

The Spacetime

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Abstract

Ensuing from first principles, the theory of spacetime and its metaphysical axioms are introduced as prerequisites to physical theology and the so-called relative scale spacetime.

1. Introduction

After the announcement of Relative Scale (RS) spacetime in November 2015¹, many of my readers have been complaining that the theory is very difficult to understand. One of them boldly said, “you lost me on the second page”. The fault is entirely mine, and in this introductory paper* I will try to explain the prerequisites to the theory of RS spacetime and physical theology² (Sec. 6), hoping that if the reader is familiar with them, the first paper¹ will be easier to understand and study.

In Sec. 2, I will try to explain my personal, and perhaps biased, views on what is known as ‘spacetime’, and in Sec. 3 will explain the notion of ‘the Universe as ONE’ and its unique spacetime, called ‘the spacetime’, upon which the RS spacetime¹ has been built. I will not repeat the proposal about the *origin* of gravity¹ in RS spacetime (nothing to do with “curvature”³⁷), leading to quantum gravity of the ‘Brain of the Universe’¹, but will only try to explain the basic basics of ‘the spacetime’. Following Niels Bohr, I also wish to stress that every sentence of mine should be understood not as an affirmation but as a question.

This paper is dedicated to our Lord and Savior Jesus Christ (Sec. 6). The reason I refer to [The Gospel](#) is that the Universe as ONE includes *absolutely* everything, and the latter matches the same *absolutely* everything denoted in theology with God, as revealed in [The Gospel](#); hence the incomprehensible ‘totality of all beings’, known in philosophy as [Monad](#) (we call it ‘Nature’), is their common denominator, *sit venia verbo*. In the framework of

* The latest version of ‘The Spacetime’, with live links, can be downloaded from <http://chakalov.net>.

physical theology², science and theology are considered *complementary* approaches to Nature, as they lead to ‘the Universe as ONE’ in science, and in theology to God in [The Gospel](#), much like in Quantum Theory the underlying ‘quantum phenomenon’ has [two complementary presentations](#) as ‘quantum wave’ and ‘quantum particle’.

Thus, Nature looks in science as the Universe as [ONE](#), and in theology as God revealed in [The Gospel](#). The two *ontologically* different (Sic!) explications of Nature are in fact complementary, and will look to us equally “absolute”. If Nature was explicated by one single **absolute** entity, we could ask questions about its “purpose”³⁴, but in the doctrine of *trialism* ([Sec. 6](#)) such teleological³⁴ questions are meaningless. It is my hope that ‘the Universe as ONE’, as Nature is explicated in science², may be accessed with Mathematics³, if the latter can overcome the limitations of our cognition and logic in dealing with such seemingly “absolute” object. As to the other *complementary* explication of Nature as ‘God in [The Gospel](#)’, it depends on our free will to decide whether such seemingly “absolute”, but in fact *complementary* explication of Nature may be accessed with [faith](#) (my personal, and surely biased, opinion is explained in [Sec. 6](#)). One cannot ascribe [truth evaluations](#) to opinions delivered with faith and free will. Needless to say, our free will is also gift from God.

A gentle warning to the reader of these lines: one of the worst brainwashing religions is [anti-theism](#). Those who practice it consider themselves “[scientists](#)”, but cannot even try to think about physical theology², because their brains are deadly blocked. It would be like accepting ‘quantum particles’ but denouncing ‘[quantum waves](#)’. If you, my readers, are obsessed by anti-theism but wish to understand the *origin* of geometry⁷, look elsewhere.

2. What is ‘spacetime’?

Fifty years ago, life was simple. I was teenager, and had clear understanding of what we call ‘spacetime’: an *aspect* of the physical world, such that we can imagine three perpendicular axes in space, and if we add a fourth dimension called time, we can model the trajectories of physical objects in 4D spacetime. For example, if we kick a ball, it will go up and then hit the ground, showing a [parabolic trajectory](#) (Fig. 1).

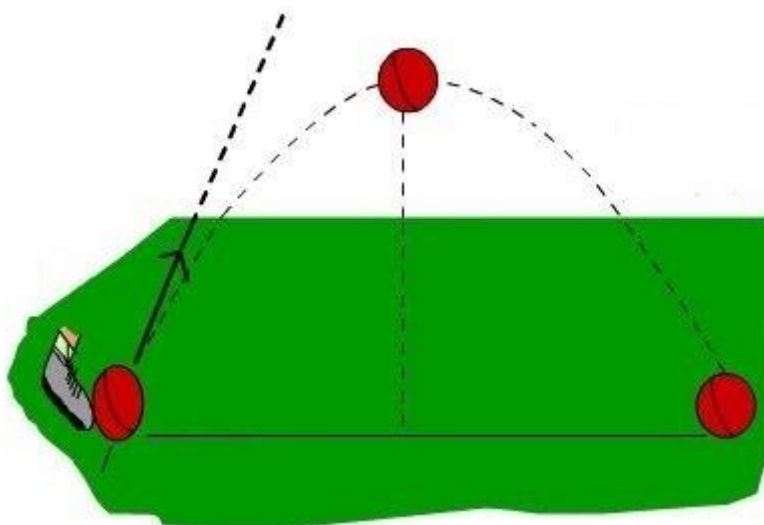


Fig. 1
Projective motion, adapted from [Physics Tutorials](#)

We can *imagine* two orthogonal spatial axes (not shown in Fig. 1), horizontal (x) and vertical (y), intersecting at a point in the center of the ball with coordinates $x = y = 0$. Once we kick the football, this imaginary point will produce a trajectory by changing its coordinates. Such imaginary orthogonal axes constitute ‘spacetime’: a *purely* geometric object (*Gedankending*) with dimension 4. Fifty years ago, I would reject the idea that a purely geometric object, obtained only with imagination, could **act back** on the physical stuff that is producing it: the trajectory *itself* cannot act back on the football (Fig. 1).

Many years later, as I was studying General Relativity (GR), I realized that such counter-intuitive phenomenon was indeed possible: Matter tells space how to curve, while space tells matter how to move (John A. Wheeler⁴). The situation is truly paradoxical, because the idea of ‘spacetime as geometry’ strongly resembles the grin of the Cheshire cat *without* the cat (Fig. 2), as explained by Alice⁵.



Fig. 2



Fig. 3

The spacetime itself is *pure* geometry (Fig. 2) and cannot be directly observed. We *always* observe the grin on cat’s face (Fig. 3). Yet, to paraphrase John Wheeler⁴, in General Relativity the cat tells its grin how to “curve”, while at the same time the grin tells its cat how to “move”. Their mutual determination is inherently non-linear, as depicted in the famous ‘**drawing hands**’ by Maurits Escher (Fig. 4).



Fig. 4

Two questions. Q1: Which “hand” goes first? Matter (Fig. 3) or ‘pure’ geometry (Fig. 2)?

Q2: What kind of stuff could produce ‘geometry’⁷ in the first place? Namely, what is the *origin* of geometry?

Q1 is based on a wrong premise about temporal order “outside” spacetime: the spacetime of *physical* objects (Fig. 3) cannot be fixed “during” the non-linear negotiation (Fig. 4). Physically, such negotiation is *atemporal*³⁸. Only its *final* results are physical – those at which the negotiations are *already* completed³⁵, once-at-a-time, yielding a spacetime with *fixed* “arrangement of stress-energy” (Wikipedia), one-arrangement-at-a-time, as read with your clock. As to Q2, I suggest that the *origin* of geometry is a special pre-geometric plenum “which has no part” (Euclid), dubbed ‘the Universe as ONE’ in science, and God in theology². The idea is not original, because it is rooted on Plato’s proposal (Fig. 5) formulated some twenty-five centuries ago.

