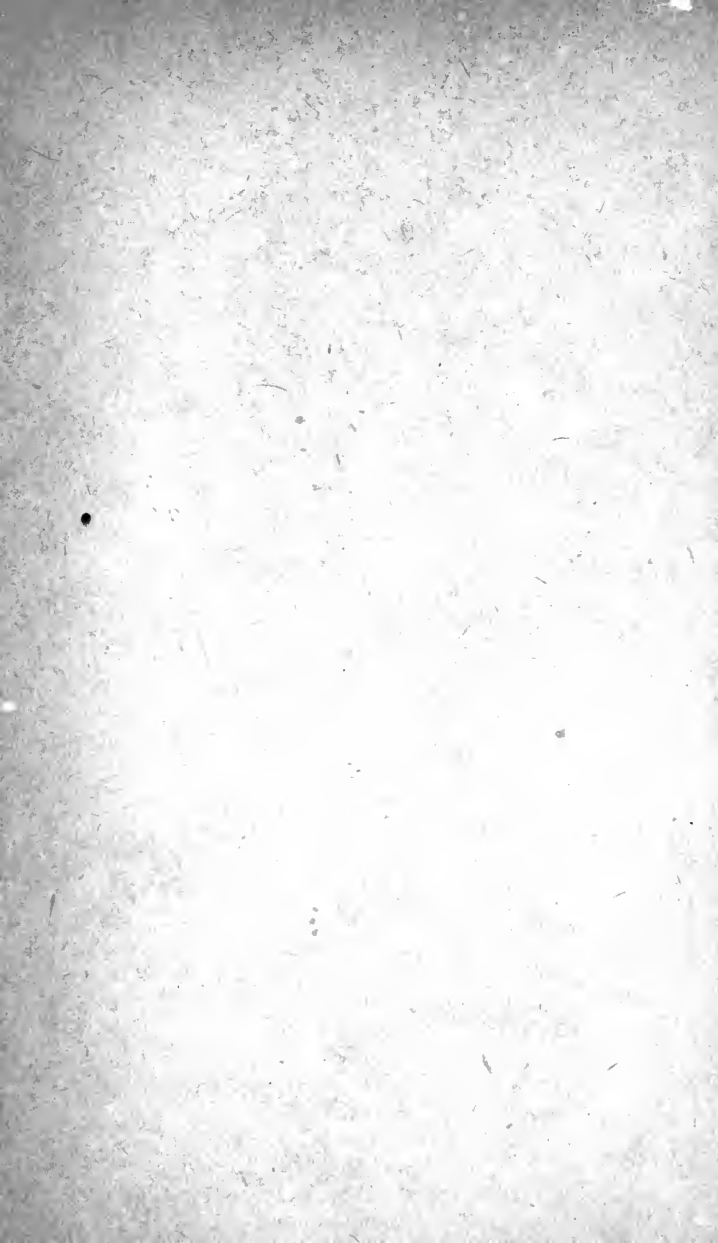


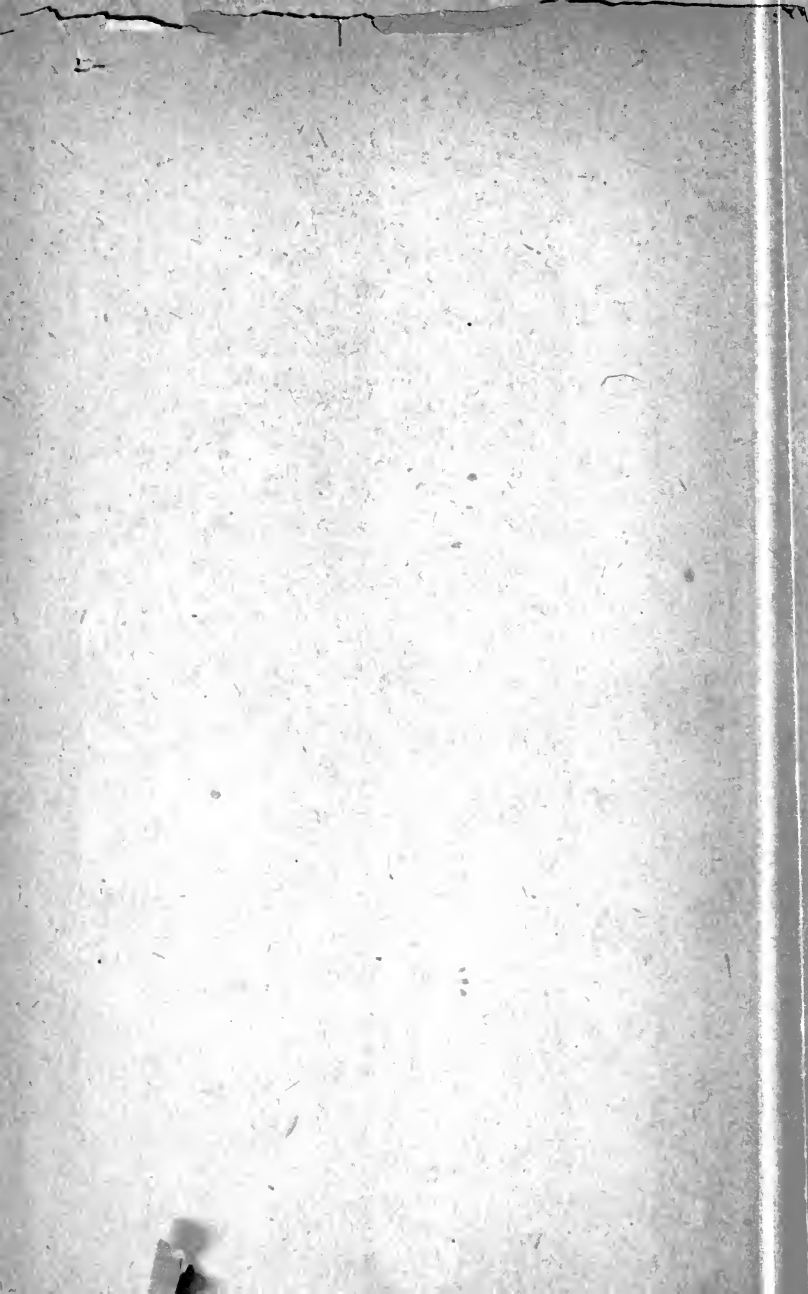


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Six General Laws of Nature.

(A NEW IDEALISM.)

A COMPENDIUM

—OF—

A Large Work "Divinity and the Cosmos",

—CONTAINING—

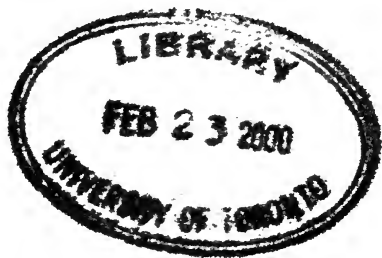
*The Primitive Cause of Force and Matter, an
Explanation on all the Physical Phenomena
in the Actuality of the Universe, and an
Attack on the Modern Scientists
and Philosophers.*

BY

SOLOMON J. SILBERSTEIN

NEW YORK.

1894.



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TO

EDWIN R. A. SELIGMAN, Ph. D.,

Professor of Political Economy at Columbia College, N. Y.,

—AND TO—

ISAAC ADLER, M. D.,

To whom I am indebted for many great favors,

I DEDICATE THIS WORK.

DEDICATED ALSO TO THE MEMORY OF MY LATE FRIEND

MICHAEL HEILPRIN.

I deem it my duty to express my gratitude to the following gentlemen for many favors in the past :

WILLIAM JAMES, Ph. D.,

Professor of Psychology, Logic, etc., at Harvard University,
Cambridge, Mass.

Hon. SETH LOW, L.L.D.,

President of Columbia College, N. Y.

MORRIS LOEB, Ph. D.,

Professor of Chemistry of the University of the City of New York.

DAVID L. EINSTEIN, Esq.

Hon. ISIDOR STRAUS.

BORRIS GOODSON, Esq.



introduce a few sentences from the letters of the leading philosophers of this country in reference to my MS. "Divinity and the Cosmos."

Professor William James, of Harvard University, to Prof. Edwin R. A. Seligman, of Columbia College.

