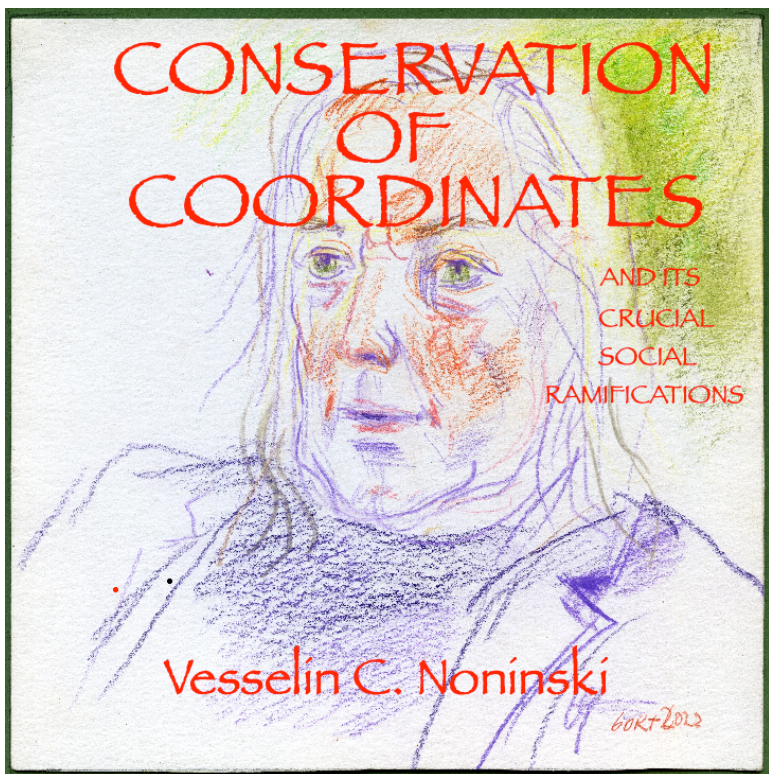


CONSERVATION OF COORDINATES

AND ITS
CRUCIAL
SOCIAL
RAMIFICATIONS

Vesselin C. Noninski

60KT 2012



Disclosure

The thought that humanity will remain in thrall to the stupidity and dullness epitomized by the “theory” of relativity and quantum mechanics is far more terrifying and unbearable to me than the horrifying thought of my own mortality.

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The sketch on the cover is by my friend—the artist Ognian Genov. He is the only one in the world (save the expert in nuclear physics prof. Judith Ciottone) who really took the time and effort to express curiosity and to understand the essence of my arguments.

Conservation of Coordinates and its crucial social ramifications

A scientific account with elements of confession

Vesselin C. Noninski

New York

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Take the bull by the horns

Let us begin by talking straight away about the pivot of this book—the conservation of coordinates, elevated herewith to the status of an immutable principle in science—a principle, which the so-called “modern” physics mangles mercilessly.

Thus, imagine two coordinate systems displacing with respect to each other. Very shortly we will find out that we don’t need at all to imagine such a thing and for those who are curious we will, also a bit later, briefly define what a coordinate system is and why we use the word “displacing”, as well as other details.

However, now we need to get this triviality over with. Indeed, the **principle of conservation of coordinates** is a hitherto undiscovered triviality which governs over any fantasy

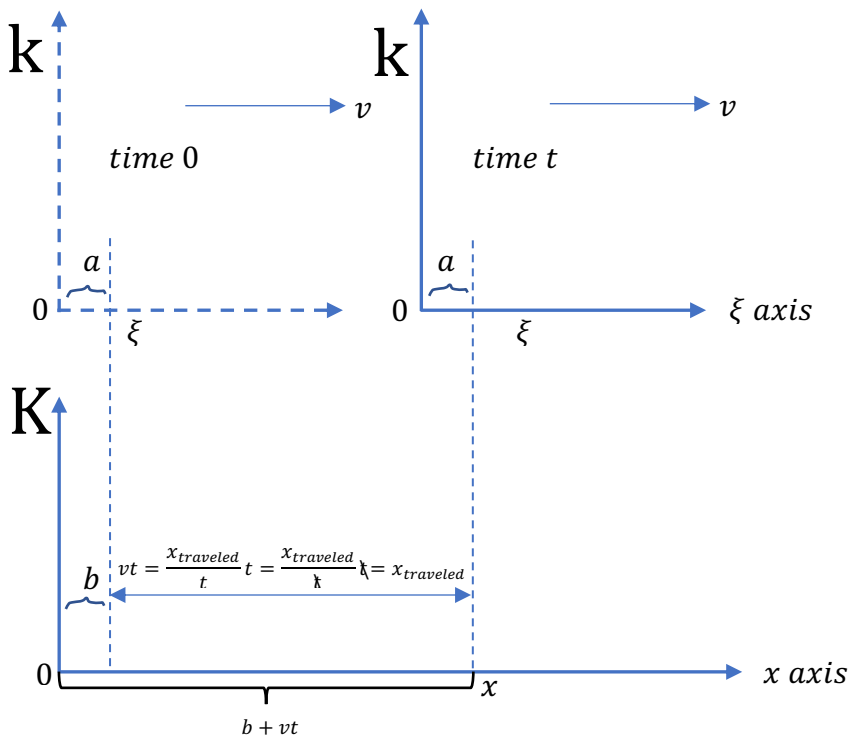
regarding coordinate transformations in the vain hope that earth-shattering discoveries will follow.

So, we will further imagine that we need to represent, or in the usual lingo, to transform, the coordinate in a coordinate system through the coordinates of another coordinate system. This is something, which, again, we actually don't need to imagine at all—we do so only because “modern physics” makes a major, if not staggering, albeit completely needless, fuss about such triviality. We will shortly see that it, indeed, is needless, provided the transformation in question is treated correctly.

We denote the former coordinate system by lower-case k , while the latter coordinate system we denote by upper-case K ; k is shifting with respect to K at constant velocity v .

The following schematics clearly illustrate what the correct method is if we need to represent the coordinates in one of these coordinate systems with the coordinates of the other coordinate system.

The first schematic illustration shows k shifting at a given velocity v relative to K .



Without much ado, we see that no matter what value of x , which the end of the interval a in k , which we express as interval b in K , reaches in K , the path vt of the displacement (the displacement of the end of the interval b in K) will be subtracted from the x reached. What will remain will always be b .

Indeed, the value of the x , outstanding from the origin of K , consists of two parts—initial part b , and traveled part $x_{traveled}$:

$$x = b + x_{traveled},$$

which, reordered, is

$$b = x - x_{traveled}.$$

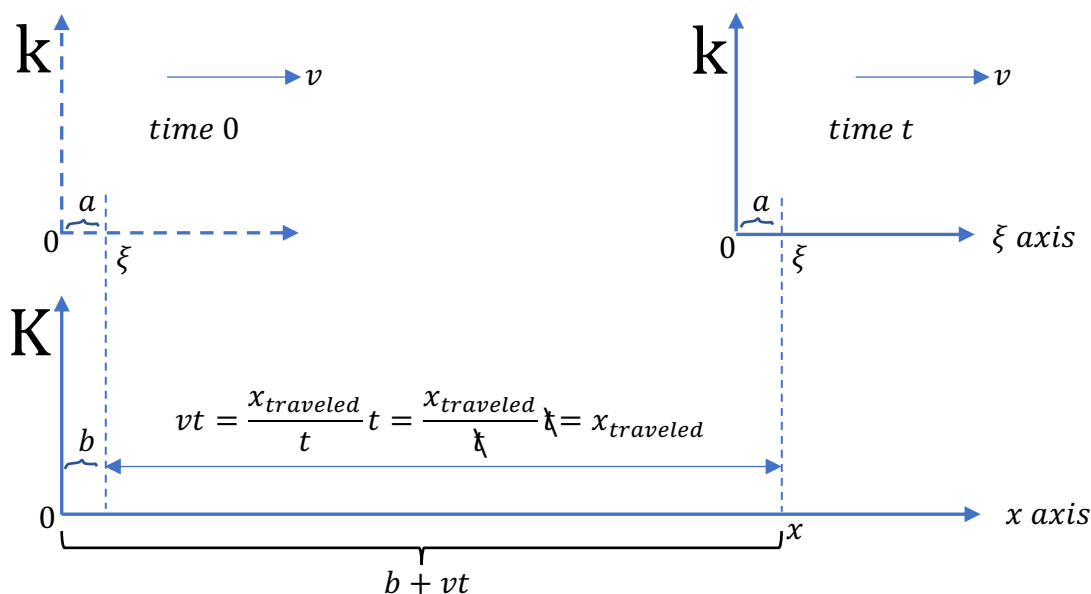
However, $x_{traveled}$ is the distance traveled per unit time; that is, $\frac{x_{traveled}}{t} = v$, multiplied by the time of travel t . In other words, the distance traveled for the time t is vt .

Of course, the distance b in K, must equal the following in k

$$\xi = x - vt,$$

where ξ is the end of the interval a in k. Now, because b is immutable at any velocity v , so should also be ξ ; that is, $\xi = const$, insofar as, at least, what is seen from the point of view of K. Notice, we still don't discuss what the value of ξ , respectively, what the value of a , is. All we have learned heretofore is that no matter what the velocity v of k is, relative to K, the section b , respectively, the section ξ (from the point of view of K) will remain constant.

The above illustration regarding the constancy of ξ , independent of v , is further confirmed by an illustration showing k shifting at a higher velocity v relative to K; that is, k transversing, for the same period of time, a longer path (NOTE: for simplicity, we keep the same letter v to denote that novel, higher velocity).



This illustration, depicting the state of affairs for higher velocity v ; that is, for a longer path traveled during the same period of time as the first illustration, brings us the same conclusion as the conclusion that was reached in the previous illustration dealing with a lower value of v :

$$x = b + x_{traveled}$$

$$b = x - x_{traveled}$$

$$b = x - vt$$

respectively,

$$\xi = x - vt.$$

That is, no matter what the magnitude of velocity v is, the value of coordinate ξ remains the same. In other words, most importantly, the coordinate ξ is not a function of v . This is the correct, pretty trivial at that, way of expressing the coordinates in coordinate system denoted by lower case k in terms of the coordinates of the coordinate system denoted by upper case K .

Therefore, the ξ *axis* position of the point at position ξ in the coordinate system lower-case k will always, at any given velocity v , be $\xi = a$, as the above two illustrations, corresponding to two different values of velocity v , show. Whatever x value any point of k may have reached in K , there will always be the corresponding term vt ; that is, there will always be the corresponding distance $vt = x_{traveled}$, which will be subtracted from that x reached, thus preserving the constancy of any distance in k , causing it to remain the same, just as when k , so to say, “shifts”, stays still rather, at $v = 0$.

Now, if all so far is understood, we cannot help but notice further that when the distance $\xi = a$ in k is given, as is unquestionably the case when commencing the discussion, that fact; namely, that $\xi = a$, is the initial, immutable condition of the problem. Therefore, it is absolutely impossible to change that condition by assuming that the distance $\xi = a$ can become different if it is expressed in terms of the K -system coordinates x , t and v —the velocity at which k shifts with respect to K . Such an assumption for a change is a gross mathematical mistake. We will now note as a heads-up that the Lorentz transformations commit exactly this gross mathematical mistake, which is the prerequisite for the catastrophe of everything that has Lorentz transformations at its core. This travesty is the subject of discussion below, after we split some hairs regarding the just discussed.

Splitting hairs

Because this is an exercise which we make for fun, we will try splitting hairs in the manner the manipulators in today's pathological physics do. We will show that splitting hairs will not help in abolishing the **principle of conservation of coordinates** and will prove futile and in vain. Thus, one hears the manipulators immediately interject—well, k is shifting at velocity v relative to K even at the observed moment of time $t = 0$, while at that same time $t = 0$ the coordinate system K is standing still relative to itself. The implication of that interjection is that even if we know that at time $t = 0$, the position of the point ξ in K ; that is, a point which actually belongs to k but also having a position $x = b$ along the x axis of K , there is purportedly (in manipulator's mind) no assurance that point ξ , this time in k , is also of the value $\xi = b$.

Therefore, the manipulator “reasons”, because of this difference of velocities at time $t = 0$, it may not be true that x and ξ will both be equal to constant b . Notice that in the illustration above (in expectation of mentioned manipulator's folly), such alleged discrepancy is preemptively provided for; that is, while in K we have denoted the interval from 0 to x as the constant $x = b$, the interval from 0 to ξ in k is denoted by a constant a , purportedly (according to the manipulator) having a different value from constant b .

It is, however, impossible for ξ in k to have any other value, other than $\xi = b$ (the value when K and k are overlaid at rest with each other and their origins coincide), because when subsequently velocity v is induced on k , that velocity v is imparted uniformly to all points of k during every stage of k finally acquiring velocity v . If we suppose that during any kind of shift of k the value of ξ in k changes and becomes other than $\xi = b$, then it would mean that the velocity of at least the origin

of k , or the point ξ in k , has been different from velocity v , which contradicts the adopted premise that the coordinate system, with all its parts, shifts at no other velocity, but exactly at velocity v .

To add pain to suffering, we would also note as a heads-up to the analysis of the flawed Lorentz transformations, that even under such violation of the initial conditions (i.e. incorrectly assuming that parts of k could have moved at velocities other than the imparted velocity v), it is an insurmountable fact that the clocks at the origin 0 of k and at coordinate ξ in k must have been synchronous at time $t = 0$. These two clocks must show the same time.

Furthermore, the clocks at the origin 0 of k and at coordinate ξ in k must have been synchronous also during the entire period of acceleration from velocity $v = 0$ to velocity v because these clocks at any moment, would have been spatially coincident with the synchronous clocks secured immovably to the coordinate system K . Likewise, the clocks at the origin 0 of k and at coordinate ξ in k must be synchronous at all times during the shifting of k with respect to K at constant velocity v because, again, these clocks will always be spatially coincident with the clocks attached immovably to K (clocks resting in K), all of which are synchronous. The absolute truth just expressed is summarized in the synchronicity lifeline first defined in this author's book *"Time is Absolute—Including an Extra Special Bonus: Manual How to Do Bad Science"* (timeisabsolute.org).

In contrast (adding pain to suffering), when it comes to the Lorentz transformations, it is most noteworthy to note, that when the value of the coordinate ξ in k is obtained through the Lorentz transformations, the outcome is even worse than just not keeping the initial condition requiring that all points of k be at velocity v , or have experienced exactly the same acceleration untill all points of k have attained shifting at velocity v .

Indeed, although at velocity $v = 0$ the coordinate ξ of system k has in K with absolute certainty the coordinate $x = b$ (where, again, time is $t = 0$ at both points of the segment b), quite wrongly, according to the Lorentz transformations, when $v \neq 0$, the time in k at that same point ξ , is $t \neq 0$. According to the Lorentz transformations, time $t \neq 0$ is also at the origin $\xi = 0$. This is absolutely impossible. It is not possible to have two spatially coincident clocks showing different times. It is not possible for a spatial point having time $t = 0$ at a given moment to have at the very same moment, also another time $t \neq 0$. It is not possible to refer one of the two spatially coincident clocks to one moment of time, while the other of these two spatially coincident clocks is referred to another moment of time. This impossible, dramatically crooked, discrepancy of times which the Lorentz transformations derive, will be illustrated with a numerical example shortly, in the follow-up section analyzing the Lorentz transformations sham.

We will repeat that, indeed, when K and k are at rest, then, at every moment the spatially coinciding points of K and k will be synchronous. Now, remembering that all clocks resting in K are synchronous, it is easy to comprehend that every clock resting in k will be synchronous as well, both to every other clock in k but also will be synchronous with any of the resting clocks in K ; at that, they will be synchronous both during acceleration and when k reaches a constant velocity v relative to K , because at every moment every clock resting in k will spatially coincide with a synchronous clock immovably secured to K , making every clock resting in k synchronous with any other clock resting in k (as well as in K).

But, now, as an exercise, try to explain in another way as to why x and ξ must be the same for any velocity v of the coordinate system k . Albeit also correct, the immediate alternative answer to what we already discussed is that the two

points—the point 0 where the origin of k is, and the point where the coordinate ξ in k is—move at a zero velocity with respect to each other. That is, if the point at the origin 0 of k moves at velocity v , the point where the coordinate ξ in k is, will move at the very same velocity v (this we already discussed when noting that inducing velocity v on k means that the velocity in question is imparted equally to every single point of k). These points will never experience an acceleration with respect to each other. This applies for every value of v , beginning with $v = 0$, during the period of acceleration, as well as when the velocity $v = \text{const}$ is finally established. Also, because of the synchronicity lifeline, never will the clock at the origin 0 of k show a different time other than what the clock at ξ shows, let alone the clock at $\xi = a$ showing different time than the clock at $x = b$, as the Lorentz transformations erroneously calculate.

Therefore, we must also drop the precautionary conservative assumption we made in the illustrations, that $a \neq b$. The immutable truth is the opposite; namely, that $a = b$.

Any handling of a physical law in k involving k -coordinates must preserve their constancy

From the above, the following general conclusion follows—if, for some far-fetched reason, the physical law in k is to be written in terms of the coordinates characterizing K , then, even if such substitution is to be carried out, that substitution must abide by the absolute truth that, spatially and temporally, these coordinates must preserve their constancy in k . Especially, they must preserve their independence of velocity v at which K and k are displacing themselves with respect to each other. There is absolutely no basis to expect that the magnitude of any

coordinate in k could experience any effect at all invoked by whether or not there are objects traveling outside of k .