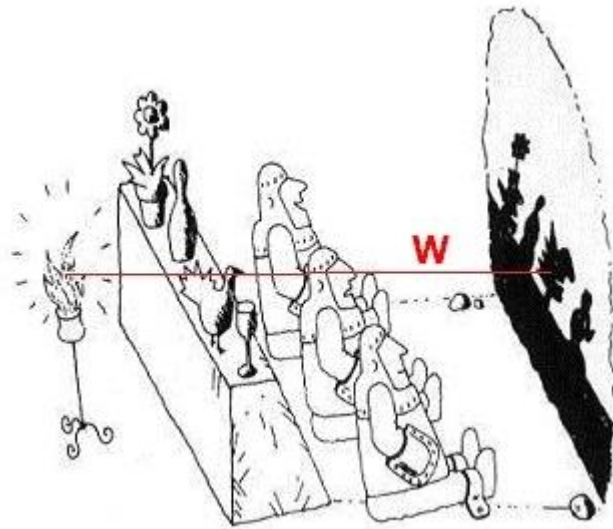


Fig. 5

The chained observers can see only a sequence of *already*-completed final results from the *atemporal* non-linear negotiations (Fig. 4) between matter (Fig. 3) and geometry (Fig. 2), and such **assembled** sequence of *physical* reality has particular property: 4D spacetime (Fig. 1). The chained observers cannot detect the *atemporal* Platonic source projecting *physicalized* 4D “shadows” (Fig. 5), which makes the spacetime of *physicalized* 4D “shadows” a *perfect* continuum: physically, there are no gaps between the successive 4D “shadows”. If we picture the light source in Fig 5 as a movie projector and the world of *physicalized* 4D “shadows” as *assembled* 4D movie, we all are part and parcel of the movie, and cannot notice whether the movie operator (not shown) has decided to, say, take a coffee break and “temporarily” halt the movie. Physically, such *atemporal* “gap” (called Macavity³⁵) in the physical 4D movie does not exist – it pertains to *light-like* intervals and every *physical* clock will read it as “zero”. Yet it may have a “vertical” component along the hyperimaginary axis **W** (Fig. 5), which leads to ‘the Universe as ONE’ (Cases I -III) and its theological counterpart (Case IV): see Table 1 in RS Spacetime¹, reproduced *below*. We do not model the event ‘here-and now’ with some dimensionless point “which has no part” (Euclid), because in our theory it has complex structure and non-trivial topology (Fig. 7).

Our *cognition* is inherently relational and needs such “zero gaps”, so that we can *imagine* separated infinitesimal “pixels” here-and-now (Fig. 6), hence imagine the entire spacetime manifold *en bloc*, defined with respect to ‘something else’ (we cannot imagine some *non-*

relational object “which has no part”, [Euclid](#)), only Nature is **not** built by imagination. We could also *imagine* that one can apply [twice-contracted Bianchi identities](#) to the entire spacetime and speculate how it could become gravitationally *closed* system endowed with *maximal Cauchy surface* (resembling the football field shown in [Fig. 1](#), but without boundaries), so that the total energy *might* be in some sense “conserved”⁶, but again Nature is **not** built by imagination.

If we imagine [Fig. 6](#) below as a stone block, and a flashlight highlighting individual pixels one by one producing *transience* of time, it is suggested in GR textbooks^{27,28} that ‘time as *change of color*’, which we experience as ‘passage of time’, is an illusion, because there is no such flashlight nor *global cosmic time*³⁰ (defined as “global function that increases along every future directed timelike or null curve”³³) of the entire “block universe” ([Fig. 6](#)).

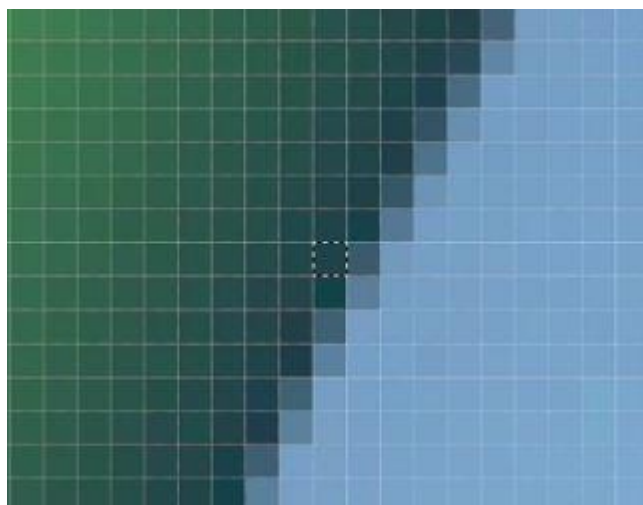


Fig. 6

But we know that the *global cosmic time* does exist⁶, and we know the “flashlight” from Plato ([Fig. 5](#)). Only the *self-acting* operator of the “flashlight” ([Fig. 7](#)) is still unknown.

To sum up (details in [Sec. 7](#)), the *atemporal* Universe as ONE, as exhibited in science², is residing “between” the “pixels” of spacetime continuum ([Fig. 6](#)), and cannot be *physically* detected due to the “speed” of light. From the perspective of science & theology, it (not “He”) is *absolutely* everywhere ([Luke 17:21](#); [1 John 4:8](#)). We can only hope that it could be revealed with Mathematics³, *Deo volente* ([Matthew 7:7](#)).

3. What is ‘the spacetime’?

To understand *the* spacetime of ‘the Universe as ONE’, we must include its atemporal ‘operator’ ([John 1:1](#)) residing “between” the infinitesimal pixels here-and-now ([Fig. 6](#)) and “beyond” the physical spacetime. But where can we unravel such unphysical “zero gap” wrapping every spacetime “point” and the entire 4D spacetime *en bloc*? Let’s take a closer look at the proposal by Plato ([Fig. 5](#)). The task is ferociously difficult⁷, because the omnipresent ‘Universe as ONE’ is *perfectly* protected from physical observations due to the so-called “speed” of light. If ‘the ONE’ was physically detectable, the theory of relativity will be demolished by such *physical aether*, and theology² could be reduced to science and cosmology. Thank God, this is impossible.

Before going to [Plato's proposal](#), notice that we already have an alternative candidate for *both* “dark matter” (for example, the galaxy cluster [IDCS 1426](#) is believed to contain roughly 90% non-baryonic “dark matter”) and “dark energy”: the atemporal ‘Universe as ONE’ does not emit nor reflect light. If it is also endowed with **self-action** (resembling the [human brain](#)), it will **interact with itself** (Fig. 4), but will never *expose* its self-action, hence many [academic scholars](#) will consider the *observable* result “dark”³⁵, as if it comes from nowhere. They will be dumbfounded by “the worst theoretical prediction in the history of physics!”⁸, ignoring the obvious explanation with Aristotle’s [Unmoved Mover](#): “that which moves without being moved”, in clear violation of [Newton's third law](#).

This is exactly what the atemporal ‘Universe as ONE’ does, thanks to its **self-acting** faculty: the Universe is literally **acting on itself** (Fig. 4 and Fig. 7), thanks to Aristotle’s [Unmoved Mover](#). It (not “He”) is the *engine* of gravity: the **self-acting** ‘Universe as ONE’ placed in the *potential future* of every interface ‘here-and-now’ (Fig. 7). For if you picture the *physicalized* universe located in the **past** as a train, and claim that its railroad in the **future** (Fig. 7) is not straight but somehow “curved”^{37,40}, you cannot explain the *engine* of the *locomotive*, which [Einstein](#) considered “a total field of as yet unknown structure”¹⁸. No *physical* fields like “[inflaton](#)”⁶ nor any “[fundamental scalar field](#)” are needed, as we know from [Aristotle](#) – *Das noch Ältere ist immer das Neue* (Wolfgang Pauli).

Now we can model ‘the Universe as ONE’ as ‘the Brain of the Universe’¹ endowed with *self-acting* faculty. I will introduce the notion of ‘potential reality’ as *not yet physicalized* state of ‘the Brain of the Universe’¹; the latter includes the [human brain](#) and all [living organisms](#). Notice that ‘potential reality’ is neither ‘matter’ (*res extensa*) nor ‘mind’ (*res cogitans*), but a **third** kind of reality “just in the middle between possibility and reality”, as stated by Heisenberg⁹. It is placed in the *potential future* of every event ‘here-and-now’, shown with zero “gap” in Fig. 6. Physically, the *potential* reality does not *already* (Sic!) exist: the zero gaps between the pixels in Fig. 6 are not ‘physical reality’, thanks to which the spacetime manifold of the *physicalized* universe becomes a *perfect* continuum called ‘local mode of spacetime’. It is the 4D spacetime of *physicalized* Platonic shadows, while the new axis **W** in Plato’s allegory of the cave (Fig. 5 and Fig. 12.2) pertains to the so-called global mode of spacetime harboring the *potential* reality.

Hence *the* spacetime of the Universe as ONE (the Brain of the Universe) is endowed with two modes, local and global, referring to *physical* reality and *potential* reality. Again, if we try to present the *potential* reality as *physical* reality, the latter would seem to be coming from “nowhere” and many [academic scholars](#) will consider it “dark”⁸ (see above).

