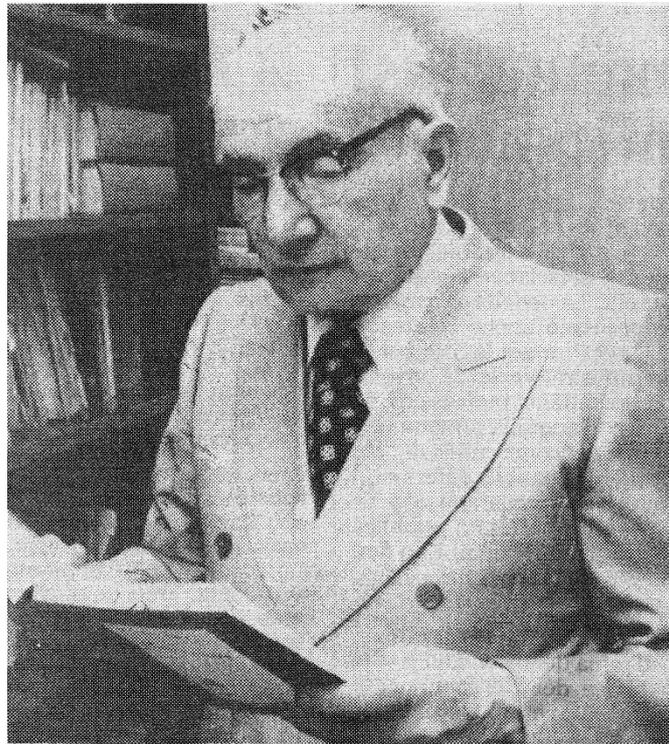


UNIVERSAL SCIENCE

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UNIVERSAL SCIENCE

Cap. I

MATERIAL REALITY

A) The paths that lead to great synthesis

Intuition suggests that a unitary design dominates the Universe and its phenomena and that Cosmos is governed by a single science mother of all others.

In fact, the many cosmologies devised by philosophers and scientists through the millennia, confirm that man has always firmly believed in this unitary thesis and in the possibility of one day discovering the great synthesis.

The question arises: Why, instead of achieving this scope of the unification of knowledge, have we instead come to break it into an ever-increasing number of different sciences and specializations without relations, noris continuity between them?

To answer this question, I found that man has devised as many different sciences as his sense organs. So optics arose because we have the organ of sight and we believed that light and colors are objective realities. Acoustics have arisen because we have hearing and we felt that sound and noise came from the surrounding physical world. Thermodynamics has arisen because we have Krauser corpuscles that give rise to the sensation of warmth in our psyche. Electrotechnical techniques have arisen because we have corpuscles of Dogiel that arouse in our spirit the feeling of a succession of very rapid shocks, a feeling that we have called "electricity". A dynamic has arisen because we have tact-encumors that are prompted by material shocks, arouse in our soul the feeling of strength, etc.

If, on the other hand, it had been possible to prove scientifically, as I have done, that all sensations arise exclusively in our spirit when solid matter, liquid, gaseous or dissolved in the primordial state of dynamic fluid space, comes to bump against our sense organs, it would immediately be understood that the only phenomenon of the objective physical world is the movement of fluid space and a single unitary science would be made: "Space dynamics".

The failure to take into account in theoretical physics that sensations are untraceable in the objective physical world, has therefore dismembered science in so many different branches as our sense organs, then dividing each of them into hundreds of specialties untied from each other and impossible to connect with each other for the hermes of concepts, mathematical symbols, voca and semantics, instituted for each. Since in this way the individual worshippers of them speak idiomas thatare incompatible with each other and do not believe that theycan unify their language without breaking the scientific rigor, the scope and significance of their concepts, are now, as some of them have acknowledged and as the facts show, in the inability to understand themselves thoroughly to harmonize and integrate their specific doctrines and to develop that cosmic science together. that has been in human aspiration for centuries, that is, they are in the condition of the builders of the tower of Babel, who for the diversity and confusion produced in their beanshad had to abandon the work begun.

If we take into account that according to Moses this historical event has given rise to the several hundred idiomas of humanity, it is immediately understood as for scientists of different nations, to the number of languages of the various specialties is added that of the languages that are spoken in the world, so that it becomes almost impossible that they understand each other thoroughly and comprehensively for the resolution of the thousands of delicate and difficult problems that require the coordination of all natural phenomena. in a single unified cosmic science.

Thus the divine unitary design of Creation was broken in minute pieces, so that now it seems madness to want to reassemble it and make it understandable to all in its various parts and as a whole wonderful.

The first rule that comes from this conclusion is this: To unify science, we must first unify its language. It took 40 years of my life to achieve this dual unification.

The second rule I followed in my survey is that advocated by Lord Kelvin, and that is to say that I do not consider any phenomenon to be explained unless it is possible to clearly visualize its mechanical model.

The third rule that has guided me is the anti-magic principle that can be expressed in this way: "No magic is possible in the physical world, including the human body, because in order to achieve certain actions, transmit them remotely and receive them, we always need complex materials technically fit for purpose, arranged and connected in particular order with each other and having specific functioning and together coordinated to the goals to achieve"..

The fourth rule that oriented me to achieve the great synthesis was to always trace the paths that from the various specialties lead to their individual sciences of origin and from these lead to the cosmic unitary science, and never descend from this to those. It's a matter of direction of direction. So far, for the reasons above, the mania to divide science into so many branches and sub-branches has prevailed; analysis on synthesis prevailed; it was for me to overturn the process and to use the mountains of analysis acquired so far to reach ever greater synthesis, up to the total synthesis; it was about going back from the various branches of science to the main trunk.

It is clear that only by going up the country lanes can you reach the back streets; only by going up these can you reach the primary ones that are centered on the highest peak in the world from which you can dominate the widest horizon of a panorama never contemplated. Proceeding in the opposite direction, on the other hand, it descends lower and lower, limits the horizon more and more, until you get lost

in the country lanes that only show the details of the place.

When asked whether the Universe is a set of bodies and phenomena more or less independent of each other, or constitutes a single unit, my theory summarized here, by demonstrations in unitary language and therefore understandable to all, that the physical Universe is a single unit and the material processes that happen to you affect each other even if they take place in regions more or less distant from each other.

This theory, called "Psychobiophysics", for the reasons that we will see later, is the logical final outlet of the millennia and tormented investigations of human thought on the mysteries of Creation.

It has deep roots in the historical terrain of scientific and philosophical thought and feeds on the most vital juices of it. Although derived in form and substance, like all cosmogony from the conflict of other theories, it is the result of an accurate and

meticulous review, comparison and scrutiny of the systems that have appeared so far, weighed with patience for half a century, examined with strict logic to discern, to collect and coordinate what was acceptable to modern experimental scientific knowledge and to discard what was unsustainable.

Drawing on the proceeds of this severe and conscientious scrutiny and making spoils of the mountains of analysis accumulated in recent centuries, Psychobiophysics realizes on them the most extensive, complete and clear synthesis of the Universe possible in our day.

The result is a construction that while it has the merit of having the foundations on the granite rocks of natural phenomena and their controlled laws it also rises on these safe bases until it reaches unprecedented heights and the vision of scientific panoramas never seen.

The above shows that Psychobiophysics is a science that clearly exposes the way phenomena take place; it is an explanatory science that is therefore located in the trenches opposed to the abstruse, hermetic and irrational modern science. However, in order for the reader to fully understand his principles and his broad scope in all fields of knowledge, it is essential that he follows the historical evolution of his basic concepts, summarized below.

The most important question of Physics can be summed up in this simple question: "What is the cause of the movement of matter?"

It seems easy to answer this question because it is evident that a body can be moved by bumping it with another solid body, or by having it dragged by a liquid or gaseous current, or even by swinging it, like a boat on the waves of the sea. But against this experimental certainty that we see happening daily before our eyes, is the fact that there are also bodies that seem to move without being bumped by others, such as: a piece of iron when attracted by a magnet; a severe that falls to Earth; the satellites that revolutionise around their planets; these that rot around the Sun; the stars that make revolutions around the center of their immense galaxies; these that run in all directions; electrons that revolutionise around the atomic nucleus; molecules that oscillate when they transmit pressure, sound, heat; electrons of a Marconian antenna that take on alternating motion when it is immersed in a Hertzian field, etc.

Now to explain all these movements, obscure in their cause, or it is admitted that the aforementioned masses are forced to describe their orbits because they are dragged by currents of an invisible fluid substance (ether) and that the corpuscoli mentioned take alternate motion because of waves produced in that fluid medium in which they are immersed; or it is admitted that such bodies are attracted and placed in oscillation by mysterious gravitational forces, magnetic, thermal, bright, acoustic, etc., which would emanate from surrounding masses more or less distant, forces that would be transmitted even more mysteriously at a distance in empty space.

But to accept this last hypothesis, means to put as many different causes for the motion of matter as there are the specific qualities of the forces considered, it means not being able to exclude even the first hypothesis, because it is experimentally certain that a body can move even by the impact of another body; it means ultimately admitting a multiplicity of different physical causes to produce the only effect of the motion of matter, while on the contrary to reach that mechanical unitary that is in human aspiration for centuries, it is necessary to trace everything back to a single cause, that is, it is essential to demonstrate that the unique effect of the movement of

matter is produced by a force of a single quality and this even in obedience to the experimental law that only equal cause produces the same effect. This is also evident considering that the forces (F) in any way generated, that is, of whatever nature appear to us, are always forces, that is, sizes all equivalent to the product of a mass (m) for an acceleration (a), are measured all in kilograms and therefore, as they say in mechanics, have the same size, that is, they are of the same quality ($F = m \cdot a$).

It is therefore evident that only if it is possible to demonstrate that the mysterious forces above are all produced by the impact of the bodies, that is, they are all identifiable by the only force of inertia that is the only one contemplated in classical dynamics, this last doctrine becomes the unitary mother science, including as special cases nuclear and atomic physics, chemistry, astronomy, optics, acoustics, electromagnetism, etc. Only by identifying the various mysterious qualities of the forces mentioned above in the unique one of the inertia produced by the shock can we access the unitary mechanics of Cosmos.

Infact, admitting the shock as the unique cause of all the movements of matter, implies that there is everywhere a bumpy matter that causes the translatory, rotating and oscillating motion of the bodies, even if this bumping matter is fluid and not seen; it implies that it pushes not only the stars along their trajectories, but also drags the electrons around the atomic nucleus, and that it can also transmit into the surrounding space the energy they emitted by their own waves, in short, implies that it implies that it is the concept that it is emitted by their own waves. space at every point in the Universe, even within the atom, is not empty, but full of a fluid substantiated density, of which all the bodies are made up and also the space that separates them the environment in which they are immersed, so that the vortices of that fluid substance can constitute, according to their order of magnitude, the material aggregates that from the smallest elementary particle go back to the nucleus, astronomical systems, and so that the waves of that fluid space, according to their frequency of oscillation, can constitute the various qualities of radiant energy, which would be thus reduced to a single type of energy: the kinetic one.

To validate this magnificent unitary thesis of descending all physical phenomena from the particular movements of a single homogenous fluid substance, It was necessary, however, to show that the different qualities of radiant energy: light, heat, electricity, sound, etc. that until now science considers physical realities based in matter and transmitted in space, although they are substrate the swell of the predicted fluid, are not identifiable with it, they are not inherent, immanent to it, they are not in substance available in the objective physical world, but rather they are sensations that are aroused exclusively in our spirit when those movements dare are broken against our sense organs.

