



Wessex Research Group Network

Science of the Gods By David Ash. BSc.

David Ash is a clinical nutritionist and physicist. He has devoted twenty years of research into developing a physics for the new age based on the principle of the vortex. The work was first presented from the historic rostrum of Sir Michael Faraday to the Royal Institution of Great Britain in 1975. This broadsheet is three chapters of a new manuscript, "Science of the Gods", which David hopes to have published by the end of 1987, and which is being currently serialised in "Beyond Science" Magazine. He has already written "Spin: Key to the Universe-- A New Physics to Challenge Quarks", and "The Tower of Truth". The former is a more scientific, but non- mathematical presentation of the work, fully illustrated with diagrams. The latter is an allegorical presentation of the work as a fairy tale with poetry and charming illustrations; an ideal presentation for young and old alike. Both books are available for £9.50 each or £18.00 together (plus 50p p & p on each book), from David at 42, Mansfield Rd, Worthing, BN11 2QN, tel. Worthing (0903) 34685. (He is leaving here, probably in November, for the South- West, probably Plymouth, but mail will be forwarded). David has also done much else. With his father, the distinguished ex- Harley St. doctor Michael Ash, MRCS, LRCP, MA, he has founded the Holistic Health Assn, which produces a delightful little booklet "The Handbook of Holistic Health" (reduced from 95p to 50p + 30p p & p from David's address). He is happily married with six children; they are all musical, and together they make tapes of their own spiritual songs with David's guitar accompaniment (2 cassettes currently available: £5 each + 50p. p & p from David's address), which have very melodic and meaningful lyrics. David has also worked out a new proposed system of electoral reform for the U.K. -- "hybrid" proportional representation. He is available to give lectures, and one- day seminars covering both holistic health and the "Science of the Gods" theme. He does periodic speaking (and singing!) tours with Sir George Trevelyan and Nigel Blair; they are planning one for 31st May 1987 in Winchester, and possibly 30th May also in another Wessex Venue (see Wessex Research Group Autumn/ Winter 1986-87 Programme). He is a founder member of the new Schools and Universities Network (SUN) and will take enquiries about it in his area; he and Nigel Blair have worked together closely on this and other things during the last year.

"The gods are no big deal, God is the big deal!"

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There is a growing body of evidence to support belief in the gods.

Sai Baba, with his extraordinary powers, claims quite openly to be a god. Angels and the mother of Jesus appear before millions of people and are televised on the world wide news at Zeitoun in Egypt.

Some scientific explanation must be forthcoming for the gods. It is becoming increasingly difficult to pretend that they don't exist. It is not that a scientific explanation is essential. If the gods do exist it is irrelevant whether they are understood or ignored by the science of man. However, to man a scientific explanation is necessary because understandably, people these days are unwilling to accept mysteries. Unless there is a reasonable explanation for the gods, humanity would refuse to accept their existence.

In the new science of movement or Movementism, there is an explanation for the gods.

According to the theory of movement, our physical world is formed, not out of bits of material but bits of movement, which undulate or spin to form light and matter, respectively. From Einstein's Relativity it is obvious that the speed of this movement is the speed of light, 300 million metres per second or 186,000 miles per hour.

Obviously, within our world, particles of matter and photons of light could never move faster than the speed of light because they are formed out of that Maximum speed of movement. This is confirmed by physics and is fundamental to Einstein's Relativity. No speeds above the speed of light can occur in our world of space and time, matter and light.

However that doesn't mean that movements with speeds in excess of the speed of light can't exist.

Movements based upon speeds in excess of the speed of light could exist to create other worlds quite apart from our own. (Our world includes everything that physics and astronomy is aware of from the atom to the galaxy.) By spinning in the form of the vortex these movements could create their own space and their own time.

Energy is movement and so these movements beyond the speed of light, if they exist, would be energy and therefore would be part of the universe.

The question is why aren't we aware of these worlds?

There are two obvious reasons why we wouldn't be immediately aware of something. The first is that it doesn't exist. The second is that we are separate from it. The traditional attitude of science is that if we are not aware of something then it doesn't deserve serious scientific consideration. This attitude is false because it excludes the possibility of separation.

