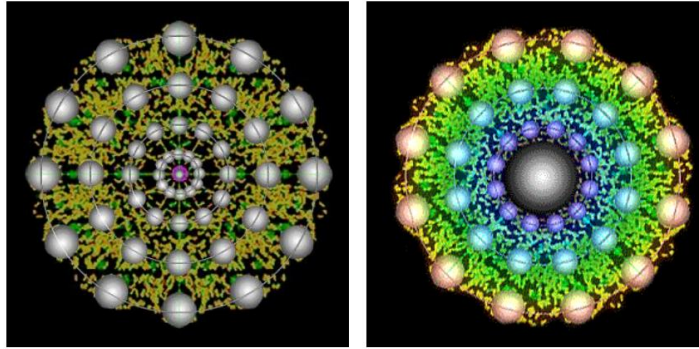


COMPENDIUM OF TRANSCENDENTAL METAPHYSICS INHERENT THE AETHERAL MODULATION OF THE UNIVERSAL SUBJECT (downloadable from the website: www.giansoncini.altervista.org).



To understand this original and complex compendium of transcendental metaphysics relating to the micro and macro matter of the closed and cyclic Universe, based on divine creationism aimed at man, but opposed to the modern conception of random evolutionism in becoming mutant even towards involution entropy, in addition to a profound critical review of its principles and values, a minimum of knowledge of modern physics and astrophysics is required, combined with an adequate philosophical culture.

It is not possible to go back by synthesis towards the global knowledge of the universal order, since while the extent of the acquisition of its complexity rises, the degree of its certainty decreases, so that the power of instrumental reason can do nothing except through spiritual light. radiated by God.

It should also be borne in mind that the human mind often conditions what one wants to see. In fact, these two images turn clockwise or counterclockwise or oscillate, according to the movement of the head to the right or to the left, or the will of the observer.

Therefore, if man subordinates science to the random determinism of the absurd self-evolution in progress, thus abandoning the finalized creative vision of the Universe, as he can with his own technology, advanced and almost omnipotent compared to the past but backward and ridiculous compared to the future, know the dynamic reality enclose



Erit ergo finis huius scientiae in quem proficere debemus, ut causas cognoscentes, not admiremur de earum effectibus.

(There will be no end of this science in which we must make progress, trying to know the causes, and not admire their effects).

SCIENTIFIC SIGNIFICANCE: In instrumental research we can constantly progress only by looking for the causes of the detected effects, and not be rooted in them by elaborating and rewarding quantifying conjectures.

WISDOM 1: 7 In fact the spirit of the lord fills the Universe (Closed) and, embracing everything, knows every voice (Ethereal modulation of matter).

If the enlightened theology of St. Thomas conceived the Universe as a finalized Act of the perfect power of God, modern science, subordinated to persistent nineteenth-century atheism, is forced to deviate from the creative evidence, reconsidering it as a global disorder in continuous evolution. , according to an alleged principle of order enclosed in the uncertainty of becoming, which however can also degenerate into a principle of final disorder or chaos. In this way, according to official science, the Universe would not evolve as an organic whole, but according to a complex deterministic probabilism, where the multiple dynamic interactions between the parts are free from any preordained hierarchy, while space with time and energy with matter are placed on the same phenomenal level without any priority, thus opening the doors to infinite imaginative conjectures elaborated on apparently sustainable mathematical models, but not demonstrable in reality.

In a metaphysical sense the indefinable is thus conceptualized in the spherical uniqueness of the One, which from the outside neatly generates the whole of its inside, which cyclically starts from the minimum to reach the maximum, and then splits again towards the minimum. Starting from the assumption that God cannot have created infinite spaces for man, without providing him with an adequate source of pure energy to be able to visit them, by consequent implication it can be affirmed that this cosmic energy, diffused and inexhaustible throughout the closed Universe, that structures, moves and governs it, awaits its exploitation, while science and technology are constantly looking for new and powerful sources of energy, which however always turn out to be transformative and therefore polluting.

1/16 / a. METAPHYSICAL CONSIDERATIONS INHERENT BEING, NOT BEING, AND BECOMING.

At the foundation of this theory on the origins of universal matter is that first, logical principle - transcendental, which appears even before Parmenides and which expresses the original requirement of being: it is the principle of non-contradiction, or of the norm, or of reason, or of logos, according to which being is and cannot not be, that is, being for itself is and remains as such.