In other words, it was necessary not only to re-examine the brilliant concept of the ancient Greek philosophers that all things of the Universe are made up of a single primordial fluid substance, that for Talete had been water, for Anassimene the air, for Aristotle the ether; it was necessary not only to return to the concept that the only objective realities are made up of matter and its movements, also called these primary qualities, and that sensations vice versa are exclusively subjective realities, also called secondary qualities, as many philosophers of past centuries had argued; but it was above all necessary to introduce the new idea that such sensations are exclusive activities of our spirit, and, of the three conceptions mentioned above it was essential to give then incontrovertible physical-mathematical and experimental

demonstrations, as required by Galileo's method, so that all three hypotheses could be acquired in the exact sciences as certainties.

The not having discovered before me that these three conceptions lead to unitary cosmic science, and not having given them the demonstrations, before I found them, has led my predecessor scientists to remain divided into two great hosts supporting the two absolutely contrary hypotheses of a space full of ether and an empty space, which have therefore been wised alternately in vain for centuries.

The first of these hypotheses, as I mentioned above, assumes that the masses of the Universe are immersed in a cosmic space full of ether, in which vortices and waves can occur, as in a pond of water.

With this hypothesis, Descartes explained the solar system as a gigantic ethereal vortex in which the planets would be immersed and forced to revolutionize around the central star; Lord Kelvin, extending this concept to atoms, conceived them as ultramicroscopic gurgles of ether; Fresnel explained the undulating nature of light as a vibration of that fluid medium; and later the Hertz proving that electromagnetism also propagates by waves, confirmed the existence of a fluid means to oscillate, this idea that Marconi used for the invention of the radio.

The second hypothesis, however, assumes that the masses of the Universe are surrounded by an absolutely empty cosmic space. With this idea, Newton explained how the motion of celestial bodies could remain eternally because it was not held back by any resistant means of fluid. He conceived that the planets animated by a uniform straight motion of mythical origin, passing near the Sun, due to a supposed and mysterious force of gravity emanating from this and those, were diverted and forced to follow elliptical trajectories around the Sun itself. Weber then, to explain electricity and magnetism, admitted that these two physical agents were concentrated in masses exerting attractive and repulsive actions at a distance in the vacuum, in analogy to the force of gravity postulated by Newton.

Brief: by the end of the last century, physics had reached this contrasting and inadmissible crossroads: about 60% of the phenomena could only be explained by the hypothesis of the full (ether), while the remaining 40% about could be explained only by the hypothesis of the vacuum. Since neither hypothesis was taken separately, it was suitable for the explanation of the totality of the phenomena, and on the other hand both could not be assumed because one excludes the other, that is, because of the contradiction and that no no allows, as Dante would say, to decide which of the two corresponded to the natural reality, it seemed indispensable to carry out experiments to unravel the true structure of space and therefore tests were chosen on the modes of transmission of light, because in the event that it had actually propagated by motions of the ether, they were the most suitable to reveal the existence of this fluid medium and its currents.

The experimental basis of modern theoretical physics was thus based on two particular optical phenomena: the angular deviation that the rays that come to us from the stars, namely the astronomical aberration of light, discovered by Bradley in 1727, and the 'outcome of the Michelson experiment carried out in 1887, to ascertain whether the speed of light varied in the different directions of propagation, as it seemed to require the wind of ether that should be the around the Sun.

These two experiments led to the following conclusions, respectively: There is an immovable ether throughout the Universe; it exists but in the vicinity of the Earth it moves compactly along with it in its annual revolution motion. Both tests were then

agreed to confirm the existence of the ether and that the light composes its own speed with that of the vehicle that carries it.

These two fundamental principles should therefore never again be questioned, although it remained to be ascertained whether the two contrasting states of quiet and motion attributed to the ether were really indispensable to explain those two optical phenomena, or whether these could be explained both with particular movements of the fluid medium that accompanied our planet in its rotational turn on itself and revolution around the Sun.

In contrast to this serious and logical need for further investigation and with the experimental responses cited, Einstein in 1905, to reconcile their apparent contrast, denied the existence of the ether and postulated the constancy of the C speed of light compared to any reference system with V speed.

But this was tantamount to denying the general validity of Galileo's relativity, which has been proven by centuries of experience. This in fact assures us that if a ray of light and a human observer run in a straight line against each other, the W velocity of the first compared to the second, is given by the sum of their individual c and V speeds, that is:

$$C + V = W \quad (1)$$

Einstein's relativity, on the contrary, being based on the postulate that the speed of light remains constant with respect to the observer, at whatever speed this moves, implies the validity of the equation:

$$C + V = C \quad (2)$$

Now everyone can see that the expression (2) is a false equality, for it is impossible that the sum of two non-zero quantities is equal to only one of them. The equation (2) is therefore at odds with algebra, and, by replacing the letters with the numerical values of the speeds considered, it is also at odds with the elementary arithmetic. If the algebraic symbols are replaced by vectors representing speeds, it is at odds with classical cinematics. Finally, if we consider the relative spaces in the time unit, it is found that the (2) is also at odds with the Euclidean geometry, which assures us that the sum of two straight segments is equal to the segment that is obtained by reporting their particular lengths to each other.

While any student who dared to support the validity of the equation (2) would be relentlessly rejected by his professors, Einstein was instead brought to the high of glory for having devised it.

Indeed, since the principle of the constancy of the speed of light implies the validity of the equation (2), which is in stark contrast to classical kinematics and all branches of mathematics, this principle should have been abandoned. Einstein, on the other hand, mistakenly believing that it was the only way to explain the outcome of the Michelson experiment, he imposed it as postulate, and, to eliminate the serious contrasts it entailed, he replaced Galileo's relativity with an anti-relativity he devised and replaced classical geometry with a 4-dimensional space-time geometry in contrast to that of Euclid, so that these new disciplines of tensorial calculus could justify false equality (2) and all other similarly erroneous that, as I demonstrated in my publications, derive from the postulate in question.

But changing the maths when the accounts do not come back is an inadmissible agency, because if it were accepted in science, it would introduce countless theories with the relative innumerable kinematics and geometries to justify those theories themselves even if erroneous, and so it would no longer be possible to determine which kinematics and geometry to choose to distinguish the true from the false, in the same way as it could not establish the course of a ship with myriads of compasses indicating each different direction of the pole Earth's magnetic field. Science admitting the aforementioned agency, would be deprived of the mathematical calculation that is its most formidable tool of research and control, the safest and most severe scrutiny of any postulate and theory. On the other hand, even the tolerance of that agency, has forced physicists to resort to hyperspaces not Euclidean, like those devised by Minkowski, de Sitter, Milne, etc. that to have more than three dimensions that can be tested and be mixed hybridally at the time, reduce the idea of the world to a pure abstraction of vectors, inconceivable and unreal, like that of Einstein, and this not to mention that even with such hyperspaces it has not come to unify the electromagnetic field with the gravitic one, it has not come to the science cosmic unital cosmic that vice versa the hypothesis of fluiddynamic space follows in full.

Moreover, Einstein, denying the ether, could no longer argue that light is transmitted by waves produced in this fluid medium, and so he postulated that light consists of "how many" of energy devoid of material mass, called "photons", which would be transmitted in the vacuum in unknown ways. This was an idea taken by Planck, who since 1900 studying the thermal power of black bodies, had come to the observation that every radiant energy: light, heat, electricity, etc. was originated from oscillators and transmitted inspace without decrement and with unknown mechanism. With this hypothesis, established with the Danish Bohr, and erected to doctrine by Heisemberg, Dirac and de Broglie, it was possible to represent with a mathematical formula the relationships between the structure of the atom and the nature of its radiation, and to combine with each material particle the corresponding energy proving that every physical reality, matter and energy, does not change continuously, but only for later to add up with very small amounts constant and incinable. Thus we came to conceive matter and energy as discontinuous greatnesses, as identical phenomena, protesting in two different aspects.

But if the photon hypothesis explained all the phenomena that happen when light falls on top of a single atom, such as the photoelectric effect, the Compton effect, etc., to explain other phenomena such as propagation, reflection, interference, polarization of light, electrical, magnetic perturbations, to explain the motion of celestial bodies and electrons around the nucleus, etc., one had to resort to the opposite conception of a space full of ether in which waves and vortices could be produced. So physics in 1927 was still at the crossroads of the past, when two scientists tried to solve the crisis by different ways.

The Schrödinger, imagining the atomic nucleus as a pulsating point, came to process the wave mechanics that at one time satisfy both the periodic nature of the light and its transmission for photons, but on the basis of a cyclical function having conceived a completely abstract wave, indicating the probability of finding a photon at different points of space and at different times, it was to remove this wave from any physical substrate, making it impossible to understand the physical substrate. light transmission mechanism. Moreover, in this way replacing the law of cause and

effect, the indeterminacy of the case, gave up explaining how the radiation maintains throughout its path the same frequency and wavelength of the source that emits it and this in contrast to the abstract waves of probability he assumed that such sizes do not maintain at all constant.

Heisenberg, on the other hand, noting that one cannot observe an ultramicroscopic phenomenon without altering it with the radiation used for the purpose, gave up any model of the trajectory of the electron, to stick only to incontrovertible experimental results, such as the frequencies of radiation emitted by the excited atom. Leaving Newton's astronomical mechanics, based on the continuity of the gravitic field, he founded an exclusive for the atom (quantistic) to explain the discontinuity of the forces that dominate it, but with this came to break the uniqueness of the laws that should hold both the immense astronomical aggregates of matter, and the small atomic aggregates, and also by not being able to describe the trajectory of the electrons around the nucleus, it was to admit the impotence of physics to derive the ultramicroscopic, and, denying that the model of the atom was that of a miniature solar system, as conceived by the Bohr, left the structure completely unknown.

The centuries-old contrast between the two famous hypotheses was resolved from 1900 onwards by admitting the theory of emptiness, but with this physics was forced to give up the explanation of the phenomena and to declare its impotence to derive the laws. Now if science fails to these two basic purposes, it is no longer science.

B) Space dynamics

- Discovered the structure of space, matter and its fields of forces

It is clear that to remove theoretical physics from this dead end there was no alternative but to bring it back on the high road of classical relativity of Galileo, returning to the conception that the Universe is full, or rather, is made up of a homogeneous fluid substance. It was necessary to show, however, that this substance does not have the contrasting physical characteristics attributed to the ether, but that it has physical qualities in coherence with each other and suitable for the explanation of all natural phenomena. First of all, it was necessary to show that the outcome of the Michelson experiment and the astronomical aberration of light, far from denying the existence of such a universal fluid, confirm it indisputably.

In order to achieve this last purpose, I felt it necessary first to consult the scientific reports on the Michelson experiment. To my surprise, I found that in such communications it is written that, although the interferometer used was suitable to reveal the wind of ether of 30 km/sec. that the Earth was supposed to encounter in its revolution round, however the device was not technically suitable to reveal a speed less than 7.8 km/sec. Infact, in the documents predicted it is testified that precisely in view of this instrumental inaccuracy the Miller had employed a more sensitive device, and in thousands of experiments he carried out on Mount Wilson from 1921 to 1925, he had always found a current of ether having a speed of about 1/3 of that of revolution of the Earth around the Sun, very close then to the minimum value mentioned. So I found that this value coincided with that of the speed that you have to give to a body to make it go around our globe and I deduced that the current

of ether found and measured by Miller is the one that circulates around our planet and produces the weight of the bodies immersed in it.