Bodies are separated by dimensions. We can't nip across to the North Star because there are billions of miles of space separating us. There are three dimensions of space, up and down, back and forth and from side to side. We can't have a chat with William the Conqueror because there are nearly a thousand years of time between him

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and us. Time, according to Albert Einstein, is the fourth dimension. We can't keep a germ for a pet and take it out for a walk like a dog on a lead because there is a vast difference in size separating us from the small world of bacteria. This introduces the dimension of size. It is a fifth dimension of space, a dimension of bigness and smallness. It could be named the Alician Dimension after Lewis Carroll's Alice because she travelled in this dimension by shrinking and growing.

Dimensions are things we travel through. We continually move in the three dimensions of space and our three score years and ten are a journey through the dimension of time. We have all travelled in the Alician Dimension in the process of growth from embryo to adulthood.

These five dimensions of space, time and size are properties of the vortex. They are fundamental to matter and dominate our physical world.

There is, however, another sixth dimension. There is the dimension of speed. We travel in the dimension of speed by accelerating and decelerating. We accelerate from rest to several miles an hour when we leap out of bed, having overslept, and start rushing around getting to work or packing the kids off to school. The experience of acceleration and deceleration is even more pronounced in a motor car.

This sixth dimension is the dimension of movement itself. It is not created by the vortex like the five dimensions of space-time: it creates the vortex.

Just as the five dimensions of space-time create separation between bodies so the sixth dimension can separate bodies. It could be that there are worlds of energy in our universe existing beyond the speed of light. Energy moving faster than the speed of light could spin to create five dimensions of space-time just like our own. The five dimensions of space-time could not separate these other worlds from our own because they are a mere consequence of the form of the vortex. Therefore, if these other worlds exist they must exist all around us in the same here and now. We would not be aware of them, however, because they would be moving too fast. The separation between us and them would be the sixth dimension of speed.

The existence of this sixth dimension of speed is fundamental to movementism. It is the science of this dimension which explains the existence of the gods. Accordingly the sixth dimension of speed could be called the Deific dimension.

There is a feature of the universe which physicists recognise in the world of the atom called quantum leaps. When particles are created in the accelerators they only occur at critical levels. No particles occur in between. No one is sure why particles only occur in discrete steps. It is a fact of nature. In the microcosm and macrocosm patterns are the same.

The speed of light could represent a critical speed in the Deific dimension which forms a space-time world or continuum; similarly the critical energy level allows for the precipitation or sudden formation of a shower of new particles in a high energy accelerator. Just as high energy levels in the accelerator allow for more massive particles to form so faster critical speeds in the Deific dimension could allow for the formation or precipitation of other worlds, vaster than our own. These different worlds

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would represent realms of energy within the universe. Each realm would contain its own five dimensions of space-time. These could be represented as a plane or level. The Deific dimension would run between these levels separating one from the other. Travel from one realm to another in the Deific dimension would occur through acceleration or deceleration.

The critical speed of movement forming each realm would constitute an upper limit of speed attainable within that realm. The realm would contain all speeds between zero and that critical speed. In our physical realm of the universe the critical speed of light would effectively form a light barrier between our realm and other realms.

Coexisting in the same here and now, energy in the different realms of the universe would be running right through each other. However, owing to the speed separation there would be no interaction between them. Our perception of things is through their interaction with our sense organs or scientific instruments. If there is no interaction then there can be no sensation and no awareness, on our part, of the higher forms of energy in the universe.

Whilst we might not be aware of the higher realms of energy, the reverse would not be the case. If each realm of energy contains all speeds between its critical speed and zero then the greater realm must contain all of the lesser realms.

To understand this principle, imagine a match-box in a room. The match-box is part of the room but the room is not contained within the match-box. Then the room is part of the house whereas the house isn't part of the room. The house is then contained by the town but the town isn't contained by the house. The rule is that the greater contains the lesser.

The form of our universe would be a series of concentric spheres. Each sphere would represent a critical speed of movement forming a specific realm of energy. Each sphere might represent a five dimensional space-time continuum if the form of the vortex is repeated in higher realms of the universe. However it is possible that there are other forms of movement which we humans don't yet comprehend. If this was so, dimensions in the higher realms would be quite different from our own space and time.

If there are realms of energy existing beyond the speed of light they must contain beings of greater power and intelligence than we humans.