The logical foundation is technically consumed with the exclusion of "not being", by virtue of the evidence of "being". Being the first principle, it escapes the obligation of proof (it should in fact have recourse to itself to prove itself), but no one - like that of non-contradiction - enjoys the requirement of evidence.

However, a defense of it can be exhibited, as did Aristotle in his *Metaphysics* and Thomas in his *Summa theologiae*, which consists in pointing out to the hypothetical objector that, by denying the principle of non-contradiction, he places himself in a situation that does not allow any escape. he makes use of, seeing himself forced to recognize it in spite of himself, or he reduces himself to saying nothing.

Being, therefore, by its nature, rejects the non-being, its contradictory. It excludes all non-being, all non-being to be.

And since becoming verifies or implies the non-being of being, that is, the ceasing to exist, the annulment, the reduction to the inexistence of something, for that very reason being rejects becoming. Likewise, it rejects partial existence, expressed by multiplicity.

But the evidence also attests to the fact, the reality of becoming, by phenomenological immediacy. Now metaphysics is born precisely in the purity of the theoretical gaze turned to things, with and amazement for their existence.

The human mind is, so to speak, struck by the metaphysical light.

This happens at the rise of philosophical knowledge itself, when it recognizes the presence or relevance of nothingness, which afflicts all experience, cannot be original.

1/16 / b. METAPHYSICAL CONSIDERATIONS INHERENT BEING, NOT BEING, AND BECOMING.

In fact, admitting the origin of an experience structured in the finite and in the becoming, that is, in the nothing, would be contradictory. Hypothesizing the origin of becoming is equivalent to hypothesizing the absurd: the original identity of being and nothingness. It is therefore an unsustainable hypothesis. Now the two opposite immediate truths, which falsify each other, the principle of logos and the empirical evidence of becoming, must both be held firm. Historically, as everyone knows, Parmenides makes a choice: only being exists, becoming (the world) does not exist.

Heraclitus, on the other hand, favors the dictate of experience: there is only becoming (the world is the absolute). However, it is obvious that the original opposition cannot be removed by eliminating one of the two truths. Because, being evident, original, one on the logical level and the other on the phenomenological one, it would involve the self-elimination of thought. The problem therefore is essentially this: how to save the becoming of empirical reality and at the same time the logical principle of the permanence of being? We therefore need a mediation that removes the opposition and is capable of realizing both principles.

The author of the present theory recognizes and proposes the thesis of universal Creation, as suitable for resolving the contradictory nature of becoming with respect to being. The principle of creation, unknown to ancient Greek thought, is the supreme hypothesis of metaphysics and goes beyond all other ambiguous attempts to solve the problem. In fact, being is understood as perennial and foreordained, for having been created in its two aspects: one elementary and immutable, as the first act of creation; the other multi-valent and subjected to cyclical becoming aimed at man.

In this way the dualism of being and becoming is overcome, because the world is not autonomous and casual with respect to God, but depends on him ontologically.

Pantheism is overcome in that the world, being freely created, is distinct from the Creator himself. Now, if the creative Power dominates and governs the entire Universe, the essence of being at its becoming becomes secondary entities, therefore subordinated to a free creative Will, therefore dominant.

The principles set out below can be considered simple corollaries of the principle of non-contradiction, in particular the principle of "ex nihilo nihil" (nothing comes from nothing).

2/16. THE UNIVERSAL MATTER IS FINISHED, PERFECT IN ITS DYNAMIC ORDER, CYCLICAL IN TIME, AIMED AT MAN.

The first constitutive act of matter is the "finalized creation of the static elementary entities brought into being", according to perfection, immutability and eternity.

The second constitutive act of matter is the "activation of the single existing elementary entities", in order to be suitable for becoming a cyclic multivalent.

The third constitutive act of matter is the "multivalent becoming of the cyclic existence of the single elementary entities", previously established, within unsurpassable predefined limits, both in the phase of orderly aggregation and in the phase of dispersing and uniforming disintegration.

The space that contains the universal matter is closed and delimited with respect to God, open and unlimited according to the current scientific conception.

The energy that moves the universal matter is indegradable or perennially regenerable by God, but in entropic degradation, according to the current scientific conception.