"There is a spiritedness about his whole attempt, a classic directness and simplicity in the style of most of it, and a bold grandeur in his whole outlook, that give it a very high aesthetic quality, reminding me forcibly of Spinoza himself, opposed as are many of Silberstein's views to those of his great fore-runner."

In his second letter to Prof. Seligman:

"There is really a grand style about his writing; quite a native kinship to Spinoza."

In a letter to me Prof. James states:

"Your style is wonderfully spirited and direct at times, your attitude is noble and the simplicity of your outlook sublime. You are really a first cousin of Spinoza, and if you had written your system then, it is very likely that I might now be studying it with students just as Spinoza's now is studied."

Prof. Josiah Royce of Harvard:

"Your discussions, both of the history of philosophy and of the fundamental metaphysical problems, show, even in their fragmentariness, in the present MS., an acuteness and skill that makes me wish that I could see in print your treatment of the fundamental question of philosophy. In this region your peculiar experience, your independence, your courage of conviction, produce results which reveal you in a very interesting light."

In a letter to me Colonel Robert G. Ingersoll says:

"I have looked over your MS. and sincerely hope that it may be published. You wrote upon the most important and most subtle themes that can occupy the mind of man, and I know that what you have written would be read with pleasure by thinking men, whether they would agree with your conclusions or not."

DEFINITIONS.

1st. By the expression of *Absolute Existence* I understand an absolute being, whose existence has no beginning and no end, although its existence is dependent upon another absolute being whose existence is dependent upon itself.

2nd. By the expression of *Universal Essence* I understand the primitive source of all beings and objects that can be in the endless universe, distinguished from their phenomenal modifications as matter and force, although the Universal Essence itself is no matter and no force. It is something of a general germ or offspring of all things in the universe as the Embryo which is somewhat of a structure and a growth of animals and plants, although the Embryo itself is unformed.

3rd. By the term *Actuality* I understand the particularization of the universe after its modification or transformation from its general existence into its particularized existence. The different objects and beings as they are before us in their actual existence, although the general existence as an Universal Essence never ceases to be an internal existence of the universe in general.

4th. By the term of *Potentiality* I understand the original state of the Universal Essence ere its transformation, which contained all the objects that were, are and ever can be in the universe in an actual existence, in a possibility (or in a potentiality) before they come and act in their actuality.

5th. By *Absolute Intellectuality* I understand an intellectual Being whose intellectual existence is dependent upon itself and in itself—an ideal concept of the whole universe in one Abstract Image; the images of all particularized objects, which ever can be formed by the laws of Intellectuality, their volumes, modes and quiddities, is a one general ideal image, or an abstract being in itself, which is the Absolute Intellectuality. Yet all mental images of every one of the particularized objects which are one generality of the Abstract Being are known and cognizable as *separately one in the other* in their *mutual intertwined relations* in the one general Abstract Image of eternal existence, in the absolute unity of the one Absolute Intellectuality.

6th. By the term *Emanation* I understand the general force

of radiation and transformation. The absolute cogitation of all mental images in their generality and Absolute Wisdom reflects a general image—a radiation, wrought by one general ray of Intellectual Light, as a photographic image of the Absolute Intellectuality, which is the Universal Essence in its potentiality. But since all mental images in their generality are cognizable also as separated one in the other, the general force of radiation, therefore, becomes also a force of transformation, which is the general activity of the Universal Essence in its manifestation, as it merges out of its potential general existence into particularized beings, in concrete form to become manifested in actuality as single images issuing forth *one from the other* and *one after the other* in the order of creation, according to the laws of Intellectuality as they are known *one in the other* in the Absolute Intellectuality.

7th. By *Matter and Force* I understand all the objects in their appearances in actuality before us as single images in their concrete form, although there is no such thing as a “primitive matter” in the universe, which nature moulds and fashions into various objects, as clay moulded in the hands of the potter; but all objects in the endless universe are composed of minute particles, called atoms in their original isolated state, which are coming and going in the absolute Universal Essence as the exceedingly small sparks we see coming and going in a ray of sunlight, in all eternity.

8th. By *Atoms* I understand those small particles as the beginners of matter by their grouping in different aggregations, which they are by themselves equally in quantity and in quality and in their distance from each other in their first formation, distinguished from the mechanical atoms which are recognized by the chemists as elementary bodies with different quantities and qualities.

9th. By *Molecules* I understand a group of atoms in their first combination as a compound object; those mechanical atoms which appear before our scientists as “elements” or as “primitive matter.”

10th. By *Stimulation* I understand the excitement of the Universal Essence in its general activity. As the general force of

transformation brings forth all mental images from their idealistic state into a potential state, in an Universal Essence, to modify them in actuality, or to bring forth one from the other and one after the other in an actual existence as they are known one in the other in their mutual intertwined relation in the Absolute Intellectuality, it brings forth a stimulation or an excitement in the essence to reffect and reflect all these mental images one from the other and one influenced by the other to be cognizable separately in actuality as they are known one in the other in their one unity in the Absolute Intellectuality.

11th. By the number of *Six General Laws of Nature* I understand six general divisions or fundamental principles of nature in the intelligence of man, to understand the activity of nature in its generality, not to be mistaken in any explanation of any phenomena in actuality by the physical mechanism of man in its actual state; although nature itself does not know any "certain number" of laws, either generally or particularly. Every effect in every moment of the unlimited time is a consequence of the cause which preceded it, and that cause is a consequent from another cause which preceded itself, and every effect is a cause to another effect which follows it, without beginning and without an end; that every cause in actuality is under a general law to the effect which follows it, and as the effects in actuality are innumerable, the laws of nature, as a consequence, are also innumerable; and as every effect is related to the cause which preceded it, and every cause is related to the effect which preceded itself, without beginning and without end, so are the innumerable causes and effects related to each other in one general and eternal relation which preceded them. The innumerable laws of nature in the entire universe, as a consequence, are related to each other in one general relation, which preceded the entire universe, a One General Law in an intellectual existence by itself. The *Six General Laws of Nature*, which I have constructed, are only as symbols or landmarks to the intelligence of man seeking the pure knowledge of nature. Keeping in mind the following Six General Laws a man may be secure from many errors in science and philosophy at all events, for these Laws contain in themselves a pure conception of the entire universe and of all the forces actuated in nature, in all eternity.

Six General Laws of Nature.

After a careful analization of the various systems of philosophy, considering the laws or axioms in modern natural science and penetrating the mystery of nature itself, I found that all the systems of philosophy are incomplete, unsatisfactory and totally insufficient to the deep, logical and honest thinker. And, simultaneously, most of the laws or axioms in modern natural science, which are almost wholly derived from, or based on, inductive results, are very often not only defective, but even false.

I therefore appear before the philosophic and scientific world with the following *Six General Laws of Nature*, which I have constructed (in a work entitled "*Divinity and the Cosmos*") with a great many arguments and demonstrations, through which I have discovered the mystery and explained the physical phenomena of nature, desiring therefore the public opinion.

FIRST LAW.

There is one general force in the universe, or as I call it, the Absolute Essence, acting in its general existence, in potentiality, to modify itself into its individual existence, into atoms in actuality, and keeping, by the same own impulse, every individual object in its state and form. The action, or the impulse, of the one general force lies in the centre of every object, not to attract the other objects to its centre as it agrees by the law of "gravitation," but to keep each particle of the object in its state and position around the centre, as a force of conservation, I therefore call it *Centrality*. The force of Centrality is the one tender or innermost force, or principle in the universe, which holds and correlates the universe together in one gradual, harm-

onious and eternal scale of creation, according to fixed immutable and unvarying laws of nature which are the laws of Intellectuality. But as the force of Centrality, by the stimulation of the essence, acts in the atoms, the beginner of the matter, the matter is acted upon; by receiving the action of the force, the matter becomes vibrating, producing the motion in matter. Thus, the force of Centrality is the active force, while the force of motion is passive. The motion, which is the actuated force in matter, by the vibrating of the matter, appears before us in different and varying states and forms, bringing hereby all different forms and varying objects one from the other and one after the other in the order of creation in actuality under the action of the Centrality according to the laws or rules of Intellectuality. The motion is dependent upon the force of Centrality, so long as Centrality acts in the Universal Essence, there is motion in matter. Should, however, the force of Centrality cease to exist, the motion, together with the matter, would also cease to be in existence. The one general force, the Centrality itself, is the emanation of the Absolute Intellectuality.