Therefore, in my communication published in the Acts of various academies and translated also into French and English, I have exhibited all the physical-mathematical and experimental demonstrations that according to the optical tests carried out by Miller, successor of the Michelson, prove that the space at every point of the Universe is not empty, because it behaves like a moving fluid with a density 10^{20} times lower than that of water, fluid in whose vortices constitute the astronomical systems of matter with its fields of gravitic force.

From the experiments mentioned, I have been able to discover and demonstrate that the Earth drags with it in its annual revolution movement its surrounding environment of fluid space, as well as its atmospheric cover. Our globe and the fluid space sphere that surrounds it (planetary), are in turn immersed on the periphery of a larger solar vortex, in a fluid current circulating at a speed of 60 km/sec, which drags both around the Sun at the relative speed of 30 km/sec.

In clearer words, it has emerged that the Sun is in the center of a large spherical field of rotating fluid space (solar) that moves divided, like an onion, in concentric spherical layers, with constant thickness and inversely proportional velocity proportional to the square root of their radius. It turned out that the Earth is also in the center of its own smaller spherical (planetary) field, similarly divided into rotating concentric spherical layers, and immersed on the periphery of the larger solar field.

So it was possible for me to determine, both the speed of 7.8 km/sec of the fluid current that circulates around our planet in the sense of its daytime rotation and that produces with its centripetal thrust on the bodies immersed in it, their acceleration of fall on our globe, and that produces their weight when they already rest and are pressed to the ground; both the speed of 60 km/sec. of the current that drags the Earth and its concentric sphere, in their concentric sphere, in solidarity and that causes the gravity that keeps them both tied to the Sun.

Thus the mysterious nature of the force of gravity that keeps the planets in the Sun, the satellites to the planets and that causes the serious to fall to the ground, remains unveiled, since it has been discovered so that it is nothing more than the centripetal fluid dynamics that the vortices circulating around those astral masses exert on the bodies in them immersed. It is therefore not a tractor force that emanates from matter and propagates itself in a vacuum, as Newton mistakenly believed, but it is a pre-centric force that the vortex of fluid space exerts on the bodies immersed in it, a vortex that, in order to form and transmit such thrust, requires vice versa that space is filled with a fluid substance.

The weight of the bodies is then produced by the fluid space that circulates around our planet at a speed of 7.8 km./sec. In order to overcome this centripetal force of gravity, it will be enough to give these bodies a speed of revolution around our planet such that the centrifugal force so developed, is equal to that of their weight, that is, it is necessary to give them a speed equal to the above determined that possesses the fluid current that circulates around the Earth. However, the speed imprinted on today's spaceships so that they can revolutionise a short distance around our globe, without falling over it, (orbital velocity), is exactly the same as the one above inferred with my vortex theory, which thus receives another experimental confirmation from modern astral flights.

From the above it turns out that if it is the fluid space that circulates against an immovable body, it is subjected to a centripetal force; if vice versa it is the body that circulates against the motionless fluid space, then the body is subjected to centrifugal force.

This reveals that the mysterious force of gravity (centripeta) and that equally mysterious centrifuge, are of the same fluid dynamic nature, since both identify with the resistance that develops when a radial and relative acceleration arises between the bodies and the fluid space in which they are immersed.

Even the mysterious force of inertia that must be applied to a body in order to give it an acceleration, is therefore revealed as the force capable of overcoming the resistance that the surrounding fluid space opposes the displacement of the body itself.

The forces therefore do not arise because the masses accelerate with respect to the sky of distant fixed stars, as the Mach mistakenly believed, but because they accelerate against the fluid space immediately in contact with them, and this in harmony with the aforementioned principle that a force can arise only from the impact of two bodies, of which, in the above cases, one would be fluid.

In order to overcome the force of gravity, I was able to invent and build a centrifugal propulsion force engine (Patent No. 312496 of 17 November 1933), whose operation demonstrates the fluid dynamics of space and the principles above.

This engine is based on the principle of transforming the rotating centrifugal forces generated by the revolution of several masses around a center, into a single propulsion force constantly oriented in a well-specified direction and sense, and therefore capable of dragging a vehicle, or lifting it from the ground.

It is known that if you rotate a mass at a certain distance around an axis, a direct rotating centrifuge force is generated in the next moments according to the infinite rays that come out of the center of rotation. Such a force, by cyclically varying its direction and sense of action, would not be suitable to be used as a propulsive force, since it must be oriented instead in one direction and direction. To achieve this, it is enough to have two equal masses around the same axis at the same speed but circulating in opposite directions. The two rotating centrifugal forces developed by them, at any moment will compose themselves (for the G. Ferraris theorem carried in the dynamics) into a unique resulting one that has in direction the bisectarian of the istane angleformed by the two component forces. However, this result will now be exercised alternately in one direction, now in the opposite direction.

To straighten it in one direction, it will be enough that the movement of the two masses always takes place in such a way as to describe only the semi-circumference having the curvature facing the sense of towing, This is achieved by having the two masses describe it at the same time, in addition to a rotation around the Z axis, also a turn of revolution around the X axis. .

The device I designed and built on the above principles is formed (Fig. 1) by a system of 3 trunk-conical gears, similar to a car differential, with the diversity that on the axis of the two satellites (C, D) side, are fixed two rods that bring at their ends two masses (H), which following the rotation and revolution of the satellites themselves, develop the centrifugal force of propulsion or lifting that you want to exploit. The whole thing is driven by an electric motor, or burst, via the F transmission axis.

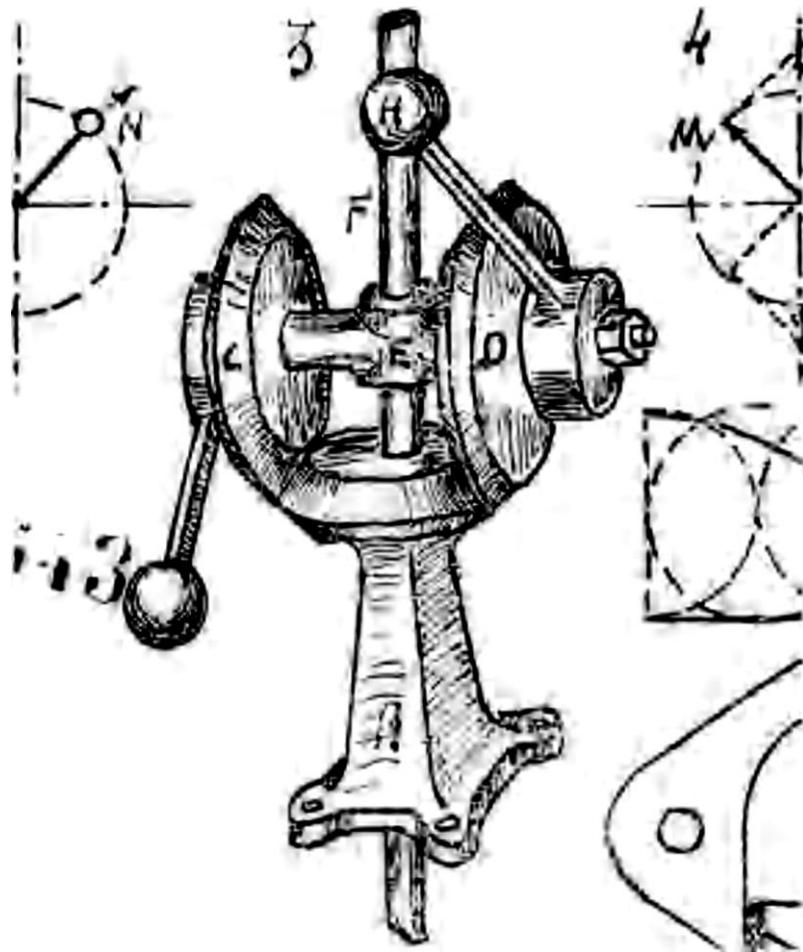


Fig. N. 1

To understand the enormous importance that invention has in question, it is enough to remember that the motion theorem of the center of gravity shows us that a system cannot move in a vacuum with forces generated within it. Instead, it moves if it is equipped with splinters that rotate and find grip in a fluid environment, such as airplanes and ships. But because the centrifugal force is also produced in the pneumatic vacuum, with it my device also moves in an air-free environment and can therefore be very useful to move things, people, or tow spaceships into sidereal spaces. This shows that space, even in the absence of atmosphere, behaves like a fluid that reacts to the rotating masses of the device, subjecting them to centrifugal traction. As we have mentioned, in fact, the centrifugal force of a body that revolutionizes around a center is due to its centripetal acceleration with respect to the fluid space within which it moves and against which it impacts, it is due to the resistance that this fluid medium opposes the centripetal acceleration of the furniture. The so far mysterious nature of this force remains thus revealed as the centrifugal reaction of the half-environment to the rotation of any mass in it immersed. Ergo if the fluid means environment were lacking, that is, in absolute vacuum, it would not be possible to produce centrifugal force. And since vice versa this force is produced

even in the most rarefied celestial spaces of air, as evidenced by the centrifugal forces developed by the revolutions of the planets around the Sun and by the stars around the center of galaxies, it follows that at every point in the Universe space is never empty, but is always substantiated by the density I determined and mobile as a fluid.

In 1937, the description and drawings of my invention concerning the centrifugal force traction system were printed on the appropriate pamphlet for sale to the public by the Ministerial Office of Intellectual Property, as required by law to ensure the maximum disclosure of the found.

The construction and experimentation of the various models increasingly perfected were carried out by me from 1927 onwards in Genoa, Rome, Bergamo, Turin. In addition to my collaborators, thousands of people have witnessed the trials, or heard about it through press reports, or have grasped its principles through my publications.

Despite the above, some 34 years after the date of my patent, namely in April 1967, the press reported that Prof. Alfio Di Bella, holder of the chair of naval architecture at the University of Genoa, had built a device identical to mine, but with a single rotating mass applied on various models of ships, he made them easily move to the surface of the water contained in the experimental water tank of that university.

Ing. Luciano Oberto of Turin, my collaborator, who saw these models in action at the time, noted to Professor. Of Bella that I had made the same invention, but he merely listened to him without saying anything.

I thought I had to write to Di Bella to directly notify him that he had made the same invention and to invite him to Bergamo in order to cooperate with each other about a program of investigations into the structure of space. But in his kind answer he does not reveal whether he has collected the idea of the invention in one of my many precedents mentioned above, or if he found it from his.

However, the fact remains that he has made his authoritative confirmation as a university lecturer to the outcome of my experiments and to the certainty that fluid dynamics gives reason for all physical phenomena and allows, as I have shown, to achieve that unitary cosmic science that has been in human aspiration for millennia, which I hope, will serve to draw a broader and more thoughtful attention to the publications that expose it, quoted in the lime to this communication.

The press in 1967, for the sake of information, for reasons of justice and historical truth, claimed my priority in the invention of the centrifugal power engine, specifying that this priority is made indisputable by the date of the private discharge granted to me, as well as by well-documented facts and testimonies. If you want to know the latter and the whole interesting question, you can consult the following press: « Il Giornale di Bergamo » del 28-5 - « Nazione Sera » di Firenze del 29-5 - « Il Mattino » di Napoli del 29-5 - « Il Carlino della Sera » di Bologna del 29-5 - « Espresso Sera » di Catania del 16-6 - « Voce Adriatica » di Ancona dell'1-6 - « Il Progresso » di New York del 15-6 - « Il Giornale d'Italia » di Roma dell'1-7 - La rivista « Natura e Salute » dell'1-7 - « Il Pensiero Militare » di Firenze del 15-8.