The passage of time is eternal with respect to God, but at a time, according to the current scientific conception.

The minimum and maximum limits of the Universe constitute a reality willed by God, but eternally unattainable by man.

The absolute references of the Universe are: universal center, rotational orientation, cyclic periodic time, edifying cyclic evolution, uniforming cyclic involution.

3/16. UNIVERSAL MATTER SUBJECTED TO 4 DYNAMIC CAUSES TENDS TO SEVEN PHYSICAL STATES.

All universal matter, perpetually distinct from the energy that moves it, tends to 7 physical states such as:

- 1. Absolute quiet**
- 2. Perfect sphericity**
- 3. Universal stationarity**
- 4. Distributive uniformity**
- 5. Uniform separability**
- 6. Constant energy**
- 7. Perennial cyclicity**

These seven states of matter are identified within its insurmountable and extreme limits from the minimum to the maximum, by means of four interrelated causes:

- 1. Subjective cause that brings it into being**
- 2. Objective cause that places it in relation with the elements of the Universe**
- 3. Global cause that places the Universe in relation to periodic events**
- 4. Transcendental cause that finalizes the Universe to man**

4/16. THIS THEORY IS BASED ON THE GLOBAL CORRELATION OF THE FOLLOWING LOGICAL PROPOSITIONS.

- 1) Chance can never generate a lasting and cyclical order**
- 2) Every non-subsistent ordered dynamic system is imperfect, therefore tending towards its complete uniformity**
- 3) Matter is regulated by a single universal system, since order arises from a single point**
- 4) The relationship (end - principle - cause - countercause - effect) is always inseparable**
- 5) The same dynamic effects are always put into action by the same powers, resulting from the interaction of two causes with each other**
antagonists
- 6) Out of the first cause and the last effect, put in place on universal matter, science stops, while the**
transcendence
- 7) The perceptible Universe is absolutely closed**
- 8) All material entities are capable of operating through two distinct fluidic entities, bearing and correlated, and a multi energy**
undulatory
- 9) The material Universe is governed by correlated and hierarchical systems**
- 10) The globalization of the dynamic order present in the material Universe does not admit absolute vacuum**
- 11) The dynamic equilibrium of the Universe implies a constant and uniform average distribution of the matter it contains**
- 12) The determined Universe is a known part of the indeterminate Universe, but ordered to have been predefined**

5/16. CASE CAN NEVER GENERATE A LASTING AND CYCLIC ORDER.

A definable order cannot arise from chance, but from correlated dynamic causes, operating in the diversity of its elements. Therefore the "ordering case" of matter has no reason to exist, otherwise it could be endowed with free creative capacity, so it would be that Creator who produced this majestic Universe in which we live.

Since the order is born and develops from another order derived from it, therefore from a definable cause, it is absurd to consider chance as a primitive entity generating an intelligible order: therefore the cosmic system, perennially definable in its order, cannot annex any ordering potential, even if episodic.

Therefore chance, understood as an unpredictable event that repeats itself in the same complex system, can never generate an intelligible dynamic order, but only indefinable disorder. In reality it is still predictable, being produced by one or more linked causes having a beginning and an end, hierarchically correlated and definable, dependent on each other, even if man, with his limited knowledge of instantaneous phenomena and inability to resolve, he conceives them as "chance" to justify what he ultimately does not understand.

If then the cause, understood as ordering energy, acts in a medium made up of elements equal to each other, then it does not produce an order, but rather a relative nothingness or uniformly distributed disorder, as the interactive diversity between these elements is lacking, therefore also the relative derivative order.

CASE is therefore an unknown cause of a known effect, or even the arcane outcome of an unfathomable necessity, or an abstract entity that draws a balanced and multi-form order from the unstable and uniform Chaos, or a cause totally known to the Creator. , but unknown to man?

6/16. THE MATTER IS REGULATED BY A SINGLE UNIVERSAL SYSTEM, BECAUSE THE ORDER COMES FROM A POINT ONLY AND DIVERSE TOWARDS HIS EVERYTHING.