SECOND LAW.

Every individual object in the universe, by receiving the action in matter from the general force, is in an *internal double motion*, to move around its own axis and in an elliptical way. That double motion must be equal, proportionately, to the mass of matter of that body, to the number of atoms from which it is composed. The more matter the object is composed of, the greater is the total force of its motion. This double motion is the *nature of objects by themselves*, since every object consists of an aggregate and immense number of small portions or atoms of matter, holding together by one common centre to be *a body by itself*, so that the impulse in the centre acts upon every particle of the body to keep its state and position in the body, producing herewith a vibration in each particle, and those vibrations of all the particles are opposed to each other, that every particle is vibrated in a different direction from the other in the same body;

therefore, the impulse of the centre is to regulate all the different directions of all particles to combine them in one result, in a double motion in the object *by its being an object*, and therefore the sum of the motion of each particle of the body is a combination of a double motion according to the number of the atoms, to the mass of matter of that body. This law holds true in all the individual objects in the endless universe, from the single atoms in their appearance from the general existence into their individualizations to the greatest planets, suns and stars and to the matter of the brain in a human body, all possess the internal double motion according to their mass.

THIRD LAW.

Every massive body in rapid motion causes by its *own influence* all the smaller bodies moving near it, with a slow velocity, to increase their motion, according to the quantity, direction and distance of the moving massive body. But the force of influence of the rapid motion upon the smaller bodies *diminishes* according to the square of the distance between the two bodies, and the distance in this case is measured by the length of the radius of the body which exercises the force of influence on another body. In the first distance, accordingly, the force of influence of the large body is so great that the motion of all the surrounding bodies in that distance lose their peculiarity of their own double motion, and falling upon the circumference of the large body they become parts of it, to move together in its peculiarity.

This law is the first important law in nature in all its physical phenomena, in the variation of objects in all their combinations in chemistry, in all the modifications or transformations of motion in physics, and this law gives us a *clear* and a *new idea* about the planetary motion in astronomy as well as in the phenomenon of the falling bodies. Let me explain here the planetary motion and the phenomenon of the falling bodies. All bodies have their peculiar double motion according to the mass of matter they are composed of caused by the force of centrality.

The sun being greater in mass and volume than all the planets taken together, and having accordingly the greatest force of motion, has the greatest force of influence upon all the planets. But as the force of influence diminishes according to the square of the distance, we will find by a *clear* mathematical calculation the *sum* of the velocity of its planets together with the *reason* of their different motion around the sun. The planet Mercury, being the smallest of the planets, has its peculiar double motion as the smallest of all other planets, but being the nearest to the sun, the influence of the sun causes upon the planet to move with quickest speed in the direction of the sun. The planet Venus although its peculiar double motion is greater than the planet Mercury, moves slower around the sun, being further from the sun, the influence of the latter upon it is less than upon Mercury. This explanation refers to all other planets, to all the phenomena in our solar system and to the falling bodies upon our planet in the first distance of its radius (860 German miles.) Thus, the law of the planetary motion and of the falling bodies are not due to the law of "gravitation" which nature does not know, but to the law of motion by its own influence. The same is the case with the law of "inertia" which nature does not know.

The scientists instead of this, that they should have penetrated the mystery of nature itself, to understand its being, that the motion is only the one force in matter, that there is not one atom in existence not to be in motion, and there is no particularized force in matter, neither in elementary bodies nor in minerals, plants or animal, which are not a mode of motion. And when they have perceived the phenomena of the planetary motion and of the falling bodies, they should know that those phenomena are revealed in their actuality only by the motion with its influence; furthermore, to understand that the force of influence diminishes according to the square of the distance between the two bodies, and then calculate the motion with the influence by the knowledge of mathematics, their calculation would then be correct and they would have thus established the right law of nature. But those scientists being dependent

upon their inductive results, upon the experiments and mathematical calculation alone, they have adopted a force in matter without any knowledge of its cause and being; the force of "gravitation" which is *positively* against the motion by its *primitive cause* as a law of nature, which is utterly false. The same is with the law of "inertia". Instead that they should understand that every body must be in an inherent double motion by itself so long as it is not effected by the influence of the velocity of motion in a great body, and as soon as the effect ceases the body receives its own double motion, they have adopted the first law in motion which Newton has established, that "every body continues in its state of rest or of uniform motion in a straight line except as it is compelled by force to change that state," as a law of nature, while nature itself knows not any rest in itself either absolutely or relatively.

The laws which our scientists have discovered may hold good only in as far as practical mechanism is concerned as a separate and distinct means by which man can make use of the particularized objects and forces he knows. But they are not laws whose activity controls nature in general or even the universal mechanism as an integral part of the wisdom of universal existence. Relative motion or rest are presented to the senses, by the physical mechanism of the human body, to the observation on the physical mechanism of the particularized objects as they are presented to the senses. But nature itself does not know of any rest either absolutely or relatively and not of any relative motion, only of *absolute motion* under the action of the one general force of Centrality.

FOURTH LAW.

Three kinds of motion are in matter: atomic motion, molecular motion and mechanic, or mass motion. The atomic motion is the first action of nature in matter. The Absolute Essence in its manifestation, by the general force of centrality, forms the atoms perfectly equal in quantity, in quality and in their distance from each other in the universal space at their first formation.

But as the centrality acts in the centres of the atoms to keep them in their state and position in the universal space, the atoms receive their own double motion, through which they must meet one another, and coming in contact form one body with one common centre. In this way a great number of atoms become one body with as many times greater force of centrality as there had been atoms to combine, and accordingly as many times greater force of motion. These bodies I call "molecules." Thus, the world of atoms was converted into molecules, possessing the double motion according to their mass being also equal in their quantities and in their qualities. But when the first atoms were converted into molecules there were produced empty spaces in the universal space, which is the Absolute Essence before its manifestation, and which gave birth again to atoms equally distanced from one another; these atoms by the influence of the velocity of motion in the surrounding molecules, moved with greater rapidity than the first atoms, so that by coming in contact with one another by a greater rapid motion create new molecules which are more compact to each other and form a new kind of molecules with different quantities and qualities. In this way empty spaces appear again in the Universal Essence, which give rise to new atoms with still greater rapid motion by the influence of previous molecules, and coming in contact with one another create a third kind of molecules with more different quantities and qualities, and so to the endless. The first action in nature by grouping the atoms together to form molecules in the above way, I call "atomic motion." The chemists while they do not know why man does not possess the ability to contrive elementary composition, that the atoms are exceedingly small beings, and all the crafts of man cannot avail to combine them into molecules, they regard them as elementary particles, that the one absolute and infinite nature has created a "certain number" of elements, which is a contradiction in itself. The truth is, nature itself knows not of all the elements which our scientists have invented for us, for it is one eternity, contained in one Absolute Essence in which there is absolutely no change or variation. The variation of

objects and the transformation of motion are due only to the atomic motion.

The foregoing description of the molecules (which are called by our scientists "elements,") by their being different by the influence of their previous molecules, will be sufficient to show that all the molecules (or elements,) are more or less closely related to each other in their compounds and properties. This law of that kind of atomic motion ought to be the fundamental law in chemistry, as an era in chemical science, and we may anticipate that its application and extension will be wrought with the most important consequences. A student of chemistry instead of his first lesson that "the list of elements is not from an absolute belief, (I do not understand the expression of 'absolute belief' as I do not understand the reality of 'absolute nihility') in their real oneness of nature, but from the absence of any evidence that they contain more than one description of matter," (Fowne's Manual of Chemistry,) that the basis of chemistry is not the pure knowledge but an absolute or an unabsolute "belief," and the student must be a "believer". Why, let him rather *know the pure knowledge, the eternal truth of nature*, that nature itself is *one* eternity, contained in *one* Absolute Essence in which there are no different atoms and not a "certain number" of elements, but all the atoms in the endless universe are perfectly equal in their quantities and in their qualities. The variation of molecules and of objects, however, is the atomic motion by the influence of the previous molecules which are transformed into the other and one influenced by the other. The "atomic weight" and the "specific gravity" are accordingly based upon false premises, because nature itself does not know either of atomic weight or of specific gravity but of *molecular density* and of their *influences*.