The importance of experimental confirmation of the existence of a universal fluid and its astronomical rotation and revolution movements mentioned above, is that these movements physically and quantitatively explain both the aberration of astral rays and the outcome of the Michelson experiment in perfect harmony with Galileo's relativity, which must therefore be returned, abandoning all pseudo-relativity in contrast to classical mathematics and geometry. they were tolerated for half a century

only because it did not seem possible to reconcile in any other way the two optical phenomena mentioned above.

In my above academic communication I also showed that the results of the Morley, Stahel, Piccard, Miller experiment; the movement of astral rays passing by the Sun; the angle of refraction that light undergoes through transparent means; the shifting of Mercury's perihelion; the Effects Of Doppler, Fizeau, Kaufmann, Mossbauer; the energy released by the atomic bomb; the variation of energy for leaps in the passage of an electron from one layer to the other of the atomic field; the conciliation of the laws of mechanics and electromagnetism, are explained by classical cinematicism. universal by me demonstrated.

On the safe experimental bases mentioned above I was able to demonstrate that if you replace the imponderable ether, as previously considered by physics, a fluid space that in addition to having a three-dimensional extension, is also substantiated by the very densely defined, with the particular movements of this unique invisible substance, continuous, homogeneous, primordial, but dynamically active, you can explain all the objective physical phenomena and their laws, and also their psychological phenomena, and also their psychological phenomena. light, heat, electricity, sound, etc., that arise in us when those movements come to break against our sense organs.

Infact, I was able to demonstrate that: matter, gravity, inertia, light, electricity, heat, sound, smell, taste, nuclear actions, atomic; chemical, astronomical and reactions between waves and corpuscles, are appearances all in a single objective physical reality: the movement of fluid space. (Principle of monosubstantiality of the physical world).

It was thus possible for me to unify the various branches of science into one mother of all: space dynamics, which therefore rises to the importance of universal mechanics.

With this the whims of phenomena and laws that have so far kept science divided into different branches, have been reduced to a few clear fluid-dynamic actions, led by a single mathematical equation, with enormous simplification of calculus and lapalissian evidence of concepts.

Basically my theory shows that the physical universe is made up only of fluid space, substantiated by very thin constant density, whose spherical vortices constitute, at various levels of magnitude, nuclear, atomic, molecular and astronomical systems, which manifest themselves to us as matter with its rotating fields of gravitational forces; and whose undulating movements instead, when they come to strike our sense organs, arouse in our spirit the sensations of radiant energy that seems to us of different quality according to the specific frequency of the wave of fluid space coming up on our body.

There are three manifestations of the physical world that space dynamics must explain: matter, its attractive field and the various forms of undulating energy.

Matter manifests itself to us aggregated in systems ranging from the atom to the stars. These systems are all made up of a central spherical mass rotating on itself, around which rotors evolve, at various distances, other planetary spherical masses. The structure of the atomic and astronomical systems is therefore similar and the intuition suggests that the forces that hold appetite, that move and manifest their

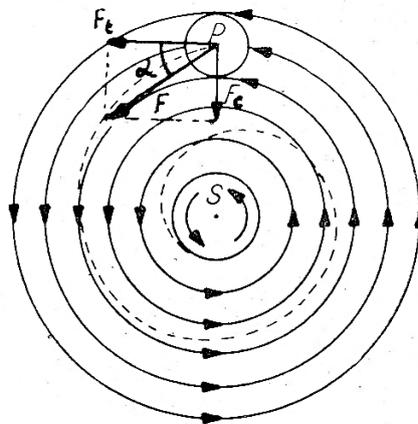
masses, must be of the same nature, as requires a unitary mechanics of Cosmos; whereas it has been postulated until now that electrons are bound to the atomic

nucleus by coulombian electrical forces of unknown nature and genesis, and the planets are bound to the Sun by mysterious forces of Newtonian gravity, without specifying what the forces are that produce the motion of revolution and rotation, and how the masses in question also manifest mysterious magnetic forces at their poles.

To unify the laws that dominate these systems, the physical nature of their forces must first be unified. In order to understand the real mechanism of these systems, it is necessary to investigate how the rotating motion of the central mass is connected and transmitted to the peripheral ones, producing the rotating motion.

So let's start to see how space dynamics can explain the atomic system that is the basis of all matter. In my publications I have shown that the atom consists of a central sphere of fluid space (core) that rotates on itself at the speed of light and drags in motion, by friction, the surrounding fluid space that moves, divided like an onion, in concentric spherical layers of constant thickness having inversely proportional rotational speeds to the square root of their radius. The series of concentric moving spherical layers between the core and the outer surface of the bank, where the motion is extinguished by excess friction with the residue of the central force, constitutes the rotating centripetal force field of the atom. Between these layers, having degrading speeds towards the periphery, is generated by crumpling, the rotation of small spheres of fluid space that make up the electrons. These rotating on $\sqrt{2}$ themselves and being affected by the circular current of fluid space of the field, are subject to the Magnus effect that tilts the axis with respect to the plane of revolution. Therefore they suffer from an F_t thrust that can be broken down into three others: a tangent f_t to the lines of circular motion that causes and maintains the revolution motion of the electron around the central nucleus; a F_c directed towards the center of the field that balances the centrifugal force that the electron develops as a result of its revolution motion, and an F_m directed in a normal sense to the first two (Fig. 2).

The F_t force, directed tangentially, prompting the electron to describe its orbit, therefore has the office of an electro-driving force. The F_c that pushes the electron towards the center therefore has the same effect as a gravitatic force. The normal F_m force at the first two (not marked in the figure) is identified by the magnetic force that manifests itself near the rotational poles of the electron.



I have thus revealed that the three forces: electric, gravitic and magnetic, have objectively the same physical nature, are of the same quality, being the three orthogonal components due to the Magnus effect of fluid dynamics, which is the only one that dominates matter from its smallest granular particles to galaxies.

With a series of mathematical equations, which explain and are in harmony with Maxwell's, he was able to establish the relationships between electrical, magnetic and gravitational forces according to fluid-dynamic forces, thus reaching the physical and analytical unification of the three mysterious fields in the dynamic space, which is the only one found in the objective world.

The atoms, their nucleus and all the particles that make up it are therefore each formed by a series of concentric spheres, fluid space, having specific diameters and rotational speeds, but all formed of a single substance, truth this that in 1956 then received the authoritative confirmation of the Nobel Prize winner Heisenberg at the Congress of Physics of Lindau.

It remains thus unveiled that each grain of matter is nothing more than fluid space in rotation with respect to the ambient fluid space. The greater the rotational speed of the atomic nucleus, the greater the diameter of the field around it and the atom it forms, the greater its attraction force, its weight, its hardness. With this model I was able to clearly explain how the energy and physical-chemical characteristics of individual atoms arise, processing new atomic science and chemistry, based solely on space dynamics.

Many dark phenomena have thus been revealed. So for example: that of atomic energy. It is known that Einstein's epigons, when they want to magnify it, write the famous equation of equivalence between matter and energy:

$$E = m C^2 \quad (3)$$

which gave rise to the invention of the atomic bomb.

This means proclaiming the following assertions: 1) that this equation is derived only from its pseudo-relativity; 2) that this remains experimentally proven by the power developed by that infernal weapon of apocalyptic destruction; 3) that immovable matter can turn into energy E; 4) that this energy is mass-free material.

Let us check whether these four allegations are reliable.

In fact, if matter, having mass (m), were immobile, its velocity would be nothing, i.e. C plus 0, and replacing that value in (3), we would have E plus 0, that is, the energy would be nothing.

If then the energy had no material mass, it would be m plus 0 and replacing this value in (3) we would still have E plus 0.

For there to be energy, therefore, it must have a material mass and it is in motion, in stark contrast to the 3rd and 4th assertions specified above.

This conclusion is also reached by considering that any quality of energy, as I have shown, has corresponding in the objective physical world only kinetic energy and which is equivalent to the product of a mass (m) for the semi-squared of its V speed, that is:

$$E = \frac{1}{2} m V^2 \quad (4)$$

Chand is the equation of living force found by Leibniz.

From the above it emerges that the physical significance of the famous equation (3), as the Nobel Prize winner Oppenheimer, builder of the atomic bomb, said at the Congress of the Atom in Geneva in 1955, has remained obscure for all scientists, including Einstein, precisely because no one has been able to explain how so much energy can come out of immovable matter, because this energy has no material mass and because it has to do with the C velocity of light with matter.

Thus, the idea that the famous equation (3) should be inferred from concepts very different from those of pseudorelativity is legitimate.

Let's see if it can be inferred from my theory. From this, as I mentioned, it turns out that the atomic nucleus is a vortex of fluid space that drags in revolution around its center its constituent particles (nucleons) at a speed V that is more than the times higher than that of C light, that is: $\sqrt{2}$

$$V = \sqrt{2} C \quad (5)$$

The kinetic E energy of these mass particles (m) is then immediately replaced in the equation (4) the value of the V speed expressed by the second member of (5), that is:

$$E = \frac{1}{2} m (\sqrt{2} C)^2 = m C^2 \quad (6)$$

Since this expression is perfectly identified with (3), it remains proven that the famous equation of equivalence between matter and energy can also be derived from my theory by applying the formula of the living force that Leibniz found since 1700, without the need to resort to Einstein's theory, which in addition to making incomprehensible the meaning of the equation in word, is in contrast to the relativity of Galileo, with the geometry of Euclid and with all other classical branches.

The reliability of the 1 to the above claim is also denied.

That the nucleons really have the speed of revolution expressed by (5) is proven experimentally by the fact that the atomic bomb comes out precisely the energy expressed by (6); and is also proven by the fact that knowing the radius of a radioactive nucleus and the number of turns that the cores perform around it, which is equal to the frequency of gamma rays emitted, I could calculate that the peripheral velocity of the cores themselves is precisely that expressed by the (5).

The existence in the atomic nucleus of particles that are faster than light and therefore called tachyons is therefore indisputable. Infact, physicists Alvarez and Kreiber of Princeton University are now trying to reproduce them by materializing gamma rays on a lead screen. But the existence of tachyons fully disproves Einstein's theory, which is based entirely on the principle that nothing in the world can exceed the speed of light.

I have thus discovered that the enormous energy that is released in the disintegration of the atom is due to the fact that all the particles constituting its nucleus make revolutions around its center at the very high superluminous speed expressed by (5) and therefore already have in themselves the kinetic energy that manifests itself to us only at the time of their expulsion from the atom.

The ignorance of the physical meaning of the famous equation (3) is therefore derived from the fact that Einstein considered that quiet matter could develop energy, while vice versa there is no grain of matter that is quiescent, because even the smallest particles inside the atom have revolutionary speeds around its center and rotational speeds around its axis (spin). It follows that the atom behaves like a roasting mola, which is placed in rapid rotation on itself, if it is hit by a rock, can break and its crushes are thrown into the surrounding space with the energy they already had for the fact that we rotated around the center of the mola itself, energy that can therefore be much higher than that that had the striking stone. This explains how the disintegration of the atom derives much more energy than is used to accelerate the corpuscles used to bomb it.

A proton coming out of the nucleus is therefore animated by the enormous energy expressed by (3) because it is thrown out of the atom with the very high speed expressed by (5) that has been imprinted from the rotating field of fluid space of the nucleus, which behaves as well as a cyclotron. The nuclei of radioactive substances are an experimental confirmation of my discovery.

If the proton thrown out of the atom encounters other particles and yields all the energy due to its translation movement to them, it stops, but its material mass does not cancel out, since it still has the internal kinetic energy due to the rotation of the spherical layers of fluid space that make up it.