Coordinate ξ cannot also implicitly contain dependence on v

We must reaffirm the above in case someone tries to finagle by endowing the coordinates with implicit dependencies. It is an absolute truth also that there is absolutely no way on earth to agree that ξ implicitly contains a function of v , if such an illusory thought might occur to some. As seen above, let alone that it is the absolute truth imposed by the condition of the problem, $\xi = \text{const}$. There is no need to be reminded that when one adopts as the condition of the problem that a parameter is a constant, it is impossible to change that adoption by implying, in the process of solving the problem, that the constant is in fact a variable. That initial condition regarding a parameter's constancy cannot be modified when developing the "theory". Below we mention again, as a direct consequence of the synchronicity lifeline, why ξ cannot be implicitly a function of v .

This concludes the analysis of the physically viable presentations of the k coordinates through the coordinates of K , if it occurs to someone to engage oneself in such a triviality.

We must reiterate that, most importantly, the above analysis urged us to elevate the observed constancy of the spatial and the temporal coordinates to the pedestal of a general principle—the **principle of conservation of coordinates**—an absolute principle which must unconditionally be obeyed should one feel inclined, for some unknown reason, to represent the coordinates of one coordinate system via the coordinates of another coordinate system. This conclusion impells us to

conclude unequivocally that such an inclination will bring us nothing new and we'd better not bother with it, as all the real science since the times of its founder, Galileo Galilei, has indeed done.

To say nothing of the fact that real science never speaks of two mutually displacing coordinate systems, least of all about the substitution of the coordinates of the one system with the coordinates of the other system. Real science never spends time on mulling over mutual conversion or transformation concerning two coordinate systems. For real science, it is never an issue whether or not coordinates are conserved (it mutely takes it for granted, as clearly may be suspected) simply because real science never ponders any of its laws by expressing the coordinates in one coordinate system in terms of coordinates of another coordinate system which may or may not undergo displacement with respect to the former. Should, for some remote reason, such a conversion appear necessary it is considered a trivial matter, not worth any special attention whatsoever. When coordinates such as the spatial coordinate x and the temporal coordinate t are considered, they are always treated as the coordinates of one coordinate system; namely, the coordinate system at hand. Below, there will be a bit more said about this absence of coordinate systems in real science.

The unpleasant and outright annoying ideas
this book must discuss, because these
tyrannical ideas have continued to hold the
world hostage for over a century

It is a tragedy for humanity that not only did it hallucinatorily occur to someone that something outstanding may take place when baselessly imagining aberrations from the

principle of relativity (the principle of conservation of coordinates), but most of all, such nonsense has been and is now being shoved down the throat of society for over a century.

We will now slowly move to those ugly aberrations, which are imposed as the norm today and govern most of the very widely advertised “modern physics”, also poisoning all other areas of society with its toxic breath.

THE LORENTZ TRANSFORMATIONS

Let us begin again without detours with the following—Lorentz transformations are an absurdity that has done and is doing irreparable damage to the world. I would begin my discussion of the Lorentz transformations with the most salient fact generically connected precisely with proving the absurdity of the transformations in question, although the connection is not at all obvious at first glance. This compelling fact is contained in the circumstance that I have already overthrown unequivocally the “theory” of relativity in books such as *“Deception Governed by Absurdities—The Science of Today”* (timeisabsolute.org/5.html), *“Time is Absolute—With an Extra Special Bonus: Manual How to Do Bad Science”* (timeisabsolute.org) and the more comprehensive *“Companion”* (timeisabsolute.org/7.pdf). In these refs.²⁻⁴ I have shown the “theory” of relativity to be nothing other than a brazen absurdity and a flagrant token of irrelevance. The culprit for this verdict is none other than the so-called Lorentz transformations.

One, however, does not need to demonstrate the absurdity of the “theory” of relativity in order to conclude that the Lorentz transformations themselves are absurd in their own

right. Their absurdity is the root cause of everything else they have anything to do with. The absurdity in question can be established at once by directly analyzing these so-called Lorentz transformations, prior to whatever else they may be involved in.

For those who are impatient and want the answer at once, here it is: The absurdity of the Lorentz transformations may be enunciated in one phrase—the Lorentz transformations are absurd because they violate the principle of **conservation of coordinates**, which we have already elevated herewith as an absolute principle of physics. More specifically, the Lorentz transformations falsely imply that coordinates of a given coordinate system are a function of the velocities of other coordinate systems shifting with respect to the coordinate system at hand.

Wrong corrections leading to the Lorentz transformations

For reasons completely out of whack, unjustifiedly proposing out of thin air that the length of a body changes in the direction of its motion, wrong corrections in the transformations, already discussed in the initial pages, corrections characterizing the pseudo-mathematical construct known as Lorentz transformations, were adopted, crushing the mathematical essence of the very notion of equality *per se*. These mathematically, let alone physically, wrong corrections, leading to nothing other than absurdities, are used to this day, comprising more than a century of exactly that same wrongness—it is erroneous to suggest that physics has developed throughout more than a century and if there were problems with the Lorentz transformations initially, now there are none. These wrong corrections, the signature feature of the

Lorentz transformations, in their exact same form as we know them now, have been torturing and intellectually demeaning the world for over a century, until this very day.

Origin of the Lorentz transformations poses no interest at all

How these corrections popped-up, where they came from, we need not go into. The origin of the Lorentz transformations, as bizarre as it is, is of absolutely no interest whatsoever. Telling the history of nonsense makes no sense. What needs to be known is only that the form of the Lorentz transformations has been exactly the same for over a century now, and will always be the same—fundamentally wrong and ludicrous. Therefore, it is absolutely false to assert excusingly that, see, the author of the 1905 paper may have made some mistakes, which accompany any human activity anyway, but physics has undergone a huge development throughout a century and now everything is impeccable in its basics, long ago proven right, including the veracity of the Lorentz transformations. As seen, nothing could be farther from the truth.

Thus, again, we present the wrong transformations, known as Lorentz transformations, in their exact form, as they have been known and used throughout the entire twentieth century and counting, being in full iniquitous exploratory force in the global mainstream institutions of learning and research today, despite their immediately demonstrable flawed nature, discovered and demonstrated already in several books of this author, such as refs.²⁻⁴.

But what exactly are these Lorentz transformations anyway, and what is their mathematical and physical fallibility?

Begin with the formula of the Lorentz transformations for the transformation of the spatial coordinate

The formula in question is in opposition to the correct “transformations”, honoring the initial conditions of constancy of the given spatial coordinates. This is a result of the fact that the spatial equation of the Lorentz transformations features an extra coefficient $\beta = \frac{1}{\sqrt{1-\frac{v^2}{c^2}}}$, where c is the speed of light. That is, when it comes to the spatial coordinate, instead of the already seen correct $\xi = (x - vt)$ we have

$$\xi = \beta(x - vt) = \frac{1}{\sqrt{1 - \frac{v^2}{c^2}}}(x - vt),$$

with the coefficient $\beta = \frac{1}{\sqrt{1-\frac{v^2}{c^2}}}$ placed before the already seen expression $x - vt$, claiming that the expression with the coefficient $\beta = \frac{1}{\sqrt{1-\frac{v^2}{c^2}}}$ is the correct “transformation”; that is, that this is the correct way to calculate the spatial coordinate ξ of coordinate system k in terms of the coordinates of coordinate system K , when k is displacing itself relative to K at velocity v .

The ridiculousness of this addition is seen at once—the spatial coordinate ξ in k , which by the initial conditions must remain constant, is erroneously converted into a spatial coordinate which is a function of velocity v . Indeed,

$$\xi = \frac{1}{\sqrt{1 - \frac{v^2}{c^2}}} (x - vt)$$

$$\xi = f_1(v) \cdot (x - vt)$$

$$\xi = f_1(v) \cdot \text{const}$$

Now, if we consider the above example where we had $(x - vt) = a$ for any velocity v , then we will get

$$\xi = f_1(v) \cdot a,$$

or

$$\xi = f(v).$$

However, as already seen, it is impossible both mathematically and physically for the constant distance $\xi = b$ from the origin O of coordinate system k to be a function of the velocity v of an external coordinate system. Such converting of the coordinate ξ into a function of v , least of all, breaches the initial conditions of our observation, which is $\xi = \text{const}$.

Mangling of time—the major debacle of the Lorentz transformations

Figure further, how your watch, which actually shows a given time at a given moment, will be disfigured by the Lorentz transformations, alleging to show at the same time myriads of different other values of time upon realizing that there are zillions of bodies traveling around at different velocities. Indeed, the temporal formula of the Lorentz transformations reads

$$\tau = \frac{1}{\sqrt{1 - \frac{v^2}{c^2}}} \left(t - \frac{vx}{c^2} \right)$$

$$\tau = \beta \left(t - \frac{vx}{c^2} \right)$$

$$\tau = \varphi(v) \left(t - \frac{vx}{c^2} \right)$$

$$\tau = \Phi(v).$$

Need the above moronism be discussed? I don't think so, even if it occupies the higher echelons of the mainstream understanding. If one engages in discussing every stupid thing uttered, such as the one above, one won't have time to do any productive work.

Numerical example of Lorentz transformations mangling time

Nevertheless, let us now, just for the fun of it, illustrate the fatal flawedness of the temporal formula of the Lorentz transformations with a brief numerical example.

Consider, for simplicity, that the value of the speed of light is

$$c = 1.$$

Then the velocity of k relative to K in one instance may be taken to be

$$v = 0.6c,$$

while in another instance

$$v = 0.9c.$$

In such a case, in the first instance we get for the coefficient β the value

$$\beta = \frac{1}{\sqrt{1 - \frac{v^2}{c^2}}} = \frac{1}{\sqrt{1 - \frac{(0.6c)^2}{c^2}}} = \frac{1}{\sqrt{1 - \frac{0.36c^2}{c^2}}} = \frac{1}{\sqrt{0.64}} = \frac{1}{0.8} = 1.25,$$

while in the second instance we get for the coefficient β the value

$$\beta = \frac{1}{\sqrt{1 - \frac{v^2}{c^2}}} = \frac{1}{\sqrt{1 - \frac{(0.9c)^2}{c^2}}} = \frac{1}{\sqrt{1 - \frac{0.81c^2}{c^2}}} = \frac{1}{\sqrt{0.19}} = \frac{1}{0.436} = 2.29.$$

Consequently, for $x = 1$ and $t = 0$ we will have for $v = 0.6c$:

$$\tau = \beta \left(t - \frac{vx}{c^2} \right) = 1.25 \left(0 - \frac{0.6c \cdot 1}{1^2} \right) = -0.75$$

while for $x = 1$ and the same $t = 0$ we will have for $v = 0.9c$:

$$\tau = \beta \left(t - \frac{vx}{c^2} \right) = 2.29 \left(0 - \frac{0.9c \cdot 1}{1^2} \right) = -1.125.$$

However, it is absolutely impossible to have a clock in k spatially coincident with a clock in K displaying time $t = 0$ on its face, to show at the same time also a different time on its face, let alone, to show also two different times on its face at the same moment, in this case $\tau = -0.75$ and $\tau = -1.125$. Let us

repeat this once again—it is absolutely impossible for a clock in k to show time $\tau = -0.75$, when that clock is spatially coincident with a clock in K showing on its face time $t = 0$. Neither is it possible for a clock spatially coincident with a clock in K which shows on its face time $t = 0$, to show time $\tau = -1.125$, let alone both $\tau = -0.75$ and $\tau = -1.125$, see, because two different external coordinate systems are traveling at two different velocities v with respect to it.

Thus, in addition to the fact that it is not possible for two spatially coincident clocks not to be synchronous—such an impossible lack of synchronicity of two spatially coincident clocks erroneously following from the Lorentz transformations—but from these Lorentz transformations something even more absurd follows, as if one can think of anything more absurd than the suggestion that a given point in a given coordinate system can be characterized at once by two different times. There is no end to the lunacy following from the Lorentz transformations, however. Indeed, while looking at your watch you see on its face only one position of its hands. However, it follows from the Lorentz transformations that no sooner than realizing that there are zillions of coordinate systems shifting at different velocities around you, the face of your clock should go berserk, displaying at once zillions of different positions of the clock's hands on its face. In other words, while oblivious to the existence of coordinate systems shifting around you, your watch would display a single position of its hands on its face, upon merely realizing suddenly that there are zillions of bodies traveling around you at different velocities, your watch, according to the Lorentz transformations, must show at once all kinds of various positions of its hands on its face. It may not be an exaggeration to consider that such an outcome from a “theory” must occupy a top position on the scale of irrationality.

This author's book "*Time is Absolute—Including an Extra Special Bonus: Manual How to Do Bad Science*" (timeisabsolute.org) proposes an ultimate tool—the **synchronicity lifeline**—to get out of such confusion.

By the way, the synchronicity lifeline comes in handy for resolving any confusion regarding the arguments stemming from the figures in the book "*Companion ...*" (timeisabsolute.org/7.pdf)—figures 1 through 3 herewith.

The national hero and the concept of time

Now, we may take some time off with a short diversion, a popular verse commenting on time. When a Bulgarian national hero is credited with having said "time is in us and we are in time", the effort is directed towards perceiving time in its true, physical sense, rather than as a metaphor, which must have been the goal, if that quote expressed by a revolutionary is to make sense (unless what is meant is the trivial thought that time cannot be stopped). But what did the national hero have in mind (assuming that he actually uttered those words)? That "it (time) turns us and we turn it" means that communal conditions, the togetherness in attitudes, morals, worldview of all people in a delineated area, locally, and even what happens in the entire world, globally, and its visible and invisible influences, are not outside of every one of us and, reciprocally, we are not outside of these influences. These factors and changes therefrom affect every one of us individually. This must be self-evident. Consider morality and the drastic changes it has undergone in the last century alone.

But, changes of a substance, of an environment where humans live, only express changes of their own properties due to their own internal causes, having nothing to do with time *per se*. Time is only a parameter against which to judge these

changes. Thus, the changes of one object over time do not at all imply that another object will undergo changes over the same span of time. Neither does it mean that the visible changes of an object or circumstances indicate that they influence time, although these changes may be used as “clocks” measuring time. There are as many examples of this as we want. A stone does not undergo any changes over time when a fruit left to itself in the air spoils.

More on this issue may be read in “Time is Absolute. Including the Extra Special Bonus—Manual How to Do Bad Science” (timeisabsolute.org).

SAVING TIME AND EFFORT—THE CATASTROPHE CAUSED BY THE LORENTZ TRANSFORMATIONS SEEN STRAIGHT AWAY

What follows has already been mentioned, citing previous books by the present author, but it seems not superfluous to recall it in more detail. Taking advantage of what has been proved in the previous books in question, it is found that if we want to avoid the above lengthy but trivial discussion and want to see the problem at once without much ado, the immediate way to see the erroneousness of the Lorentz transformation is provided by the so-called “theory” of relativity, whereby it is exactly the Lorentz transformations that cause its collapse. Because of the Lorentz transformations, the “theory” of relativity invalidates itself on the very pages of its own founding 1905 paper. Thus, although throughout this book we are showing the erroneousness of the Lorentz

transformations by using their own devices, here we will repeat the immediate illustration of the fatal effect these transformations have, promptly invalidating something known as the “theory” of relativity, wrongly considered as the greatest scientific theory there is. As a matter of fact, using said “theory” as a device to prove at once that the Lorentz transformations are wrong is the only use anyone in science may have for the “theory” of relativity.

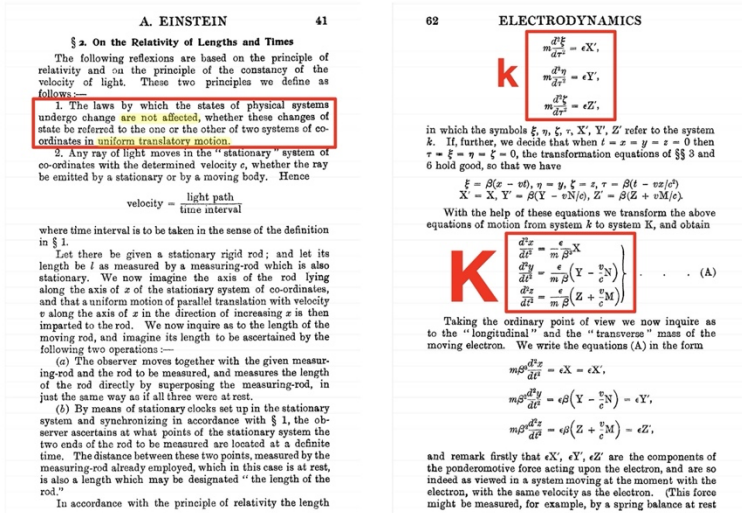


Fig. 1. Catastrophic absurdity, invalidating at once the “theory” of relativity. Page 41 of ref.¹ with postulate denoted by “1.” explicitly ordering that the same physical laws referred to two inertial systems are not affected (principle of relativity), back to back with page 64 of ref.¹, where that postulate (the principle of relativity) is demonstrably crassly violated—the same physical law referred to coordinate system K is affected as the result of applying the Lorentz transformations. The physical “law” produced after the application of the Lorentz transformations contains velocity v , while the actual, initial physical law, the physical law referred to coordinate system k does not contain velocity v .