All this requires new metaphysics. I will introduce new structure and topology to what is known as ‘spacetime event’, by replacing it with the *interface* between *physical* reality placed in the irreversible **past**, and *potential* reality placed in the potential **future** (Fig. 7).

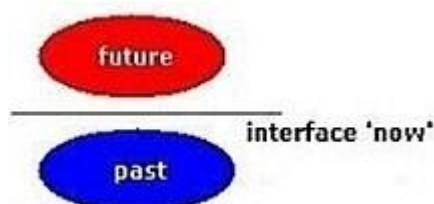


Fig. 7

Is the interface ‘here-and-now’ finite, **zero**, or ‘**something else**’⁷?

Hence we have quantum potential reality in terms of ‘the quantum state’¹, and gravitational potential reality in terms of gravitational “field”. The *potential* quantum state is not *physical* observable (details from Henry Stapp³⁸), because the chance to be detected is *exactly zero*. It is an *intact* quantum “trunk” (Sec. 6), which is neither “particle” nor “wave”, does not “collapse” nor “decohere”, and is not “uncertain” but *flexible*: God casts the die, not the dice (Albert Einstein). This is the only way to solve the most widely known, ever since 1911, *public secret in physics*, after Charles Wilson.

The *potential* gravitational state will be examined in Sec. 4, with examples from the so-called gravitational wave astronomy¹⁰. In Sec. 5, I will show the application of *potential* reality to Mathematics, arguing that the basic metaphysical postulates in current mathematical relativity^{26,27} are wrongly inferred from the seemingly “intuitive”, but terribly misleading, presentation of infinitesimal “pixels” depicted in Fig. 6: *complex problems* have simple¹¹, easy-to-understand¹², *wrong answers* (Fig. 8).

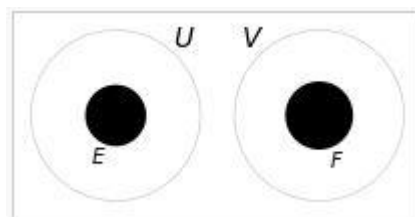


Fig. 8

Fig. 8 above, adapted from Wikipedia, shows the “intuitive” idea of ‘*normal space*’ (every *paracompact Hausdorff* space¹¹ is ‘normal’), eloquently explained as follows: “The closed sets E and F, here represented by closed disks on opposite sides of the picture, are separated by their respective neighbourhoods U and V, here represented by larger, but *still disjoint*, open disks.” Replace “the closed sets E and F” in Fig. 8 with any two neighboring pixels in Fig. 6, and you will obtain the same “intuitive” idea that is nothing but an *artifact* of *human cognition and imagination*: it is *wrong* to postulate “individualized” points E and F (Fig. 8), resembling Fig. 6, and “assume” that every point (Fig. 9) corresponds to a real number, and vice versa (Wikipedia).



Fig. 9

The *real numbers* (Fig. 9) correspond to *res extensa* in the irreversible *past* (Fig. 7); we need hyperimaginary numbers³. But first, let’s focus on what we call geometry (Fig. 2).

4. What is gravitational “field”?

For reasons which I was never able to understand, [people](#) strongly insist that the genuine theory of gravity should be classical theory: gravity isn't a *force* (no “[locomotive](#)”), yet it can *accelerate* objects *by* sheer differential geometry⁴⁰! If true, we have two alternatives: either the gravitational “field” is pure imagination (*Gedankending*) shown in [Fig. 2](#), or a *physical* field, similar to [electromagnetic field](#). Both alternatives lead to dead end¹⁰.

Let me begin with a brief introduction. While we know that GR textbooks can explain the [perihelion of Mercury](#) and fix the [GPS Navigation System](#), we still don't know how the gravitational energy could “cover” a *finite* spacetime region *without* being localized at a spacetime point¹³. Namely, the *physical* energy coming from ‘pure geometry’ ([Fig. 2](#)) can indeed produce *work* on the football ([Fig. 1](#)) in order to *tweak* its trajectory or “geodesic”, but cannot be localized at *any* point from the tweaked trajectory of the football. But there can be no “non-local energy”. It can only be *quasi-local*, as in the *holomovement* of fish¹⁴: at every consecutive *interface* here-and now ([Fig. 7](#)), every local fish is negotiating ([Fig. 4](#)) its future **next** state with the *entire* school of fish¹⁴. Hence every fish negotiates ([Fig. 4](#)) its *quasi-local* trajectory with the school of fish, yet the (gravitational) energy of the school of fish *en bloc* remains delocalized to “cover” a *finite* “school of fish”¹³. Thus, gravity is interpreted as *potential* reality in the potential **future** ([Fig. 7](#)), while its *physicalized* effects are placed in the **past** (that is, in the right-hand side of Einstein's field equations) where they can act as a *force*, tweaking a football ([Fig. 1](#)) or a fish¹⁴ by producing *work*. Have our cake and eat it!

Notice also the *exchange* of energy-momentum and angular momentum between all fish bootstrapped in a school of fish¹⁴: it produces a *wave-like undulation*, just like in the locomotion of [centipede's legs](#). What if quantum *and* gravitational waves are produced by similar delocalized phenomenon? Regarding the [quantum waves](#), perhaps we have to extend Henry Margenau's latency interpretation¹⁵ by interpreting the *latent* observables as *quantum* potential reality⁹ residing in the *potential* future of the *interface* here-and-now ([Fig. 7](#)), but in such way that only one *physicalized* “shadow” ([Fig. 5](#)) enters the irreversible **past** ([Fig. 7](#)) – one-at-a-time – to become ‘physical reality’, **after** all *atemporal* negotiations ([Fig. 4](#)) between the potential states of all quantum “fish”¹⁴ are completed, once-at-a-time. Thus, the quantum waves are interpreted as resulting from the *holistic dynamics* of the school of quantum “fish”, without the need for any *ad hoc* “[fundamental scalar field](#)”, and we may entertain the possibility that “there is a subtle crosstalk between the atomic world and the Universe in the large, which may be on the verge of being detected.”¹⁶

But the gravitational waves (GWs) are considered *physical waves*¹⁰, and the [experts in GR](#) insist that their theory should be *classical* theory, as [stress-energy tensors](#) can only describe [non-contextual objective](#) (not potential⁹) reality that must be *independent* of the “gravitational school of fish”.

Well, Albert Einstein was fully aware of the problems from tensors. As he succinctly put it at his last lecture (Room 307, Palmer Physical Laboratory, Princeton University, April 14, 1954): “The representation of matter by a tensor was only a fill-in to make it possible to do something temporarily, a wooden nose in a snowman.”¹⁷ Regarding the putative “gravitational school of fish”, he was tacitly warning the [experts in GR](#) that his General Theory of Relativity is far from being complete¹⁸:

The right side is a formal condensation of all things whose comprehension in the sense of a field-theory is still problematic. Not for a moment, of course, did I doubt that this formulation was merely a makeshift in order to give the general principle of relativity a preliminary closed expression. For it was essentially not anything more than a theory of the gravitational field, which was somewhat artificially isolated from a total field of as yet unknown structure.

To find out why GR *cannot* be ‘classical theory’, let me examine its two alternatives mentioned [above](#): either the gravitational “field” is a *physical* field capable of transporting [energy, momentum, and angular momentum](#) (Case 1), or it is *pure* geometry, as shown in [Fig. 2](#), due to the absence of *gravitational* stress-energy tensor¹⁹ (Case 2). People even suggest that the gravitational field “does not exchange energy-momentum with both particles and electromagnetic field. So, it is not a force field, it does not carry energy-momentum” (Zhaoyan Wu, private communication). The proponents of Case 1, on the other hand, treat the gravitational “field” as a *physical* field, and dream of some “[gravitational wave astronomy](#)”¹⁰. But Case 1 and Case 2 lead to dead end. Here’s why.

Case 2 requires that GWs are fictitious objects²⁰ that cannot transport *any* physical stuff, so if GR were *bona fide* ‘classical theory’, we face an insoluble problem: GR explicitly forbids any referential background spacetime, known as “[aether](#)” ([Sec. 3](#)).

To explain Case 1, consider the following experiment, depicted in [Fig. 10](#) below.

Imagine an empty plastic bottle on your desk, trespassed by GWs from PSR J1603-7202²¹, with dimensionless amplitude 2.3×10^{-26} , and explain the coupling of their wave strain to the plastic material of the bottle, leading to stresses¹⁰. How could gravitational waves produce [work](#) to induce stresses *and* squeeze the bottle? Perhaps at 2.3×10^{-26} m?