The physical significance of the famous equation (3) remains thus clarified, as it represents the kinetic energy that the nucleons already have inside the atom because they revolutionize around the nuclear center with the formidable ultraluminous velocity expressed by (5). When the atom disintegrates, it is therefore not that it turns immovable matter into energy, as mistakenly considered by the Einsteinian conception, but rather frees up energy that already existed inside the moving atom. And that released energy is not that it lacks material mass, because it has vice versa the mass that competes with the particles projected out of the atom.

To the question, so far unfilled, of why the atomic bomb can come out so much energy, you can then answer now with my theory so.

The atom is a material sphere that rotates on itself at an ultraluminous speed and when bombarded by corpuscles disintegrates and its crushes projected at the formidable ultraluminous speed go to break the surrounding atoms they encounter. The shatters of the latter in turn disintegrate the other atoms they encounter in their path, and so on. And this chain of annihilation and death

of matter, if man does not listen to God, he may one day suddenly destroy all life on our planet.

The atomic model I have proposed also explains the emission of energy for many. In fact, the excited planetary electrons, passing from a spherical layer of the atom to the next, layers that have constant thickness and therefore rotational speeds that descend to jump, receive from such layers of fluid space or yield to them, a kinetic energy that also varies by jumps, being this function of the square of those discontinuous speeds.

Another obscure phenomenon has revealed this atomic model, namely the destruction of particles and antiparticles when they come into contact, with energy emission. An attempt has so far been made to explain this phenomenon by admitting that based on pseudo-relativity, there may be an antimatter with negative mass, without bearing in mind that mass is a scalar magnitude that cannot take on negative

values. My theory, on the other hand, shows that both particles and antiparticles have positive mass, both being spheres of space rotating in the opposite direction whose controversial fields placed in contact restrain each other to the point of being reduced in quiet as the surrounding fluid space from which they no longer stand out. Both particles then lose with their speed of rotation also the kinetic discontinuity that distinguished them from the medium fluid environment, and the corpuscles that constituted them, no longer compressed in the center by the canceled vortex, are launched by the centrifugal force they possessed, in the surrounding environment with the kinetic energy that they compete because of the high speed with which they came out of the mother particle.

On the above topic, it is worth remembering that 4000 scientists at the Congress of the Society of American Physics, held in New York in March 1956, approved Oppenheimer's statement, which stated that it was impossible to explain the behavior of the proton and the antiproton and other anti-subatomic particles with Einstein's theory, he agreed on the need to repudiate this doctrine and to adopt new anti-nanoparticles with Einstein's theory. unifying principles, these both of which I have advocated and adopted for 40 years, on the basis of irrefutable mathematical and experimental physical demonstrations.

My theory then shows that the same mechanism that forms the atom also constitutes astronomical systems. The experiments mentioned in the academic communication mentioned above have shown that the Sun is also at the center of a large rotating spherical field of fluid space, which moves, divided like an onion, in concentric spherical layers with constant thickness and decreasing rotational speeds as the square root of their radius grows. These moving spherical layers make up the center-moved rotating field of the solar system. The planets, being spheres rotating on themselves and immersed in the current of fluid space circulating around the Sun, are subject to the Magnus effect and therefore suffer from an F thrust, which can break down into three others: a tangential F that causes their revolution motion; a centripetal F_c (gravity) that balances that centrifuge developed as a result of their revolution motion; and a (magnetic) F_m that manifests itself at the poles of the planets.

With experiments carried out since 1936 at the Center for Studies and Experiences of the Military Genius, I have been able to demonstrate that the above conception corresponds to physical reality. In fact, immersed in the center of a bathtub full of water a rotating sphere, I produced in the liquid surrounding it a center-moved field, and immersed in this of the planetary spheres rotating on itself, I could see that these, dragged by the liquid to revolutionize around the center of the vortex, followed the laws of motion of the planets around the Sun and the electrons around the atomic nucleus.

In particular, I could see that the central sphere attracted any of the planetary spheres with a force inversely proportional to the square of their reciprocal distance, in perfect harmony with Newton's law of universal gravitation, according to which two fragments of matter are attracted, and in perfect accordance with Coulomb's law, in obedience to which two electric or magnetic masses.

How did Einstein explain these phenomena? He argued that the effect of a mass is not to produce forces of gravity around itself, as Newton thought, but to produce curvatures in continuous space-time. The Sun would then have the property of producing in the surrounding empty space elliptical curvatures that would serve as

rails for running planets. Now it is clear that it is not enough to have curved tracks and put a train on it, but you also have to push it with a force if you want to move it. However, this Einstein force excludes it, because it assumes that the planets already possess an indestructible movement, they already have perpetual inertia. Ultimately he argued that the planets move because... move. But that's not an explanation! The questions are therefore justified: How is it possible that empty space, that is, nothingness, can bend and also offer resistance to the centrifugal forces that celestial bodies always develop when they describe curved trajectories? Why does matter produce the field and this deforms space?

No questions were answered. With my theory, however, it is clear that the rotation of the spherical mass of the Sun is due to the movement of the fluid vortex of the system, which vortex also forces the peripheral planets to rotterivoluire around the central star; it is well understood how the rotational motion of the Sun is connected to that of rotation and revolution of the planets, being the motions of all the masses of the system generated by the center-moved rotating field of fluid space in which they are immersed.

My fluid dynamic theory of the Universe therefore leads to the conception that the vortices of satellites are immersed on the periphery of the vortices of the planets, and these are included on the periphery of the vortex of the Sun, and this in turn, together with those of other stars, are immersed on the periphery of the vortex of a local system, and this together with those of other local systems are immersed on the periphery of the largest vortex of the Galaxy, and this with those of other galaxies are immersed in the vortex of other a supergalaxy, and so on. In this concept, the link between the movements of satellites, planets, solar systems and that of galactic and extra galactic systems is clear. Following this idea I was able to demonstrate that the Universe consists of a series of spheres of space with increasing rays, contained and

round-the-line within each other, so that each can be considered at one time as a planet compared to the higher order, and as solar compared to the minor one that revolutionizes internally around its center. Each sphere in its interior is a rotating field of concentric spherical layers of central-moving fluid space, and that sphere is subject to as many gyroscopic feed effects as there are the drag movements it undergoes by the various systems.

In fact, I was able to demonstrate that it placed a gyroscopic scale on top of a rotating disc, the axis of the sphere undergoes a motion of nourishment, and, if that disk is centered in turn on the periphery of another rotating disc, the axis of the sphere undergoes a second motion of nourishment, and so on.

Because our Earth is a sphere that rots around the Sun, whose rotor system revolves around the center of a local system, which in turn revolutionizes around the center of the Milky Way, which revolutionizes around the center even farther away than a supergalaxy, and so on; it follows that our globe is subject to as many nutation effects as there are centers around which it revoldes. From the number of these nurcial movements and their cyclical durations, I was able to determine with mathematical precision the distances, the speeds of rotation and revolution of the various astral systems linked to each other at ever greater distances, up to the one currently visible with the most powerful telescopes, cycles that takeplace in months,years, decades, millennia, etc. These laws have made it possible to move from Newtonian astronomy of simple systems such as that of the Sun, to the

astronomy of compound systems of galaxies and to move from atomic to molecular systems.

For my theory of appearances, therefore, the only objective reality of the physical world is fluid space and its movements. All forces are therefore reducible to fluiddynamic thrusts or appearances of these.

Holding this concept firm can now be more clearly explained that weight, inertia, gravitation, centrifugal forces and gyroscopic forces are nothing more than differently named effects of a single cause: the acceleration of bodies relative to the surrounding fluid space.

If you take a sieve and support it with your hands you place it under a jet of water, you immediately notice that the weight of the sieve seems suddenly increased. We know that this is due to the pressure that water exerts on the lattice. This simple experiment can make us clearly understand how the weight of bodies is born and its intimate essence. In fact, the bodies, as the Braggs have shown, father and son, are made up of atoms located at the intersections of a space lattice. If we now imagine that a current of fluid space, filtering through the lattice of a body, affects its atoms, it is clear that it will associate them with a thrust. The sum of the thrusts exerted on all the atoms that make up the body will give us its weight. Since atoms are rotating spheres on themselves, they are invested by the current of fluid space circulating around the Earth, they will be subjected to the Magnus effect, to a tangential thrust that forces them to revolutionize around the Earth and a centripetal thrust that causes them to fall towards it, thus describing a spiral trajectory.

For the relativity of the motions, it is indifferent to decelerate the fluid space against the motionless lattice, or to apply to it a force and force it to take an acceleration against the motionless fluid space. This means that the P weight of the bodies is equivalent to the F-force of inertia that is needed to make them acquire the g-acceleration of gravity and that therefore the heavy mass and inert mass are equivalent. The force of inertia F and the weight of the P bodies are therefore not characteristic properties of matter, independent of the surrounding fluid space, as they have been previously believed, but depend on density as well as acceleration relative to that space.

The weight of the bodies is the appearance of the centripetal thrust that receive their constituent atoms from the fluid space of the Earth's field that decelerates against them. Similarly, inertia is the appearance of resistance opposite from ambient fluid space to the acceleration of the atoms that make up the body's lattice. Similarly, the centrifugal force of a rotating body around a center placed at a certain distance from it, is due to the reaction that fluid space opposes the centripetal acceleration of the lattice of atoms that constitutes the body itself. I then demonstrated that gyroscopic effects are identified with magnus effects and are therefore due to a relative acceleration between atoms constituting the gyroscope and the ambient fluid space within which it moves.

Weight, inertia, gravitation, centrifugal and gyroscopic forces have always appeared mysterious phenomena because admitting the empty cosmic space, it was not possible to conceive of them as actions and reactions between bodies and a medium fluid environment. These phenomena therefore constitute irrefutable experimental evidence of the existence of a space substantiated density and mobile as a fluid, which I have supported.

The fact that, according to my theory of appearances, even the forces that seem static to us, such as the weight of a body, are produced by the relative movement of fluid space with respect to the body.

It should also be noted that according to this theory if space were absolutely empty, that is, it was devoid of density and mobility, it could not flow against the bodies and subject them to that thrust that we perceive as weight, and vice versa to accelerate a body within that space, no force would be needed.

Weight, inertia force, centrifuge, gyroscopic, gravitic, electrical and magnetic, would not be producible. In addition, if such a space were empty, they could not even form in it those waves that break against our body are perceived by us as sensations of light, heat, electricity, sound, smell, taste, etc.

Finally, if the space were empty, applying a force to a body, it should take on a constant acceleration, that is, a speed that increases indefinitely, while vice versa, as I have shown, acceleration decreases with the increase in speed, which reaches its maximum value when the resistance of the ambient fluid medium becomes equal to the applied force. In clearer words, a body urged by a force accelerates until the mass of fluid space that he moves becomes equal to his own, and this, for the specific density I attribute to space, happens at the speed of light.

It is therefore not accurate to say that moving bodies increase their material mass, as Einstein argued, but it is more accurate and understandable to say that as their speed increases the mass of the fluid they move.

Revealed so that all the material aggregates, from the atom to the stars, and their attractive fields are identified in simple rotating movements of fluid space, I was then able to demonstrate that even the various forms of wave energy, are nothing but oscillating movements of fluid space, without any qualitative diversity between them, except in the frequency of vibration that distinguishes them from each other.

The great importance of this lies in the fact that all three physical manifestations of the Universe, namely matter, its gravitational and oscillating force fields, are all identified in movements of fluid space.