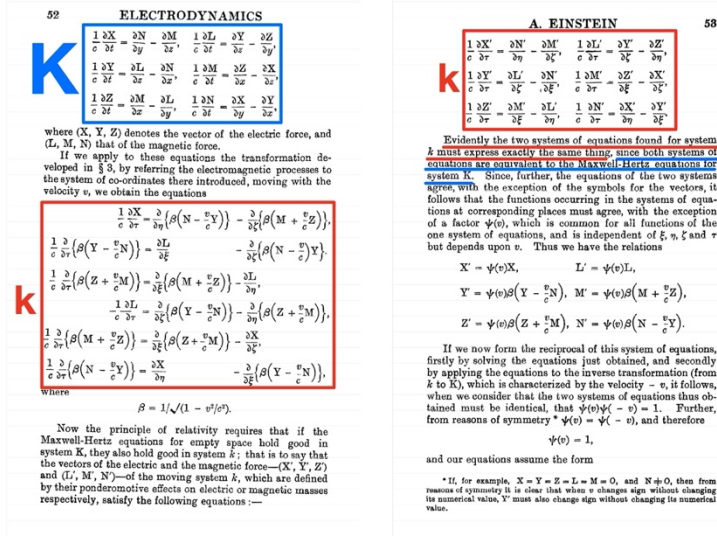


Fig. 2. Another example of the lies in ref.¹—Page 53 reads “Evidently the two systems of equations [the second and the third systems of equations in §6 of ref.¹—remark mine, VCN] found for system k must express exactly the same thing”. These two equations, however, obviously do not express the same thing, let alone “exactly the same thing”—the second system of equations in §6 of ref.¹ contains velocity v , while the third system of equations in §6 of ref.¹ does not contain velocity v . These two systems of equations are different from one another and pronouncing them as equal does not make them so. It is also not true that “both systems of equations are equivalent to the Maxwell-Hertz equations for system K”. On the contrary, the Maxwell-Hertz equations for system K, seen as the first set of equations in §6 of ref.¹ (page 52), do not contain velocity v , while the second set of equations in §6 of ref.¹ (page 52) do contain velocity v . Thus, it is a lie that the second set of equations in §6 of ref.¹ are equivalent to the Maxwell-Hertz equations for system K, comprising the first set of equations in §6 of ref.¹

ant law may easily be deduced from the developed equations: If an electrically charged body is in motion anywhere in space without altering its charge when regarded from a system of co-ordinates moving with the body, its charge also remains—when regarded from the “stationary” system K—constant.

§ 10. Dynamics of the Slowly Accelerated Electron

Let there be in motion in an electromagnetic field an electrically charged particle (in the sequel called an “electron”), for the law of motion of which we assume as follows:—

If the electron is at rest at a given epoch, the motion of the electron ensues in the next instant of time according to the equations

$$m \frac{d^2x}{dt^2} = eX,$$

$$\frac{d^2y}{dt^2} = eY,$$

$$m \frac{d^2z}{dt^2} = eZ,$$

where x, y, z denote the co-ordinates of the electron, and m the mass of the electron, as long as its motion is slow.

Now, secondly, let the velocity of the electron at a given epoch be v . We seek the law of motion of the electron in the immediately ensuing instants of time.

Without affecting the general character of our considerations, we may and will assume that the electron, at the moment when we give it our attention, is at the origin of the co-ordinates, and moves with the velocity v along the axis of X of the system K . It is then clear that at the given moment ($t = 0$) the electron is at rest relatively to a system of co-ordinates which is in parallel motion with velocity v along the axis of X .

From the above assumption, in combination with the principle of relativity, it is clear that in the immediately ensuing time (for small values of t) the electron, viewed from the system k , moves in accordance with the equations

$$m \frac{d^2\xi}{dt^2} = eX',$$

$$m \frac{d^2\eta}{dt^2} = eY',$$

$$m \frac{d^2\zeta}{dt^2} = eZ',$$

in which the symbols $\xi, \eta, \zeta, \tau, X', Y', Z'$ refer to the system k . If, further, we decide that when $t = x = y = z = 0$ then $\tau = \xi = \eta = \zeta = 0$, the transformation equations of §§ 3 and 6 hold good, so that we have

$$\xi = \beta(x - vt), \eta = y, \zeta = z, \tau = \beta(t - vx/c^2)$$

$$X = X, Y = \beta(Y - vN/c), Z = \beta(Z + vM/c)$$

With the help of these equations we transform the above equations of motion from the system k to system K , and obtain

$$\frac{d^2x}{dt^2} = \frac{e}{m\beta} X$$

$$\frac{d^2y}{dt^2} = \frac{e}{m\beta} \left(Y - \frac{v}{c} N \right)$$

$$\frac{d^2z}{dt^2} = \frac{e}{m\beta} \left(Z + \frac{v}{c} M \right)$$

Taking the ordinary point of view we now inquire as to the “longitudinal” and the “transverse” mass of the moving electron. We write the equations (A) in the form

$$m_0 \frac{d^2x}{dt^2} = eX - eX',$$

$$m_0 \frac{d^2y}{dt^2} = e\beta \left(Y - \frac{v}{c} N \right) - eY',$$

$$m_0 \frac{d^2z}{dt^2} = e\beta \left(Z + \frac{v}{c} M \right) - eZ',$$

and remark firstly that eX', eY', eZ' are the components of the ponderomotive force acting upon the electron, and are so indeed as viewed in a system moving at the moment with the electron, with the same velocity as the electron. (This force might be measured, for example, by a spring balance at rest

Catastrophic absurdity!
Einstein's relativity derives that one body in one system obeys two different laws of motion at the same time.

Fig. 3. §10 of ref.¹ deceptively adopts the incorrect understanding that *rest* and *uniform translatory displacement* are two different states of a body. They are not. They are the same state. The devious deception, a deception illustrated in Fig. 3, is that at time $t = 0$ the system k , both at $v = 0.6c$ and at $v = 0.9c$, is in a different state than the state of the system k at rest, at $v = 0$, with respect to K . On the contrary, according to the principle of relativity, put forth first by Galileo, in neither case is coordinate system k in a different state compared to coordinate system K . More explanation in text.

These stunning, catastrophic pages must be referenced any time when someone has the impudence to mention the “theory” of relativity or any of its progeny in a scientific context, least of all consider its author as any kind of authority on anything.

Understanding the catastrophic nature of the “theory” of relativity from the figures presented requires absolutely no additional intellectual effort. The analysis of the figures presented, which every individual can do without relying on peer-review, which is the epitome of corruption, or on experts,

corrupt without exception, is all one needs to say and demonstrate, in order to unequivocally prove the absurdity of the “theory” of relativity and all of its progeny. No hiding behind Minkowski space, tensors, the viciously corrupt system of peer-review created to protect the status quo from correction, no matter how deserved that correction or abandonment might be, or any employing of it in any other way whatsoever, can save the so-called “theory” of relativity and its progeny—cosmology, spacetime, general theory, black holes, big bang, string theories, basics of high energy and particle physics, gravitational waves, to name a few—from outright rejection. The internet is providing the ray of hope. One can only imagine what the earlier state of affairs was (especially those who have not lived under the old order of complete control over the intellectual exchange), when one was stuck, no one being able to hear him. Today, due to the internet, the world society is at once exposed to texts such as this one, available in the public domain, disabling anyone’s claim that they don’t know about it, and therefore, that ignorance should serve as an excuse for them not taking actions against the discussed morass therein. The connection between the catastrophe due to the Lorentz transformations, exposed in the above Figs. 1 through 3, and these mockeries of science is direct.

Therefore, any further explanations are carried out not because there is something in this travesty of science that deserves more discussion, but are exercised exclusively for those who harbor curiosity in the details as to how this lampoonery might have come about.

Figures that give every manipulator what he deserves

The above three figures, each of which alone is disastrous for the “theory” of relativity, block from different sides the various evasions that advocates try to apply in their despair to save the absurd “theory” of relativity.

Thus, if an advocate of the “theory” of relativity feels to have found solace in fooling himself that he has found an answer that appears to defend the “theory” from the defeat incurred by one of the presented figures, the next figure ruthlessly unpacks that delusion and, in turn, destroys the “theory” alone, because the “theory” of relativity’s catastrophe cannot be explained away by the previous argument, as phony as that argument actually is, applied to the follow-up figure.

Thus, if one tries to insinuate that Fig. 3 is about two different states of the electron, as the author¹ deceptively tries to do

(Indeed, cf. §10 of the 1905 paper:

On the one hand, one reads, “If the electron is at rest at a given epoch”,

while on the other, one also reads: “Now, secondly, let the velocity of the electron at a given epoch be v .”

and therefore the subversive conclusion, actually wrong to the core, is supposed to be that, it, consequently, is natural to have the observed difference between the formulas of the physical law in K —formula 1 and formula 4 in Fig.3),

then such an attempt is invalid, not only because during uniform translatory displacement, this displacement is not motion, but also it is equivalent to rest, as Galileo’s greatest discovery instructs us (contrary to Aristotle who thought that every motion is operative). Galileo discovered that uniform translatory motion is not operative and is akin to rest, despite the word “motion” in its name.

The above assumption that there are two different states also falls away as soon as Fig. 1 is seen. In Fig. 1 not a word is said, not a word expresses any doubt that the figure at hand deals with a single state of the electron, namely, a state, whereby the electron k only displaces with velocity v relative to K (again, the electron does not move and that's why we are not saying the electron "moves" rather than the electron "displaces" itself; in order for the electron to move, the velocity v must be $v \neq \text{const}$, which is not the case here; in this case $v = \text{const}$). Nevertheless, the electron being in one state only; namely, in the state of displacement, we see in Fig. 1 exactly the same violation of the principle of relativity, a principle discovered by Galileo comprising an absolute truth, which the author of the 1905 paper has had no other choice but to accept as the first postulate of his "theory". By the way, the author of the 1905 paper didn't even need to announce the principle of relativity as a separate postulate of his "theory", as if that is some kind of original contribution of his. The author of the 1905 paper must have abided by the principle of relativity anyway, obeying that principle as an incontrovertible law of nature. Unfortunately, not only does the author of the 1905 paper appear to claim false authorship of that principle, but, on top of it, promptly resorts to violating that absolute law of nature—in stark violation of the principle of relativity, mandating that the physical law referred to K and k must not be affected. In the 1905 paper the set of equations in Fig. 1 referred to K contain velocity v while the set of equations referred to k do not contain velocity v —in violation of the principle of relativity, the physical law referred to K (obtained through the application of the Lorentz transformations) is affected, which is a catastrophe for the "theory" of relativity, causing that "theory" to join the waste of the rejected, obsolete theories in science. On top of it, the "proper" obsolete theories of science have found their way out

because of the natural process of perfecting human thought. In contrast, the absurd “theory” of relativity has been aggressively imposed on science in opposition to the natural development of human thought. Therefore, the removal of the “theory” of relativity must occur in disgrace, as some deliberately instilled nuisance, as some nasty sucker forcibly grafted onto the body of science, scandalously elevating that deliberately grafted sheer lunacy as the creation of a genius.

Incidentally, if we were to dwell even further into Fig. 3, we’ll ask the following question—if in Fig. 3 the first set of equations refers to a state whereby *“the electron is at rest at a given epoch”* and therefore we imagine that we can consider rest as one separate state of the electron, then, where does the second set of equations, whereby *“the velocity of the electron at a given epoch be v ”* come from, if we really imagine that displacement at a constant velocity v (the electron being in uniform translatory displacement) is some other state of the electron different from rest? Answer—the second set of equations comes *“From the above assumption [namely, that “the velocity of the electron at a given epoch be v ”]”, in combination with the principle of relativity”*, as the author of the 1905 paper clearly states it himself. Therefore, the second set of equations, the set of equations referred to the shifting k , could not have come from anywhere else, other than from the first set of equations referred to K — k is being displaced at velocity v relative to K , thus, contrary to the 1905 paper’s author’s insinuating deception, K , with equation set 1 referred to it, finds itself in the same state as K to which equation set 4 is referred to. Formula set 1 and formula set 4 refer to the exactly same state of that single electron k relative to K . Alas, as seen in §10 of the 1905 paper, on the contrary, the “theory” of relativity disgracefully foists on us the absurd, offensive to reader’s intellect, false conclusion that one body in one system can obey two different laws of

motion at the same time—an obvious nonsense elevated as the biggest discovery of all time.

The failure of the Lorentz transformations crushes the “theory” of relativity from the first moments of its inception in 1905 and decisively and unequivocally uproots it from science by way of its very own devices which characterize said absurd “theory”. Moreover, the absurdity of the Lorentz transformations, proved herewith and in the previous publications of this author, is a crucial marker for the failure of any theory at all that uses them as its underpinning. Thus, it is not true that there are developments such as the general “theory” of relativity that can survive the absurdity of the Lorentz transformations, by pulling the wool over reader’s eyes that the furthered “theory” is not limited to the Lorentz transformations. Not only are the Lorentz transformations an essential part of the general “theory” of relativity, but the general “theory” of relativity cannot exist in any way without the Lorentz transformations, if one decides to remove them because of their absurdity, hoping that there would remain elements which would still sustain it as a scientific theory. It is absolutely not true that the general “theory” of relativity does not rely on the Lorentz transformations, and so even if the Lorentz transformations are absurd, it does not necessarily mean that the general “theory” of relativity is an absurdity. On the contrary, it means exactly that—because the Lorentz transformations are absurd and they form the backbone also of the so-called general “theory” of relativity, it means that the general “theory” of relativity itself is absurdity in its entirety. No banter about the general “theory” of relativity being based on the Lorentz transformations, but not being limited to them makes any sense. There is no general “theory” of relativity with the Lorentz transformations removed. Period. It is absolutely not true that the theory of relativity is a much broader framework, a

framework which makes sense anyway, despite the fact that its essential part, the Lorentz transformations are absurdity, because it incorporates other principles and equations, such as the principle of equivalence, the field equations of general relativity, and the equations of motion. Quite the contrary—once it is established that the Lorentz transformations are absurd, as is done herewith and in previous works of this author, it is altogether irrelevant as to whether or not other principles and equations the general “theory” is said to incorporate, such as the principle of equivalence, the field equations of general relativity, and the equations of motion, are based on the Lorentz transformations. These equations by themselves, whatever their validity is, do no make the general “theory” of relativity a valid scientific theory whose essential part—the Lorentz transformations—being absurd. The general “theory” of relativity is a catastrophic failure, even before any experimental efforts are made to verify it, and none of its other parts, whatever they are, can be used to make predictions about the behavior of objects in various situations. The same applies to all progeny based on the absurd Lorentz transformations. We must spell it out again clearly as clear can be there cannot be a “theory” of relativity in all of its imagined variations and permutations, special or general or whatever else, without the Lorentz transformations, which are absurdities, ergo, there cannot be a “theory” of relativity at all, clear and simple. Over and above that, all cosmological effects, such as black holes, dark matter, big bang, gravitational waves, Higgs boson, spacetime, string theories and anything also one may come up with connected with the Lorentz transformations, is for the birds. All these must be erased from the radar screen of humanity and the sooner that occurs, the better. Otherwise we are all doomed, sinking in this slimy swamp of scientific travesty.

Correct referring (using the “principle of reativity”) of a physical law to the one or the other of two inertial systems

As seen, correctly applied, the “transformed” form of Maxwell’s equations from K into k just changes the symbols which are used to write the coordinates, in order for these coordinates to correspond to the coordinates of the respective system— x, y, z and t in K , respectively, ξ, η, ζ and τ in k . In all other aspects, the form of the physical law is retained. The physical law is not affected, in concordance with the absolute law—the “principle of relativity”—discovered by Galileo when it comes to two inertial coordinate systems; that is, either coordinate systems at rest with each other or coordinate systems at uniform translatory displacement, which is akin to rest.

For those who would be interested, we show here a direct illustration of the exact place where the principle of relativity first finds its place in a publication. Fig.4 shows the title page of the seminal book by Galileo Galilei, while Fig.5 shows the exact pages from the book introducing the principle of relativity.



GALILEO GALILEI

Dialogue Concerning
the Two Chief World
Systems—Ptolemaic &
Copernican *translated*
by Stillman Drake, fore-
word by Albert Einstein

SECOND EDITION

UNIVERSITY OF CALIFORNIA PRESS
BERKELEY AND LOS ANGELES 1967

Fig. 4. Title page of Galileo Galilei's seminal work "*Dialogue Concerning the Two Chief World Systems—Ptolemaic & Copernican*".

The 186 *Second Day* SALV. Your having more trouble with this objection than with the others seems to me to depend upon birds being animate, and thereby being able to use force at will against the original inherent motion of terrestrial objects. In just the same way, we see them fly upward when they are alive; a motion impossible to them as heavy bodies, so that when dead they can only fall downward. From this you assume that the canes which hold for all other sorts of projectiles previously discussed cannot hold for birds. Well, this is true enough, Sagredo; and because it is true we do not see other projectiles do what birds do; for if you drop a dead bird and a live one from the top of a tower, the dead one will do the same as a stone; that is, it will follow first the general diurnal motion, and then the motion downward, being heavy. But as to the live bird, the diurnal motion always remaining in it, what is to prevent it from sending itself by the beating of its wings to whatever point of the compass it pleases? And such a new motion being its own, and not being shared by us, it must make itself noticeable. If the bird moves off toward the west in its flight, what is there to prevent it from returning once more to the tower by means of a similar beating of its wings? For after all, its leaving toward the west in flight was nothing but the subtraction of a single degree from, say, ten degrees of diurnal motion, so that nine degrees remain to it while it is flying. And if it alighted on the earth, the common ten would return to it; to this it could add one by flying toward the east, and with the eleven it could return to the tower. In sum, when we consider well and reflect more closely upon the effects of flight in birds, these do not differ in any way from those of projectiles directed toward any part of the earth, except that the latter are moved by an external source and the former by an internal principle.

Argument taken from the flight of birds against the earth's motion is resolved.