The "Periodic Law" which was pointed out by our scientists is a pure evidence to the above law, not as they have asserted that "a very remarkable relation has been shown to exist between the quantivalence of the elements and their numerical order of their atomic weights," but that "there is a remarkable relation between the intensive properties of the

elements and their density," as it is to understand from the tables of professors L. Meyer and Mendelejew, that the molecules, or element lithium came into existence after hydrogen and influenced by it, therefore lithium is only a little more compact than hydrogen, and so on. The whole stream of chemistry is not due to the many laws of our scientists but to the law of atomic motion and the influence of the molecules upon each other. The molecular motion is the process of chemistry, either by the nature itself or by the mechanism of man, to combine the different molecules in one body with different qualities in one common center. The mechanic motion, or mass motion, is the work of physical mechanism to combine different forces of different bodies while the bodies themselves are separated by their separated centers.

FIFTH LAW.

There is not a perfect compression in the combinations of objects in the universe in its actuality. There are not two atoms or two molecules in nature which are so perfectly compressed one with another that there is no empty space between them. All compound objects in the endless universe are composed of molecules and the molecules of atoms by empty spaces between the molecules and the atoms, called "porosities", in every object, and by empty space between one object to the other, called "Universal Space." All the empty space, the porosities as well as the universal space, are nothing else but the Universal Essence in its potential state, before the manifestation from its general existence into individualization arrives. The Universal Essence itself is an emanation, an eternal thought as a representation or as a photographic image, so to speak, from the Absolute Intellectuality, wrought by one ray of intellectual light of Absolute Mind, a thought of Absolute Wisdom.

The Absolute Intellectuality is an intellectual Being by itself. An intellectual image of all compound objects of the universe as a whole, as it is conceived in one mental image in an absolute mind as a One Absolute Generality, is an absolute Existence by Itself which is the Being of Intellectuality; in which each mental

image of every one of the particularized objects in actuality, are known and cognizable as separately in their mutual intertwined relations one in the other in the absolute Unity in the one general Intellectuality.

A mechanic has a mental image in his brain of the machine which he intends to build; that mental image in his brain is a general image of that machine as a whole, in which each separated and different particle of that machine is known and cognizable one in the other in their mutual intertwined relation in the one general image of that machine. He builds his machine after the models or images which his brains create. Thus, the knowledge of a machine creates a mental image in his brain in exactly the same form as the machine will be which he will afterwards construct in actuality. The intellect constructed that mental image before the physical machine is formed, in other words, the physical machine is only a copy of the image which was previously formed by the intellect. The great Mechanic of the intellectual and harmonical universe, of this infinitely great machine, has a mental image in Himself of the universe which He intends to build; that mental image is a general image of that universe as a whole, in which each separated particle of the universe is known and cognizable one in the other in their mutual intertwined relation in the one general image of that universe. Thus, the intellect of the universe constructed that mental image of the universe before the physical universe was formed. The physical universe, as a consequence, must be only as a copy of the intellectual image which was previously formed by the intellect.

But a mechanic of a physical machine, being himself a mode of matter by its physical mechanism, and his mental image also only a mental image of a physical machine separated by its limitation behind him, has his mental image in a limited thing, in his brains, separated from his intellect and behind it. The universe in its generality, however, has no limitation, no beginning and no end, it is endless and boundless, nothing is behind it, that there is no place and no time where and when the universe does not exist; the intellectual image of that universe

must be, consequently, unlimited, boundless and eternal, and nothing is behind it, that there is no place and no time where and when the intellect of the universe does not exist, so that the intellectual image of the universe is properly qualified to the universe. He has no brain and not any thing can have any place in Him besides his Intellect. He has not any other attribute nor any mode of matter and force, but an One pure Intellectuality, standing by itself.

Let me explain more clearly. A general image of the entire universe in the brain of man is formed after his brain and body are in actuality. The universe in actuality exists previously to his general image of the entire universe, and in the physical universe as well as in the general image of it in the brain are enclosed his body and brain; the Intellectuality in the great Mechanic, however, is thinkable previously to the universe, that the mental universe is previous to the physical universe, the mental universe, consequently, cannot be thinkable to exist or to be enclosed in any physical thing of the physical universe. And as there is not any physical thing behind the universe, the Intellectuality, therefore, has no other attribute but the Intellectuality standing by itself. The extension or the matter and force cannot be an attribute *in* Intellectuality as an one Unity, as Spinoza has dreamed, but an eternal creation *of* Intellectuality. Again, when man thinks with his material brain of one machine, he cannot with the same thought dwell upon another machine, even when he thinks of a triangle, he cannot with the same thought dwell upon a square, the intellectual image of a physical machine in the brain cannot be therefore so perfectly generalized and all the particles of that machine cannot be perfectly known one in the other, but absolute mind, which is not material, embraces all abstract images without end in one perfectly Absolute Generality, in the one intellectual being, and each separated mental image is perfectly known one in the other in its mutual intertwined relation in the one Intellectuality.

A general image of a physical machine in the brain of a mechanic cannot be converted into a machine in actuality; the architect must use many instruments and materials to build that

machine, and the existence of that machine, when it is already made, is dependent upon itself, not upon the architect, for the abstract image (the idea) which we form in our mind, is eternal of absolute existence and unlimited in time and in space. This image, therefore, cannot be transformed into a concrete manifestation, which is limited in time and in space and is consequently non-absolute. Forming in our mind the image of a triangle, that image can never be destroyed, even if all the triangles in manifestation be put out of existence altogether. Any pure human intelligence, so long as it is true, as it contains not any contradiction in it, is an eternal truth in all times, places and with all men. It is never changing and is never particularizing itself in different forms or shapes. Intellectual conceptions of anything in nature, if truths are as the laws of the triangle or a square or of any figure self-standing by themselves. They do not spring one from the other, one is not the cause of the other; one form of truth cannot be converted into another form of truth. If we draw inferences from previous truths and base our conclusions thereon as we generally do in Logics, in Geometry and in Mathematics, the previous truths remain as such unchanged; they were not converted into new truths. The pure human intelligence, therefore, as a real being is not merely modified by a mode of the attribute Cogitation in God, as Spinoza opins, not caused by God because it is actuated by a different intelligence of actual existence, which was previous to it, nor is a developement of the evolution in time, in matter and force, as Spencer says, but it is Divinity itself, the Being of Intellectuality of an Absolute Existence, in which no other attribute or modification of any kind of activity is thinkable. Thus, any general image in the brain of man, as it is absolute, cannot be transformed into a physical or material thing, which is changeable, nor have any relation with it in actuality. But the universe as a whole, is in itself eternal and endless. It had no beginning, for it is not made of nihility, it has no end, for it will not turn into naught—it is in absolute existence for all eternity. Yet it is in a general activity, in an eternal transformation. The universe to our perception is an

aggregate of individual compound objects, it is composed of various objects, different one from the other in quality, quantity and form, changing one from the other and one after the other. Thus, to the sensual perception of man, the universe is nothing else but an aggregate of various and varying objects by a non-absolute existence.

The universe, therefore, cannot be a self-standing being by itself, for, were it a self-standing being by itself, no change and no manifestation can exist in the universe, because that cause, which is inherent in it implying it to be one moment in a certain state and form, must compel it to remain in such a state and form in all eternity. The universe cannot be also a non-absolute being, not self-standing, for, were it a non-absolute being, that there was once a time and space in which the universe did not exist and there will be again such a time and space in which it will be turned into naught, then, the universe was never in existence and there was never any creator to create it, because a creator of such an universe cannot be a created thing, but its existence must be inherent in himself and standing by itself in a perfect absoluteness. Now if he was one moment without the creation of the universe, in that moment, consequently, he was not a creator, the creation in that moment was not an absoluteness in him, thus, there would never have been a creator to the universe. The universe, therefore, must be an absolute being without any beginning and without end, but its existence is not dependent upon itself, but upon another absolute being, whose existence is dependent upon himself, in a perfect absoluteness, in which no change and no activity can be thinkable. The universe as a whole, which cannot be otherwise in existence than in an Absolute Intellectuality, must be as a unit in him, it cannot be made by any other instruments or material besides it, but as an emanation of the all-embracing Absolute Mind, which is the Creator, the Emanator and Sustainor of it. So that if the Intellectuality should cease existing for one second, the universe should not be in existence.