On the safe basis of these results that experimentally confirm the existence of a unique fluid substance that constitutes all the bodies of the Universe and which also fills the space between them, it becomes scientifically justified to conceive the material masses, their gravitic field, and any wave energy as particular movements of this primordial substance, homogeneous, invisible, but dynamically active, it is clear the bond and interdependence of these three manifestations, even if it is clear the link and the interdependence of these three manifestations, even if it is clear the link and the interdependence of these three manifestations, even though the link and the interdependence of these three manifestations are located in different areas, in the continuity of the fluid medium that not only constitutes them, but also connects the actions and reactions of each other and together.

We have come to the simplest fundamental idea of Cosmos, which if it must be a whole, can only be made up of a single substance substrate of everything and physical phenomenon.

Chapter II

PSYCHOBIOPHYSICAL REALITY

C) Electronic nervous system technology discovered

From a series of experiments carried out on animals and humans, I have been able to demonstrate that only when the movements of solid matter, liquid, gaseous or dissolved in the state of fluid space, break against our sense organs, cause in these electrical currents, which are transmitted from the nerve lines to the brain, arouse in our psyche, and exclusively in it, the sensations of light, king drop, electricity, sound, smell, etc. Principle of psychogenesis of sensitive or secondary qualities).

These sensations therefore do not exist in the objective physical world, they are appearances of it, although they are subjective spiritual realities indisputable because they really arise in our psyche and from it are perceived directly. On the contrary, fluid space and its movements that make up all material phenomena, are realities of the objective physical world that occupy and take place in the three volumetric dimensions, and therefore are not found in the psyche that does not occupy volume, except in the form of the corresponding sensations.

It follows the discovery that we live in a dark, silent, athermic, odorless, insipid and lacking in strength, magnetism, electricità, but animated only by continuous and alternating movements of fluid space, which only when they come to break against our sense organs, put in oscillation the electric vibrators, whose currents arouse in our psyche the corresponding sensations.

Each physical phenomenon, consisting of a particular movement of fluid space, corresponds therefore to a special psychic phenomenon, consisting of the sensation aroused in our psyche, when that movement affects our sense organs.

With 10 psycho-physical equations that generalize Newton's law of inertia ($F=ma$), I have demonstrated the correspondence between the decelerations of matter against the human body and the sensations that arise in the psyche, revealing that it is not only the force (F) that corresponds to the product of a mass (m) for an acceleration (a), but also all other sensations (S_n) are equivalent to that product (S_n).

This general principle of equivalence between sensations and inertia has a much wider and more significant scope than Einstein's one-sided one-term equivalence, since it extends the equivalence of the latter to the forces of any nature, and also clarifies that the first members of the 10 equations in question contemplate sensations (S_n) that are secondary qualities and spiritual realities found exclusively in our psyche; mass products for their accelerations, which are all of the same nature and are available exclusively in the matter of the physical world.

The importance of this is that for the first time, in addition to physical phenomena, the corresponding subjective physiological and psychic phenomena, which have hitherto been neglected, are also introduced into the exact science. So for example: sound is an objective physical phenomenon when you consider only the low-frequency silent atmospheric wave that propagates from the oscillating source to our ears; it is a subjective physiological phenomenon when one considers only the relative electrical current caused along the auditory nerve up to the brain centers; finally, it is a psychic phenomenon when one considers only the corresponding

acoustic sensation that arises in our spirit, when the current one arrives at the detector device in the telencephalo.

Because we can record with the Kundt device the silent atmospheric waves, that we can measure and see with the oscillograph the electrical currents that run through the auditory nerve, and that finally we perceive directly the sensation of sound with our spirit, we are experimentally certain of all three realities, that is, both of the physical phenomenon, and of the physiological one, and finally of the psychic or spiritual.

Contrary to what has been thought to date, the existence of psychic or spiritual phenomena is therefore experimentally as verifiable as that of physical phenomena. But with this Galileo's experimental method, still followed by science, of wanting to consider only objective physical phenomena, excluding the subjective changes that the observer can bring them, is inadequate to describe reality and therefore that method must be profoundly reformed and expanded to consider also the spiritual phenomena (feelings) that in that observer subject arise, otherwise we risk attributing to physical phenomena (movements of fluid space) qualities that have no sensations (sensations), projecting the latter onto things, which has so far led to a false science of the object.

In fact, the physical phenomena, that is, the movements of solid matter, liquid, gasy or dissolved to the state of fluid space, which break against our body, are not only altered in their intensity and frequency by our organic resonators of sense and transformed into electrical currents, but are also changed into phenomena of spiritual nature (feelings) by the psyche that perceives them and evaluates them exclusively in the form of intellectual representation.

Each phenomenon is thus the function of three variables: a physical, a biological and a spiritual one, and it is necessary to specify what consists of each of the three components if one wants to distinguish objective and subjective reality.

Therefore, the new science that studies phenomena in all three of these aspects, which I devised, has been called "Psychobiophysics". Only it can be considered the unitary cosmic science of Creation, because only it considers the triple quality of phenomena that really manifest themselves in the Universe. Physics, on the other hand, being unilaterally addressed only to physical phenomena, cannot reach the explanation of biological and psychic phenomena that in fact does not contemplate, nor can it find their reciprocal and together relationships and therefore cannot be assumed as a universal science, as has been tried in vain to make it.

I have thus made it clear that only when there is movement and impact between the ambient fluid space and the sense organs of the human body can one of the sensations arise in our spirit. So for example: if we were hit by a gust of wind we would feel athrust, that is, a feeling of strength on our body, because there would be relative movement between this and the ambient air molecules. If we ran in the same direction and sense of wind, with the same speed, no force would be perceived by us, because there would be no relative movement, or shock, between the atmosphere and our body.

Analogamente if against the membrane of the eardrum of our ears came to bump an atmospheric wave at acoustic frequency, we would perceive a sound. If we ran against the sense of vibration propagation, the number of waves that would meet our ear in a second would increase and as a result the acoustic sensation aroused in us would vary depending on our speed (Doppler effect).

The effects of the relativity of the movements of matter with respect to the observer, are therefore not to modify spaces and times to leave the phenomena unchanged, as Einstein believed, but vice versa are to leave unchanged spaces and time and change the phenomena instead. In fact, the physical phenomena (movements of fluid space) and their qualities (sensations), are perceived by us or not and vary according to whether they exist or not and vary both the movements of space that come to affect our sense organs, and the electrical currents that they send to the brain with respect to the psyche, which therefore turns out to us the absolute reference system of evaluation, system of which Einstein denied existence.

It is also the view that the continuous or alternating movements of cosmic space are shattered against the human body that is immersed in it and resonate with the oscillators of one or the other sense organ according to the intensity and frequency of the accident wave on them, I was able to unveil the wonderful electronic technology of each sense organ, motion and regulation of the peripheral, intermediate and central nervous system, which presides over all vegetative and psychic functions, while also reconstructing the electrical patterns of each of them and their connecting network, including the complex and admirable pattern of the supreme power house of the human brain. In essence, I have shown that the sense, motion and regulation organs located on the periphery of the human body and connected via nerve lines to the brain, are made up and function all as wire-operated telecommunication devices, driven by corpuscular (electric) currents.

So for example I have revealed and demonstrated that the organ of sight is constituted and functions as a complex transmitter and receiver television wire; hearing as a telephone apparatus; thermal organs, smell, taste, touch, as transformers of mechanical impulses into electrical currents that telesuscitate in the psyche respectively the sensations of heat, smell, taste, strength, electricity, nerves as conductors of electricity, and their neurons as voltaic piles of reinforcement of inline currents. The gray matter of the spine, consisting of billions of neurons, as the power plant of all organs and circuits of the nervous system. The heart as an aspirational pump to maintain blood circulation throughout the body, pump moved by corpuscles operated by the electric current coming from the gray matter of the spine. The cerebellum as a complex of automatic and commanded remotes to orient the axis of the bilateral organs of meaning and motion in a certain direction. Finally, the brain, like the supreme command center in which all the receiving apparatuses of currents from peripheral sense organs are arranged; all current transmitting devices intended to teleoperate peripheral motorcycles; all pituitary devices for the automatic electric teleregulation of the rate of chemicals that secrete peripheral glandols in the blood; as well as the 4 psycho-physical centers that cause in the psyche the common sensations, the particular symbols of written language, the phonetics of oral words and the one from which it remotes the peripheral motorcycle organs.

The psyche therefore, though immaterial, is based on perception and action in these 4 brain centers, and this is because only in them come the electric currents from all the peripheral sense organs, which it transforms into sensations; only from them start to beam towards the periphery the nerve lines capable of transmitting the electrical currents intended to teleat the bodies of motion.

The psyche is therefore the supreme commander of the human body, and, standing in front of the brain devices, uses receivers placed there to have sensations that inform her about the external objective physical world, and uses transmitters to

manifest themselves in it with movements, because we cannot express our thinking, nor perform actions, except by moving our body or some part of it.

But since I have shown that light, heat, electricity, sound, smell, taste, strength, etc., are untraceable in both the matter of the objective physical world and that of the human body, that is, intangible sensations, intellectual representations that arise exclusively in the psyche, this must also be intangible, that is spiritual.

The psyche therefore identifies with the soul and since the sensations, the voluntary motions, the thought, the consciousness, the memory and the reasoning, are its exclusive activities, these constitute the direct experimental evidence of her existence in our brain, which scientifically confirms to us what religion teaches us by faith for millennia.

Chapter III

SPIRITUAL REALITY

D) Demonstrations of the existence of the human soul, the spiritual world and God.

Immate, that is, spiritual. Here is a point to clarify. Any grain of matter, even the smallest particle, occupies a certain volume. The spirit and all its activities, as well as all spiritual beings and their manifestations, not by definition material, must not occupy space, even if it lasts over time. Thus, for example, light, heat, electricity, sound, smell, taste, strength, being subjective mental sensations of our spirit do not occupy volume, although the oscillations of fluid space of the objective world that cause in us such sensations occupy volume and are transmitted into space. Even thought, being a combination of memories of such sensations, does not take up space, even if it lasts over time. In fact, one cannot fill a bottle of thought, nor light, nor sound, nor strength, etc., nor can one see the soul under a microscope or take it with tweezers, as certain positivists would claim.

Insombut I have given the demonstrations that there are material realities that occupy a volume and last over time (such as fluid space and all its rotating and oscillating movements), but there are also spiritual realities (such as sensations, thought, human soul, etc.) that last over time without occupying any volume. The condition of existence of a material or spiritual reality is not that it has an extension in the three volumetric dimensions, but rather that it lasts a certain period of time, because if it does not last even an instant, it does not exist.

The demonstrations of the existence of spiritual realities, I have taken them in three different fields: in the philosophical, the physical-mathematical, and in the physical. In the philosophical field I considered that by the impact of two masses can manifest to us, light, heat, electricity, sound, that did not exist before the impact of the two bodies and therefore these can not give after what they did not previously have.

In fact, before, during and after the collision, only their accelerations and those due to the vibrations of the molecules, atoms and electrons that make up them are available, but not the corresponding sensations that arise only in our psyche.

In the physical-mathematical field, I demonstrated with a series of equations, that the bumping mass cannot transmit to that bumpy force, light, heat, electricity, sound, and even the equivalent accelerations of masses, since this leads to the absurd mathematical that one force of shock is equal to twice the size of it, or to the absurd physical that from a unitary shock force can be obtained twice as much, one in the form of acceleration of masses and the other in the form of light, heat, electricity, sound, etc. In order not to fall into these two absurdones, it must be agreed that in the shocking bodies there is only one of the two manifestations: either the acceleration of the masses, or the equivalent amounts of light, heat, electricity, sound, etc. half environment (air or fluid space) and this in turn transmits to our sense organs.