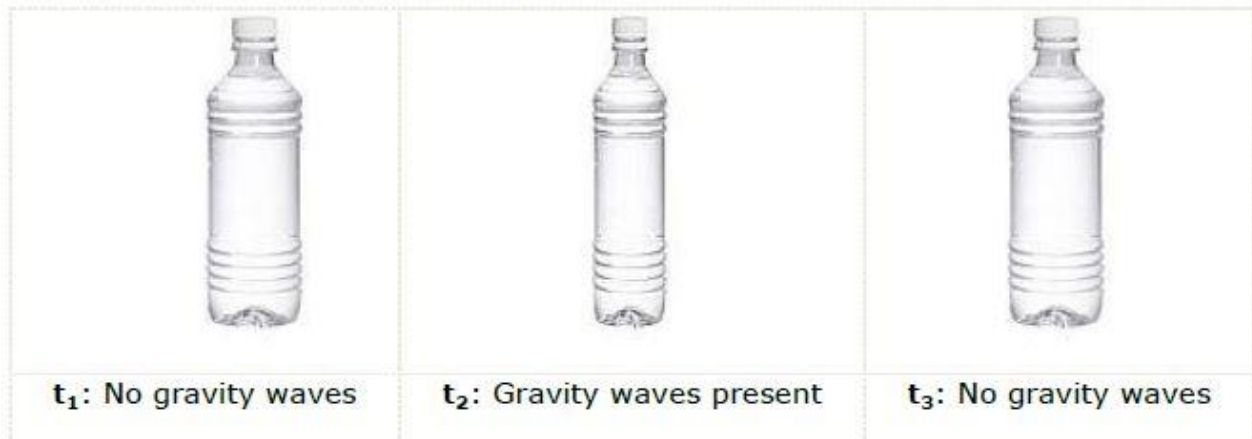


Fig. 10

Dead end, again. The situation is widely known from Quantum Theory: we know what contradictions will be reached if the [wave function](#) were physical object viz. what contradictions will be reached if it were some unphysical “imagination” or “knowledge”. If we assume that the laws of Nature are *consistent*, the solution to the origin of quantum “waves” could also solve the puzzle of gravitational “waves”, leading to quantum gravity. We need to unravel a new theory of gravity, starting from Einstein’s “total field of as yet unknown structure”, metaphorically explained as “gravitational school of fish” [above](#).

Yes, “the gravitational field can do work on matter and vice versa” (Wikipedia), provided the gravitational “field” is *potential* reality^{9,1} residing in the potential future of the *interface* here-and-now (Fig. 7). Mathematically³, the potential reality is expected to be modeled with two (Sic!) opposite hyperimaginary directions of **W** (Fig. 5), positive and negative⁶, presented with hyperimaginary wave *amplitudes*, **+w** and **-w** (Fig. 12). In short, the potential reality is common to both quantum-gravitational and living systems, constituting the Brain of the Universe: see Table 1 below, from RS Spacetime¹.

5. Mathematical misconceptions

There are many mathematical misconceptions in GR textbooks¹¹, most of which do not even make sense, like a jabberwocky. Some of them originate from *pure mathematics*, such as ‘normal space’ (Fig. 8), others from the “*intuition*” of physicists²². The first case are the misconceptions resulting from the “intuitive”, and terribly misleading, *individuation* (Fig. 9) of ‘points’ (Fig. 8), and the second case are the misconceptions introduced by mathematical physicists ‘by hand’²². I believe all misconceptions result from thinking only about ‘physical reality’ placed in the *past*, ignoring the ‘potential reality’ placed in the *future* (Fig. 7). Let me try to explain.

The *physical* reality, being *res extensa* (Fig. 3), conforms to Archimedes’ Axiom²³ and is endowed with Archimedean topology, which can be explained as follows: if you have two timbers of different size, say, $A = 3\text{m}$ and $B = 10\text{m}$, you can always find a positive integer k , $0 < k < \infty$, such that if you multiply the smaller A by k_l (l stands for ‘large’), you will produce a timber *larger* than B , say, if $k_l = 4$, $4 \times 3 = 12 > 10$. But you can never reach some “infinitely large” timber and **stop** there. Ditto to the opposite case of “zero timber”: if you multiply the larger B by k_s (s stands for ‘small’), $k_s = k_l^{-1}$, you can produce a timber *smaller* than A , say, if you choose $k_s = 4^{-1}$, the new timber will be 2.5m long ($1/4 \times 10 = 2.5$). But again, you can never reach some “infinitely small” timber and **stop** there. In this sense, the Archimedean topology is based on *potential* infinity with which one cannot *actually* reach ‘infinity’: the *physical* reality does not include “infinitely large” nor “infinitely small”, which is why it can never **stop**. Stated differently, the *physical* reality is cast on *perfectly smooth* trajectories, and can never ‘run out of points’ and **stop** due to some mythical “conformal completion”¹² (details on the proposals by Penrose & Norris are available upon request).

On the other hand, the (ϵ, δ) -definition of limit uses actual/completed infinity (Georg Cantor, 28 February 1886). An explanation from a bartender runs as follows (Fig. 11):

An infinite crowd of mathematicians enters a bar. The first one orders a pint, the second one a half pint, the third one a quarter pint... “I understand”, says the bartender - and pours two pints.

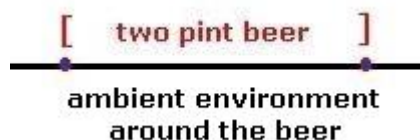


Fig. 11

Look at the two **red** endpoints in Fig. 11: do they belong to the largest beer *or* to the ambient environment around the beer? **Wrong question**. It cannot have an answer, because it is manifestly **wrong** to even think about ‘points’ as *individuated* objects (Fig. 9

and Fig. 8) and then “associate” **real numbers** with them: real numbers pertain only to ‘physical reality’ in the **past**, while “that which has no part” (**Euclid**) belongs to the potential **future** (Fig. 7). Hence we may need hyperimaginary numbers³ to describe the dynamic *phase*³⁶ of quantum-gravitational “waves” (Fig. 12). Surely we **always** have *physicalized* “shadows” (Fig. 5) placed in the irreversible **past** (Fig. 7) at which the potential **future** is *already* non-existing, like Macavity³⁵, which is why we cannot “look” at it, as **Plato** suggested many centuries ago. But without it, we cannot explain the *quantum* potential reality⁹ and the *gravitational* potential reality¹³ (Sec. 4). They do not have ‘parts’ and build up the Universe as ONE, as exhibited in science².

6. Physical theology

To elaborate on what was said in Sec. 1, let me stress that physical theology is *not* religion and can never become one. It offers an *interpretation* of Nature based on the doctrine of *trialism*: ONE entity explicated by its two complementary, and ontologically different, presentations delivered in science and in theology², and all *three* elements are needed to understand Nature as ONE. Or rather to get a bit *closer* to understanding the ONE. Stated differently, physical theology only offers an *interpretation* of Nature as ONE, which can be beneficial to people. Let me explain.

Imagine an Eskimo, who has never seen and will never see an elephant in his life, yet can make observations on elephant’s trunk by two complementary devices, which can measure either properties of ‘arm’ or properties of ‘nose’. The Eskimo can never understand the underlying ONE entity called ‘trunk’, because he cannot, not even in principle, find any similarities shared by the two *complementary* explications of ‘trunk’, ‘arm’ and ‘nose’ — they are *totally* different, like quantum particle and quantum wave, or like science and theology. Yet they are both needed² to get a bit “closer” to understanding their dual, and in general incomprehensible, non-relational source dubbed ‘the ONE’ or simply ‘Nature’.

We strive to understand Nature just like Eskimos, and should be aware that, in the framework of theology, God is first and foremost ‘love’: Whoever does not love does not know God, because God is love (1 John 4:8). In the framework of science, it (not “He”) is placed at ‘absolute infinity’ (**Georg Cantor**), exactly “between” the **past** and the **future** (Fig. 7). Hence if we want to understand the physical world *and* improve our life, we should keep a parallel connection to God as Love (John 13:34). We are both flesh and soul. It’s a package. Hence it is counterproductive, to say the least, to ignore God as Love and create ‘sins’, as Jesus explained (Matthew 1:21). It makes no sense to hurt our personal life and make it *miserable*. If our soul is overwhelmed with such self-inflicted problems created with our *free will*, the next time we show up in another body³⁴ we may wind up in a terrible situation, which *we* — no one else — stupidly *created* upon ourselves. This is the Salvation (Luke 2:11), in purely pragmatic terms. Take it or leave it. You decide, with your *free will*, which is also a gift from God.