Unity, understood as an expression of being, both when it passively and simultaneously receives one or more order systems in order to be part of it, or when it actively transmits them in order to order the parts, can also be understood as an element of a whole constituting the its all, capable of satisfying an end. This end consequently requires that the natural order of matter be born from a single point, therefore from a single reason ordering that whole, which must have been generated by a pre-established means, to be considered as an ordered whole in what before the order it was just default.

The dense spatial matter, which derives from its Creator, as well as the fluid material space, the ordering energy and the cyclical flow of time, is unique in its universal essence; multi-dimensioned in outer space; everywhere and variable in its spatial position; defined in his "dynamic trialism" order, chaos, reconversion; perennial and immutable in the cyclical nature of its final cause. It is evident that in giving the notion of matter, one must not ignore the matter itself, therefore its intimate essence.

Purely rational science, even if it borders on metaphysical reason, will never lead to its finite knowledge or to the ultimate goal for which it exists, while another much more important knowledge will be able to do so, which begins where reason ends, that is, divine Revelation, understood as a science capable of motivating being, as a being and as a distinct entity among beings, thus becoming the first and most important principle inherent in the knowledge of the material Universe.

Thinking then that matter acts only according to its own essence has the consequence of disturbing the order of creation (nuclear reactions), thus making man the absolute master of his own becoming. If the natural whole is foreordained to man, while man, despite being subordinate to it, wants to intervene on that whole to improve it in order to take advantage of it, then its maximum power will only be destructive, without adding, removing or improving anything.

But if instead one recognizes that action proceeds from being and being, if it is not absolute it is relative, therefore subordinate to the intelligence that governs everything, one realizes that actions are bound to a single universal ethical law, which forbids for the sake of the very being to act above one's own limited knowledge, therefore of oneself.

Therefore, any mathematical law, applied at all times to the phenomena of nature, can never be defined as exact, but only reliable or at least acceptable in the present, since those who do not know the Whole cannot even be sure of understanding a smaller part of it, to unless it is God himself.

7/16. EVERY DYNAMIC SYSTEM ORDERED NOT SUBSISTING IS IMPERFECT, THEREFORE TENDING TO ITS COMPLETE UNIFORMITY.

If the current scientific - materialist conceptions, based only on the evidence of sensible phenomena, cannot admit the existence of an eternally ordered dynamic reality, then even this transcendent reality cannot accept the limits of evidence alone. Here then is the dilemma: is it better to believe in a higher reality to understand, or to understand the only perceptible reality to believe?

Let us assume a dynamic material system formed by an "inside" definable in its order and an indeterminate "outside". If the "inside" is dynamic over time while continuing to possess the same order with the same level of energy, then by force majeure the outside must provide it with some form of driving force, because if this were not the case the inside would enjoy perpetual motion, discordant to the effects of physics.

In any case, the energy transfer must have occurred at least the first time, since no material entity is its own cause, not being a perfect and subsistent whole. Furthermore, it is impossible to transfer a perpetual motion from the perfect or imperfect outside to the inside, because while in the first case the non-existent outside would lose that part of its whole that makes it perfect, in the second case it is impossible for imperfection to generate the perfection of perpetual motion, just as disorder cannot certainly generate order.

To be perfection, it must be definable, therefore belonging to an order. But the order that starts from a single reason towards the whole, and then returns to its primitive origin that controls it and keeps it in being, presupposes the existence of the whole itself, that is, of its closed Universe, lacking which it cannot exist. neither order nor perfection. If a system is not perfect then it is imperfect, therefore limited in time and destined to turn into disorder, towards global entropy or distributive uniformity, which is an unfinalizable chaos.

However, the entropy of the Universe is zero, since the global energy content of matter is always constant, whatever the form, degree and entity of a further energy added to it: this is also possible because the modulating cosmos energy it acts on the elementary matter with a perfectly and perpetually symmetrical action, so that if energy is added in one direction, in the other opposite to the first, it is removed.

8/16. THE RELATIONSHIP: END - PRINCIPLE - CAUSE - COUNTER CAUSE - EFFECT: IT IS ALWAYS INDEPENDABLE IN ITSELF.

If an end does not precede a project, and a project is not a set of parts preordered hierarchically to constitute a whole, then this whole can only be a multiplicity of parts united to form a quantity without order. therefore any ordered system, including the universe, can only be a set of parts, brought together in a unity capable of serving an end.