In the field of physion, I finally gave experimental demonstrations that when matter hits our sense organs, it causes the oscillation of their atoms, which emit peripheral electrons that collide with successive atoms, which in turn are forced to emit peripheral electrons, and so on. Therefore, only a series of very rapid shocks propagate sits along the nerve lines, which, depending on the frequency and intensity, when it reaches the brain, arouses the corresponding sensations in our psyche. The current of electrons that travels through the nerve lines therefore has nothing electric, neither light, nor heat, nor sound, nor taste, smell, nor feeling of strength, being only a very rapid succession of corpuscular shocks.

I have thus shown that the sensations mentioned, do not exist in the world around us, nor come from it, nor are they formed in the organs and nerve lines of our body, because these are opaque to light, insulated by sounds, heat, smells, flavors, etc. In addition, the fibres of this nerve are made up and function as conductors of electricity and I have been able to see that when we perceive light, these fibres are crossed by electrical currents of intensity and frequency varying according to the color aroused in our psyche; This result is also confirmed by the experiments of Prof. Brigg, of Brown University. This ensures that the nerve lines of all peripheral sense organs transmit to the brain only electrical currents, that is, very rapid successions of shocks between electrons and atoms. If, on the other hand, we perceive sensations of strength, light, heat, electricity, sound, smell, taste, etc., it means that in such brain centers there must be a (psyche) entity that transforms these currents into sensations. But if this psyche were made up of matter, this one receiving the corpuscular shocks, it could only transmit them to their constituent particles. Because instead it transforms such shocks into intellectual sensations that are unreachable in the physical world, it means that it is immaterial, that is, of a spiritual nature, as are in fact the sensations of its specific activities.

It is precisely in having given the scientific demonstrations of this double truth that lies the fundamental characteristic that distinguishes my theory from all others.

This is the coup d'état that I went to accomplish in the fortress of the materialists, totally destroying it, because I have shown that the sensations, which they believed to be material in nature, are instead of a spiritual nature.

To understand the great revolution that this brings in the sciences, it is essential to take a panoramic look at the evolution of thought on the subject. Following the history of philosophy and science from 1600 onwards, one is struck by their deep ideological contrast. In fact, although Galileo in the Saviour stated that he considered sensations, that is, secondary qualities, purely subjective manifestations, however in the nascent physics he founded, he introduced the basic concept that it should be

considered to exist only the objective realities experimentally available. Excluding with this the observer subject and the psychic phenomena that arise in him, he favored the advent of positivism which was decidedly oriented towards the object, towards matter and its apparent manifestations of light, heat, electricity, sound, smell, taste, strength, etc., deeming them all physical realities truly existing in the objective world and experimentally available in it, consequently denying the human soul, God and all other spiritual realities. because it is considered not perceptible with our sense organs, nis with any other revealing tool.

But with this the essence, the genesis and the location of secondary qualities remained unknown and therefore it was postulated that they were magical manifestations of energy, generated by the inexplicable deformations of an empty space-time, and were based in fields surrounding the material masses, fields conceived by modern hermetic theories as structured by a jumble of tensors, mathematical abstraction that makes any idea of the world incomprehensible. Therefore, classical logic was abandoned to the point of believing that a theory was as abstruse and irrational as it was. From this came the concept that the universe is based on irrationality, that combined with the idea of indeterminacy of events, descended from Heisenberg's theory, led to the belief that everything is dominated by the law of probabilities, which replaced that of cause and effect, led to the imagining that all things are derived from the fortuitous combination of the different chemical elements, led to the replacement of the blind action of the case. A Supreme Injustice as a cause before the wonderful order found in Cosmos, led to the search for a cause first of all of a material nature located within the universe, rather than in God, led to a poor atheism of science.

So the agnosticism of science, boasted as a guarantee of impartiality is an illusion, because physics is in fact one-sided and from its birth to the present day it has always been oriented exclusively towards matter and immanence and has never turned to look at whether or not there were transcendent and spiritual realities, although these, as I have shown, are available with the experimental method that is basic to it, in the same way as they are available. physical realities.

On the contrary, philosophy, millennia old, had already taken into account spiritual realities and with Descartes it began to follow a path that would lead it first to skeptical empiricism, denying any possibility of objective knowledge, and later, to the immanent idealism denying the existence of the objective world, to believe true only the spirit of the observer subject and its activities.

Sofia and science date back to that time two diametrically opposed ways, but which evidently brought them far from reality, since it is clear that if matter bumping against our sense organs, produces in us subjective mental representations, it is also true that to arouse these manifestations must exist outside of us something real objective (movement of fluid space), although this may be different from what we perceive .

It was therefore a question of discerning objective and subjective realities. This should have been the arduous and first task of experimental science. I say it is difficult because already a number of philosophers, Kant in the lead, had judged it impossible to know the objective reality, the thing itself, the "noumeno"; I say first, because already from the 5th century BC. In reality, man has no other means of knowing the world than the sense organs. The scientist describes the phenomena in accordance with the sensations of light, heat, color, sound flavor, smell, strength,

electricity, etc. that they arouse in his spirit directly or through detector devices. But these sensations, as I have shown, do not show us the objective essence of things, but their subjective appearance.

It is true, the experimental method is a test of undeniable certainty for science, because it tells us that there is no other reality beyond what can be seen, heard, heard, savored, smelled, etc.; but since it tells us that there is no other reality beyond what can be seen, feel, hear, taste, taste, smell, smell, etc.; but since we see the vortices of fluid space under the appearance of matter, we see the movements of the celestial bodies produced by the thrust of such vortices, we perceive the currents of fluid space that pass through our body as a feeling of weight, we hear the waves produced in such fluid means as sensations of light, heat, electricity, sound, etc., we have the experimental certainty of both the existence of fluid space movements that are objective material phenomena, and of the corresponding sensations that are spiritual phenomena of the psyche. In the same way: if a gust of wind hits our body, we feel the feeling of a force that drives us. This is therefore the experimental proof of the existence of a current of air, because even if such a current is not seen with the eyes, however it feels with touch.

As a result, the most important problem of our time was not only to distinguish objective and subjective realities, but above all to demonstrate that the former are material in nature, while the latter are spiritual in nature.

In my survey, I found that the feeling that most evidently demonstrates its spiritual nature is physical pain. What is it? It is an unpleasant feeling of evil that we perceive when some part of our body is subjected to trauma, excessive physical stress, or some disease. So for example: the pain produced by a blow of a hammer vibrated on our hand laid on an anvil, is undoubtedly due to the movement of an external mass (hammer) which decelerates against our hand that remains crushed between the surface of the anvil and that of the hammer. Under this sudden crushing, the organs of the touch of the hand emit electrical currents which, through nerve lines, are transmitted to the cerebral centers, where they arouse in the soul the feeling of pain. This seems to come from the affected part only because the electrical currents come from the brain, but in fact the pain arises and persists only in our soul. This is proven by the fact that the mutilated of a leg, sometimes feel pain that seems to them to come from a toe, although this no longer exists because it has been amputated. Pain, therefore, being a sensation, is not found in the matter that surrounds us and not even in that of the human body, nor can it be felt from this matter, because it arises only in our soul and only from this is perceived.

Only a child would dare to say that the pain existed in the hammer and that this passed it on to us. Only a fool would dare to argue that from an equal hammer blow given on the anvil, this feels pain, as it produced in us. No one or just a fool could argue that pain is a feeling that exists outside our spirit when two masses collide. But if the pain so called physical is a sensation that arises exclusively in the soul, it constitutes, like all other sensations, the most obvious direct experimental proof of the existence of the soul itself.

"I feel pain, so I have a soul." The pain so called physical has the very high function of being the most obvious proof of the existence of the soul itself. Without meditating on it I would not have come to discover and scientifically demonstrate that other sensations are also spiritual phenomena. In fact, these high-intensity thrusts turn into pain. In fact, a very high-sounding sound causes us pain in our

hearing, a dazzling light irritates us and makes the eye ache, a heat pushed beyond a certain limit gives us the burning sensation; all sensations therefore over a certain limit produce and identify with that of pain. And since this is undoubtedly a feeling of a spiritual nature that arises and is perceived only in our soul, the other sensations are of that nature and are perceptible only in our spirit.

Remarkable that in this correspondence between the shocks of matter against our body and spiritual sensations aroused in our psyche, my theory explains how in us the knowledge of the outside world arises and thus solves, both the problem of gnoseology, as well as that of the determination of objective and subjective realities, both of these of paramount importance also for the philosophy that for millennia has fervently discussed them, without being able to solve them.

From the above it is clear that the materialistic orientation of science is due to the fact that it has always considered spiritual phenomena non-existent because it believed them not to be found experimentally, has always considered sensations as material phenomena of the objective world, while as I have shown, they are instead spiritual phenomena available experimentally because directly perceived by our psyche also of a spiritual nature.

In other words, scientists believed, with sensations, that they had in the hands of material realities, while on the contrary, as I have shown, with sensations, they have in the hands of spiritual realities. Do you fully understand the vast scope of this demonstration? This is the basis for transforming the current materialistic and atheistic science, into spiritual and theological science like the one I conceived and exposed in my publications, which will be the true science of the future centuries, because it takes into account not only physical and biological realities, but also spiritual ones that dominate and shine for the whole Universe.

It will be very difficult to convince that forces are spiritual in nature because until now they have always been considered the "non plus ultra" of material realities truly found in the objective physical world. But against this misconception is the clear evidence and evidence that if a body hits another body, the body is not transmitted a force, but an acceleration. Only if a mass bumps into our human body, it causes in our tact organs electrical currents that transmitted from nerve lines to the brain arouse in our psyche the spiritual feeling of strength. Because they taught us to represent forces with arrows called vectors, we ended up believing that these vectors have material consistency and physical action and that we can take them with our hands and apply them to a body. But such vectors and the forces they represent, you can not take it by the tail, you can not take it with your hands, as material objects. Infact, when it is said to apply a force to a body, you actually bump it with another solid, liquid or gaseous body.

So far no one has highlighted this overwhelming discovery of mine that the forces generated anyway are spiritual in nature, but I assume that when thef---ingsici will notice, it will arouse great disbelief and outcry. However, this conception will eventually triumph, when it is realized that only with it can all phenomena be explained and advance all sciences.

The importance of thedual demonstration that our psyche is spiritual in nature, as are its sensations, including forces, lies not only in the fact that for the first time it has been possible to prove with exclusively scientific arguments the existence of a spiritual being: our soul; but it also lies in the fact that it allows us to believe and also prove the existence of other spiritual beings and God, disproving the thesis that

in the Universe they are not other materials. Infact, since all forces are sensations untraceable in the objective physical world, they are realities of a spiritual nature, therefore only found in spiritual entities, and because they enter into all the relationships of cosmological dynamics, we can no longer deny that they constitute the actions that the spiritual world uses to act on the physical one.

The 10 psycho-physical equations mentioned above are valid both by reading them from right to left and vice versa. So for example, the first of them ($F = m a$) tells us that, like a body bumping into our touch organ produces an electrical current that the psyche transforms into a feeling of strength (F); likewise our soul emitting a feeling of force, unleashes an electric current along the nerve that makes one of our hands move to move a body, that is, to imprint to its mass (m) u n ' acceleration (a). The spiritual forces of our souls can therefore accelerate to material masses of the objective physical world. But the small forces of our soul can only trigger the electric energy to concentrate it in the gray matter of the spine, which is certainly not enough to move all the masses of the Universe and therefore it must be admitted that the immense forces necessary for this purpose come from spiritual entities far more powerful than the human soul.