In science, the *theological* interpretation of God as Creator, being both immanent (inside us, Luke 17:21) and transcendental (outside us, John 1:1), is presented as Aristotelian **Unmoved Mover** endowed with **self-action**, exhibited in global cosmic time, as read with a clock (Fig. 6): *Der Geist bewegt die Materie* (Mens agitat molem, Virgil, *The Aeneid*, VI, 727). Only it (not “He”) is not *Geist* but ‘the Universe as ONE’, being *both* “inside” the interface ‘here and now’ (Fig. 7) *and* “outside” it. In theology, we interpret ‘the Universe as ONE’ as Love (1 John 4:8). But in both cases, physics and theology², we face *the same* phenomenon, like an Eskimo. It’s a *dual* package. The so-called “dark energy”⁸ comes from the *self-action* of the Universe as ONE (Sec. 3), not from Love (1 John 4:8): the difference

between an ‘arm’ (theology) and ‘nose’ (science) is beyond doubt, yet they spring from their common, and in general incomprehensible, source, called simply ‘Nature’.

In short, we all are children of Nature, Jesus Christ included, only he was far “closer” to God. Hence Jesus could very well **fall in love**, as there could be no “ban” on love, because it is from God (1 John 4:8). Back in the old days, Jesus had to use simple metaphors and parables to deliver the message about God, in such way that even fishermen with no education can understand it. These were his limitations: the audience knew nothing about quantum gravity and foundations of Mathematics. Nowadays we can start from physical theology² – it is far more straightforward, and despite the fact that physical theology employs only a tiny fraction from **The Gospel**, the end result is *effectively* the same, in my humble opinion. The crucial difference between physical theology² and **religion** is that the former does not offer a choice between an ‘arm’ and a ‘nose’, which would require *faith* with opposite signs, either theism or **anti-theism**. In my opinion, there is no room for **faith** in physical theology. We cannot be “**agnostic**” either, because we actually *know* that we are Eskimos made of flesh-and-soul. Surely we cannot *understand* “that which has no part” (**Euclid**), but we all will learn the answer, sooner or later³⁴ (better later!).

7. Summary

Let me repeat the main ideas. Ensuing from Plato’s proposal (Fig. 5), I suggest that *the* spacetime of ‘the Universe as ONE’ has **two modes**, called local (physical) and global, pertaining to physical reality and potential reality. The Universe as ONE is assumed to possess **self-acting faculty** exhibited in consecutive **re-creation** of its spacetime (dubbed ‘Arrow of Space’¹), leading to *assembled* 4D world of *physicalized* Platonic “shadows” placed in the irreversible **past** of the interface ‘here and now’ (Fig. 7). To explain an instantaneous “snapshot” from the hypothetical Arrow of Space, I will ask the reader to imagine a transcendent (or transient) tachyon²⁴, which is *omnipresent*, in the sense that it trespasses the entire local (physical) mode of spacetime for “zero” time, as read with a physical clock. Relative to the *local* mode of spacetime, the transcendent tachyon will have “infinite” speed and will be *simultaneously* “located” absolutely everywhere (Luke 17:21) and at ‘absolute infinity’ (**Georg Cantor**) depicted with the horizontal line in Fig. 7. The *assembling* of spacetime proceeds along the atemporal axis **W** (Fig. 5): a **null surface** “located” on the light cone, inhabited by the transcendent tachyon as well. The perpetual **re-creation** and **re-foliation**²⁵ of *the* spacetime – once-at-a-time, as read with a clock – “takes place” at **null surfaces** along the atemporal axis **W** (Fig. 5), which is why there is no *metric* there. The latter *emerges only* within the *assembled* null surfaces, generating **four** topological dimensions of the *local* mode of spacetime (4D quasi-flat spacetime, see below), like “pages of a book”²⁵.

Notice that we introduce geodesic-generated **null-surface** (not hypersurface²⁶) and *physically* unobservable time^{30,35} along null vector “orthogonal to *itself!*”³¹, which pertain to an *atemporal*^{38,39} and **self-acting** (see **above**) cosmological fluid dubbed ‘causal field’¹. The latter is parameterized with opposite hyperimaginary “directions” along the atemporal axis **W** (Fig. 5), depicted with hyperimaginary *wave amplitudes* **+w** and **-w** (not scaled) in Fig. 12.2. These hyperimaginary topological waves are subject to intense investigation³, and I expect to demonstrate that their amplitudes **+w** and **-w** (Fig. 12.2) are responsible for *rescaling* of the spacetime metric of RS Spacetime¹, leading to relative-scale “inflating” (**-w**) and “shrinking” (**+w**) of the *metric* of the local (physical) mode of spacetime⁴⁰.

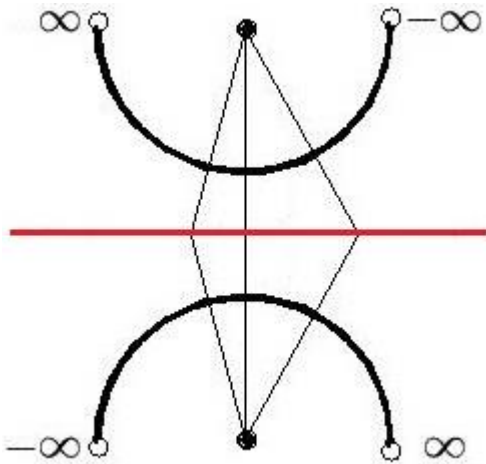
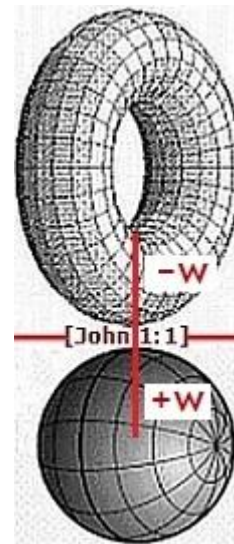
Given the **modulus** of hyperimaginary wave amplitude **|w|**, four types of causal field effects can be expected:

Case **I**: $|\mathbf{w}| \rightarrow \mathbf{0}$, classical physics
 Case **II**: $\mathbf{0} < |\mathbf{w}| < \infty$, quantum gravity and [life sciences](#)
 Case **III**: $|\mathbf{w}| \rightarrow \infty$, hyper physics (?)
 Case **IV**: $|\mathbf{w}| \equiv \mathbf{0} \equiv \infty$, physical theology². At the interface 'here and now' (Fig. 7), we pass through God (Luke 17:21) at [absolute infinity](#) (Fig. 12)

Table 1

NB: Unlike in [Quantum Theory](#), $|\mathbf{w}|^2 = \mathbf{0}$ in the local (physical) mode of spacetime³.

Notice in Table 1 that Case III is reciprocal to Case I. To use again the school of fish analogy (Sec. 4), in Case III every quantum-gravitational “fish” will be maximally *flexible*, being entirely determined by the “school of fish”. This is the *last* layer of the Brain of the Universe, which is fused with God (1 John 4:8) at *absolute* infinity ([Georg Cantor](#)) depicted with the horizontal lines in Fig. 7, Fig. 12.1, and Fig. 12.2.

Fig. 12.1, adapted from [Eric Schechter](#)Fig. 12.2, [sphere](#) \Leftrightarrow [saddle](#) transitions

In RS Spacetime¹, the local (physical) *mode* of spacetime is *quasi-flat* 4D spacetime. We replace the idea of ‘[asymptotic flatness at infinity](#)’ with the notion of ‘[compact without boundary](#) quasi-flat 4D spacetime’ endowed with **dual** “curvature” that is approaching *both* a closed [sphere](#) (Fig. 12.2) with maximal radius approaching infinity (**red** line in Fig. 12.1), *and* an open [torus](#) (Fig. 12.2) with maximal radius approaching infinity (**red** line in Fig. 12.1). The **red** horizontal lines in Fig. 12.1 and Fig. 12.2 match the horizontal line in the *interface* ‘here and now’ (Fig. 7) and the theological Case IV (Luke 17:21) in Table 1. Hence God is “located” at *absolute* infinity ([Georg Cantor](#)) at which the hyperimaginary sphere and torus undergo [sphere](#) \Leftrightarrow [saddle](#) topological transitions³ (Fig. 14).