The intellectuality is an intellectual image of the universe as a whole, an intellectual being by itself, from which the uni-

verse is an eternal emanation, a radiation as a photographic image, an eternal thought reflected of the intellectual light, in which all mental images which are known one in the other in the absolute generality, are radiated as a whole into a potential state in an universal essence. By the radiation of all mental images from their idealistic state into the potential state, appear the general activity of the universe and its transformation. The Universal Essence by receiving the intellectual image in which each separated mental image is known one in the other in their mutual intertwined relation it receives an excitement, a stimulation as a general activity in it to transform itself from its potential state into an actual state. By the transformation of the Essence appear the atoms in their actual existence as the exceedingly small sparks we see coming and going in a ray of sunlight. By grouping the atoms in different aggregations, by different kind of motion, through the general transformation, the force of centrality, all objects that ever can be in existence by the law of intellectuality, are coming and going one from the other and one after the other as they are known one in the other in intellectuality. Thus, every compound object in the universe is a group of a certain number of atoms, collected in the empty spaces of the Universal Essence by porosities in it, like the types set upon a block for the print, and these empty spaces as well as the porosities are the Absolute Essence which transforms itself into atoms, by the force of centrality, in all eternity.

The students of the positive school, especially the chemists of to-day, being dependent upon their inductive results alone, do not recognize any existence of an intellectual being by itself beyond force and matter, that he be the creator, the ruler and the controller of the universe beyond it. Having succeeded with their mechanism by experiments and by mathematical calculations, they have denounced the deductive method to be dependent upon any logical calculation, and replacing the inductive method alone they have introduced the teachings of materialism among mankind. The materialism is a poisonous plant, a venomous serpent for mankind. Its results are that a

man is a mechanical thing by the physical mechanism of his body, an automatic, that his life as well as his soul and mind are only an involuntary motion in his body. Thus, a professor of chemistry is an automatic to his laboratory as a shoemaker is an automatic to his shoe-latchet. A president of a republic is an automatic to his presidential chair as a capitalist to his bank, and finally a preacher of Divinity, of morality and of ethics, is an automatic to his pulpit as an anarchist is an automatic to his dynamite bomb. Now, as every man is an automatic for himself, how can harmony and happiness be found among mankind? Yet the materialism is recognized in our times as the glory of mankind and as the civilization of our century. The result of this is that such glory and such civilization have brought mankind to their critical condition. Every man becomes an automatic, full of selfishness, and thereby becomes more and more savage, so that each of them will become as wild as tigers and as poisonous as serpents.

Were I convinced that the teachings of materialism were true, were the consciousness in a man nothing else but the excitements of the motion of his body, by coming in the brain through the "censory" nerves and by transmitting through the brain to the "motar" nerves, as Prof. Huxley has stated, and as all the scholars of the positive school have accepted, that the consciousness is the same with the feeling and the emotion in man, that all these are nothing else but those excitements, and were I convinced, at least, that all the laws of nature which are accepted by our scientists, are correct, then I would have nothing to do only to commiserate mankind, and to deplore their condition and their position in the world, that after all their knowledge and science, after their commercial intercourse and industry and after their glory and civilization, they remain by their animal condition alone. But such is not the case; the consciousness of man is not the excitements by his physical mechanism. A man is an automatic by his physical mechanism only by his feeling and emotion, which are really an involuntary motion in the body, and only by his inductive method, but not by his pure reason, not by the *judgments* of

the mind in his brain, which is the *consciousness in man*, and not by the *eternal truth* of his *pure deductive method*, because the judgments upon the knowledge of the objects in his mind are not by the excitements, but by the pure abstraction of the objects, which are previous and beyond them. The abstraction of objects is the relation of the objects to each other. As every object in actuality, by its physical mechanism, is related to another object, by the physical mechanism of that object, and that object is also related to another one, and so on, that all the objects in the endless universe are related to each other in one abstraction of the mind. That the physical mechanism in a body, in its time and place is nothing else but always the physical mechanism in a body from an object, which was previous in existence and which has changed its form to be such an object with another form, that the relation or the abstraction of the objects in the mind is not because these objects are in existence, but because they have the *possibility* in abstraction to be in existence, that the abstraction of all things contains in its possibility, in its potentiality, the relation of all things which can be in existence in actuality, *before they were in existence*, therefore the judgment upon the knowledge in the mind, or the relation of them, which is previous to the objects and beyond them, cannot be in the brain by those excitements, which came to the brain only by the reflection upon the senses from the physical mechanism in the *presented* objects in their *present moments*; but the consciousness in man is a reflection upon the brain from outside of his physical mechanism, by the one general relation in the universe which holds and correlates the whole universe together by the laws of nature which are the laws of intellectuality, the Divinity itself.

The one general force of transformation, the centrality, in bringing forth all mental images into actuality, brings with it the general intellectuality to each particularization individually. But since the general force brings forth all the mental images in actuality only through the potentiality of the universe, the intellectuality in these objects, therefore, by their concrete forms is only potentially; and as the one

general force in bringing forth those mental images in their particularization it brings them forth only in the general abstract laws of intellectuality, each of them, therefore, in its particular place in the thread of creation and in its time of development becomes also the abstraction itself gradually, that a man by his physical mechanism, as *it is* a concrete form, *it is* in it the intellectuality only potentially, but a man as *he is* in the highest degree of development in the general abstraction, then by *his* abstraction, in *his* consciousness, *is* the intellectuality or Divinity itself. The inductive method, therefore, being an observation on the physical mechanism of the particularized objects alone, reflects upon the brain of man to be in its particularized state, in its concrete form, to possess the knowledge of things only of the potentiality alone.

Let us consider carefully a one adopted hypothesis in the natural science of to-day, which is generally admitted by our scientists. Since the physical forces or agents are disclosed to them only by their effects, by inductive results, and their intimate nature is therefore completely unknown to them, they have admitted therefore an imponderable matter in the universe, that "there is a subtile, imponderable, and eminently elastic fluid, called the *ether*, distributed through the entire universe, it pervades the mass of all bodies, the denest and most opaque, as well as the lightest or the most transparent." By this hypothetical "ether" they believe to explain many phenomena in physics, in astronomy and chemistry while such an hypothetical ether contains a contradiction in itself. Such an hypothetical ether must be divisible, for, were it indivisible, that the ether were an one absolutely homogenous mass that filled the whole universe without end, that it is not composed of parts and not divisible in parts, then, no compound object, not even a single atom could exist in the universe. Fishes swimming in the water divide the element and remove it from the place they occupy at every point in the line of their motion. The space occupied by the fish cannot be occupied by the water at the same time. Now, if ether were an indivisible substance, which must have at the same time the impenetrability as a substance, no material

object could exist where that ether exists, for it could not be divided to make room for the object. Again: The physical phenomena of light is explained by the undulatory theory, that "all bodies, as well as the celestial spaces, are filled by an extremely subtile elastic medium, which is called the *luminiferous ether*. The luminosity of a body is due to an infinitely rapid vibratory motion of its molecules, which, when communicated to the ether, is propagated in all directions in the form of spherical waves, and this vibratory motion, being thus transmitted to the retina, calls the sensation of vision." This whole theory is also an evidence that their hypothetical ether is divisible, composed of atoms, for, were it indivisible, no vibratory motion can be thinkable in it, and no luminosity can appear in such a homogenous mass. The ether, therefore, must be divisible, composed of small particles, of etheric atoms with empty spaces between them. Now, those empty spaces, which are not matter and not ether, must be nihility, and as a consequence, that the universal space is nothing else but nihility, and in that nihility swims the etheric atoms from one place of nihility to the other place of nihility, and that nihility brings forth the vibratory motion from one atom to the other in a *straight line of nihility*, that the basis of our science is nothing else *but nihility*. Even if we could assent that those empty spaces between the etheric atoms are also *a more subtile, a more imponderable, and finally an infinitely thin, infinitely fine and rare fluid that filled the entire universe, as a second kind of "ether,"* we should have to assume also that there are infinitely small spaces between those infinitesimal parts of that second kind of etheric atoms which are not the same thing as the parts themselves, and finally, we must come to the above conclusion that the universal space itself is nothing else but nihility. So long as the natural scientists do not recognize an *ideal existence* beyond force and matter which does not possess the properties of matter, they must recognize the universal space as a nihility, which contradicts the principles of sciences. Moreover, if we could assent to the opinion of our scientists, to their hypothetical ether, in such a way, that such a subtile fluid, as that ether,