But the end transcends into another dimension, to rejoin the one who brought it into being.

thinking differently means presuming to understand a sensitive order dynamically put into action by a random power, governed by irrational entities, such as chance, chaos and the uncertain becoming of universal matter, which intertwining one on the other, without priority, precedence and functionality, enhance the childish credulity of those human science to divine wisdom.

The requirement of the finality concerns every material entity manifesting an effect constantly dependent on its own ordering cause: every agent therefore acts in view of an end, which has nothing of a term or uniformly repetitive mechanism.

consequently in the material universe the divine will does not act arbitrarily, but in an orderly way according to an ultimate goal that is foreign and superior to matter itself, constituted by predefined entities, in order to be subjected to dynamic causes that are ordered and superior to matter itself.

If these entities are indivisible, they are also immutable and perfect, to be first acts on which a universal project is based, carried out by certain past static acts and present dynamic actions.

Then the cyclic order, which is born and expands from an absolute point towards the whole, can only return to itself, perpetually translating first from lower systems to higher systems, then from higher systems to lower systems: it holds up the relative imperfection of cyclical becoming, enclosed in the absolute perfection of its whole.

9/16. THE SAME DYNAMIC EFFECTS ARE ALWAYS ACTIVATED BY THE SAME POWER, RESULTING FROM INTERACTION OF TWO CAUSES BETWEEN THEIR ANTAGONISTS.

Each cause always produces an effect dependent on it, destined to extinguish when its active power ceases, to subsequently transform itself into chaos, therefore uniformity first expanding, then uniformly distributed.

This affirmation is evident in the order of regularity observable in natural processes, where we see that the same effects certainly derive from the same causes, and that the causes are ordered to the realization of their own end, because if this were not the case, the effects would be the product of chance, which distinguishes nothing because it knows nothing.

In this way, each acting cause produces a determined effect which is its own: the universal order of matter consequently presupposes the active existence of a perfect ordering intelligence of matter.

In fact the end does not act if it is not intended and cannot be understood if it does not exist in an intelligence; therefore there is a supreme intelligence and perfection, understood as principles of the intrinsic finality of the dynamism of the Universe itself.

In an eternally dynamic system, the motive cause of the last cause produced by an effect is an end, while the cause of the first cause is still a cause that cannot be its own cause, being foreordained and ordering at the same time: therefore both they are foreign and superior to matter itself.

Consequently, in the closed Universe, any order system always depends on another order system higher than it, while every cause arises from a succession of other causes dependent on each other through intermediate effects, up to the final synthesis. altogether, where man must be silent in order to let his Creator speak.

If therefore the extreme synthesis of the universal order is not known, how is it possible to conceive the first instant of the formation of the Universe, based only on the evidence of the phenomena?

It is not even possible to go back, by synthesis, from the complexity of the final reality of the evolved being, to its initial simplicity of origin, since the hierarchical succession of causes and related effects that made it so is not known, while it is conceived in the indefinite becoming.

Therefore each scalar effect in charge of being flattened into a single phenomenal level, while their causes become one, which is the one that immediately precedes being.

10/16. ALL MATERIAL ENTITIES ARE SUITABLE TO OPERATE THROUGH DISTINCT, CARRIING AND RELATED FLUID ENTITIES, AND A MULTIVALENT FORM OF WAVE ENERGY.

Since the primary essence of matter, brought into being in its perfection, in a symmetrical form with respect to its center, delimited and dimensioned within the universal space to realize the universal creative project, can be understood as pure capacity to undergo but also to retransmit ordering power , all material entities are apt to operate, thus manifesting, through their action, their power put in place to satisfy their end. But in order to operate, motive causes pre-existing to their effects are needed, while formal causes coexist with them.

In order to be able to act potentially on matter in order to put it into action in its specificity, these causes require different means, which starting from the first dynamic cause reach the last material effect. The first of these means, the primordial cosmo-plasma, as the primary transmitting entity of the order conforming to the second cosmo-modulating fluid of elementary matter, can only be indefinite in its uniformity, perennial and immutable in its substance and extension; the second medium (cosmic ether-multi fluids), multi-valent in the particularity of its constituent fluidic elements, uniformly diffused in cosmic space so as not to vary the order in transfer, dynamically supports and encloses the variety of the infinitesimal elementary particles generating the universal matter .