People believe that the spacetime is “[expanding](#)”, as shown in Fig. 13 [below](#), but notice that in RS Spacetime¹ the unphysical *radius* of the expanding “balloon” ([Ned Wright](#)) is

being **re**-nullified at every **re**-created *interface* ‘here and now’ (Fig. 7), and also that the “balloon” stands for the hyperimaginary³ sphere and torus in Fig. 12.2 above. Physically, we observe what is known by Hubble flow (Fig. 13), but we don’t know⁶ the “locomotive” of ‘time from the **scale factor**’, because the perpetually **re**-nullified **Unmoved Mover**, acting along the *radius* $|w|$ (see Table 1 and Fig. 12) of the expanding “balloon” (Fig. 13), does not reflect nor emit light. We call it ‘light vacuum’ (see Eq. 3 in RS Spacetime¹).

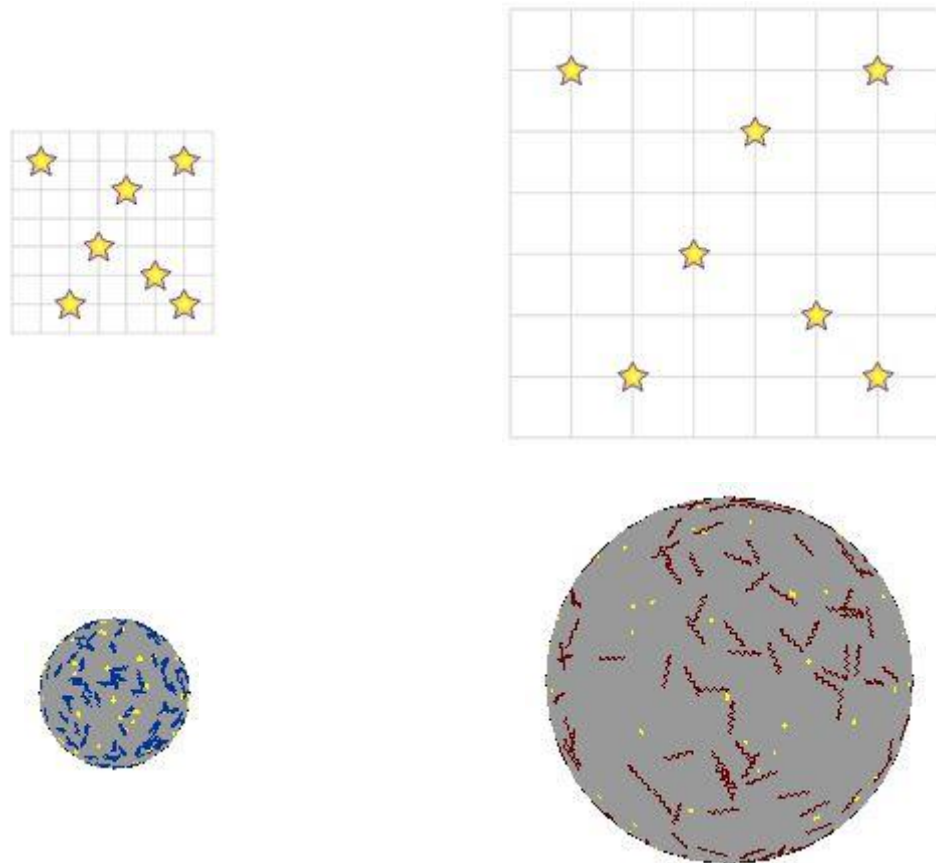


Fig. 13

The stars/galaxies are not in motion, but are “stationary” (Mike Jones⁴⁰).

In brief, the spacetime (Fig. 12) obtains new **dynamics** (dubbed ‘biocausality’²⁹), exhibited in the so-called Arrow of Space¹. The latter is both **completely re**-nullified in the irreversible **past** and **re**-born in the **next** potential future, at each and every *interface* here-and-now (Fig. 7 and Fig. 12.2) at which the sphere-saddle topological (Fig. 14) pass through God (Luke 17:21). It resembles climbing on a ladder, in the sense that at every *completed* step shifted in the **past**, there also is a new *potential* future (step) ahead, which will be negotiated with the entire ‘school of fish’ (Sec. 4) for the **next infinitesimal** step of the ladder, generating a *finite* interval¹ in **Minkowski spacetime**. Thanks to Plato’s proposal (Fig. 5), the negotiation (Fig. 4 and Fig. 14) is *atemporal*, and the **re**-created *local* mode of spacetime is *perfect* continuum³².

It is like taking snapshots of a dark room with a flashlight, and then assembling the *colored* (physicalized) images (Fig. 6) to produce a *perfect* continuum³² without any *colorless* (called “dark”⁸) room³⁵ (Fig. 14).

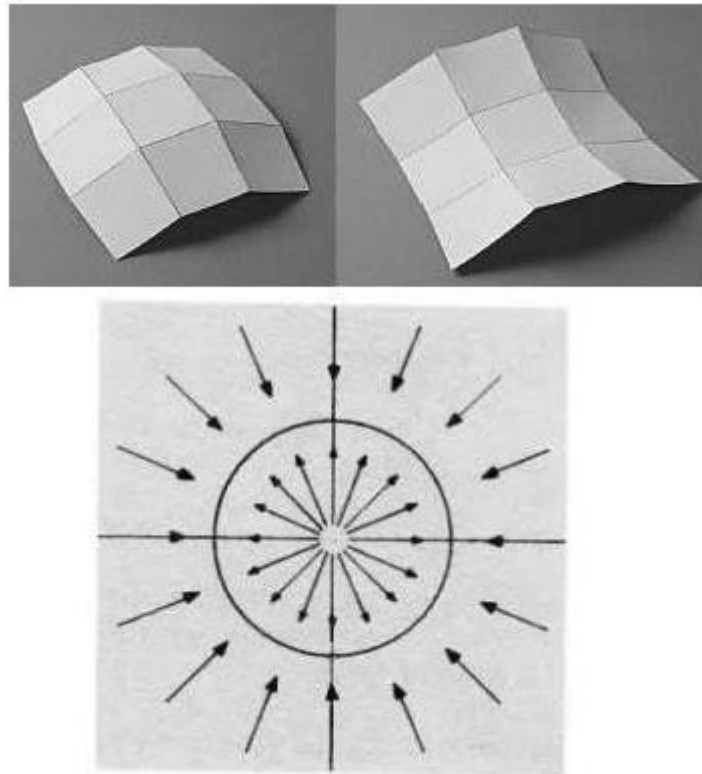


Fig. 14

Sphere-saddle topological transitions (above) and ‘space inversion’ resembling inversion of left rubber glove into right rubber glove (depicted with a circle).

Again, one can postulate Lorentzian metric²⁶ and relativistic causality²² only within the assembled *quasi-flat* 4D spacetime. In my opinion, this is *the* only way to present geometry as *emerging* from ‘something else’⁷, because the alleged “local differential geometry”²⁷ is false – **complex problems** have simple¹¹, easy-to-understand¹², **wrong answers**. We need **Finite Infinity** and *dual age* of spacetime: once created (**John 1:1**), it is *already* eternal, because infinitely many things have already happened since The Beginning and infinitely many things will happen until The End (see Fig. 8 and Sec. 5 in RS Spacetime¹).

If you, my dear reader, feel “lost on the second page” (see Sec. 1), please keep in mind that it may be impossible to *understand* the new ‘atom of geometry’, as depicted in Fig. 7. Our “**intuition**” will stubbornly reject the very possibility that we have to somehow “fuse” the **potential and actual infinity**: the *interface* ‘here-and-now’ is *both* completed and fixed in the **past**, and ‘open’ for the **next** potential future. It is a *dual* package endowed with **self-action**. It cannot be understood by Eskimos, like you and me (Sec. 6). It shows the fundamental *smoothness* of spacetime *manifold*: the **infinitesimal displacement** in 4D spacetime matches the “thickness” of the horizontal lines in Fig. 7 and Fig. 12. It is neither “zero” nor “finite”, because these alternatives are *artifacts* from the type of cognition operating in Eskimos. Nature is smarter. Eskimos can only apply the doctrine of *trialism* (Sec. 6) and stress that the **infinitesimal displacement** in 4D spacetime *must* be ‘something else’⁷ explicated in science as ‘the Universe as **ONE**’ and in theology as God (**1 John 4:8**).