possesses not the property of the general bodies of matter, the *impenetrability*, but it has a special property of *penetrability*, that it has no power of resistance, that the subtle fluid is a substance-and-no-substance, and in reality it is a homogenous mass without any empty space between its parts, that is filling and fitting the whole universal space without end, then we must assume also that it has not the property of elasticity, because, the elasticity may be developed in bodies by pressure, by traction or pulling, flexion or bending, and by torsion or twisting to resume their original form or volume, while such a homogenous mass which filled the endless and measureless universe without any empty space in it and without any porosity, cannot be resumed from its original form or volume. Such a homogenous mass, therefore, cannot possess any motion in it, and cannot be a conductor for heat, light and sound and no physical phenomenon can be explained through it. A homogenous mass, which should possess the elasticity is a contradiction in itself, and an everlasting shame to our scientists in all generations. Such an absurdity can be only the result of the inductive method alone.

Thus our scientists, replying with pertinacity on the experiment they make with the particularized objects they have in hand, are driven to explain their theories, which their experimental science fails to make clear, in all sorts of tortuous ways, but not in the way of truth. Perceiving the forces of the universe as separate and distinct forces that are active in matter, and not knowing what the forces of heat, sound and light are, they have put up the assumption that there is a fluid, a substance in the universe which is no substance, and this substance-and-no-substance is the originator of these forces.

In truth, however, our scientists have false conceptions of nature in general and the working forces of nature in particular. Their inductive and *a posteriori* methods of reasoning lead them astray. Experimenting with individualized objects they form conceptions about the universal forces that are active in nature, and these conceptions they set up as principles of the positive truth. Should we assume that universal existence is nothing

but the aggregate of all particularized objects, that the unit of existence is the particularized existence of its single parts (which we perceive as compound objects,) and that it contains nothing more than we can perceive in those parts, we would then have to follow the methods of our scientists, to find out the nature of those particularized objects and to judge by it about universal existence; i. e., we would have to study nature by the inductive methods and to form our views on it by *a posteriori* reasoning. But such is not the case. The general existence of the universe is not caused by the existence of the individualized objects it contains; the particularized beings or the single parts in it have not constructed the universe, and that the unit of existence is not an aggregate of its single parts. But universal existence as a whole gives existence to the particularized objects which are contained in it, and its quiddity stands altogether by itself. Also the particularized single objects in it, are all one and neither of them contains anything that is not in the universal quiddity. We should know that the existence of every compound object in manifestation does not lie in the object itself, but it lies in the universal existence which is an absolute unit containing in itself all that is manifested, but perfectly independent of anything in manifestation.

Every manifestation we perceive is the effect of a manifestation which preceded it and, in its turn, the cause of a manifestation that will follow it in the universal existence. All the compound objects in the universe which were, which are and which ever shall be, reveal but one manifestation, the quiddity of universal existence which is everlasting. All the particularized beings, the temporal causes in manifestation in the endless and multifarious, various and varying aspects as they appear in the universe—are incessantly changing one into the other, coming and going, forming and dissolving through the one universal cause, in the one universal bond which is the absolute unity of universal existence, and by one general law which changes not in all eternity. How, then, can man presume to pronounce judgment about the laws of nature in general by the knowledge he gains through his experience and experiments

with the single individual manifestations of compound objects, before he knows what the universe and what nature in general is? The particularized objects are but fleeting shadows in the nature of general existence. One manifestation, one rational principle or even one question which cannot be answered to agree with the laws which our scientists have devised, destroys the very foundation of the system they have built up by their experimental knowledge; for the unity of the universe in nature is perfectly absolute in all possible manifestations. Every natural law, therefore, must be positively absolute in and for all manifestations alike; there must be nothing to contradict such a law either in manifestation or in intellectual conception.

Let me attack the second basis of our scientists who are dependent upon the conclusions of the knowledge of Mathematics. They should know that the knowledge of mathematics is only a measurement to objects which are already in existence known to us in their reality, as a help to us to erect signs and landmarks on the road of wisdom. If we know and understand the nature of things with our senses in their actual existence and with our logical intellect their causes and effects in their general existence, we may by the science of mathematics create for ourselves landmarks on the road of wisdom. But without knowing the true causes and effects of things in nature, the landmarks we build by the science of mathematics lead us to error. Descartes was nearly the beginner of the assertion that the ideal of cognition is the mathematical, and being dependent upon it was led in the greatest error. By an argument, wherewith I intend to prove against Descartes, will also be sufficiently proved against all our scientists.

Descartes says:

“Proposition 5. There are no atoms.”

“Demonstration. Atoms, according to their nature, are indivisible particles of matter (according to definition 3.) But since matter subsists in extension (according to definition 2 of this volume) which according to its nature is divisible, no matter how small its particles may be (according to Axiom 9) every particle of matter, be it ever so small, must according to its

nature be divisible; i. e. there are no atoms, or naturally indivisible particles of matter.”

This proposition and demonstration are utterly false. The demonstration that matter subsists of extension which is divisible is based on Axiom 7 which asserts that the quiddity of matter is extension, and on Axiom 9. The latter, however, is utterly false, and consequently all the deductions from it are baseless and untenable.

Here is his 9th Axiom:

“Every extension can be divided in parts, even if it be only by the mental process. No one, if he knows only the primary principles of mathematics, can doubt this, for the space between the tangents and any given circle can always be divided in countless other and larger circles. The same is the case with the asymptots and the hyperbola.”

Now this Axiom which is based upon a mathematical calculation is utterly false. For even if we say that space can be divided mentally or mathematically, it must be indivisible in actuality; because if space were not indivisible in actuality, there would not be a mathematical point in existence. The result of such a mathematical Axiom contains a contradiction in itself. Let me explain my argument clearly: The mathematical point is mentally indivisible, and forms the foundation of the science of Geometry. Now, if extension is so endlessly divisible in actuality, that there is not a physical point in actual existence which is indivisible by the mind, (that the mind should recognize it as indivisible), then, there is no mathematical point in the mind, and then, there is no basis for the science of Geometry. For even if the mind should recognize that there are atoms, indivisible parts of matter, in actual existence in the universe, the mind must at the same time recognize that there are no mentally atoms in the mind. If the mind should conceive of a physical point that it is indivisible in actuality, this point could still be mentally divided, for every physical point, of whatever nature it be, is always mentally divisible in two parts, and those parts again can be divided in parts, and so forth without end. Thus, if a point which is indivisible in actuality is still

divisible by the mental process, how is it possible that a point which is divisible in actuality should be mentally indivisible? If there is no physical point that is indivisible, how can there be a mathematical point which is mentally indivisible? The truth, however, is, that mind in itself is without all limitation. If we mentally imagine a mathematical line, that line is endless, although in actuality there is no such a line in existence, for all actual figures are limited. So also can we think of a mathematical line which can be endlessly divided, although there is no such divisible small particles in actual existence. The quiddity of mind itself is limitless but the *unlimited mind* forms judgments about *the limits* of things of actual existence that they *are limited*. The mind judges about a triangle which exist in practice that it is limited by three sides, although the abstract mathematical triangle is not a thing that is limited by three sides, but merely the laws, the limitation conceived about the physical triangle. The mind thinks, in the same wise, about the radii of a circle, the straight lines limited between the centre and the periphery, although the mental line has no limit and no end. The cogitation of the mind, the act of thinking itself is not limited in time or in space; it has no points, no lines, no areas, no extension, no definite time and no measurable space. *The act of thinking, or cogitation itself consists only of the laws of the images of things that exist in manifestation or actuality.* The laws of the triangle, the square, the circle and of all the images of limited things of actual existence are absolutely unlimited laws in the mind, in absolute intellectuality itself which is the one general image of all the things that exist as a whole. The cogitation of the intellect forms the judgments about the images of all limited beings in actuality that their limitations be manifested according to the limitless laws of intellectuality. The unlimited laws of the mind, as the mind is unlimited, become limitations in the things that exist in actuality, because these things are limited. The unlimited mind judges about the mathematical point that it should be mentally indivisible, because that point is nothing but the laws of the point which exists in limited actuality. The law of that point is that it be mentally indivisible in order to form