Our realm of matter is contained as part of the higher realms of the universe. Therefore it is an inescapable conclusion that these realms do contain intelligent beings, we humans. Whatever is contained in our small part of these greater realms must occur elsewhere within them and more besides. Because there are intelligent beings in our world there must be intelligent beings in these higher worlds, only they must be much more intelligent and more powerful than us.

We see this rule apply in our common experience. In the garden there are chickens. They are enclosed by a fence. They are part of our world, their enclosure is part of our property, part of our total environment. We own them, they don't own us. We can move in and out of their enclosure but they aren't free to move in and out of our home, and roost in our beds.

They have the ability to eat and drink, to reproduce and socialise in their pecking order. We have all of these abilities only more besides. We can read and write, enjoy music and communicate in a language which is beyond them. We have everything that they possess - except for feathers and a beak- only more besides. They behave as though the world ends at their enclosure. They have no comprehension of our intelligence and take the food and drink we provide for them totally for granted. They seem unaware that we have power of life and death over them. They can't be blamed for their stupidity because, after all, they only have bird-brains!

These beings of greater power and intelligence than human beings would be the gods. They would be formed out of energy beyond light. They would be based upon movement with a speed in excess of the speed of light. They would be separated from us not by space, time or size but speed. They would be all around us but we couldn't be aware of them because they would be moving too fast.

Michael the Archangel would be a highly intelligent and powerful being formed out of energy based upon movement far in excess of the speed of light. He wouldn't be Spirit. He would be part of creation animated by and full of the universal Spirit. He could be all around us and aware of us because we are part of his environment.

APPARITIONS OF THE GODS

Michael the Archangel first manifested by decelerating down the Deific dimension from the realm of energy he normally occupies. Slowing down through the light barrier his energy would become light. To slow down any further he would have to materialise, that is his energy would have to assume the form of vortices and atomic matter. He could take on any form of body that he chose. He could have wings or no wings, be a man, woman or boy. Obviously the form he chose would relate to the purpose of his visit. If he were appearing to rabbits he would take on the form of a rabbit. If he took on the form of a fox he would scare them all away. Likewise, appearing to children, he would be sensible to take on the form of a child.

If he materialised in our realm, then he would still have a very high speed. He would have to allow a breaking distance between the point of materialisation and the place on Earth where he wished to appear. For that reason he would have to materialise in outer space and decelerate down the last leg of the Deific dimension by travelling through space. Thus he would appear to fly in out of the sky. A considerable amount of UFO phenomena might be explained in this manner. Michael the Archangel would constitute a UFO. It is possible that the thunder clap prior to his first apparitions might have been a supersonic boom caused by the deceleration of his body through the sound barrier. He would appear in a blaze of light, because, indeed, he would be a high energy event. The first time Michael appeared, anyone at that place would have seen him and might have become involved in subsequent apparitions. This is because he materialised into our world and became a physical phenomenon which could have been evaluated by science. During the first apparition of Garabandal, in northern Spain, the children spoke of him standing in the Cuado. They were aware of him in their normal environment.

It was necessary for Michael to enter our space-time realm on the first occasion to invite the involvement of the chosen individuals in the subsequent apparitions. In the

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subsequent apparitions Michael and Mary didn't enter our realm; rather the consciousness of the chosen observers was lifted through the light barrier. For this reason they were aware only of the apparition, above and below and all around them. They were caught up into another world, a world beyond the speed of light. In some way their bodies were also involved in this change because they became very heavy and yet levitated. There is a lot to do with these apparitions which isn't easily explained. One interesting feature was their different experience of time. They felt they had been with Mary for only a few minutes when in fact they had been in rapture for hours. This indicates that they were in a zone of high speed. According to Albert Einstein's Theory of Relativity, time slows down as you move faster. If the speed base of a body is increased time intervals grow longer, affecting all of life's processes. This is explained in the famous twin paradox.

If one of a pair of twins goes off on a journey in a spaceship and travels close to the speed of light, his time will slow down. If he returns to Earth he will have grown only a year or so older whilst his twin will have grown a few decades older. The children of Garabandal would not have aged during rapture. They would have lived for only moments whilst the rest of the world lived for hours. Thus after a whole night in rapture they could catch an hour or so of sleep and go off to school as fresh as a daisy. There is growing evidence that meditation arrests the ageing process. The movement of consciousness up the Deific dimension could offer scientific explanation for this. In the realms beyond our own because of the higher speed base, time would be much slower compared to our own. To the angels human years pass as mere moments. Time would tend to eternity up the Deific dimension. This is the meaning of the Rip van Winkle story.