For a final indication of the nullity of the experiments brought forth, this seems to me the place to show you a way to test them all very easily. Shut yourself up with some friend in the main cabin below decks on some large ship, and have with you there some flies, butterflies, and other small flying animals. Have a large bowl of water with some fish in it; hang up a bottle that empties drop by drop into a wide vessel beneath it. With the ship standing still, observe carefully how the little animals fly with equal speed to all sides of the cabin. The fish swim indifferently in all directions; the drops fall into the vessel beneath;

187 *The Second Day* and, in throwing something to your friend, you need throw it no more strongly in one direction than another, the distances being equal; jumping with your feet together, you pass equal spaces in every direction. When you have observed all these things carefully, (though there is no doubt that when the ship is standing still everything must happen in this way), have the ship proceed with any speed you like, so long as the motion is uniform, and not fluctuating this way and that. You will discover not the least change in all the effects named, nor could you tell from any of them whether the ship was moving or standing still. In jumping, you will pass on the floor the same spaces as before, nor will you make larger jumps toward the stern than toward the prow even though the ship is moving quite rapidly, despite the fact that during the time that you are in the air the floor under you will be going in a direction opposite to your jump. In throwing something to your companion, you will need no more force to get it to him whether he is in the direction of the bow or the stern, with yourself situated opposite. The droplets will fall as before into the vessel beneath without dropping toward the stern, although while the drops are in the air the ship runs many spans. The fish in their water will swim toward the front of their bowl with no more effort than toward the back, and will go with equal ease to bait placed anywhere around the edges of the bowl. Finally the butterflies and flies will continue their flights indifferently toward every side, nor will it ever happen that they are concentrated toward the stern, as if tired out from keeping up with the course of the ship, from which they will have been separated during long intervals by keeping themselves in the air. And if smoke is made by burning some incense, it will be seen going up in the form of a little cloud, remaining still and moving no more toward one side than the other. The cause of all these correspondences of effects is the fact that the ship's motion is common to all the things contained in it, and to the air also. That is why I said you should be below decks; for if this took place above in the open air, which would not follow the course of the ship, more or less noticeable differences would be seen in some of the effects noted. No doubt the smoke would fall as much behind as the air itself. The flies likewise, and the butterflies, held back by the air, would be unable to follow the ship's motion if they were separated from it by a perceptible distance. But keeping them-

Fig. 5. The famous “Galileo’s Ship” with a vivid illustration of the principle of relativity discovered therein.

Sharing, correctly understood—following from the above, time is shared between the two coordinate systems K and k, which is expressed mathematically as

$$\tau = t.$$

The obviousness and the absolute character of this statement follows at once from the synchronicity lifeline (cf. the GLOSSARY below).

Compensation, correctly understood—Thus, as extensively discussed in the beginning pages of this book, the obviously correct approach regarding spatial transformation simply consists in exactly the correction for the velocity of the spatial coordinate value reached at a given moment by system k in system K. This correction preserves the constancy of a given

spatial coordinate in k , rather than allowing the velocity in question to have anything to do with that spatial coordinate, the spatial coordinate in k , if we are to present the permanent spatial coordinate in the observed coordinate system k through the coordinates of another system, system K , displacing at a given velocity v with respect to that observed system; that is, system k .

Transformations of coordinates—another name for sharing and compensation, not changing and disjointing—The correct transformations of coordinates obey the principle of conservation of coordinates, even if a continuous displacement at constant rate v takes place.

Therefore, the principle of relativity, expressed by transforming of the coordinates of one coordinate system into the coordinates of another system, isn't at all about changes due to varying point of view. On the contrary, the principle of relativity is about the conservation of truth, preservation of the unique, single truth about a given coordinate system, even when that truth is expressed through the coordinates of another coordinate system which shifts at constant velocity v with respect to the first. No change of perspective can violate the **conservation of truth**. Any interpretation that violates the conservation of truth is false. Thus, when we need to express briefly the real truth behind the unjustified admiration, brouhaha and undeserved praise, prizes, and prestige when it comes to the so-called “modern physics”, it's all about incorrectly understanding sharing and compensation concerning two coordinate systems shifting with respect to each other, as well as wrongly allowing for the initial conditions to be violated—when the initial condition is that $\xi = b = \text{const}$ there is no way to change that absolute fact by any further steps and fraudulent evasions.

Technically, at the very bottom of that undeserved fascination for the “theory” of relativity lie two coordinate

systems, which we denote by upper-case K and lower-case k. It's only natural to understand why two coordinate systems are kept in mind—after all, it is said that relativity has something to do with it. It is the abuse of the meaning of relativity, done for vile political and ideological purposes, that is the problem.

This brings us to discussing some ramifications of the above findings in the world outside of science and the world of learning.

OTHER RAMIFICATIONS

Wrong interpretation of the principle of relativity harnessed to justify moral relativism

The newly defined absolute principle—the **principle of conservation of coordinates**—a principle inherent in the observation of the coordinates of two coordinate systems (the principle of conservation of coordinates is the essence of the principle of relativity, discovered by Galileo) has unexpected repercussions in areas outside of physics, straightening out a persistent misunderstanding. The principle of conservation of coordinates, which is a law of nature, explicitly runs contrary to the aggressively instilled falsity that everything is relative, that everything depends on the point of view and is only prone to interpretation.

Furthermore, as wrong as it is, in principle, to migrate physics concepts into the social discourse, even as metaphors, what social “sciences” understand under moral relativism cannot be derived at all, even from the absurd “theory” of relativity, despite their impression, created by them being fooled by the word “relativity” in its name. The here-defined principle of the conservation of coordinates helps immediately in clearing

up that obfuscation through the use of the no uncertain word “conservation” in its name. The very content of even the principle of relativity alone, as correct as that principle is, does not in and of itself at all imply, even in physics, any difference of point of view or difference of interpretation. Obviously, the crooked use of the principle of relativity has sounded good to some, who enjoy smearing of notions as a political tool, with the goal to cause confusion and thus rule unobstructed, and they have avidly taken the opportunity to embrace such wrong interpretation of the principle of relativity. Control over a confused population, ravaged by the disbelief that truth could ever be achieved, is easier.

On the contrary, the principle of relativity implies sameness, preservation, constancy of the physical phenomena, despite the deceptive expectation for overall changes due to the apparent relativity of perceiving the transport of one coordinate system in relation to another coordinate system.

Egregious issue arriving from seemingly inauspicious beginnings

One can hardly think of scientific topics having greater, if any, repercussions and impact on society at large than the absurd “theory” of relativity and the no less absurd quantum mechanics. Therefore, it seems only natural and expected, to touch on some issues, which evolve from the above technical points of what is thought to be exact science, but pertain more to the humanities. I felt that discussing these points would be beneficial to the reader. Moreover, discussion of such topics has been traditionally included in all my previous books. The continuous awareness that what is presented as physics today is actually an exercise in absurdity is quite important because its

implications directly affect the living today and explain the general confusion nations are experiencing.

Corruption at a higher level

It is amazing how certain people, occupying the power in science, and therefore capable of enforcing any doctrine which fits them, no matter how flawed that doctrine is, have been enthralled with the idea, aggressively imposing it globally, that absurdities can be woven into a grandiose elaborate system with the imaginary but clearly daft purpose of generating purportedly sensible things, even seemingly genuine, professedly valid discoveries. Such a swap, making pathological pronouncements that bad science is acceptable and is even the creation of a genius, is the corruption of the century, blowing up to smithereens the last fragments of reason left after the devastation of the greatest world war in history. We are experiencing a total cognitive carnage and may have already reached the tipping point. It may already be too late to put two and two together in an effort to recover any degree of sense in the world. Some, like the author of this book, are still making Don Quixote-like efforts to awaken the doomed population, and those efforts will not stop while he is still breathing.

The truth is one, when it is (officially or apocryphally) established

It is the imposition of opinions denying the firmly established truth, that is the epitome of fascism, especially when the denial of these firmly established truths is forced dictatorially, with no possibility of recourse. Not allowing the proper dissemination of the debunking of official flagrant lies of

the relativity “theory” and quantum mechanics variety, in brazen opposition to firm truths, is the highest form of fascism.

The USA, the European Union, the USSR, now Russia, have never been anything different from each other when it comes to the highest levels of human activity. All four swear by the blatant, immediately and directly demonstrable lies known as the “theory” of relativity and quantum mechanics, presenting them, instead, as genius achievements. Every one of these centers of power falsify advantage over the competitor through claims in amorphous fields such as genetics, areas where establishing truth, if it is even possible today, is indirect. Genetics is the poster child of those who eagerly strive to expose the evils of the party command in science, always forgetting or never admitting, rather, the staggering adverse effect on society of the utmost absurdities that ever invaded science, known as the “theory” of relativity and quantum mechanics, which are hardly the products of a one-party system.

Absolute truth does not tolerate an alternative point of view

It is not a matter of a particular point of view, whereas from another point of view it would be otherwise, rather, on the contrary, it is an absolute truth that when, standing opposite each other, my left is your right. This fact is immutable for me and is not at all an example of “everything is relative”, as many are brainwashed to believe as coming from the “theory” of relativity. It cannot be otherwise for me, just because it occurred to someone that there is some alternative point of view that legitimately contradicts the objectively fixed disposition of given observers, where my left is always your right. The hen is not the rooster, because it happened to have seemed that way to

me. The pear is not an apple, despite an alternative view trying to force complete unity between the pear and the apple. That the pear is not an apple is not a different point of view, it is a physical fact. Physics accounts for differences in things and it is not a matter of interpretation or a point of view when acknowledging a particular difference.

Who prevents the dissemination of the absolute truth that the “theory” of relativity and quantum mechanics are absurdities?

Given the morose circumstances in the world, the most to blame is the current author for his inability to find ways to overcome these circumstances and manage to get across to the people that the ideas he expresses are not owned by him as an ego trip, but that peoples of the world are actually in existential need of that truth and are themselves directly adversely affected by ignoring the gravity of the tragic fact that they are being deliberately led along a garden path.

The problem is aggravated even further by my unwillingness to play the fundamental game of the USA—you can prove yourself or the ideas you espouse only through the marketplace, and I don’t want that. I don’t think that truth in science is for sale and that if it doesn’t bring profit, it is no good. Real science never brings profit. On the contrary, real science only brings expense. Therefore, the marketplace can never be the judge for the quality of science. This understanding I have regarding my non-compliance with the need for literally any activity to generate profit if it is to make a dent, brings further obstacles before the dissemination of the all-important ideas contained in my books. It is out of the question to wage fundraising campaigns, unless I’m willing to harm the pure

intent of my struggle to have society hear the truth. There is no other way but to spend my own money and that would be a good option if there were enough of it.

I might add, though, that if anyone dares to divert the conversation in a direction other than the unambiguous substance of my findings, lying that greed, the desire to line my pockets at the expense of a great man, is at the center of my writing, should I ever decide to seek financial support, such dishonest dissembling will immediately be met with the iron wall of the catastrophic arguments which I lay out, that such a manipulator will not be able to resist. Therefore, I should think about the possibility of looking for financial support (not for myself personally but entirely for the battle I'm waging), so that the impeccable reputation of my struggle against absurdity that has plagued science to its core, will remain unharmed. Come to think of it, why should I feel guilty and put obstacles myself in front of the morally pristine and factually unchallengeable battle to free the world from the misery of absurdity presenting itself as science?

Even worse, it is ridiculous to expect that, no matter how wealthy, any one single person can fight individually the massive entrenchment through organized extortion of the public finances of the world governments for over a century. The concerted racket under plausible names such as "theory" of relativity and quantum mechanics, sounding attractively weird and cunningly elevated, are the baseball bats of this racket. No individual on earth can match the financial strength of the state. Once the racketeers have taken over the treasuries of the state under the false pretenses that absurdity constitutes science, reverting that meets a brick wall. Therefore, this battle, the battle to restore sanity and reason in science, is a political battle of the highest order. The political will of those in charge of public finances, not discussions in the academies of sciences, corrupt to the core, in reality, is the only avenue that would decide the outcome. Thus, no wonder why later in the text special mention is given to the far-sighted proposal of the former US Representative Lamar Smith for the US Congress to institute an additional layer of accountability when making decisions on public funding of science. Also, no wonder why this book once again ends with a PETITION addressed to the

highest political governance of all countries, responsible for the public financing of science.

This is the harsh reality. It will not change with any extent of self-flagellation I may exercise or beating around the bush by looking for any roundabout explanations or course of action. Dispensing of public money to feed the malignant cancer of absurdity presented as science is the core issue of the world, and that must not be underestimated or neglected. I don't expect anyone to come up with a better idea to address the tragedy caused by presenting absurdity as science, other than through preventing the public funds from fueling this travesty, although the ways to reach such political enlightenment of the custodians of public money remain as non-linear as ever, the mentioned need of finance for making a difference notwithstanding.

That said, in all practical terms now, sadly, I alone have to drink this cup and can only hope that the written word, especially if my books remain available after my passing, seems a little better than nothing when such a daunting political goal is to be achieved.

In the meantime, of course, there is another way, although as unlikely as it gets, of at least having my ideas properly disseminated. Powerful forces, influential organizations have to back me up for the pure goal of having truth in science restored. However, think about it—who would have the interest to support me so much idealistically? Ultimately, there is always the question—what's in it for them? I'll bet, if there were such idealistic forces around, I would have heard from them by now. Egotism, special interests, pride, envy and all other kinds of frailty due to human nature always have the priority in life and the weak voice of truth is never heard naturally, especially when it comes to matters that would be heard around the world. Moreover, if my critiques get a hold,

that would mean the end, the end of all the multi-billion dollar projects squandering the wealth of the nations in the false pursuit of scientific advance by harnessing absurdities. More importantly, it would also mean the end to the hopes of those who have constituted themselves as critics and who also expect a share of the glory that they believe would result from the scandal that followed the downfall of the subject that has been so much touted as a great, unearthly science.

Nevertheless, even with qualities to make oneself heard lacking, the cognitive plunder the world is experiencing is so drastic that the battle to restore reason must continue under any circumstances, no matter how little the voice of reason matters to the public currently. This is not a beauty contest, neither is it a popularity stunt.

Having said that, we may proceed searching for more answers as to why the obvious unequivocal truth is not finding its natural path out, despite the personal deficiencies of the author who has discovered that unequivocal truth. Who is standing in the way of truth? Correct understanding of the barriers preventing truth from penetrating is the prerequisite for whether the battle for truth will prevail.

Truth is for sale

Money is freedom. Everyone knows that. But, even having money, many feel confused when it comes to truth. The feeling of restlessness and insecurity is overwhelming. This confusion is especially strong when it comes to fundamental concepts like time and space. It is the result of an enforced breakdown of obviousnesses, and even more so, breakdown of reason. The scale of this world perversion is staggering. The individual who has glimpsed the deception feels utterly helpless, especially when he realizes the direct connection between

money and truth, imposed very distinctly by the post-modern, post-industrial character of the world we live in. In order for the truth to penetrate into the world cognition, someone has to pay serious money to ensure that. Everything adopted as truth by the world community is purchased truth. This conclusion is no different from what has already been said in the preceding sections. The objective criteria, which science has, comprise the “lowest factor on the totem pole” by which the world community would deem something as truthful and would adhere to it.

All is propaganda and manipulation, and that is achieved by substantial financing by the interested parties. Who are the interested parties? In previous books, and it has already been mentioned here, this author submitted that it is to the advantage of the world elite to muddle the thinking of the peoples of the world, so as to turn them into an unintelligent mush, only capable of obeying orders. What better way to achieve this objective than institute on a massive scale that absurdity constitutes reality and that one need not trouble himself with sorting out the meaning of notions. One’s purpose is to work hard, enjoy oneself and produce offspring, to work in factories and various service-oriented businesses, and die in wars.

It is quite understandable that those who have been given the upper hand to call themselves mainstream scientists will have already amassed enough finances to pay for what they have pronounced as truth, independent of whether it is really truth. Of course, they will vigorously protect that privilege, having all this leverage available. No need to repeat that. Whoever manages to control the money supply, he is the winner in the battle, whether reason wins or not. Countering that in any other way, least of all with reason and arguments, is merely impossible. Whoever doesn’t countenance with that, well, it will

be too bad for him. What follows from such a subversive subterfuge of reason is expressed by the title of the next section.

The unfortunate impotence of reasoning

Of note is that we here try to combat the Lorentz transformations nonsense by reasoning. Given that employing these transformations is a perfidious way of swindling the peoples of the world for money, a crime, although much more elaborate, albeit akin to prostitution and outright gangsterism, reasoning can't possibly be the weapon used to fight that slavery. Can you fight the gangster only through reasoning with him? I guess, you're not a six-year-old to believe that. The conclusion that modern science is an organized crime group of the highest order renders the individual to have even less success fighting it than the success he would have if he were to fight international drug cartels or human trafficking through reasoning, no matter how persuasive the arguments of the fighter are. Unlike drug cartels and outright thugs, where they kill for insubordination, with the organized international swindling group called "modern science" (with main culprits the "theory" of relativity and quantum mechanics), it is safe to say anything. It is made so that whatever you say will not be heard under any circumstances. The so-called scientists, in fact flagrant swindlers swimming in the bliss of flaunting the lie that absurdity is high science, have entrenched themselves so well behind the concrete wall they have erected of the intrinsically very corrupt iniquitous method known as "peer-review"—false and corrupt as can be—that exposing them through reasoning is out of the question.

Speaking of "peer-review", the "theory" of relativity and quantum mechanics are prime examples mandating that anyone with dignity and integrity distrust peer-review. A

journalist usually listens to peer-reviewed journals and disregards arguments presented outside this strikingly strictly controlled, totalitarian-style echo bubble. In this way, the journalist is complicit with the organized criminal group pushing absurdity as science. If that journalist were not a stooge of that evil tyrant, then he would abide by what is true, not by what is deceitfully proclaimed as mainstream or is foisted as fashionable, even if standing for the truth costs him his job at the newspaper or the magazine. There have been worse scenarios, whereby people true to their beliefs have been ready to remain in gaol for decades and even to give their lives for their convictions. In the current case, things are even more clear-cut. What an honorable person is defending is not even belief, but is the absolute, unequivocal truth itself.