the starting point of the mathematical line, that the mathematical point should be the beginning of the mathematical line; for if we have no mathematical point we cannot have a mathematical line. The mathematical line, again, is the limit of the mathematical area; and the area is the primary conception of the mathematical body—all these mathematical figures being mental concepts of things which exist in actuality. To be more explicit and concise I say, extension itself is not abstract but concrete. The conception of extension consists of three dimensions: length, width, and height which every compound object of actual existence has. Mind itself is not limited by three dimensions. But mind judges about the dimensions *which limit* the compound objects of actual existence. Descartes himself admits this (Axiom 7, the quiddity of matter is extension). Extension, therefore, is limited and not actually divisible in the mind; for the extension in abstract, in the mind, is a symbol to a thing which cannot in actuality be divided. Thus, matter, which is extension even according to Descartes, is not endlessly divisible. Atoms therefore exist, because the matter of every compound object can be divided only in the atoms of which it is composed, but the atoms themselves which are the beginning of matter, the origin of limitation, they must be themselves limited, they must be indivisible and non-compound; for the particularized existence of the universe in actuality is limited in time and in space, it must be an origin of limitation, that there are atoms in actual existence in their indivisible state. The whole mathematical conclusion of Descartes is herewith broken up; the cogitation of mind which is absolutely limitless thinks of countless large circles within the area between the tangent and the periphery of a circle, although the mind itself, at the same time, teaches us as *a necessity*, that the actual area, as limited matter, cannot be in actuality divided without end. By the same argument falls to the ground also the most important proposition of Spinoza.

According to Spinoza, the extension is an attribute of divinity or God himself is in extension; that divinity which is absolute wisdom is also absolute matter, constituting both the

substance of thought and that of extension. The principal force of all his arguments is thus constructed: Conceiving matter as an "infinite quantity" he recognizes it as a concrete substance, standing by itself in an absolute existence, merely the same as the intellectuality is; and conceiving all different thoughts and all the individual imaginations in man as modifications of the attribute cogitation merely the same as all the compound objects are modifications of matter, he recognizes a general activity in the intellectuality merely the same as in matter. But as two absolute substances in the universe is impossible and that one substance could not create another substance, he came to the conclusion, that there is only one substance in existence and that we conceive of it by two attributes, the attribute of cogitation and the attribute of extension; but in reality they are one and the same thing.

In the above demonstration, however, I have proved, the extension itself is not abstract; it is not a general image of an infinite concrete quantity as a concrete substance, but it is concrete; it is the outward form of the individualized objects in their concrete state limited by three dimensions. Extension is neither a concrete substance nor an infinite quantity. There is no concrete substance nor an infinite quantity in the universe. The concrete matter before us is the matter of the individualized objects which are different in quantity, in quality, and in form one from the other, and separated by empty spaces between each other. The concrete matter, therefore, cannot be an one concrete substance. Spinoza argues "as there is no vacuum in the universe, but all the parts, which are all the compound objects of the universe, are joined together and so closely linked to each other that there is no void place between them—we are forced to conclude that they are in reality not limited and not separated one from the other; that the substance of matter as a substance is indivisible; that this is the infinite quantity of the substance of matter which is infinite in the substance of divinity." True it is that there is no vacuum in the universe. Yet all these parts, these compound objects of actuality in the endless universe are not so closely joined or set together as to have no

void space between them. But they are composed of atoms with infinitesimally small spaces separating them within, and they have void space outside taking up the room between one compound object and the other. These void spaces are not matter as well as they are not nihility. If they were matter no motion would be possible in the universe; if they were matter they would keep all compound objects firmly each in its place and the whole universe would be one solid mass. As I have proved above sufficiently. The concrete matter, as matter, actuated by the force of motion, cannot be, in any way, an infinite quantity or a concrete substance as an attribute of divinity. In the same way we have the conclusion that all individualized thoughts, all different imaginations in men, changing one by the other and coming one from the other, as the cognition of the senses, the will, the feeling, and emotion are not any modification of absolute intellectuality, as Spinoza had conceived, but they are different forces in the physical mechanism of the human body, coming and going one from the other, one after the other and changing one by the other, in the process of evolution, which is the transformation of the Universal Essence. The intellect in man, however, or the pure judgments of things in the brain of man are not a development of force and matter nor a modification of absolute intellectuality, but Intellectuality itself.

By this argument are broken up all the errors of the "Critique of Pure Reason" from Emanuel Kant. The foundation of the errors of Kant's criticism is the teaching of the philosopher Zeno II, the founder of the system of stoicism. Zeno made the assertion that "all the knowledge of man comes from the effects which external objects produce upon the human senses; the recognition of external things (objective experience) combine within him and form the human mind. The cognition of man comes not from his inward wisdom (subjective) but from outside things (objective) and therefore such cognition is true. But since by the force of imagination in the mind false notions mingle with true recognitions, man must search for the criterion of truth to distinguish between the false notions and the true

recognitions." This is the foundation which Kant has laid to his teaching. He collected and gathered up many more such erroneous thoughts from the philosophers that had come after Zeno and established his theory upon them. Emanuel Kant made the following assertion: "The Ego that thinks (the thinking soul of man) is only a naked form of consciousness by which man recognizes and conceives the things that are external in time and in place. The wisdom of the human mind is not an existence by itself. It does not give the human mind the power to know out of itself things that are beyond the compulsory experience." Adding many strange reasons to show how antinomies of logical conclusions may spring up by reasoning without compulsory experience, and how errors lie at the door of paralogism or conclusions drawn from false premises, he gives us the following warning: "Man must not conclude that a thing can be in actual existence, or in realization because it is possible to conceive of it in the mind." This is precisely Aristotele's error which has impressed itself upon the minds of all the ancient and modern philosophers and scientists who know not and understand not the quiddity of the mind itself or the methods of judgments.

Aristotle demonstrated: "The existence of actuality must be previous to the existence of potentiality not only according to its own conception (for the conception of potentiality, of the possibility of existing, is only relative to the existence of actuality) but also according to time, for the possibility of existence can be thought of only after it has become manifested in actuality."

By this argument he established his conclusion that "there is a worker in the universe, who is activity itself and that he is the author of all that exists." The truth, however, is that the existence of actuality must be later and not precedent to the existence of potentiality. If a man invents a machine, which has not existed in the world before, he cannot bring it into actual existence before he knows in his mind that it can exist and that he can bring it from his existence of potentiality into actual existence. There was a time when there were

no human beings on the earth in actuality; but they were there in potentiality, for the human race was not imported hither from another planet. Man came on earth in actuality from his existence in potentiality, which was contained in the actual existence of the earth itself; in the actual existence of the earth was contained the potential existence of man, and through a certain cause, he was brought into actual existence on it. The potential existence, which is the possibility of existing, precedes always in time the existence of actuality. Thus, according to Aristotle, that Divinity is the activity or the existence of actuality, compels the assumption that the potential existence of the universe was previous to Divinity, who is its creator!?