Everything in our physical world has form and substance. The forms are vortex and wave and the substance is the speed of light. In science it is only the forms that are exchanged. In chemistry atoms are rearranged. In physics waves interact with vortices. In nuclear physics the vortex is transformed into waves as matter is converted into energy. Science never changes the substance of things. Sai Baba does quite the opposite. He changes the substance of a body without changing its form.

MIRACLES OF THE GODS

Bodies in our world are made out of countless billions of whirlpools and waves of energy. Their two basic forms are continually interacting and this generated all of the movement and change which is the preoccupation of science. Little whirlpools orbit big whirlpools driven by waves of energy. This is the form of the atom of matter. Atoms are arranged into molecules, crystals and living cells. The only thing that is stable and unchanging in these forms is the speed of the movement which forms them. The energy in them all is based upon the speed of light which, in normal experience, is invariable.

To the gods, the speed of light isn't as invariable as it is to the science of man. The speed of light only appears invariable to man because it is the critical speed of our physical realm of energy. It is a barrier between ourselves and higher realms of energy in the universe. It is the light barrier.

To intelligent beings from realms above our own the speed of light would be one of the movements available to them between zero and the critical speed of energy forming

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their world. In their science they would be able to move energy through the light barrier, in and out of our space and time.

If a highly evolved being from worlds beyond light were to incarnate into a human body he might bring with him powers which belong to his realm. He might be able to cause the energy forming bodies in our world, to accelerate beyond the speed of light.

If the line of movement, spinning to form a particle of matter, were to accelerate through the light barrier the vortex would vanish from our world. It would not have changed in its form in any way and it wouldn't have gone anywhere in space, time or size. All that would occur is that energy in our world would cease to interact with it. If this acceleration occurred simultaneously to the energy in all the billions of whirlpools and waves in a body of matter, the entire body would become invisible. The form of the body wouldn't be disturbed nor would there be any changes in the relative movement within it. The body would not have gone anywhere in our world. All that would happen is that light would no longer be reflected by it nor would any atoms in our realm be deflected by it. Energy in our realm would pass right through it.

Very often fiction writers unwittingly anticipate facts. This certainly occurred with Professor J. R. R. Tolkien's trilogy "The Lord of The Rings". In this fantastic mythology, the small creatures called Hobbits come into possession of a ring of immense power. In the story three of them, Bilbo, Frodo and Samwise had the opportunity of wearing the ring. As they did so they became invisible to people in the normal world and they found themselves in another world. When they took off the ring they instantly reappeared. The power in the ring was the power of an immensely powerful but evil godlike being called Sauron. Tolkien's story is useful in another respect. It warns that the possession of these godlike powers is not necessarily a guarantee of goodness.

By accelerating the energy in objects of matter through the light barrier Sai Baba could make them vanish. To make them reappear he would reverse the process and cause the energy spinning and undulating to decelerate back to the speed of light again. He could take them through the light barrier at one place in our physical world and bring them back in another. These apports would not have travelled through our space-time. They would have left at one point and returned at another having travelled through the space and time of another realm beyond light.

Indian philosophers call these godlike powers Siddhis. There are a number of them which include levitation, bilocation and materialisations. Some of the people who find themselves in possession of these powers have prostituted them for personal gain or begun to imagine that they are god. These are powerful gifts which are easily abused and rare because few humans are ready for them.

It is the universal Spirit or God which imagines the movement of energy. Therefore it is the Spirit alone which can accelerate or decelerate the critical speed of movement forming a quantum of energy. The acceleration and deceleration of bodies in our world is caused by the interaction of quanta of energy. These relative motions are acts of energy. Any change in the speed base of the energy itself is an act of Spirit.

The gods are forms of energy animated by the Spirit. In their evolution and development, of which life on Earth in a human body is part, the faculties of the Spirit

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become increasing manifold through them. Consciousness and intelligence are faculties of the Spirit. The Siddhis are also aspects of the Spirit. The purpose of creation is for Spirit to manifest through forms of energy.