On the basis of this certainty, one can now answer the basic question of physics: "Who receives and how does the electron, the basic stone of matter, be preserved from and preserves the rotational motion?" I would like to say: 'Electrons are spheres of fluid space that are very fast rotating on the same. The forces that imprint and maintain this rotational movement are intangible, like all forces, and therefore come from the spiritual world.

At the beginning, the Universe was an immense expanse of immovable fluid space. To it were applied by the spiritual world, so many pairs of forces that resulted in the rotation of small spheres of space, which by friction dragged in rotation concentric spherical layers of space, thus generating the center-chore rotating fields of the positrons and electrons, depending on the sense of rotation. Positrons and electrons, attracting each other by Magnus effect, have formed the nuclei, and these atoms, and these molecules and so on, up to the immense vortices that make up solar systems, galaxies and super-galaxies.

The forces of the spiritual world applied and maintained to the fluid space have thus produced all the particular movements in which all the phenomena of the physical world are identified. The preservation of the amount of motion in this world is therefore due to the preservation of the equivalent impulse of the corresponding forces by the spiritual world. ($Ft = m v$). More clearly, in the Universe the movement of fluid space can only be transferred from one point to another, but it cannot be created, nor is it automatically destroying, because the amount of motion of an isolated system like Cosmos, remains what it is, it remains constant. It must therefore be agreed that the movement was not created by itself inside the Universe, but was provoked by a cause outside it. The cause is precisely the intangible forces of the spiritual world and their permanent application over time, causes the constancy of the amount of motion of the Universe. The first cause of movement being external to the Universe is therefore transcendent, and being immaterial, it is spiritual in nature.

Thus, the experimental scientific certainty of the existence of the human soul, the spiritual world and God was brought about, because it is only from these three entities that the forces can be emitted. And since these are also those that cause the

particular movements of fluid space in which all physical phenomena are identified. The existence of the latter implies that of God as the first cause. Thus not only intangible realities such as sensations, thought, reasoning, consciousness, but also the material realities of the Universe demonstrate to us the existence of the human soul, other spiritual beings and God.

The main characteristic of my theory is therefore that I have discovered and demonstrated that all the forces of Cosmos are sensations of a spiritual nature, and this in stark contrast to the physics that has always considered them material realities.

God's will is manifested in the infinite genius of the laws that coordinate and direct spiritual forces to move fluid space in those particular ways capable of producing all the physical phenomena of the inorganic and organic world, including the human body, so that they achieve all those particular and comprehensive purposes that He desires; a goal that man discovers more and more every day in the phenomena of Cosmos.

The human soul, on the other hand, although not being able to break such physical laws, can exploit its knowledge for its material or spiritual well-being, or for distinctly opposite purposes, having it the free will to use the organic instrumentation of the human body at its disposal, in the way it believes, according to the free will granted to it by God.

Following then the chain of irreversible indices of the purposes that descends from the stars to the beings of the mineral, plant and animal kingdoms to the human body, I have shown that the ultimate purpose of the Universe is to allow the earthly experience of the human soul. The universe and the human body are thus means of defense for the human soul. But from the fact that each defense complex implies an intelligence that has devised it, built and coordinated it in such a way that each part and as a whole responds to those precise purposes of automatic or commanded defense that are found in it, it is deduced that the existence of the Universe and the human body, demonstrate that of a Supreme Mind that has conceived, created and maintains them over time.

It follows that because every means of defense on command implies an intelligence that uses it and serves it, the existence of the human body in action, it demonstrates the existence of the human soul that guides it and serves it.

This soul has the ability not only to perceive sensations and make the body perform voluntary motions in order to keep it alive; but it also has to remember those sensations, combine them variously to form thought, understand, ideate and express in conventional oral language, written or figurative, to be reached abstract reasoning, in order to understand not only natural phenomena and any other species, but above all to come to discover the existence of itself, of the spiritual world and of God, in order to orient oneself towards him eternally.

In my publications, therefore, I have given the demonstrations that God goes through the ways of Faith and for those of science and that to him bring us the Sacred Texts and the great book of the Universe.

The adaptability of the Psychobiophysics I have devised is proven both by the fact that from the only equation of fluid dynamics on which it is based, all laws concerning the various experimental sciences have been deduced, both from the fact that from its principles hundreds of practical applications have been inferred in the physical and medical fields that confirm it in all its parts and in its clear design of universal synthesis.

At the Scientific Congress held in the Capitol on 19 January 1966, it was stated that it is the only unified cosmic science based on the fluid dynamics of space that encompasses and explains not only physical phenomena, but also biological and psychic phenomena, synthesizes all their laws in a single mathematical equation and draws the scientific demonstrations of the existence of the human soul, of the spiritual world and of God.

The main publications of Marco Todeschini are:

- [1] - LA TEORIA DELLE APPARENZE - pagg. 1000
- [2] - PSICOBIOFISICA - pagg. 550
- [3] - QUAL'E' LA CHIAVE DELL'UNIVERSO - pagg. 208
- [4] - L'UNIFICAZIONE DELLA MATERIA E DEI SUOI CAMPI DI FORZE - pagg. 64
- [5] - ESPERIMENTI DECISIVI PER LA FISICA MODERNA - pagg. 123
- [6] - REVISIONE DELLE BASI SPERIMENTALI E TEORICHE DELLA FISICA MODERNA – pagg. 87
- [7] - SCIENZA UNIVERSALE - pagg. 52

Publications on the same subject as other authors:

- [8] - Dr. G. Guazzelli - LA TEORIA DELLE APPARENZE DI M. TODESCHINI - pagg. 107
- [9] - Dr. E. Borgognone - LA REALTA' FISICA DEI FENOMENI ELETTRICI, MAGNETICI, LUMINOSI - pagg. 295
- [10] - Dr. G. Gavazzeni - ELEMENTI DI FILOSOFIA NELLA TEORIA DI MARCO TODESCHINI - pagg. 55
- [11] - Dr. D. Marino - PROVE SPERIMENTALI DELLA TEORIA DELLE APPARENZE DI TODESCHINI - pagg. 12
- [12] - Dr. Foresti e Colaciuri - VOCI PARANORMALI AL REGISTRATORE - pagg. 326
- [13] - Dr. Martinelli - TRATTATO DI AGOPUNTURA CINESE pagg. 894

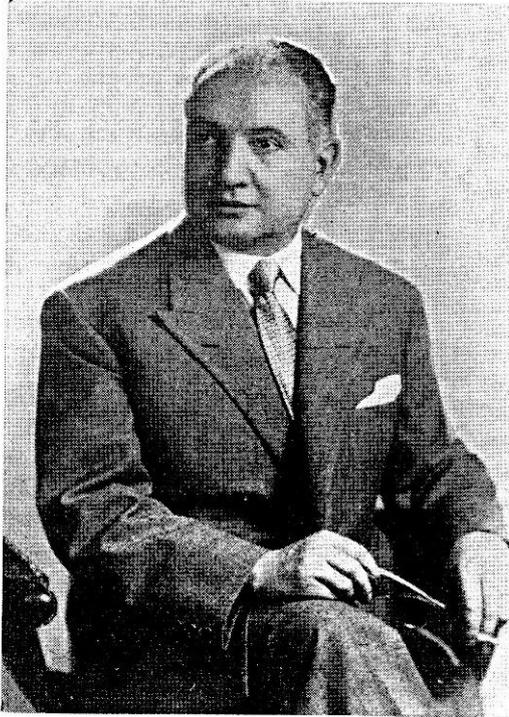
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MARCO TODESCHINI (1899+1988)



Italian scientist born at Valsecca in Bergamo. He served in the 1915-18 war as reserve Lieutenant Army Engineer and Aircraft Pilot. Demobilized at the end of the war, he obtained the degree of Doctor in electrical engineering at the Polytechnic University of Turin. He frequented postuniversity courses specializing in various branches of physics and biology, gaining the relative diplomas of Professor.

Nominated Captain in the regular Army, he served at the Study and Research Division of the Military Engineers and in the well equipped laboratory of this State Organization, he carried out many inventions and he compiled a classical series of theoretical and experimental researches, succeeding in finding the modalities with which the physical, biological and psychological phenomena are developed and connected. Of these phenomena he determined the precise mathematical relations reciprocal and as a whole, coordinating and including them all in a unitary cosmic science, mother of all, called therefore: « PSYCHOBIOPHYSICS ».

Twice promoted for scientific merits till to the rank of Colonel, he was nominated 1° grade Principal Professor of rational mechanics and electronics at the Biannual Perfection Course for High Level Engineering of the Technical Service of Military Engineers at Rome, where he was university professor, collaborator with Marconi and Levi-Civita.

Nel 1947 tornò a Bergamo per dedicarsi completamente alle ricerche e alle pubblicazioni sulla scienza universale da lui scoperte ed elaborate, che aveva un'eco mondiale ed è stato giudicato di eccezionale valore, perché ha raggiunto obiettivi che per secoli erano stati tentati invano

This unitary science has been judged the most clear, coherent, vast and organic cosmic synthesis possible in our times. Tried on the sure testing benches of the Universe, its reliability has resulted unquestionable for the following double series of actual confirmations: A) From the single equation of space-dynamic on which it is based, have been deduced all the laws regarding nuclear and atomic physics, chemistry, optics, acoustics, electromagnetism, thermodynamics, astronomy, and the relations between waves and corpuscles; these laws, deduced for the first time by classic dynamics following the chain of cause and effects, correspond with all those laws deduced empirically in the various branches of science, and to the new relations which explain the physic signification of phenomena till now mysterious. B) From his conceptions hundreds of praticai applications have been deduced both in the medical and in the physic field confirming it in its parts and in its marvellous ensemble.

Therefore in Europe and in America « Psychobiophysics » faculties have been founded, and its principles have been introduced in the books now used in Universities and in High Schools; scientists have exposed it in thousands of articles in newspapers, magazines, books, in radio and television lectures, in physics or medical International Congresses.

Todeschini has been nominated Honory President, Vice President and Member of 25 Academies and Scientific Societies both italian and foreign; Knight Offr. of the italian Cr., and Knight Offr. of « Merits of the Italian Republic ».

For the wide, new and decisive contribution brought to all branches of sciences with his physic and neurology experiments and with the unitary cosmic science discovered by him, he has been recently proposed for the Nobel Prize.

Therefore his life and his works have been cited in various encyclopedias, among which: «Who's Who in Europe». Dizionario delle personalità europee, Mayer. Ed. Feniks 1966, Bruxelles, pag. 2642 - «Grande Dizionario Enciclopedico» - Fedele, Ed. UTET 1961, Torino, vol. XII - «Dizionario Generale di Cultura» - Brunacci, Ed. SEI, 1958, Torino - «Storia di Bergamo e dei Bergamaschi», Belotti, Ed. Bolis 1959, Bergamo, vol. VI - «Miscellanea Franciscana», Ed. Pontificia Facoltà di Teologia F. M., 1951, Roma, vol. LI - Enciclopedia degli Italiani illustri: «Lui chi è?» - Ed. E.T. 1971, Torino, Vol. II - «Dictionary of International Biography» - Ed. I.B.C. Cambridge CB2-3QP, England, 1974, Vol. II.