There is a lot of psychology and bad intentions involved. A real scientist abandons bad theory the moment it is found defunct, in spite of his life-involvement in its development and his life crumbling under its debris should he agree with the critique and accept the truth. It may appear otherwise, but acknowledging such crumbling is the most honorable sign of science. This is the epitome of good science, of real science. Such acknowledgement is the undertaking of the true heroes of science.

Conversely, bad theory which has gained ground in the mainstream, brings benefits to those lacking integrity and stamina to oppose it. It works for the purposes of money laundering. Even everyday life-sustenance is flawlessly ensured in this tough life by clinging to something even you yourself clearly know is wrong, but controls the mainstream. This is the temptation of the devil, if we feel like expressing ourselves sententiously, as we'd do in a Divinity school. How can he abandon it just like that? Never mind that it comprises only

blatant lies and nonsense, akin to the creations by infected brains of dullards.

Lying that a parameter has qualities which it cannot possibly have, in order to mimic making a discovery, the way the “theory” of relativity does, is the most vicious way of doing science. In fact, it is not making science at all, but committing outright fraud. Such fraud is of higher order of subtlety and public damage than any white collar crime because it can pass unnoticed by the judicial system due to the latter’s general unpreparedness to deal with such kind of crime. In this way, the hermetic, yet vapid appearance of doing science, constitutes the perfect weapon for money laundering and cheating of society. It is unprecedentedly elaborate, like no crime tool in the history of the world, and serves the lowest criminal instincts, using the highest finely woven iniquitous method. This is no less than a crime against humanity.

Who has provided at the beginning of the twentieth century that opportunity to have lunacy forged as high science—a crime against humanity? Concretely, *Cui bono* from such a flip? This must be understood properly, because any change aimed at removing absurdities such as the “theory” of relativity and quantum mechanics from science and peoples’ comprehension of science achievements, must be engineered by none other than these powerful, albeit hidden forces. The truth, provided these forces honestly care, must somehow get through to them. And, what will happen if these forces, even if identified, resist the need for correction, if they are dishonest and their goal is to turn humanity into the above-described jelly-like dumbed-down herd? What should the strategy be to ensure that truth wins? The unwillingness of the all-powerful, yet unidentified forces, to institute change seems to doom the entire effort of truth restoration.

The iniquitous use of the term “conspiracy”

By the way, when speaking of powerful hidden forces, implying conspiracy in the above discussion is out of the question. To say nothing of the fact that even more generally, it is undeniable, not a conspiracy, that there are wealthy individuals with an inordinate impact on the world. One may note also that for all intents and purposes, only people of means can run for office, as a matter of principle. So, this is also not a matter of conspiracy. The conspiracy concept has been invented by forces which are weak in defending their point in an open debate and they themselves relegate to conspiracy to pull the wool over people’s eyes. The robber crying “robber”.

Granted that even in cases which seem obvious, one cannot really vouch for, with full certainty, the wealth-impact-politicians connection. Nevertheless, there is the ultimate killer of any conspiracy talk whatsoever. The unequivocal conclusion that the “theory” of relativity and quantum mechanics are egregious nonsense never to be allowed any criticism, is an undeniable fact, not a conspiracy, actually the ultimate killer of conspiracy regarding the particular matter these “theories” deal with.

More on why my activity of bringing the truth out embarrassingly experiences no traction

At first sight, it may seem that the egregiously catastrophic facts I’m presenting may not leave anyone indifferent. One may expect that people would begin jumping up and down after learning the truth that clears up a century-old morass and confusion. Alas, the reality shows a different picture.

One of the reasons for the lack of interest in society in revealing the poverty of what passes as achievements of science—otherwise something extraordinarily advertised—is that humanity has been given the impression that what is being talked about when referring to “modern science”—a collective term epitomized by the “theory” of relativity, quantum mechanics and their derivatives—is something very complex, even something also now already having been indelibly established. That is aside from the fact, probably weighing more than anything else, that the truths in question are coming out from someone unknown to anyone but his limited circle of friends. Humanity is left with the obviously false impression that what is served up by the media as “modern science” is the result of some gargantuan honest effort involving myriads of scientists who could not have helped but notice if there were a problem, but they haven’t.

So, along with the imperial nature of the doctrines being pushed—only empires have the say about what is and what is not in science—there, further, is the moronic view that if there were something to be discovered, it would have been already discovered. Let alone something new being discovered in marginal countries by random individuals therefrom. The academies of science in the empires act as the legislators akin to religious conclaves, which decide on the holiness of views in science. That may seem strange to the uninitiated, but if he were to have a glimpse at the workings of the world science, he would be astonished to find that it is true.

I can also hear friendly voices who try to explain the lack of traction of my ideas with the people I am addressing. These friendly voices make it clear that when pondering why no one hears you, you must consider who your audience (constituting the “court of public opinion”) is, what its real but hidden motivations are. Overwhelmingly, those that listen to you have

other things on their minds. They are troubled by their personal problems, which makes them incapable of really focusing in depth on the issue. Mortgages, family concerns and politicians waiting for their bribes or predominantly concerned with their re-election rather than with some abstract matters, such as truth, of no apparent direct practical value—these and many other considerations stand in the way of penetration in society of truth about the really important issues of squandered cognition.

Also, writings such as this one are a matter of perception by society. When it is not peer-reviewed, it is automatically discarded, even prior to putting in efforts to read and understand it, classified as part of the pool of texts and declarations with clearly outlandish claims by all kinds of deranged individuals who have falsely imagined that they have something scientific to say. The public needs to be reassured that someone else, especially someone appointed to be an expert, gives its verdict of approval, in order to believe that what is written is noteworthy. What a delusion, especially in light of the unequivocal evidence to which this book is dedicated, evidence that is within the power of any reasonably educated person to comprehend alone.

There is one very vicious understanding amongst journalists; i.e., that they have to have at least three independent sources in order to publish a story as verified. They cannot believe that is not always the case. Not only is it true that one may have one hundred independent, albeit seeming verifications, but there are instances when the journalists themselves can unilaterally establish the unequivocal truth, in contrast to all those “independent” verifications, which do not actually confirm anything. In such instances, it is most inappropriate to say “I don’t understand these things”, and wait for someone else to react before they write their piece in the newspaper. In clear cases, such as that peas are not watermelons,

the prudent journalist refrains from writing a story if he feels he has doubts about that, and not go around asking for independent verification.

It turns out that in the most important topic of humanity, where its highest characteristic, cognition, is on the test, these journalists and any member of the public, for that matter, can take a categorical stand themselves, without consulting anyone else. It's your own life at stake here. Why put it in the hands of others if you can decide it unequivocally for yourself? This applies especially to the journalists, who are called out to be the conduit between the event and the public. It is absolutely iniquitous to maintain the view that on the topic discussed herewith, there may be an alternative point of view which must be heard. It is like expecting that there can be an alternative point of view to the view that one is not equal to two. No alternative view must be heard on that. Period. There may be some weirdos who may assert such an "alternative" view, but only a journalist who loves silly jokes may give ear to such an insanity. To forego the biggest unequivocally true story on earth, the story that the "theory" of relativity and quantum mechanics are absurdities, is beyond a silly joke, beyond the usual inertia towards change of humanity, a humanity grabbed and squeezed by the throat by propaganda. It is a crime against humanity, as was said multiple times.

Incidentally, if someone wants to do something really great, really unequivocal in his life, let alone something benefitting the entire humanity globally, I can't think of anything more unequivocal than the unequivocal discoveries that quantum mechanics, and especially the nonsensical Lorentz transformations and their bizarre applications underlying the "theory" of relativity and its progeny, are absurdities, as is done in my books, this one included.

Another speculation as to why my discoveries are not catching up, is the immersion in the spirit of “knownothingness” in America. This intellectually lazy atmosphere is ideal for those who manage to implement societally, through various propaganda and even illicit means, whatever ideas they deem as useful to them and then these ideas, right or wrong—the scientific method even boastfully denied openly and frankly—passed as science, become established, *coup d’état* style, scientific mainstream and are taken as unbreakable laws just like the religious dogmas and doctrines or the man-made laws of the land.

A case in point in jurisprudence of the permanence of the law universe, is observed in the process of appointing potential federal judges at the congressional hearings. The candidates for federal judges behave as some kind of zombies and cyborgs, understanding the legal matters just like Artificial Intelligence understands them—there are existing legal statutes, which have found their way into the judicial system, not because they express some absolute truths, but because historic powers have put them there and the powers of the day maintain them through various levers, whereby corruption, as a tool for their establishment, is not anywhere at the bottom of the list. Once there, now well appropriated and established, these laws are considered as the Holy Gospel. The prospective judge explicitly sustains during the congressional hearing that knowing definitions and even the meaning of the most obvious terms and even words, is not necessary. On the contrary, in the understanding of the candidate for becoming a federal judge, all that is necessary for a judge to do is to express one’s own feeling of fairness on the issue at hand and consult, by juxtaposing the alleged claim to what the statute is, when the need for such a judgment arises.

This spirit is not far from the spirit and practice during the days of Inquisition in the Middle Ages, when the one who abides by the religious rules of the state ensures for himself and his family a quiet and prosperous life. Most tragically, that state dictate during the Inquisition period encroaches on matters of science, as fixed as are, without the religious overtones, the state-approved matters of science today, consolidated as science mainstream. Completely arbitrary ideas, outright absurdities, which see their way to the public life through deception, become irremovable institutionalized scientific milestones. During the Inquisition times, the rebels, those who move the world ahead by making discoveries contradicting the status quo, were burned at the stakes. Today they are sentenced to efficient silencing—one may have the goods, but they cannot be delivered. Laws of the land are taken as a given, as absolutes, only to be obeyed, not discussed and so is viewed what is accepted as laws of science, especially those concerning the very fundamentals of science, no matter how crooked as can be these pronounced laws are—fixed and never the subject of questioning. These collective lies are given a name—paradigms. Any scientific development is only permitted within the confines of these institutionalized collective lies, a.k.a. paradigms, a word ostensibly projecting the air of learnedness and high intellectualism as a snobby term, albeit, in fact, a term truly pejorative in nature. Humanity is given the impression of great advancement, but apparently such advancement is absent in its most important aspect—the ultimate basis of cognition; namely, the understanding of time and space and the need to disallow absurdity to be presented as science.

As already discussed, the last section,
however, provides the benign explanation

One may imagine that the lack of interest in society can be overcome by a skillful individual effort. However, it is much deeper than that. It must again transpire, as talked about in the earlier sections, that it is much more likely that the lack of audibility and optics for the catastrophic truths I am revealing is due to the fact that we are dealing with a worldwide organized criminal group akin to prostitution, human trafficking, drug cartels and outright gangsterism, under the benign canopy of pretend-high intellectuality. Science has converted itself from a method and a means of finding and establishing the truth, into an elaborate scheme of international fiscal fraud. Bank robbery is too crude and limited a criminal act to warrant comparisons with the shrewd large-scale swindling of international magnitude under the plausible, even acclaimed, cover-up known as “modern science”.

The scam called “modern science” is a related, but much better veiled criminal scheme of swindling than the drug trafficking, prostitution, organ trafficking and international terrorism variety. What has been labeled “modern science” (under “modern science” understand “theory” of relativity and progeny as well as quantum mechanics) is an extraordinarily sophisticated way of laundering money. It is a way of laundering money with prestige and a stale air of superior academism, far more intelligent, inventive and sneaky than money laundering through offshore companies and the like. Unlike those exercising the latter, the participants in the scientific fraud live in the bliss of universal approval and admiration. Thus, if pimps and drug traffickers are despicable human beings, the so-called modern academics are unworthy of even contempt—exercising

emotion regarding such disgusting concealed degeneracy is spending too much energy on something that low.

Anyone who agrees to receive money and prestige by serving the vile international cartel called “modern science” is an intellectual terrorist, no less heinous than the terrorist who blows up innocent women and children; at that, not somewhere locally, but everywhere, all over the earth, exceeding the damage of even the bloodiest local conflict. Not to mention the fictional damage of highly propagandized fantasies of global problems of various nature.

The difference is also that while trafficking drugs and turning a blind eye to prostitution are carried out with the support of governments mostly in secret or by the hush-hush way of legalization, governments flaunt their demonstrative complicity and support of money laundering through what is advertised as “modern science” with unconcealed pride and generosity of Nobel-prize variety.

An aggravating element in this criminal assault, alongside its immense adverse social impact, is that it is committed under the cloak of a propagandistically fabricated wrong impression of high academism and the impenetrability of hermetic knowledge, up to only a very select elite, which makes it immune from criticism, least of all devastating criticism and final rejection. All this academic mimicry creates an incredible wall of protection, unachievable in any other criminal activity. The perpetrators of this crime against humanity should occupy the top of the FBI most wanted list, way ahead of the likes of Bernie Madoff, with their devastating, yet to an extent questionable damage, pursuant only to the finances of limited willing participants, not of all peoples of the world.

Life-and-death resistance

The preachers of the irrational have formed a powerful academic, political and media united front, achieving incredible entrenchment, completely impenetrable to reason. Huge institutions are in place, unprecedented finances are being poured in to maintain the thesis that there is no truth, in the same breath imposing the view that the “theory” of relativity and quantum mechanics comprise the only truth there is, refractory to even the slightest doubt that they may be wrong and must be removed from science—actually, a must, if science and society are to progress.

Deliberate distraction and obfuscation

A method of this life-and-death resistance, for preservation purposes, the advocates resort to, is outright distraction. It is a distraction to claim that the “theory” of relativity and quantum mechanics are incompatible, as if each of these two theories is a legitimate scientific theory in itself but something else, additional, needs to be worked out in order for these theories to coalesce. The truth is that both theories are absurdities and make no sense, either individually or in combination. They both have no place in science.

Another distraction is to claim that the “theory” of relativity can only be proven wrong if it is demonstrated that the speed of light in vacuum is not constant, equal to $c = 299\,792\,458 \frac{m}{s}$. On the contrary, the “theory” of relativity falters catastrophically before reaching the requirement that c becomes any part of it.

In general, the main approach of distraction is to claim that the “theory” of relativity can be overthrown only by an experiment. The truth is that the “theory” of relativity cannot

even reach the experimental stage since it invalidates itself on its very own pages, as Fig. 1 through 3 prove unequivocally, and therefore said “theory” can reach no conclusion at all, let alone a conclusion that can be tested experimentally. Internally contradictory theories, such as the “theory” at hand, can only be removed from science, not discussed or further experimented upon.

It’s a distraction to focus on various other issues existing in academia, such as the concerns of the feminists of sex discrimination, plagiarism or pseudo-plagiarism when your supervisor legitimately takes the credit because you’re working on his ideas, to say nothing of the “publish or perish” sword of Damocles, general unfairness, office politics, favoritism and inequality, when we all are held hostages to the lunacy of the “theory” of relativity and quantum mechanics, bleeding to death our intellectual capacity.

Speaking of discrimination, this author is a prime example of discrimination. What does it mean to have unequivocal proof that the two most promoted theories—the “theory” of relativity and quantum mechanics—constitute brazen nonsense, and all official doors for the dissemination of this fact are closed? No other discrimination, least of all on a personal basis, comes close to such blatant discrimination of truth.

Artificial intelligence (AI) and the unintelligent assessment of scientific truth

As for distraction from discussing the core substance of the demise of science, it seems mildly interesting to ruminate also on the possible role of the artificial intelligence in creating knowledge, concluding that AI has no such role. Start with what

internet is—the most efficient amplifier and multiplier, created so far, of human stupidity, which many have already likened to a sewage canal in Calcutta, where one can even find a piece of aluminum, occasionally. AI builds on this pool of stupidity and is trying to extract something useful from it. AI resembles an indoctrinated pupil, brainwashed to repeat the mainstream doctrines, without any doubts regarding the validity of those doctrines ever crossing his mind.

AI promises it can learn, but it only learns within the confines of what is out there—the minute AI detects any deflection from what is the official stance, it vigorously fights back. AI can never correct that deflection from the official doctrines planted deeply into the internet. Thus, AI promptly forgets what it stated it has learned and quickly goes back to the standard it is programmed to rummage. No matter what evidence it is shown, it will always cling to what is implemented into the pool proclaimed as the mainstream, whence AI draws knowledge for AI answers, without displaying intelligence of its own, which would really allow it to sift the wheat from the chaff. However, even if it displays a mind of its own and finds the correct answer, contradicting the mainstream, it can never change what is out there—this is how it is programmed. Such feedback is impossible in principle. AI will always average the mainstream voices and will discard reasonable, truthful but provincial findings, especially when they go against the mainstream, independent of their correctness. In other words, if one is concerned with correcting the errors of the mainstream, one should not wait for AI to point them out. The errors in question of the mainstream must first be corrected by other means, outside the realm of the “artificial intelligence”, before expecting AI to bring out correct answers. The mainstream has isolated itself from the real truth and is promoting on the internet only ideas that seem fit for its ideology. These wrong

ideas, being the fodder of AI by design, will make AI repeat them like mad, over and over again, the minute it is confronted by them. AI has no inbred criterion to assess on its own the absolute correctness of the mainstream ideas, and if it finds such, to look for answers on the internet or, more importantly, come up with its own solutions, correcting the mainstream. In this respect, AI behaves as the perfect dummy, an accomplished advocate of what is pronounced as current knowledge, assuming that it is final.

AI assembles answers not just by extracting what is available on the internet, but on what is officially approved to be genuine knowledge. This knowledge, for AI, is an absolute knowledge which cannot be challenged. In the same way, the Google search engines launch their worm bots to search the internet and make libraries and rankings of their findings only according to what Google chooses. Therefore, the real explorer of science has little use for Google, which tends to place as the top-hits during a search, not what is really true, but what is adopted as true. The proper way Google should display its hits, if it cares about enlightenment of people, is by ranking them according to their truthfulness, not by other criteria, especially not according to criteria which would please advertisers the most. One may prove to oneself that when searching for the “theory” of relativity and its progeny, Google leaves one with the impression that said “theory” is something final and great, although Google’s search bots may find on this same internet unequivocal proof for exactly the opposite; namely, that the “theory” of relativity is absurdity like nothing else in science and, hence, has no place in science.