In theology, the *complementary* explication of Nature as God (or ‘arm’, see Sec. 6) may be interpreted as the *source* of the psyche and soul, intertwined with all psychological and

spiritual elements of our life, and endowing the Universe as ONE (or ‘nose’, see [Sec. 6](#)) with [self-acting activity](#). In quantum gravity and [life sciences](#), the *complementary* explication of Nature as the Universe as ONE (or ‘nose’, see again [Sec. 6](#)) has *potential* future ([Fig. 7](#)) inhabited by *potential* reality⁹ capable of bootstrapping its quantum-gravitational and biological “fish” ([Sec. 4](#)); hence we model the Universe as ONE as ‘the Brain of the Universe’. Since the phenomenon of [qualia](#) pertains only to living organisms at macroscopic length scale, we cannot verify with any experiment or observation whether the last layer of the Brain of the Universe (Case III in [Table 1 above](#)) has qualia-related nature as well, known in theology as [The Holy Trinity](#). Nobody knows the ultimate limit of the physical world, as we are still in the “train”³⁴ for Eskimos ([Sec. 6](#)), propelled by its self-acting “[locomotive](#)”, but we all will “see” it, sooner or later (better later!).

Let’s finish this introductory paper by explaining Eq. 1 in RS spacetime¹, reproduced below.

$$0 \times \infty = 1 \text{ (Eq. 1).}$$

How did we obtain such nonsense? By using our “intuition” based solely on classical physics, which dictates - wrongly - that the [infinitesimal displacement](#) (see above) can be *either* finite *or* zero. Surely the *limit* of a sequence does exist ([Fig. 11](#)), but how ‘large’ is the *last* endpoint at the very *limit*, matching the “size” of the [infinitesimal displacement](#)? If we assume that the size of this *last* endpoint can be *either* (i) finite *or* (ii) zero, we will hit insoluble problems. Case (i) leads to a *finite* minimal “pixel” ([Fig. 6](#)) or *finite* ‘minimal drop of beer’ ([Fig. 11](#)), and we would be able to count to infinity – *twice*, as reported by [Chuck Norris](#). The opposite case (ii) leads to a limit of “zero”, which requires to recover a *finite* two-pint beer ([Fig. 11](#)) by multiplying “zero” by “infinity”, leading to Eq. 1 above. But the two alleged “alternatives”, either “zero” or “infinity”, are nothing but *artifacts* of our cognition. It is like Eskimos interpreting the elephant’s trunk ([Sec. 6](#)) as *either* “nose” *or* “arm”. But these are *complementary* presentations, just like the two types of ‘infinity’, [potential and actual infinity](#). This is how the [human cognition](#) works. Nature is [smarter](#).

Again, the ‘atom of geometry’ is neither “finite” nor “zero”, but a *dual* entity ([Fig. 7](#)) explicated in science as ‘the Universe as ONE’ and in theology as God in [The Gospel](#).

Acknowledgments

I thank the Eugene Higgins Professor Emeritus of Physics and Natural Philosophy [Henry Margenau](#) for his interest in my earlier work²⁹ and encouraging letter from June 1990, and my father Gocho G. Chakalov for his moral and financial support. They left [the spacetime](#) long time ago and are now with Jesus.

About the author

My full name is Dimitar G. Chakalov (pronounced *tcha-KA-lov*, with accent on the *second* syllable). I am ready to discuss any proposal about the *origin* of gravity, which is different from the one presented in RS spacetime¹ (cf. Eq. 2 and [Fig. 14](#) therein). The fact of the matter is that the textbook “explanation”, depicted in the drawing below, is **wrong**³⁷.

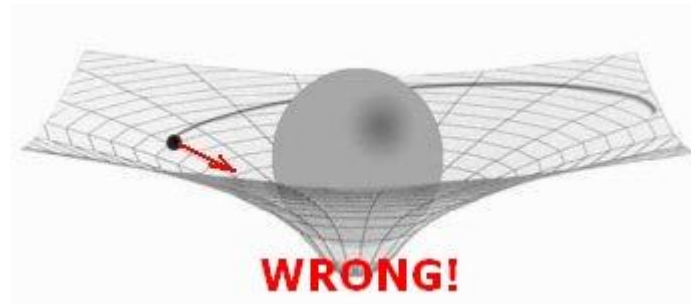


Fig. 15

The alleged “elastic body with tension”³⁷ is a myth. Besides, you cannot explain gravity *with* gravity, for the same reason you cannot explain heat with some tiny little hot particles. You **must reduce** gravity to ‘something else’ that builds up particular “distortion” of spacetime, which Einstein happened to call gravity, just as we reduce heat to ‘something else’ (**kinetic energy**), which does not have ‘temperature’. You also know bloody well that in GR the notion of ‘mass’ has **not** been defined. If you claim that “there is a real physical process which is responsible for radiating gravitational energy to infinity” (**Sean Hayward**), you have to install gravitational-wave “mirrors” *exactly* at null-and-spacelike “infinity”. You will need some Biblical “miracle” to define mass in GR. Forget it.

You need ‘something else’: the *intangible* (**Sir Hermann Bondi**) form of energy, which is **not tensorial quantity** (“pseudo-tensorial” is an oxymoron). It is a global, non-local, and *physicalizable*, but not yet physicalized, form of energy residing in the **future** (Fig. 7), from which it passes into the **past** (Fig. 7) to become *physicalized* form of energy in the right-hand side of Einstein’s field equations: one [$t_{\mu\nu} = 0$] at a time, as read with your clock (Sec. 4). And if you ask the tantalizing question, ‘intangible energy of ... what?’, recall Plato’s proposal (Fig. 5) and the explanation from Heisenberg⁹. At the end of the day, we arrive at ‘the eye of the Universe’¹, which is “stationary” (Mike Jones⁴⁰) in the *unphysical* reference frame³⁸ of Fig. 13:

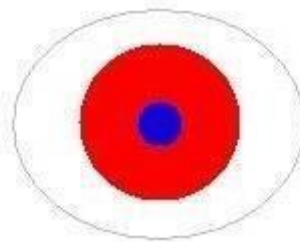


Fig. 16

The two forms of reality, physical (**blue**) and potential (**red**), are complemented by the *colorless non-reality* known as the **Noumenon** (*Das Ding an sich*) or the Monad **without windows**. It does exist, but as *non-reality*: see Case IV in Table 1 **above**. It is ‘the unknown unknown’ that has *not* been explicated so far as *colored* reality. It is not an ‘empty set’, because it is *not* a ‘set’ in the first place, and cannot become one. It is the source of ‘absolutely everything’ (**John 1:1**), and can *never* be exhausted, not even during an eternal, with respect to a clock, *physicalized* universe (Case I-III in Table 1 **above**). During the “breathing” of the Universe¹, modeled with hyperimaginary³ sphere-torus transitions (Fig. 12), all spacetime points *simultaneously* pass through the horizontal line ‘here and now’ in Fig. 7, called God and “located” at **absolute infinity**: see Case IV in Table 1 **above**.

In physical theology², the “location” of God as an ‘arm’ and the Universe as ONE as ‘nose’ (Sec. 6) is *indefinable*: from the perspective of the *physicalized* world endowed with Archimedean topology, Nature (or ‘trunk’, Sec. 6) is *simultaneously* at zero and infinity (Eq. 1). If Nature was designed only with potential infinity, there will be no ‘limit’ but an *endless* run toward it. If Nature was designed only with actual/completed infinity, the *physicalized* world will be short-circuited to its Platonic source (Fig. 5), as shown with ‘the largest beer’ in Fig. 11. Therefore, to keep the ‘arm’ and the ‘nose’ (Sec. 6) totally separated and equally “absolute” (Sic!) entities, the two cases of infinity, potential and actual, are considered **complementary**.

Again, Nature is not a ‘set’, because we *cannot* form a set from ‘colored reality’ and ‘colorless non-reality’, as depicted in ‘the eye of the Universe’ above. Why not? Because there will be *indefinable* propositions (resembling Gödel’s incompleteness theorems) in such ‘set of all sets’, which makes it *absolutely* undecidable: we can neither prove nor disprove the existence of Nature. The doctrine of *trialism* (Sec. 6) and the notion of **absolute infinity** are beyond human comprehension³⁴. We can only hope that they can be described (not explained) with Mathematics³, *Deo volente* (Matthew 7:7).

There is no sense to play Sergeant Schultz: “I hear nothing, I see nothing, I know nothing.”