If the entire Universe is conveniently filled with these two cosmos-fluids, distinct and related to the one purpose, one of which is indefinable in nature, while the other is properly physical, these also have primacy over all perceptible structured matter. from indivisible elementary particles, which cannot be dissolvable or mutable, so as not to make it similar to these cosmos-fluids in their load-bearing and ordering uniformity at the same time. The multi-fluid cosmic ether therefore appears as a compound of different cosmic pressurized fluids enclosed in the inter-cosmos, each of which is made up of infinitesimal particles belonging to a certain dimensional level.

The latter was created to support both the ordering action coming from the modulating creo-sphere, and the opposing disintegrating - uniforming action coming from the uniforming splitting-sphere, on the multiplicity of diversified elementary particles, immersed in it.

Therefore, the existence of eternal substances is of no advantage if they do not have within themselves the principle capable of carrying out the movement. This is the reason why eternal substance must correspond to eternal energy, time that is perpetually and cyclically variable, space capable of defining and containing all matter: from this we deduce that it is unthinkable to admit the existence of the open Universe, if it is conceived. as a fruit of a creative Intelligence that finalizes the whole to a rational being, which cannot and must not admit the existence of the indeterminate, in what, being inside, is logically determined by the outside that circumscribes it.

11/16. THE MATERIAL UNIVERSE IS RULED BY RELATED AND HIERARCHICAL SYSTEMS.

The variety of elementary particles, their particular conformation, the diversified spherical uniqueness carrying and ordering that whole, are a reality of the material Universe.

While the essence and dimensioned conformation of the various indivisible generating units of matter concur to constitute their particular and distinct entity, the common load-bearing and ordering system at the same time, not being subsistent, is operative not by virtue of its own fluidic being, but for something indeterminate that is added to him from the outside.

This implies that beyond the elementary matter, beyond the space that contains it, beyond the energy that moves it, beyond the measuring time of its cyclical variation, there is also an organizing entity of the whole, but external and independent of the whole itself:

the indeterminate Meta-cosmos, dependent on another higher and indefinite entity, denominated Peri-cosmos, or heaven of the heavens, or third heaven, mentioned several times in the Holy Bible.

Every indivisible material entity, passive when it receives the universal order and active when it retransmits it, has in itself two ways of being: a static and subjective one, defined by its material essence (first act of the Creator), by the symmetrical spatial extension and by its specific dimensions indifferent to its central point (second act of the Creator); the other universal (third act of the Creator), with perennial dynamism and temporal cyclicity, therefore interacting with the parts of its "whole" by means of that set of material entities, now reunited, which first subjectively and separately placed it in existence, according to the laws of nature, for which those who initially transmit life must also take charge of its maintenance, at least initially.

12/16. THE GLOBALIZATION OF THE DYNAMIC ORDER PRESENT IN THE MATERIAL UNIVERSE DOES NOT ALLOW EITHER ABSOLUTE EMPTY NOR FORMAL CASUALITY.

Consider a spherically circumscribed set of matter: its peripheral configuration limit separates it from the outside made up of material entities different from the inside, because if this were not the case then its interior could not be defined as such, since the discontinuity is missing.

Therefore this limit separates two different substances from each other. If the inside contains a substance and the outside that circumscribes it contains nothing, therefore absolute emptiness, then we will say that the inside is perfectly isolated from the outside, therefore without any interaction or connection of any kind.

Since the natural order of matter enclosed in unity is perfect, both in the static nature of every single material essence, and in the global dynamism for which each element of the Universe must interact with the whole system, isolation is not admissible: consequently empty space or absolute void cannot exist.

The perfect, eternally definable in its essence and in its state, of space as the limit of shaped matter and of shaped matter as an extension of space, immutable in order to be potentially superior to the imperfection of its perennial uniforming counter-cause, brought into being not by ' uncertainty of its ordered cyclical becoming, neither from an abstract emanation of the One, but from a complete creative act in its universality, implies delimitation, form, finiteness and indestructibility.

Just as the effect cannot eliminate the first cause on which it depends and by means of which it is brought into being, so it is also impossible to create the absolute vacuum in the space within which matter is placed to be disintegrated, by means of material devices acting on it. same fluidic medium in which it is immersed and brought into being in its composite structure.