Every being that is created, no matter how powerful and intelligent, is in an absolute sense nothing compared to the Spirit. Everything is a mere act of imagination. Ego, pride and claims to divinity are signs of delusion. Free will and a faculty of imagination are amongst the first gifts of the Spirit a being receives on the path of becoming a god. At any point in its development the being is free to follow its own will. Ego is an inevitable consequence of imagination. Ego is the internal challenge. Each person is his own worst enemy. The continual battle is between inflating ego and conquering it. No god, at any stage in its intelligent evolution, loses the choice of staying on the difficult path of becoming a manifestation of the Spirit or leaving it to become a manifestation of its own imagining. The higher the flight the greater the fall. The more highly developed a god becomes, and the more power and gifts it receives, the greater is the danger of ego, the temptation of pride. A god wouldn't lose its gifts even if it chooses to go its own way. There is no penalty for leaving the path just as there is no prize for remaining on it. The god that follows its own way separates itself from God. It becomes filled with its own imaginings and ceases to be full of the Spirit. The emptiness of separation and fullness of the Spirit are not punishment and reward; they are simply opportunities for each and every intelligent being in the universe. If there be reward and punishment we reward and punish ourselves.

There is an immense danger in judging the god by siddhis because you can't be sure if he is manifestation of the Spirit or his own ego. Beware of his claims and his powers; you should discern the god only by his goodness.

Neither should the gods be worshipped. Worship is the focus of attention. We worship that which preoccupies our attention. These days we mostly worship ourselves, our careers, money, sport, hobbies, our lovers or whatever else fills our minds. These are all forms of energy and not worthy of continual attention. We grow in the direction of our attention.

The Spirit alone is worthy of worship. Whilst we have to give a certain amount of our time and attention to our lives and worldly affairs, we will only grow in the Spirit if we focus some attention on the Spirit. We can pray to the god of our choice for help and support but each of us is a temple of the Spirit and can truly worship only in the peace of our own hearts. Indeed, the secret of worship lies in the immortal words, "Be still and know that I am God," because as Jesus so rightly said, "The kingdom of heaven is within us."

The appearance of the siddhis in highly evolved beings in the universe is all a part of the natural process of growth in godhood. These powers over the substance of energy are latent within us all and await our unfolding development as gods. Some people find these powers come to them quite unexpectedly. They can pose quite a problem especially if that person still identifies with his ego.

The power of materialisation sometimes manifests spontaneously in healing. An unorthodox medical healer, Dr. Michael Ash experienced this when he was healing a patient with gall stones. He was working over the patient with his hands, keeping them a

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few inches above her skin. During the treatment he noticed a gritty substance on his fingers, and so he rinsed his hands in distilled water which he subsequently had analysed. The gritty substance turned out to be the material of the gall stones which had mysteriously moved from deep within the patient's body onto his hands. A normal explanation is impossible because there was no physical contact between healer and patient.

The psychic surgeon of the Philippines demonstrates another example of a siddhi. The psychic surgeon opens up the body of the patient by accelerating energy in certain tissues beyond the light barrier. In fact there is no disruption of normal body functions. No blood vessels are cut and so there is no bleeding. No nerves are disturbed and so there is no pain. Beyond the light barrier, molecules in the psychic wound are invisible and present no obstruction to the surgeon's manipulation of underlying tissues and organs. By reversing the process, the tissues immediately reappear again and the patient is whole. No healing occurs because no damage was done to the dematerialised tissues. The patient is instantly better.

Indian philosophers describe a person with the siddhis and spiritual insights as an avatar. An avatar is the incarnation of divinity. No form of energy can be divine. Nothing that can be seen or touched or has form is divine. Spirit, that we call God, has no form nor can it be seen or touched. However, Spirit is manifold through forms of energy. Divinity can come through a being conferring upon him intelligence and its gifts and powers. An avatar is not God. An avatar is a fully developed god that is he has surrendered his own will and ego to become a clear channel for the Spirit. A god can only prepare himself as a vessel of the Spirit. God chooses his servants. The universal Spirit can incarnate as avatar any suitable god willing to serve. The service may even require that the avatar hide the powers he or she possesses.

"When man in his heart
Replaces the love of power with the power of love,
He ceases to be merely a man and becomes a god"