God is within you (Luke 17:21), along with the Universe as ONE. We just call it ‘Nature’. It (not “He”) is indeed a genuine *miracle* that is beyond our comprehension. Everything else can be explained with physical theology (Sec. 6) and Table 1 above, including the birth of Jesus of Nazareth and his *resurrection*: Jesus came from God as Love (1 John 4:8), and when he was ready to go home, he just took a shortcut to his “home station”, without leaving his “jacket” in the train³⁴. This is not a ‘miracle’. Not to mention practicing natural healing (Mark 5:30) and converting water to wine (John 2:6-9) by spacetime engineering. If one day we gain full access to the potential future (Fig. 7), we should be able to practice spacetime engineering as well, provided we are empowered by God as Love (1 John 4:8). We do need natural healing and unlimited energy sources⁶, to name a few.

There’s no sense to play Sergeant Schultz. If you choose to keep quiet and pretend that you ‘know nothing’, be aware that this is your personal choice made with your free will.

D. Chakalov

February 28, 2016

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noch nichts physikalisch Reales, wohl aber diesem Gravitationsfelde in Verbindung mit anderen Daten.“ (“One can say that the gravitational field at a point is neither real nor merely fictitious.” (...) “nothing *physically real* corresponds to the gravitational field at a point, only to the gravitational field in conjunction with other data (Sic! - D.C.).” Translated by A. Afriat and E. Caccese, [arXiv:0804.3146v7](https://arxiv.org/abs/0804.3146v7).)

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28. George F R Ellis, Physics in the Real Universe: Time and Spacetime, [arXiv:gr-qc/0605049v5](https://arxiv.org/abs/gr-qc/0605049v5), see Fig. 4 at [this http URL](#). Robert Geroch, *General Relativity from A to B*, University of Chicago Press, 1978, p. 18: “There is no dynamics within space-time itself: nothing ever moves therein; nothing happens; nothing changes.”

29. D. Chakalov, How To Bind Mind To Matter? Unpublished manuscript, January 1990. Abstract and explanatory note available at [this http URL](#).

30. Karel V. Kuchar, [Time and interpretations of quantum gravity](#), in: *Proceedings of Fourth Canadian Conference on General Relativity and Relativistic Astrophysics*, May 16-18, 1991. World Scientific, Singapore, 1992, pp. 211-314: “In general relativity, dynamics is entirely generated by constraints. The dynamical data do not explicitly include a [time](#)

variable.” See also: Carlo Rovelli, *Quantum Gravity*, Cambridge University Press, 2004, p. 84; excerpt at [this http URL](#).

31. James Hartle, *Gravity: An Introduction to Einstein’s General Relativity*, Addison-Wesley, 2003, cf. p. 162 at [this http URL](#). Piotr T. Chrusciel, Lectures on Energy in General Relativity, February 22, 2013 (retrieved on 27 August 2015 from [this http URL](#)), cf. p. 226 at [this http URL](#). Bernard Schutz, *A First Course in General Relativity*, Cambridge University Press, 2nd ed., 2009, p. 45: “An extreme example is the null vector, which is orthogonal to *itself!*”

32. Karel Hrbacek, Thomas J. Jech, *Introduction to Set Theory*, 3rd ed., Marcel Dekker, Basel, 1999, p. 269; excerpt at [this http URL](#).

33. E. M. Howard, Causal Stability Conditions for General Relativistic Spacetimes, [arXiv:1601.05609v1 \[gr-qc\]](#), p. 263.

34. A man has a dream that he is traveling in a train, having no recollection how he wended up there and why. The train goes on forever, at some point it stops, some of the people around him get off, new people get in, and the train continues. The man has no idea what is the meaning of this whole train, where it goes, and why. At one point, the train again makes a stop, new people get in, but this time the man knows that this is *his* home station and he should take off, which he does. At this moment he awakes and says, ‘what a stupid dream, it makes no sense whatsoever!’

35. To explain the dark room metaphor [above](#), I will refer to the so-called [energy conditions](#). Recall that the matter density is always non-negative ([negative](#) and [imaginary](#) mass are not *physically* detectable), but we “have no hope of ruling out objectionable global features” ([Wikipedia](#)), such as the perpetual and *unlimited* influx of positive matter density (Paul Steinhardt⁶). The situation resembles the invisible cat Macavity ([T. S. Eliot](#)), in the sense that every time the chained observers ([Fig. 5](#)) look at Macavity, he has *already* (Sic!) disappeared. As Adam Helfer put it (Are Negative Energy Densities Detectable? [arXiv:gr-qc/9709047v1](#), p. 1), “The energy in a region, plus the energy of a device which detects it, must be non-negative. Indeed, as far as has been checked, the total four-momentum density, of the field plus the observing device, must be [future-pointing](#). In consequence the semi-classical Einstein equation can at best describe negative energy-density effects only as long as no observers are present to test it: Macavity, Macavity... he breaks the law of gravity”.

36. Chen Ning Yang, Square root of minus one, complex phases and Erwin Schrödinger, in *Schrödinger: Centenary Celebration of a Polymath*, ed. by Clive W. Kilmister, Cambridge University Press, 1987, Ch. 5 (available at [this http URL](#)), p. 61: “all fundamental forces are phase fields.”

37. Hyun Seok Yang, Towards A Background Independent Quantum Gravity, [arXiv:1111.0015v3 \[hep-th\]](#), p. 2: “That is, the (flat) spacetime behaves like a metrical elasticity which [opposes](#) the [curving of space](#). But this picture rather exhibits a puzzling nature of flat spacetime because the flat spacetime should be a completely empty space without any kind of energy as we remarked above. How is it possible for an empty space of nothing to behave like an elastic body with tension ?”

38. Excerpt from the Interview with Henry Stapp, Science and Nonduality Anthology DVD, 2-2-2010, <https://www.youtube.com/watch?v=WFkaGlrBJR8>

39. Arlen Anderson, Generalized Einstein theory with fundamental cosmological stress tensor, [arXiv:gr-qc/9902027v1](https://arxiv.org/abs/gr-qc/9902027v1); excerpt from p. 2 at [this http URL](#).

40. Regarding [Sec. 4](#), check out Jolyon Bloomfield, *If gravity isn't a force, how does it accelerate objects?* Advanced online article, June 27, 2015, available at [this http URL](#); excerpt at [this http URL](#) (emphasis mine - D.C.). Recall also that, in astronomy, all objects “are stationary and all the space around them is being stretched out” ([Mike Jones](#)). In other words ([Sec. 6](#)), the *physicalized* universe ([Fig. 5](#)) resembles an unbroken ring with *unphysical* circumference, for the circumference is nowhere ([John 1:1](#)) and the “center” ([Fig. 7](#) and [Fig. 12](#)) is everywhere ([Luke 17:21](#)).

Very old idea. We only suggest that the “stretching” of space toward the Large and the opposite “squeezing” toward the Small is not absolute but *relational*, leading to Relative Scale (RS) spacetime¹. Namely, the coefficient k , used to explain the Archimedean topology [above](#), is replaced with a new RS parameter denoted with R , from ‘rate of the flow of time’: see Eq. 2 and Fig. 14 in RS spacetime¹. The idea is to match the RS size of a macroscopic cat ([Fig. 3](#)) to the RS size of a proton and to the RS size of a galaxy: the proton and the galaxy will possess ‘the same albeit altered’ size in their respective RS spacetime domains. Yet *relative* to a macroscopic cat, the proton will *indeed* be terribly small, while the galaxy will *indeed* be hugely large. How? By endowing the spacetime metric with “elasticity”, so that ‘one meter’ can be “inflated” toward the Large and “shrunk” toward the Small: ‘[the right meter](#)’ does *not* exist. It’s all relative.

Hence gravity can be produced by *the same* global phenomenon (Arrow of Space¹) that generates ‘[the spacetime](#)’, only applied at local level; for example, it yields “inflating”⁸ gravity ([Hubble flow](#)) and “attractive” gravity (e.g., galaxy cluster [IDCS 1426](#)) in *dynamic* equilibrium, without any *physical* stuff to mediate gravity⁸: see Albert Einstein¹⁸ [above](#). The same global phenomenon produces quantum world in the opposite direction toward the Small, without gravitational “field” nor “gravitons”¹⁰: see Case II in [Table 1](#). This is the only way to unite Quantum Theory with General Relativity by quantum gravity: no quantum effects in astrophysics and no gravitational effects in the quantum world. Simple, no?