Therefore, if, as has been demonstrated with tests on hypotheses deemed suitable for the purpose, the speed of light apparently assumes a constant and absolute value, regardless of the physical space deemed devoid of ether within which it transits, how is it possible to reveal a quantified physical entity, dynamic and ordered (light), in any case transited through a space containing a supposedly non-existent medium to be devoid of "ether", if the matter placed in it could not be considered composite for lack of its edifying energetic order? Why in that empty space the physical information that supports the structure of matter cannot exist, while the information that is also physical and transiting, that supports the light can continue to be as such?

Since any material body, at rest or in motion, in conforming aggregation or uniforming disintegration, however positioned in space, is constantly subjected to the present universal order, for a future universal order and for an eternal transcendent end: what can therefore represent the absolute emptiness if not a non-sense without order, or a sense without logic, or a single concept similar to the nothing present in the whole?

13/16. THE DYNAMIC BALANCE OF THE UNIVERSE IMPLIES A CONSTANT AND UNIFORM DISTRIBUTION AVERAGE OF THE MATTER IT CONTAINS.

The cosmic energy - matter system, permanently definable in its order, in a continuous dynamic state of transformations, will have to periodically lose and resume certain material structures, otherwise it would be immutable: consequently it will have to vary between its extreme limits, from the minimum to the maximum in the aggregating phase. , and vice versa in the uniforming phase.

If these limits were surmountable or random, then the system would first fall into disorder then into entropic uniformity, thus losing that fundamental characteristic that allows it to interact in an orderly way in universal harmony and in indefinite time.

Since the aggregating order, generated by the Ethereal Revelation of the universal matter by means of a carrier fluid, comes from the outside in an undulatory form, consequently the same matter will also be a source of uniforming disorder expanding outwards with respect to the same order in I arrive.

The universal matter immersed in the cosmic ether enclosed in the inter-cosmos, depending on its state of aggregation, with respect to the universal cosmos-center is subjected to three complementary movements: the first rotates around the cosmos-center; the second translates from the cosmos-center towards the limit-sphere; the third, also translational, from the limit-sphere to the cosmos-center.

The average quantity of universal matter aggregated in one or more systems, which in the disintegrating phase expands from the cosmos-center, or even moves away from a reference point, is always equivalent to the same quantity of split matter which in the opposite direction is concentrated in an orderly way towards the same cosmos-center, or even approaches the same point of reference, to re-aggregate in an orderly, periodically and differently in cyclical time.

14/16. THE DETERMINED UNIVERSE IS A Known PART OF THE INDETERMINATE UNIVERSE, BUT ORDERED FOR HAVE BEEN DEFAULT.

Imagine a closed empty space containing a particle of matter, both determined with a very large space / mass ratio. If now this particle is divided into two equal parts, each of these will surround itself with its own space, having the same space / mass ratio.

Even continuing indefinitely in this exact division of the particles and their spaces, this ratio will always remain constant, since each half mass occupies a half space proportional to it, with zero surplus.

Now evaluate the same closed empty space containing the same particle of matter, but this time proceed to doubling them repeatedly indefinitely, always keeping the space / mass ratio constant.

After these hypothetical considerations, if it were possible to rationally reunite part of these diversified particles with the relative engaged spaces in a single set, a closed Universe structured on several levels in different systems could be obtained, one inside the other but also each independent of the other.

Therefore, starting from an unlimited, therefore indeterminate, space-mass availability, a determined and multi-dimensional Universe set was hypothetically created. From these concepts one is thus led to think that the closed determined Universe is a part of the indeterminate Universe, in turn defined by having been preordained.

15/16. THE FIRST ORDERING CAUSE IS CUBIC, WHILE ITS EFFECT IS SPHERICAL.

The Universe, closed, symmetrical and three-dimensional, coherently with the metaphysical principles described up to now, behaves as if it were immersed in a sort of static "cosmic network" ordering both elementary and aggregate matter, with multi-dimensional meshes of cubic shape. In fact, while the cube is the most symmetrical and perfect shape that can be obtained from static geometry, the sphere is the most perfect and balanced shape that can be obtained from dynamic geometry.

Therefore every real and perceptible form of the material world has its corresponding static ordering form present in the cosmic world; consequently, if an elementary particle is associated with an infinitesimal cubic cell, each star is associated with an enormous cube.