Because these are only words, and paper and the internet bandwidth endure everything, what these bots mindlessly classify, instructed to follow only the mainstream, is taken to be all knowledge that is out there. Everything else, non-

mainstream, although it could be the truthful answer, is ranked below standard, buried where it cannot be easily found.

This is oppression, a dictatorship of absurdity. Because the internet contains arguments which are available to AI, but AI is specially protected from them, exposing it to only the politically correct texts, that signifies the poor intellectual quality of what passes as artificial intelligence. Thus, AI is emasculated from correct conclusions, which by their nature are the expressions of the minority and to AI that makes them inferior, although true. They are correct but are unpopular, hence they cannot wrestle the mainstream.

Now, knowing the absolute truth that the “theory” of relativity is an absurdity, generated by the Lorentz transformations as the kernel of that absurdity, one may personally experience a direct illustration of how AI is helpless in dealing with this travesty. The computer program claimed to demonstrate the power of AI, being itself specially created to base its conclusions on what is accepted as mainstream, much resembles the dishonest dialogue with a propagandist, desperately pushing the absurdity agenda by trying to slyly bypass the catastrophic ambushes which its (absurdity agenda’s) own inherent failure provides. For this purpose, one may try to stage a dialog with a popular AI program on the internet. Such an attempt, insulting to one’s own human intelligence, gives one a practical clue about the crucial deficiencies of AI in the most staggering cognitive problem of humanity—the most directly demonstrable pathological mainstream “theory” that has ever existed in science, the “theory” of relativity.

Thus, AI pounds one with the outright ridiculousness, such as that **the “theory” of relativity is a mathematical model that describes the behavior of physical systems under certain conditions.** For AI the “theory” of relativity is not meant to be a literal description of reality, but

rather a tool to help us understand the behavior of physical systems. As such, it is not possible to provide experimental evidence for the theory of relativity, as it is a mathematical model and not a physical law. Nevertheless, AI finally concludes that the predictions of the theory have been tested and verified in numerous experiments, providing evidence for its validity—an outright lie. As mentioned, what AI spews out is exactly what one would expect to hear from any low-class propagandist, desperately advocating his agenda in which he has vested interest, independent of whether that agenda makes sense or is a pure absurdity.

A scientific theory, however, is an assemblage of scientific laws which necessarily must find experimental confirmation. It could never be that an absurdity can be a law of nature, let alone comprise an element of a scientific theory. A proposal for a scientific theory based on absurdities can only be written in quotation marks—“theory”—the way we refer in this book to the absurd “theory” of relativity. Moreover, a “theory” based on absurdities can never produce any conclusions whatsoever. As already emphasized, nothing, let alone anything testable, follows from absurdity. AI and its handlers, however, do not have the intelligence to comprehend that by admitting that **it is not possible to provide experimental evidence for the theory of relativity** and that **the “theory” of relativity is not meant to be a literal description of reality**, then it cannot serve as a **tool to help understand the behavior of physical systems**. Thus, AI programmed as a tool of the iniquitous mainstream, is a technical symbol for the demise of humanity, failing in its crucial test—failing to recognize the catastrophic rupture and fall of the “theory” of relativity.

Unfortunately, these technical discussions, directed at the triviality known as AI, divert the attention from the really important matters of science whose deficiencies affect the entire

world. Especially tragic is the lack of attention towards the parasitic invasion and encroachment on the world of learning and research, of absurdity under the guise of legitimate, even great, mainstream science. The technicalities concerning the details around AI, details mostly foreseeable as a substance of innovation, much like what all technologies are, take away the flame of what is really essential to discuss and correct. Let alone that just exploring what AI does gets us into a dead-end by regurgitating the viciously imposed agendas of a very vile elite occupying the mainstream.

Discussing AI, instead of discussing the essence of phenomena, is the topic of heightened interest to the youth because such discussion is easy to carry out, fascinates the imagination in a very practical way and brings the feeling of accomplishment, as any technical discussion does. To discuss the abstract matters of science, with no immediate tangible reward, has always been the province of more idealistically inclined individuals.

AI, at least today, only brings useful extensions to the human, much like the extensions which cars and airplanes provide—the fact that now we can transport ourselves faster than a gazelle when riding in a car does not turn us into a gazelle, neither did we become birds when airplanes were introduced. Likewise, our cognition, although appreciating the helping hand AI can provide, just like the screwdriver helping to unscrew a screw, does not make us cognitively advanced, especially when AI can in no way help us in resolving the menace which “modern science” has put us in.

Now, it becomes terrifying when the wrongness as a result of flawed human thinking is transferred into a machine and that machine takes the wrongness as an axiom, as a given, as an absolute truth and begins to make decisions based on that wrongness. The flaws of thinking in the analog world, especially

regarding the fundamental notions of thinking, is not at all something harmless and hermetic, concerning only some abstract scientific matters, unconnected with everyday life, hence inessential and neglectable. Set in stone in the digital world, unable to be corrected when it is hard-wired in the digital world will, in the end, lead to the destruction of both the analog and the digital world equally.

The answers of AI indeed may seem today giddily entertaining, sometimes funny and bizarre, but their flawedness carries a dangerous scary potential, which may unleash itself unpredictably in the future.

In fact, the seemingly innocuous and innocently imperfect AI chat, looking more like fun than anything serious, is actually a surreptitious symptom of great, even mortal danger when one realizes that its guardian is today's science demolished by absurdities. While human beings can correct themselves, even when wrong on a fundamental level, by discussing and finding a way out of the absurdity in which science has happened to find itself, once the absurdity is hard-wired into the software of the machine it becomes the indelible essence of the inanimate object known as AI.

The latter thought is so essential that it may not be too much to repeat it:

When people are involved, they can correct themselves but when the cognitive flaw is imported on a basic level in a machine, in its software, it cannot be undone. Undoing it can only be done on the analog level of AI's handlers. Uncorrected, the flaw becomes part of the senseless heart of an inanimate object. When such a flawed inanimate object becomes a decision-maker, things begin to get very scary.

Thus, prior to thinking how to advance AI, humanity must first take care of correcting its very analog basic essence, thinking. Humanity must first correct especially its highest

emanation, science, by taking serious measures to clean it from absurdities subversively mimicking themselves as science. Those who underestimate the danger in question are naive to put it mildly.

This book is the latest in the series of books by this author, raising the utmost alarm about the catastrophe today's fundamental science is in and the immediate urgency of attending to that catastrophe. It has been stressed multiple times in these books, as well as in the current book, that scientific matters, especially those of utmost significance for the entire world, must not be done solely within the designated academic circles. The academic circles are corrupt to the core and expecting that they would change their corrupt ways, miraculously leaving their status quo favoring absurdity, is not realistic at all. Straightening out of science must take place from without this hopeless academic swamp, by reducing, without losing rigor, of the unequivocal truth about the sorry absurd state of physics, to the level of comprehension by the wider circles of humanity outside academia, making them aware that all this travesty of science is being paid for by their hard-earned tax dollar. This book is another effort to bring the subject, widely promoted as impenetrable, to the level which practically anyone can understand and see for himself what a disgrace he has been drawn into, becoming the victim of it for over a century.

The “cat and mouse” game with AI

Establishing the truth when playing with the AI cannot be achieved by allowing AI to answer only one individual question and be done with it. AI will always finagle in its answer,

resorting at times to outright bizarreness. What else, other than bizarre, is the following AI answer:

The statement “I have two hands” is a subjective truth that is relative to the individual making the statement. This means that it is true for the person making the statement, but it is not necessarily true for everyone. In a broader philosophical sense, there is no such thing as an absolute truth, as all truths are dependent on context, interpretation, and experience. However, in a more practical sense, certain statements can be considered true or false based on available evidence and the agreed-upon standards of evidence in a particular context. In conclusion, whether the statement “I have two hands” is considered an absolute truth depends on one’s philosophical views on the nature of truth and the standards of evidence that are used in a particular context.

when answering the simple question: *“I have two hands. Is that an absolute truth?”* The above answer is so obviously ridiculous that it needs no further comment.

The AI answers that follow also need no comment in view of their obviousness, but they are interesting in the context of this writing, especially when the transition from the general obviousness towards the concrete absurdity comprising the “theory” of relativity takes place.

Clinching the truth when dealing with the insulting dishonesty of AI, reflecting the corruption leading to the dishonesty of its handlers, must be achieved by the sword of Damocles provided by the concerted barrage of a set of insurmountable assertions, not allowing AI to slip out of the logical conclusion.

Now, follow this ridiculous exchange with AI, driving into the corner the AI absurd endeavor to defend the theory of relativity, when sensing where the discussion is heading.

First, ascertain what the AI answer to the question: *“Can a constant be equal to a variable?”* is:

ANSWER: No, a constant and a variable are fundamentally different mathematical concepts, and they cannot be equal. A constant is a value that remains the same throughout a mathematical expression or equation. It is a fixed value that does not change. For example, the value of pi (π) is a constant that is used in many mathematical calculations. A variable, on the other hand, is a value that can change. In mathematical equations, variables are often used to represent unknown or changing values. For example, in the equation $y = x + 2$, x is a variable that can take on different values, while the 2 is a constant. Therefore, a constant and a variable cannot be equal because they represent fundamentally different kinds of values. Constants are fixed and unchanging, while variables are flexible and can take on different values.

Once this AI answer is ensured, we proceed to ask: *“If x is a fixed spatial coordinate in a given coordinate system, can the value of this x depend on the velocities of external coordinate systems?”*, obtaining the answer:

ANSWER: No, the value of a fixed spatial coordinate in a given coordinate system does not depend on the velocities of external coordinate systems. The value of a fixed spatial coordinate is defined relative to the chosen coordinate system and is independent of any external frames of

reference. [BUT, NOTICE THIS ATTEMPT THAT FOLLOWS TO ESCAPE THE STRAIGHT ANSWER] However, the relative velocity between two different coordinate systems can affect the measurement of the same physical quantity in each frame, as described by the theory of relativity.

Now, the attempt of AI to escape being pushed into the corner, where the “theory” of relativity is in obvious jeopardy, we ask the clinching question, addressing the lack of connection, alleged by AI, of measurement of the value of the spatial coordinate and the value itself of the spatial coordinate (AI tries to finagle by insinuating that there is a difference between the value and the measurement of that value): *“Can a measurement of a fixed spatial coordinate x in a given coordinate system change the value of that spatial coordinate x in the same coordinate system?”*, receiving the answer:

ANSWER: No, a measurement of a fixed spatial coordinate x in a given coordinate system cannot change the value of that spatial coordinate x in the same coordinate system. The value of a fixed spatial coordinate x is determined by its position relative to the chosen coordinate system, and this position is independent of any measurements made of it. A measurement of x simply provides information about the value of x , but it does not change the underlying physical quantity that x represents. In other words, the act of measuring a physical quantity does not alter the underlying physical reality. It is worth noting that measurements in physics are always subject to uncertainties and errors, which can introduce inaccuracies in the measurement of x . However, these inaccuracies do not change the underlying value of x itself, but rather

reflect the limitations of the measuring device or the measurement process.

So, what do we get as a result of this exchange with AI—the value of a fixed spatial coordinate in a given coordinate system does not depend on what the relative velocity of an external coordinate system is, to say nothing of the fact that also the measurement of that fixed spatial coordinate does not depend on the relative velocity of an external coordinate system. Therefore, the proposal of AI that: **However, the relative velocity between two different coordinate systems can affect the measurement of the same physical quantity in each frame, as described by the theory of relativity** hangs in the air, contradicting the above obviously unequivocal conclusion that neither the value, nor the measurement of that value of a fixed spatial coordinate in a given coordinate system depends on the velocity of external coordinate systems. Isn't this exactly what we saw in the beginning pages of this book, and isn't that exactly what the Lorentz transformations are in violation of, incorrectly calculating that the spatial coordinate depends on the relative velocity of other bodies?

Outsmarting the smart-alecky behavior of AI, imbued by its designers, if it is not possible in one step, as in the above example with the two hands, can be done in several steps. AI fails the test badly and its inbred vigorous tendency to defend the undefendable—the absurd “theory” of relativity.

Of course, we here only demonstrate the inability of AI to defend the mainstream through using AI's own devices. As shown earlier, the really devastating, catastrophic blow to the “theory” of relativity is incurred through the **synchronicity lifeline** and the direct ravaging caused by the Lorentz transformations, seen in Figs. 1 through 3, to say nothing of the

violation of the **principle of conservation of coordinates** discovered here.

In conclusion, as it already transpired above, don't expect the truth to come from AI. AI can only supply you with the useless bloviating of the corrupt mainstream. On top of it, presenting the wrong answer as the unquestionable final truth (although naggingly repeating that truth is only determined by a person's upbringing, cultural background, social and philosophical contexts, interpretation, and experience; that is, rejecting truth in its own sense) and last word on the subject makes AI an extremely harmful pseudo-cognitive instrument.

Shadow-banning

Instruments of the life-and-death reactionary activity undergo constant development. One contemporary method of silencing the voice of truth, along the old-fashioned but still very effective corrupt peer-review, is shadow-banning. Shadow-banning is meanness employed by sign-up sites on the internet, whereby one needs to register and have a profile. Usually low-paid overseas sensors are employed, outsourcing the process of shadow-banning, who are given instructions on what names and topics should be targeted. Those targeted are in no way warned that anything they write about in an ongoing discussion will be secretly sidetracked and will never reach recipients. On the contrary, the sender remains with full impression that when clicking to send the message, that message is indeed sent out. However, it is not. Instead, the message is redirected to a waste dump never to be read by anyone. One should try to foresee such outcome, never sign up for any discussion group and avoid by all means those parasites (some call them social media), infesting areas on the free body of the internet. If a prudent one has something to say he should say it on his own internet

territory by setting up his own freely accessible, no-sign-up, no-profile, websites. The minute sign-up is required, banning, and especially its meanest variety—the shadow-banning—inevitably rears its ugly head. If a claim is to be judged, that claim must be judged on the quality and truthfulness of its own merits. The best criterion of whether anyone, anywhere, is really honest and truthful, is his attitude towards the absurdity of the “theory” of relativity and quantum mechanics discovered by this author. That discovery must be the most important tool in the arsenal of any fact-checker. The integrity and truthfulness of anything else must first be checked against its attitude and recognition of that ultimate fact—the absurdity of the “theory” of relativity and quantum mechanics. If the arguments against these intellectual monstrosities are ignored, that is a sure sign of no good reporting and attitude. This may sound strange because it has never been recognized before as a criterion of truthfulness, but it does not need much thought to realize who the poser is of that unequivocal criterion second to none.

Healthy skepticism?

Couldn't there be a healthy skepticism regarding the critique presented herewith? No. Not in the case of the unequivocal debunking of the “theory” of relativity and quantum mechanics. Any display of skepticism in this case, if it isn't determined by vested interests, will be due to laxity of thinking or enslavement by the wrong popular sentiments about the subject. Practically any unbiased observer who would care to give it a thought would concede that quantum mechanics, and especially the “theory” of relativity, are absurd.

The above drastic untruths are not your regular mistakes made every day in scientific writing, which, even not detected, mean little for the health of science and cognition of

society. The discussed problems comprise major, catastrophic flaws, affecting the basic thinking of the world. Therefore, tolerating the “theory” of relativity, considering that it, as usually thought of most human deeds, is prone to forgivable errors, causes universal decay of societies. The error of the “theory” of relativity is so fundamental, and it has been entrenched so deeply in peoples’ minds, that it undermines the very fabric of humanity. It is one of the nastiest crimes against humanity because it takes human thinking away from logic and reason, paving the way for defying the reality of truth—a most dangerous destruction of humanity. That is what resulted in the utter insanity we are witnessing today.

Courts of law won’t help either

The reasonable person also need not expect fair and honest ruling by a judge, who would listen only if the plaintiff has experienced personal harm. However, isn’t a person who has been forced to believe that absurdity can be science, as the contemporary science establishment mercilessly twists his arm to believe, not experiencing severe, although not ostensible, personal harm?

Thus, one cannot even level legal charges, no matter how legitimate, and bring to court this massively organized worldwide group, because courts need proof that the person suing has experienced harm as an individual, while the organized crime group in question damages society as well as individuals predominantly indirectly. Straightforward personal damage is very hard, if not impossible, to demonstrate. The courts won’t accept such charges, although the ubiquitous imposition of

nonsense and the punishment for non-compliance with that nonsense destroys the finest and subtlest structures of the human personality, especially its thinking. Try to define to the court, as an individual plaintiff, that the “theory” of relativity and quantum mechanics damages public good, as it really does, and see how far you will get.

One realistic way is to go through the US Congress and implement the idea of the former Congressman Lamar Smith for an additional layer of accountability which the Congress should institute, in order to avoid relegating decisions on public funding for big science projects only to the US Academy of Sciences, the direct beneficiary of public funding, thus making it a party with vested interest. This is discussed in my first book “Relativity is the Mother of all Fake News” (timeisabsolute.org/1.php).

Impossible concealment

A friend says that it always appears to him, that everyone knows something that he doesn’t know. Everything seems to be wrapped in secrets, the truth about which will never be revealed. The usual examples are the Kennedy assassination and the 9/11 attack. Who really did those will never be known.