Aristotle's error was impressed upon the mind of the great philosopher Descartes, who expressed himself: "The idea, which a man may conceive of a winged horse, is not in itself a falsehood, as long as a man does not think at the same time that a winged horse can be found in existence." Thus, this philosopher thinks, that if a man believes that a winged horse exists, his idea is a falsehood. The truth, however, is not so; but every conception of the mind, which has not a refutation in the mind, must have an actual existence, when the cause comes to produce it in actual existence according to the laws of Intellectuality, as it is conceived in the mind. The winged horse has no refutation in the mind, for the wings are no contradiction to the body of the horse in the mind, because the mind asserts that a horse with four legs can be in existence, which should have also wings when there is a cause for it. If we have not such a creature before us in actuality, it is for the reason that the cause for its actual existence is not come yet, or perhaps there was such a cause many thousand years before us and a winged horse did actually exist in the world, but another cause came afterwards and destroyed that species, as many other species of animals were extinguished upon the earth; perhaps, moreover, there is still such a creature in existence on the planet Mars or on any other planet. Let us imagine our earth, as it was in its primitive state when there was not a human being

upon it yet, and let us think of a human body upon it as it was in that state. Would it be a falsehood then to assert that the human body of our imagination would exist in actuality, when the cause would come to bring it into actual existence? Whoever has brains in his head must know that *the existence itself of the human body is not because the body is in actuality, but because it was conceived in the mind before it came into actual existence.*

Upon the above errors of Aristotle, of Descartes and of many others came Emanuel Kant, warning us that "Man must not conclude, that a thing can be in actuality or in realization, because it is possible to conceive it in the mind." His arguments are: The idea of a bird with three or five wings is a mental possibility, for it has no refutation in the mind; but such a bird in actuality is an impossibility, for it is contrary to the laws of motion. Thus, no conclusions should be drawn from mental possibilities about the possibility of actuality. This argument, however, contains its falsehood in itself. The idea of a bird with three or five wings, which is an impossibility in actuality, because the law of motion is opposed to it, is certainly impossible according to the mind, that the mind itself judges that such a bird is an impossibility, because it is contrary to the laws of motion. The mind is not a lot of abstract imaginations gathered in the brain with all nonsenses and mixed up with each other, as Kant opines, but the quiddity of the mind consists of the intellectual laws of all things, which exist in actuality that they should exist according to the laws of the mind. So also according to Kant, there can be two opposite motions in the mental conception, while the existence of such two motions in actuality is impossible. But this too is false, for the mind itself asserts that the actual existence of two opposite motions is impossible, the mental conception of such two motions is also an impossibility. And so it goes with all his arguments. The truth itself is, that the mind itself is but the image of all compound objects that can be in existence according to the laws of the mind and through the laws of the mind and not through false imaginations, which came to the brain by the different effects of the objects in their different appearances to the senses.

Upon the same errors are based the natural science of today. Our scientists not knowing the existence of things by themselves and not knowing which existence is previous to the other, have adopted many forces in nature, which are senseless. Every logical thinker must understand, that the motion in a body is the *primitive force* in it *by its being a body*. A body without any motion in it has not any exercise in it to be a body. If there were any property of “gravitation” or of “inertia” in a body, they must come in it *after* the body begins to be a body. Motion in a body must be always *previous* in it to all other properties in it. The combinations of every body in the endless universe, as a consequence, must be the cause of motion *only* in every body. Thus, since every body begins to be a body only by its combination and in that moment of its combination it receives only the property of motion, not any other property, those properties of “gravitation” and of “inertia”, as a consequence, are not intensive properties in the bodies, but *imaginations in the brains* of our scientists, being effected only by their senses. All mathematical calculations are not able to bring or to create any force in a body without a certain cause to it. Mathematics are an abstract knowledge in the mind and *mind* itself must be the ruler and the judge of them, as I have demonstrated before.

SIXTH LAW.

There are no two individual objects in the universe, which are different in their properties and do not differ in their porosities. The substances having equal porosities pass exactly the same properties, and a variation in the porosity of a substance produces a corresponding variation in its properties. The properties, or the qualities of a compound object is the motion in it; the motion itself, however, is an actuated force (passive) by the force of centrality; the action of centrality moreover, in a body after its transformation is in the centre of the body to keep each particle in its individual state, but is not the same in the empty spaces between the particles, which are the essence itself in its potential state before its transformation, and

consequently the empty spaces serve as a resistance to the action of the force of centrality and a resistance to the motion. Therefore a different porosity brings a different resistance in motion and a different motion is a different quality in the body. The law of Avogadro, which is generalized as follows, "The molecules of all gases, simple or compound, occupy equal volumes, or, equal volumes of all gases contain equal numbers of molecules", can be accepted, according to the above six laws, only the first part of it, that the molecules of all gases occupy equal volumes, that a molecule of oxygen occupies the same volume as a molecule of hydrogen, the difference between them is only the different porosities, which is the different density, but not according to the atomic theory of our chemists, that the atoms themselves are the elements, and accordingly the volume of an atom oxygen must be 16 times larger than that of hydrogen. The second part of the law of Avogadro, that equal volumes of all gases contain equal numbers of molecules is utterly false. Two glasses of equal dimensions, the one filled with oxygen and the other with hydrogen, by equal pressure and equal temperature, must be the number of the molecules in the glass of oxygen so many times larger than the hydrogen, as the density of the oxygen is larger than the density of hydrogen, or as the porosity of oxygen is smaller than that of hydrogen. The experiments of the most brilliant chemists of the century, as Barzelius, Dialong, etc., and of the latest one F. H. Keizer, on the atomic weight of oxygen compared with hydrogen, as 16, is not an evidence to their result, that an atom of oxygen compared with hydrogen is 16, but that a molecule of oxygen compared with hydrogen is 8. Those experiments are determined as follows: Pure dry hydrogen gas was passed over a red hot copper oxide, combining with the oxygen of the latter it formed 30.519 G. water. The copper oxide lost 27.129 G. of its weight and this figure represents the weight of oxygen in the above weight of water; which contains thus, $30.519 - 27.129 = 3.390$ G. of hydrogen. In the same way an experiment was made by Keizer. Now, instead of this to calculate this experiment plainly, that as in 30.519 G. water was found 27.129 G. of O. and

3.390 G. of H. is a clear evidence that the weight of O. is about 8 times more than that of H, they have adopted another law that a molecule of water contains two atoms of H. and one of O., that in the said 3.390 G. of H. are found two times more atoms than in the 27.129 G. of O., which is absolutely false. If they have found that two glasses of hydrogen and one of oxygen forms two glasses of water is not an evidence that a molecule of water contains two atoms of hydrogen and one of oxygen, but it is an evidence that the porosity of hydrogen is larger than that of oxygen, and therefore, the one volume of oxygen condensed into two volumes of hydrogen and becomes two glasses of water, but the number of molecules (atoms) in the two glasses of hydrogen is equal to the number of the one glass of oxygen. On the same way go many experiments of our scientists by their inductive methods.

By the above demonstrations, we come to the conclusion, that all the different forces in matter as the force of electricity, the force of magnetism, of heat, light, and all the forces in the minerals, plants, animals and men are due to the different porosities in the bodies, which is the Universal Essence before its transformation from its potential state into its actual state. The identity between light and electro-dynamic waves and the electro-magnetic light theory of the latest scientist, according to which the light effects depend on electrical vibrations, are not due to the nonsense, to the hypothetical, imponderable fluid, which is called "ether", but to the stimulation, or excitements of the porosities, which is the universal essence alone. The universal essence, which is the emanation, the eternal thought or the representation of the Absolute Intellectuality, by the general force of transformation, the force of centrality, is in an eternal and infinite stimulation. The general force in bringing forth all the mental images from their idealistic state (in the intellectuality) into the potential state in an universal essence, brings forth with it a stimulation in the essence, to transform itself into actual state; so that all mental images in the one Generality in the Absolute Mind are *refracted* and *reflected* through the general force, one by the other and one after the other,

as they are known one in the other in their mutual intertwine in the Absolute Mind to be revealed in actuality, under the force of centrality, according to the laws of Intellectuality, in the forms of particularized objects, in concrete states, as matter and forces, by different kind of motion, the actuated force in matter, which appears in rays of electricity, in rays of light, or magnetism, heat or other forces, by the stimulation of the essence, in its potentiality, under the force of centrality.

The above six laws of nature are an extract of my MS. "Divinity and the Cosmos" in which all the physical phenomena, their causes and laws are clearly explained, and which will elevate mankind on the highest degree of science, of knowledge and civilization. The publication of this manuscript will be as soon as I have the means for it. But as I have not the means to prosecute my work, I therefore appeal with the above six laws to the public in general to pay their attention to it in order that every seeker after truth and pure knowledge may assist me thus far as to be capable to publish my gigantic work where my system is clearly and explicitly set forth.

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