Consequently the fluidic and modular matter is ordered according to two geometric models conceived in a single global system: with static geometry or energetic cause configured in cubic form; with dynamic geometry or material effect shaped in a spherical shape.

The quantification of phenomena belonging to dynamic geometry requires the knowledge of the Hartmann network, fractal phenomena but also the study of the Fibonacci and Fourier series.

In the Universe, all the simple or complex aggregates of matter are subjected to a structuring cause that tends to arrange them around their own center, through the ordering action present in the same acting medium in which they are immersed. Therefore, by induced logic, the Universe conforms in a finite and symmetrical way, as it too must have a center. What has been said serves to introduce the principles of the Ethereal Revelation of universal matter.

16/16. LAWS OF ORDER AND CHAOS.

A closed dynamic system can be perennial or temporary: It is perennial if it periodically resumes certain values; it is temporary if it does not periodically resume certain values.

A disordered element that constantly interacts with a complex, closed and perfectly ordered dynamic system, if not absorbed neatly into this system, generates the maximum disorder, thus transforming the maximum order into chaos, which starts from the minimum to reach the maximum.

In a closed, dynamic and ordered system, its order is maximum if:

1. It arises from a single point 2. The diversification of its component elements is maximum 3. The degree of freedom of its components is minimum 4. The potential space available of its components is maximum 5. The degree of predictability is maximum 6. It admits only one solution

7. It tends to an end

In a closed, dynamic and disordered system, its chaos is maximum

if: 1. It arises from all its elements 2. The diversification of its component elements is minimal 3. The degree of freedom of its components is maximum 4. The potential space available of its components is minimum 5. The degree of predictability is minimum 6. It does not allow any solution 7. It does not aim at any end



GIANFRANCO SONCINI (Giansoncini) - giansoncini@gmail.com - Tel. 3483405724

Born in Reggio Emilia on May 24, 1940, he graduated in Milan in Industrial Electrical Engineering

ON YOUTUBE AND ON THE WEB HAS PUBLISHED:

- 1. Futuristic treatise on «Ethereal Modulation of the Universe», aimed at exploiting its energy:
www.giansoncini.altervista.org**
- 2. Transcendental metaphysics inherent in infinitesimal matter and the closed and cyclic Universe**
- 3. Advanced «Ethereal Turbine», moved by unknown energy, whirls and swings like the Earth.**
- 4. "Dual Dem": innovative bipolar Presidential system (Government power / Removing counter-power:
www.giansoncini.altervista.org/dualdem**

Winner of a national competition, he mainly worked as a technical teacher in some schools.

Subsequently, he autonomously resumed his youth studies concerning: mathematics with a particular qualitative study of sets and polar matrices; classical physics with references to astrophysics and fluid dynamics; electrical engineering and electronics; theoretical and applied computer science.

Well-versed in theology and metaphysical philosophy, he studied methodically for over ten years, the Holy Bible and the metaphysical philosophy of the ancient Greeks, immersing himself at the same time in a fluent and original logic aimed at innovative and complex metaphysical concepts relating to the creation of infinitesimal matter and of the closed and cyclic Universe, according to an ordered top-down vision, which according to some appears quite complex and at the same time mysterious and fascinating, according to others imaginative, abstruse or incomprehensible.

At the same time, over the span of 40 years he elaborated a revolutionary transcendental theory titled "Ethereal Modulation of Infinitesimal Matter and the Closed and Cyclic Universe", but in a rather discontinuous way, since this required an intense if not exhausting interdisciplinary effort.

Human reason is the proper and relative component of man tolerated by nature, since in its partial knowledge and limited resolute capacity, compared to the perfection created by God it always destroys in every time and in every place, however it also operates according to the best intentions.

Therefore, each of his elaborate statements arose substantially not from justification supported by previous discoveries, nor from current scientific conceptions, as any reliable scientific hypothesis should be, but from an original vision alien to current knowledge.

The fundamental transcendental principle elaborated by him after a long and profound meditation, as the starting point for all his speculative work to which he strictly adhered, is stated in the following lapidary terms:

"From the indefinable the spherical Oneness, and from the One the whole, and from the outside the inside, and from the minimum the maximum, and from the maximum the minimum"