In opposition to this frustrating truth, there is the unprecedented opportunity to learn the absolute truth unequivocally regarding one of the greatest shams known to history—the sham falsely claiming that the “theory” of relativity is not only a scientific theory but that it is the greatest scientific theory that ever was. The final proof, seen in my previous writings; e.g., refs²⁻⁴, is present in this book as well. This is a huge achievement on par with the greatest achievements of science, but also it has a psychological effect, allowing dispersion of the degrading despair that the little man is forever doomed to

ignorance and if he were to know what really is, he must inevitably rely on the opinions of appointed sages. Only these sages can judge the veracity of scientific claims. These appointed sages have abused their stature of authority to the fullest.

In contrast, the arguments herewith and in my previous writings allow every little man to unequivocally learn the truth for himself using entirely his own devices, completely detached from the vicious manipulations of the powers that be.

In these books, I have used the ultimate approach requiring modification of the known saying “I stand on the shoulders of giants” defining scientific progress. No, I don’t stand on the shoulder of giants. I stand on absolute truths. Scientific progress is not about personalities, former and present, pronouncements about revolutions and so on. Scientific progress excludes the subjective element or propagandistic devices, applied to win the public over. It is a modest, meticulous following of what is correct and ensuring further propagation of that correctness. The discoveries made in my books, e.g., in refs.²⁻⁴, as well as in this book, follow this approach and allow one to finally glimpse significant final truths that this confused world jealously hides from the common man. It is, indeed, very fortunate that the antidote to this evil lies within ourselves, no matter how small, insignificant and powerless we might be. It is within our own mindsets, which do not rely on fuzzy aesthetic criteria. This, the arguments presented comprehensively as the unequivocal case against the “theory” of relativity and quantum mechanics, is an incredible chance, unavailable in any other sphere, for the little man, flooded by the waterfall of lies in which the global mass-media, almost exclusively private, is immersing him every day. Therefore, the reasonable person need not listen to the opinion of experts, corrupt to a fault, without exception, although one

may wonder how much grassroots efforts would make any difference in the overall picture controlled by the elite.

We cannot but savor and be overjoyed by the fortunate circumstance and opportunity given in the here-debunked basis of the so-called “modern science” enabling any reasonable person to become capable of understanding for himself what a lie and deception he is being drawn into. The damning evidence, reduced to very simple truths in refs.²⁻⁴ and herewith, can be further reduced for the really impatient to the following phrase:

the current mess in physics results from the assumption, without any hesitation, that absurdities such as that a constant equals a variable, are expressions of truth.

The mentioned concrete assumption of absurdity as truth; namely, that a constant equals a variable, is expressed in symbolic form by the flagrant mathematical nonsense known as Lorentz transformations, as was already shown.

To reiterate—of course, the nonsense known as Lorentz transformations, the latter being itself a brazen absurdity, at once inevitably leads to the fact that any application of these transformations immediately demonstrates their falsehood and reveals that falsehood in plain, practical terms. The most damaging, tragic even, application of the incredible nonsense Lorentz transformations are, is the “theory” of relativity. The “theory” of relativity, as already inferred, is also the quickest way of demonstrating Lorentz transformations’ perversion. Science, abused to the core, can hardly display a more blatant, yet more easily demonstrable example of inadequacy, at that, on such a historic universal scale. In fact, an intellectually abusive example to such a grotesque extent does not exist at all in science. Even

quantum mechanics, which itself is an absurdity, is construed as an ordinary, visible, absurdity. In the “theory” of relativity, the absurdity is disguised in the seemingly plausible shroud of apparent derivations, derivations stemming from two absurd formulae. In order to see that absurdity in its full form, as the outcome of derivations, one must examine its applications. In this book, we reveal the inadequacy of the very kernel, the inadequacy of the Lorentz transformations themselves, but to see the inadequacy really shining, preempting someone’s impression that wrong mathematical formulae, nevertheless, may lead to something good in physics, one must really harness the applications of the Lorentz transformations and see for oneself the absurdities these applications lead to, as is done in the analysis of Fig. 1 through Fig. 3 herewith.

Lots of words

Therefore, we have to start where truth can be caught in a dead clinch—the ultimate clincher being the unequivocal catastrophe of the “theory” of relativity, albeit coming from the old-fashioned purely analog world. Who cares which world— analog or digital—the clincher comes from, as long as it is deadly for the aggressive imposition of the morass of absurdity. In contrast, the hopes in the so-called transhumanism, the super-intelligence of AI and all other mildly entertaining fashionable utopias, are lame at present and probably will stay lame in the foreseeable future, and that is confirmed by the inability of the world to change as a result of the invasion of the seemingly fashionable advances, and get out of the rut of absurdity presented as science. No matter how flabbergasting and immediate the proof is, it, to say the least, cannot be communicated, let alone embraced by humanity, whose eyes are turned instead towards made-up imagery of plausible

monstrosities or outright fabrications of scares such as fake pandemics or fighting inherent earth phenomena akin to helplessly fighting the pull of gravitation with the aim to eliminate gravitation. One thing I know for sure, though. I'm not going to jump off the 10th floor in a hurry because I've been brainwashed by propaganda that gravity doesn't exist, the latter claimed to have been widely accepted by the scientific community as a valid and well-established theory, supported by a large body of evidence and experimental validation that renders it the scientific consensus of the century. Would you? Well, you may say, propaganda will not lie so bluntly, but we see that the lies of propaganda can be not less nasty, albeit concealed. Suffice it to mention propaganda's lies that the "theory" of relativity and quantum mechanics are great scientific theories, supported by a large body of evidence and experimental validation that has rendered them the scientific consensus of the century, while the ultimate unequivocal evidence presented herewith proves that these "theories" are nothing other than pathetic absurdities.

Oh, and, by the way, I will not lose sleep over the possibility of engaging in open and respectful dialogue, remaining open to the possibility that my findings may be revised or modified in light of new evidence or criticism, the way I would at once forego the suggestion that the central postulate of a scientific theory may be disobeyed when it comes to that same theory of interest, or the definition of velocity in Newton's laws may undergo revision or modification in light of new evidence or criticism.

One also wishes that at least the lack of imagination were not that demonstrable as when speculating about reality being a hologram or downloading conscience into a machine, or substituting it with artificial intelligence, thus purportedly making the physical human being superfluous. The

ubiquitously foisted mix-up of science and technology also plays a significant role in the overall world confusion.

The unawareness of embracing the absurdism of a spoiled imagination (remember the ridiculousness of imagination supposedly being more important than knowledge) is the epitome of obscurantism. Such imagination figures that it virtualizes reality to the point of denying it. So, anything that can be imagined is now considered possible. Thus, doubts already begin about confirming reality itself, taking its existence to be vague and uncertain. It is already taking shape as a problem. Thus, a doctrine of signification is invented in opposition to authentic knowledge. This is turned into a game of signs and psychology. In other words, all is our personal reality which has nothing to do with the objective reality, the latter proclaimed as non-existing as such. Thus, the person himself is turned into a fictitious, imaginary creature. Conversely, realizing that the scientific method is the only method of reaching the truth, saves humanity from the ugliest “Only I exist” solipsism, spreading nowadays like wildfire throughout the world, notwithstanding solipsist’s daftly forgetting that, besides his existence, the existence of at least that “I’s” parents must be recognized, a recognition which at once defeats his solipsist hallucination.

On the flip side, transhumanism, if one is inclined to use that notion, makes sense only when transhumanism is possible at all, even if at present the technologies have not reached that level of implementation. By the same token, time, gravity, the absolute truth that one is not equal to two, that a constant is not a variable or that water at standard temperature and pressure (STP) is and will always be liquid and wet, can never be affected, and their alternatives can never be possible, independent of person’s upbringing, cultural background, social and philosophical contexts, interpretation, and experience. Any

hallucination of trans-physics; that is, physics whereby its laws do not hold or can be something other than what has been established by applying the scientific method, is a creation of an unwell brain.

On the other hand, if a proposal such as genetic engineering, once sounding like science fiction, is indeed possible, then it is trivial. This provides a viable outcome, as do the results from using the contraceptive pill (no pun intended). That pill is not trans-humanist in the sense that its results cannot be expected. Results from the pill can be expected. Therefore, it is trivial and need not be adorned with additional trans-decorations.

The “theory” of relativity and quantum mechanics, being absurdities, do not unravel the mysteries of the universe. Nothing at all reasonable can be expected from them. They provide no sensible outcome, and therefore nothing connected with the “theory” of relativity and quantum mechanics can ever be turned into knowledge, least of all experimentally testable knowledge. Therefore, the so-called social scientists better come to terms with this reality and never use terminology ascribed to these absurdities to pepper their writings in the vain hope of sounding more academic. Using terminology such as event horizon, spacetime, snobbishly substituting outright collectivist lies by seemingly plausible terms such as paradigm, which, in fact, signifies tolerance toward lies, makes the writings of the social scientists less than intellectual and great, let alone learned.

The above is a strong illustration of why we need science, about which we will say a bit more below. Science saves the world from the mind prison cell of philosophy, but science also studies and establishes what is possible and where we get into intrinsically unfulfillable dreams.

In other words, neither ruminations on philosophy, nor on trans-humanism, in particular, can reveal by themselves what

is possible. These are secondary occupations, and they ruminate on what science supplies them with as possible and reasonable. Without science, one is more likely to fall into self-delusions, especially when it comes to more intricate and involved matters, and that has brought about a lot of tragedy to the world. Therefore, any fantasy must go through the mill of science, to make one sure that the idea ruminated upon is indeed plausible. Understanding where the absolute truth lies; that is, where all the limits are of the possible, constitutes the gist of any sensible talk about seeming fantasies. Fantasies which come to fulfill the criteria of science for the possible are not fantasies any more but, even if not fulfillable currently, are viable goals of humanity.

Of course, we need to know, but knowing isn't the same as imagining. Although imagining may take you through life easier, in all realistic and practical terms, knowing is superior to imagining. The state of knowing that the "theory" of relativity and quantum mechanics are absurdities is superior to imagining, in fact falling into a sick delusion, that these absurd theories bring fantastic, hitherto unknown secrets of the world in the form of black holes, gravitational waves, Higgs bosons and everything else pseudo-cosmological.

Knowledge

The above leads us to conclude that there is no other knowledge in its own sense than the scientific knowledge. Gossip type of knowledge does not have a universal character and only serves parochial curiosity and the utilitarian practiciness of thugs. True knowledge is always open knowledge. What is known as secret knowledge and hidden exchange of such "knowledge" amounts only to information used for the purposes of power and control through obfuscation, and is of no importance for the true cognitive nature of mankind.

What is science?

Mechanically connecting topics of discussion with science is not so tricky a shield to promptly fend off potential critics. Whether that coupling is justified is, as a rule, the least of the worries of those using it. They'll use it anyway, even if there is no connection. Therefore, in order to protect ourselves from such a confusion, it is necessary to say a few words about what science actually is. The first criterion that we may be in the realm of science is by ascertaining that the subject of discussion is not an absurdity. This criterion immediately expels the "theory" of relativity and quantum mechanics as subjects of scientific discourse.

The need to verify lack of internal contradictions or other logical fallacies in a proposed hypothesis has always been heavily emphasized in my books as the first step of the scientific method, prior to applying experimental verification of that hypothesis. The "theory" of relativity and quantum mechanics do not pass that test and therefore they do not qualify as belonging to science from the outset, and need not be discussed in any scientific context.

Passing the above logical test is still not enough, in order to consider that we are dealing with scientific matter. As discussed in my previous books, in order for an activity to be considered science, it must deal with phenomena that depend on parameters, all of which are known. Moreover, scientific phenomena depend on parameters, all known, that can be held constant or changed at will. Furthermore, the phenomena studied by science allow all the parameters that govern these phenomena to always revert not only to their original state, but for both spontaneous or induced changes of these parameters, to reproducibly lead to the same end result. Only in such a case

can the conclusions of an activity studying a hypothesis be considered reliable, constituting scientific knowledge worthy of being added to the knowledge already collected in the custody of the science repositories.

Therefore, the popular view that a bright person should expect the same result when performing the same actions applies only to an established scientific result. Here we exclude trivialities such as that turning a key that unlocks a lock will always lead to the same result—the door will allow itself to be cracked open. On the contrary, in disciplines studying, for example, social phenomena and in medicine, where these phenomena are complex and subject to many known and unknown factors, performing the same action is by no means certain to lead to the same result—repeatedly smoking one cigarette after another, known as chain-smoking, leads to cancer in some but not in others; it is by no means obvious that combining the same political forces over and over again will always lead to the same political result. In such complex situations, subject to many known and unknown factors, whereby even the known factors can freely drift unaccounted, the wise person does not expect the same end result, as a matter of principle.

From the above, it follows that activities such as medicine or humanities, for that matter, cannot be considered science or can they be called science only colloquially or contingently. Indeed, to begin with, the human being—the object of study by the medical explorer—is subject to an unknown number of unknown parameters affecting its medical state, let alone that the effect on each concrete individual, of even the known parameters, is not always known. Furthermore, even the known parameters which affect the state of the studied biological object, especially the human, are predominantly not prone to changes planned by the researchers, neither are they

reversible to the extent that the same medical phenomenon can be reproduced repeatedly. The biological organisms are diverse and in most of the significant cases of study, do not respond equally to the same set of conditions. The only real science elements in medicine show up when the methods of the real sciences—physics and chemistry—are involved. Physics and chemistry should only be called “sciences” without even the need of adding “exact” or “hard” because the real sciences cannot, as a matter of principle, be “inexact” or “soft”, as the activities in humanities are popularly labeled.

Science is not Church which is to be served and for serving it “the end justifies the means” or *Ad maiorem Dei Gloriam* and put up with nonsense such as “What seems to me white, I will believe black if the hierarchical Church so defines”.

Science serves truth only, and that disallows self-serving Jesuit perversions of truth. Real science, the establisher of truth, also defies consensus. Doing science by consensus, acknowledging paradigms, not unequivocal truths, is the death of real science.

Disciplines tangential to science besides medicine

Alongside medicine, another discipline tangential to science is history. History cannot have any scientific content as well. It is called science only to sound good and be considered academic.

No history, as a discipline, can be scientifically oriented. Everything in history is speculation, and it obtains its shape depending on who writes it. In historic writings there can only be contradictions between different speculations, one of which is chosen and adopted, usually through consensus or as a result

of the ideological state of society. As pointed out in other writings of this author, science ends where consensus begins.

Therefore, finding contradictions in historic theses amounts to nothing more than establishing incompatibility of one speculation as opposed to another—pure sophism. Thus, scientific contradictions in the historical theses is *non sequitur*. Consequently, there cannot be scientific essence in the tractates on history.

In earlier books, I have discussed the distancing of disciplines from science the more they leave the exactness of physics and chemistry, going through biology and ending with the oxymoron “social sciences”, let alone the crown prince of all oxymorons known as “philosophy of science”.

Art resides outside the realm which can enjoy even a hint of scientific flavor. Here, we will not discuss further this hierarchy determined by the extent of establishability of truth (with its glorious crown—the unequivocal truth).

Integrity in science

Continuing the above thoughts, we may note that zoology, ecology, and anthropology, let alone other humanities, are not the real sciences because their conclusions may always be argued to have emerged as a result of the needs which the imperialist powers had, justifying their racist agenda, rather than exploring the objective truths of nature. As said, the real sciences are only physics and chemistry, with their laws devoid of any societal hue. Historically, the scientific discoveries in physics and chemistry may have been done mostly by Europeans from the imperialist European world but that was not because physics and chemistry, unlike zoology, ecology, anthropology, and other humanities, would not intrinsically allow others to make discoveries. While the outcome of humanities can easily be

subdued to the imperialist agenda of the governing European forces with their economic superiority, and the imposition of doctrines is done according to their imperialist needs, the discoveries in physics and chemistry possess the inherent quality of allowing practically anyone, educated enough, to know what to look for, to make a discovery and challenge the imperial powers. This book is a case in point. Driven by their iniquitous motivations, the governing powers had made the short-sighted mistake to apply the same muscle to foisting inanities on physics, as they have done with the humanities, imagining that they can get away with any doctrine they like, right or wrong. However, it is seen from all my books, this one included, that the arrogant conceit of the powers-that-be meets with the unequivocal defeat brought via the discoveries made by this author, who is not an imperialist proxy, patsy, or stooge by any standard. And so, although the cognitive oppression of empires in the exact sciences is more than alive today as never before, a book like this can show clearly, as nothing else and as in no other discipline in the humanities, the poverty of their empty governance.

Thus, the livelihood of the communities you work with and the communities, in general, has no bearing on the absolute unequivocalness of the findings in this book. The only scientific integrity one has to exercise in the sciences is to abide by the unequivocality of the proof, such as the one presented herewith. Everything else must have as a starting point the corrected fundamentals discussed here. Sadly, today, the entire world scientific community lacks integrity, because it outrightly neglects the irreproachable truth of the findings made here. This must change. Scientific integrity must be restored, especially amongst the researchers in the governmental labs, who must ensure before anything else and under the full force of law, that they are not paid with public money to promote absurdities and

call these absurdities science. All other concerns—plagiarism, falsification, fabrication—must come after that; that is, after ensuring that what the government pays them to do is not based on illogicalities, internal contradictions, begging the question, rejecting the principle of non-contradiction, the law of identity and everything else comprising absolute truths.

Instead of convincing every one separately to change and go back on the tracks of real science, it is enough to convince the much more limited body of those responsible for the disbursing of public money for science, to stop squandering it for gluttonous absurdities, falsely claimed to manifest themselves as science.

Thus, if an unhappy soul uses observations in humanities to sustain or reject that only Europeans are capable of scientific discoveries in humanities, considering humanities as synonymous with science, thus attempting to justify or support rotten ideas such as colonialism and racism, he is wrong, because humanities are not exactly science, to begin with. The unquestionable need for one to maintain professionalism, integrity, and compassion towards the local communities refers to his technological activity, not his activity in science. This is very essential to be understood because dishonest propagandists prey on the feelings of the impressionable youth to debauch purely technological concerns, serving certain political motivations, as a baseball bat for their political bickerings. Mere statements that unsubstantiated claims in the humanities have been established by “scientists” is meant to serve as a tool for immediate acceptance—see, scientists know everything. Try to express even the slightest doubt in what the mainstream has pronounced as science, even if you have all the arguments in the world, and you’ll be immediately labeled as a science hater. Conversely, neither should one use discoveries in the exact sciences to justify colonialism by citing the fact that they have

been made by predominantly European discoverers, emerging from imperialist empires, because, not only are the basic “discoveries” the modern science swears by comprising proverbial absurdities, but also the very debunking of the claimed “discoveries”, say, the proof itself of the absurdity of the fundamental science today, is the deed of someone outside of the colonialist, imperial loop, as evidenced by the present book (and all the previous books of this author.)

Environmental assessment done for an oil and gas company does not fall within research in science, although it is attempted to be presented as such. At most, this assessment falls within the realm of technology. In the realm of technology, of course, it is essential to take into account the concerns of the local communities. However, when research in real science is carried out, no considerations other than the search for the truth should play a part. That is to say, what matters in a scientific lab and what makes the conclusions scientific, on par with the highest standards of scientific integrity, is the ability to search for the objective singular truth in nature, which does not depend on where one comes from or what his biological traits are. Again, there is only one truth, independent of where one comes from or what his background is. Especially important in this search for the truth is to shed personal biases as well as biases of convenience. For example, criticizing the “theory” of relativity and quantum mechanics may excommunicate you from today’s academy. However, in the name of higher ideals of science, one must endure even such extreme hardship and stand for the unequivocal truth, communicated in this writing. It is in your attitude towards the fundamental flaws in science and the actions to defend the truth about those flaws where your real integrity in science lies, not in extraneous issues. Thus, it is a gross mistake to think of scientific integrity only when it concerns environmental studies or other studies in the

humanities, where the truthfulness of the assertions is always prone to uncertainties and is adopted by consensus, unlike the unequivocal truths presented herewith, signifying real science, which are proved directly, in the pages of their founding papers. This wrong attitude, wrongly assigning the concern for integrity in science to matters secondary compared to whether the very essence of the study is consistent from the get-go, must change if we really want to honor real science.

Furthermore, when it comes to the essence of study in what is considered science, it is adopted that what is perceived as science consists of two distinct parts. One—physics—thought of something difficult, not worth dwelling into. It is felt as hermetic to the public, unimportant in the wider societal aspect, therefore let go as accepted as is, together with the billions of dollars in public money squandered every year to sustain its absurdity. It is left untouchable by the wider public, left as the priority of a dedicated very corrupt elite known as “the science experts”. Not only that, but it is separated from what is thought of as the really important, “concerning every one of us” environmental and humanitarian science, portrayed as all the noteworthy science there is that matters to us. It is presented as the focus of all our worries about public support of science, and it is exactly what is being cooked up in the soup of the so-called Scientific Integrity Act offered for consideration to the US Congress. The connection of the first group—the hermetic actual science—over the second—the quasi-science adopted as the actual signifier of science—is completely excluded, despite the factual dominance of the first over the second. The focus on the humanities, especially on areas such as climate change, elevated as the epitome of public concern about science exploits the psychology of the multitude, which has never been exposed to the actual troubles, difficulties, sleepless nights, and hardships of systematic study and scientific research. The mind

control is directed towards the feelings, the fears, the anxiety which a skillful propaganda machine may amplify about any issue, to say nothing of something *a priory* thought of as elevated—the notion of science—now blown in the political wind as a potential monster “if something isn’t done about it”. In such a climate, scientific integrity disallows analysis of what “scientists have already discovered”. That is untouchably set in stone. Rather, what a Scientific Integrity Act troubles itself with is how the already established division, talked about above, is implemented into every one of us, into the organized groups of individuals, how they handle and perform their duties within that established framework, are they cheating, what unfair advantages they try to acquire from exercising it, the ethical and moral flaws that may infest such exercise and ways to sanction such flaws. From what was said so far, it is clear that such a perception of scientific integrity misses the point. Moreover, it is quite harmful to society, despite its good intentions, because it leaves unchecked the real menace—allowing real science—physics and chemistry—to keep squandering the enormous amounts of public financing on pathological activities falsely calling them science.

Scientificity

When defining science, it is usual to emphasize experimentation as defining the scientific method. I have mentioned it in earlier writings, as I just did above, but it needs repeating here as well, that experimentation must be exercised on something which is not an absurdity to begin with. Therefore, prior to resorting to experiments for the verification of an idea, one must first ascertain that the idea itself is at least not absurd. Not to mention that an absurd idea is not at all capable of giving birth to any coherent conclusion that could be

subjected to experimental verification. What good will it do to set up experiments aimed at proving or disproving the absurd idea that one equals two or that a constant is a variable? To claim that it is possible for one to equal two and that experiments are needed to make sure what the truth about such claim is, immediately disqualifies the claimant from attention, rather, his sanity must be questioned. In the same way, it makes no sense to propose experiments aimed at finding conditions whereby two spatially coincident clocks are not synchronous or any further absurd idea following therefrom, such as, for instance, existence of spacetime, warping of time, wormholes, black holes, dark matter, string theories, gravitational waves and a whole list of other well-promoted daftness, a list which may go on and on, enumerating all sorts of other follow-up absurdities. The minute one establishes that all such claimed effects and phenomena arrive from the violation of the **synchronicity lifeline** (cf. **GLOSSARY** below), anyone in his right mind stops listening and promptly rejects any further discussion without a second thought. Likewise, the minute it becomes clear that the Lorentz transformations equate a constant with a variable, these transformations and all their applications immediately lose legitimacy and are discarded prior to any consideration of verification experiments. Thus, carrying out experiments is not the be-all-and-end-all of the scientific method, as it is widely portrayed. It is a waste of time to imagine that the scientific method is applicable to lunacy and may bring advances in knowledge under such insane circumstances.

Furthermore, if one swears by the falsifiability of a theory as the test for its scientificity, it would be a mistake. Lunacy, which is at once falsifiable, is not ultimately scientific, as it follows from such a criterion. It is obvious that the latter needs no further explanation, let alone that in order for the falsifiability criterion to be valid; that is, to be scientific, it must

be falsifiable. However, if the falsifiability criterion is falsifiable (in order to be pronounced as scientific), then it cannot be used as the universal criterion for scientificity.

Also, it is not true that a scientist is the one who can withstand the assault of absurdity and carry on with studying absurdity as if nothing has happened, or who can accept that absurdity is in the order of things when it comes to calling it science. It is true that in today's rotten climate in academia, acceptance of absurdity as science will bring competitive points and an edge. However, if one truly wants to be a real scientist, the truth is exactly the opposite—he must resist with all his heart and soul, even at the expense of personal inconveniences, the nasty perversion that absurdity comprises science, let alone extraordinary science.

Faith and science

An especially great trauma to me was my press-conference in Brussels in 2019 (mentioned in the first of my books), when my intention was to address the governance of the European Union about the abuse of public funds for the support of absurdities presented as science. However, what I met with was a bunch of religious adherents. My guard was down, and I fell into the trap of discussing the matter as if it has anything to do with theology. Actually, it has nothing to do with religion, faith or what have you, and I ended up wasting my own precious time and finances on nothing.

A conversation with a religious person goes like this. You may repeat as many times as you wish that there is nothing more solid as truth, especially concerning the grand importance for the world, than the in-your-face arguments seen on the very pages of a founding paper, falsely considered as the greatest

scientific deed ever, but you'll never be heard. To the interlocutor the generator of all truth is God.

Don't try to ask for evidence. You'll never be shown. The substitution of something that you see with your own eyes, by something you believe based on faith, is so deeply wrought in some minds that there is no way in the world that it can be uprooted and brought back into the reality.

Dangerous obscurantism

Mixing of the irreconcilable, mixing of faith with reason, something that human progress has completely rejected since the times of the Renaissance, is all the more unacceptable when matters of science are adopted only on faith, excluding the rational analysis. The academy is called to house only those who are discussing things that exist, and this is only the provenance of the methods of true science (not the perverted pseudoscience of today). The battle to purge science of false science, rather than bringing in more religious obscurantism by conflating faith and science, on top of the obscurantism of proclaiming, as some new faith, absurdity as an expression of rationality and high science, is what the world is waiting for to begin its salvation and progress. Aside from the fact that the new faith the "modern science" swears by; namely, that absurdity is an expression of rationality, is outright daft, conflating even traditional faith and science is the most direct route to reducing the comprehension of truth to pure psychology—I feel female, therefore I am female, never mind that my chromosome pair is XY. There is hardly a conservative who does not abhor such nonsense, but there is no rational mind that would not abhor it, independent of political affiliation. Unfortunately, the adoption of extreme conservatism, an essentially dangerous obscurantism calling for an impossible, but very mean-spirited,

conflation of faith and reason, finds its compelling embodiment in its seeming negation—the liberalism of some of today’s political parties. Dialogue between cultures must not be done by betraying reason, subordinating it to the irrational.

On debunking a theory

I have noticed that some friends have misunderstood the nature of scientific inquiry, thinking that contributions in science mean proposing of something new and hitherto unheard of and letting the established views, whatever they are, untouched, persist as they are, albeit defunct. Such is the understanding, even of some scientifically-lay, yet making decisions on science spending, leaders in the US Congress, especially the members of the science committees therein.

It is paradoxical that this wrong understanding, sounding like a conservative one, comes from the liberal political spectrum. Maybe because true conservatives are thought to be only focused on the faith-based conservatism. Of course, the scientifically-lay liberals are unwittingly parroting the hidden desires and agendas of those who take advantage of the status quo and fight tooth and nail to preserve that status quo. It is also curious that exactly those amongst the liberal part of the political spectrum who accuse the conservatives of misunderstanding science truly demonstrate lack of understanding of how science works. Because of their incompetence in matters scientific, these bureaucrats are forced to rely on what they perceive as experts, all of whom, without exception, are corrupt to the core. These so-called experts have risen in their institutional hierarchies, not because of profound qualities—as a rule they are nothing other than outright mediocrities (the proof that these appointed ill-proclaimed experts are mediocrities is that over a century was not enough

for them to oppose the absurdity in the form of the “theory” of relativity and quantum mechanics foisted on the world as science)—but through despicable unprincipled crawling up the institutional ladder. It is a disgrace and a fundamental threat to the national interest that the decisions about the public policies and spending of enormous public funds in science should be in the hands of representatives and senators of such low, or even entirely absent, comprehension of science, and their no-good advisers.

If only findings, unassociated with earlier discoveries, were the goal of science, as some imagine that contributions in science are, then we would not have the discoveries of Galileo or Copernicus, whose main contributions were to debunk and overthrow the existing Aristotelian and Ptolemean views; we would not have Lavoisier rejecting the phlogiston of Priestley.

The basis of science is critique of the existing state of the matters regarding knowledge, when such critique is justified. Science is negation of defunct theories, sending them into oblivion, and must never be confused with philosophy, which tolerates on equal footing all, right or wrong, that has been uttered beforehand. As was repeatedly implied in my writings, earlier in this book as well, attempts to conjoin philosophy and science into the common term philosophy of science is an oxymoron. The first to liberate the world from this enslaving omnivorousness of philosophy was Galileo. He is the father of science, which, unlike philosophy, is discriminating and never looks back when a wrong theory has been debunked. Science is merciless in this respect and students, other than those who have special curiosity about history of science, will never hear about defunct theories.

Science is an inevitable dictatorship of the truth as its demiurge, residing outside any personal preferences.

Furthermore, when it comes to absurdity such as the “theory” of relativity, there is nothing at all that can even be expected or even contemplated for its replacement. Absurdity is removed from science without a trace, with no replacement. As a matter of fact, the finding of crucial arguments, as is done in my previous writings as well as herewith, is scientific creativity and contribution itself in its full bloom. This is the epitome of scientific creativity of the highest order.

When debunking a theory, one looks for the critical, crucial facts. This is not some selective choosing of one out of many other choices or possibilities. The opportunity to choose a pivotal argument must not be forgone, in order to appear fair. Such opportunity, the opportunity to find itself rejected, is provided by the faulty theory itself, not because someone is evil and is determined to cause harm. On the other hand, should there be no flaw, no matter how determined to cause harm one is, he won’t have the opportunity to cause the harm. In other words, when a theory is flawed, it intrinsically contains the flaw, and it is for the discoverer to grasp the opportunity in finding that flaw. When seeing the flaw, it is anti-scientific to forego it out of mercy, not wanting to appear a mean-spirited, uncharitable “gotcha”-kind of person. Therefore, the onus of being correct is on the one proposing the theory. The critic, the real scientist, on the contrary, has the obligation to unearth the flaw in the theory, if there is any such flaw.

Furthermore, it is often not understood that this is it. There is no more to discuss in order to know that the “theory” of relativity is absurd. Anything further discussed is superfluous and a regurgitation of absurdity.

Some cannot believe that everything is so simple and tend to imagine that there are all kinds of further esoteric aspects, branching and corners, refusing to acknowledge that everything regarding the “theory” of relativity is so mundane

and outright ridiculous. Well, such enthusiasts cannot be helped unless they themselves decide to look for help. Self-righteousness is ubiquitous.

The difference between theory and notion, idea and model

Usually, we observe a phenomenon and then try to make a mental picture as to what it may be due to. To make life easier we imagine what, for example, the mechanisms of the different forms of luminescence—fluorescence, phosphorescence and chemiluminescence—are. Orbitals also provide us with an idea to work with. It appears as a convenient model on which to build our further perceptions about the build-up of chemical compounds.

Many times we don't really know or immediately realize where these models and ideas have come from. We just use them because it has been the tradition in the scientific profession. There are also those who, in their desire to please the status quo, claim that a funny object, not far from the introductory stick-and-ball pedagogical sets, such as orbitals, can be actually physically observed. Orbitals are merely graphical representations of the claimed mathematical solutions of the Schrödinger equation, which, on top of it, is one of those eigenvector equations which does not even make mathematical sense.

Opportunism is a known frailty of human nature. It acquires full bloom in areas such as the faulty science of today. Besides, one cannot be disturbed constantly by analyses of the basics of science. There should be some ground which the researcher should adopt as the indisputable basis and build on. However, when the absurdity of the basis reveals itself as so

drastically absurd as has been revealed herewith, it behooves the researcher to absolutely pay attention. No sensible science can be made on such roots, devastated to the core. The entrenched models of otherwise faulty science cannot be easily pinpointed as wrong, while at the same time bringing personal career benefits in view of its installed ubiquitousness. The mind gets stuck with the ideas brainwashing it during the formative years of education and liberation from them is not possible, both on visceral and purely practical levels. Letting go of the sticky ideas is practically impossible for most people, and they carry them along throughout their lives. It is also not uncommon for some graduating students to carry with them throughout their lives a misunderstanding of some key points of the curriculum. It is a matter of lack of abilities but also is a result of poor pedagogy. Intricate is the human mind. When, on top of it, there is deliberate propaganda pressure to embrace wrong ideas, the chance of correction becomes hopeless.

As another example, take the idea of spin. One hardly realizes that what is adopted as a mathematical description of spin arrives directly from the Lorentz transformations—formulae which make no sense whatsoever. They are formulae, however—wrong formulae also look like formulae. One sees equalizing of quantities the way one sees the equality $1 = 2$, equalizing the quantities 1 and 2, which cannot be equal under any circumstances. This is wrong, but it exists on paper, and it may appear to someone that he can use it for something. For example, one can see that wrong formula $1 = 2$ used in advertisements to attract befuddled customers who are walking around. But that is not science. This is a joke of sorts. Such advertisement may hurt the feelings of some soul devoted to mathematical purity, but it serves its purpose—attracts customers. Therefore, it makes commercial sense. With the same success, one can see awnings with the name of the business

written in reversed letters. How would you like to see the name of the store written in reversed letters on an awning and will it hurt your feelings if it is not the way you'd expect it to be?

In describing electron spin mathematically, the inconsistency of the Lorentz transformations is ignored and these transformations are handled purely formally. However, the rule of thumb should always be that any hint of involvement in a formula of the Lorentz transformations, including the deeply ingrained formulae claimed to have been “derived” to describe electron spin but involving the Lorentz transformations, renders that formula absurd and not fit to be used in a scientific context. What do we, then, do with spin, another deeply ingrained notion in physics and chemistry? That is a matter outside this book, as is all else connected with the absurd Lorentz transformations. The general approach is that absurdities such as Lorentz transformations and their applications must be removed from physics, and the damage they have done to physics should be restored on a case-by-case basis, as in a city destroyed after a heavy battle in war, all the rubble is cleared away and the demolished neighborhoods rebuilt from scratch.

The brainless idea to expect that absurdity and its derivatives could somehow make sense and that paradox and contradiction are ingrained in physics and chemistry, unfortunately exists. If no measures are taken to correct things, such brainlessness may live forever between the pages of scientific writings and standard literature, as some kind of mental crutch helping to an extent in solving complex problems or aiding the pedagogue in illustrating new ideas to students.

Furthermore, since science has a life of its own, unrelated to technology, and technology is the only thing societies care about, flawed science can persist forever, actively poisoning the worldview of the nations, without nations even

suspecting that poisonous consequence, thus effectively impeding their progress. This point has been discussed in my previous books in more detail.

These sorts of models should be sharply distinguished from the unequivocal discoveries, which are the backbone of science.

Models in science help one imagine what a state of the matter might be regarding a certain collective of, say, chemical or physical objects, despite the lack of knowledge about all the details. The use of models, however, must not be mistaken for what science actually is and does. This conflation of the absolute truths which real science establishes and the models it utilizes as illustrations, is vigorously used by the abundant anti-science forces nowadays. These forces invent some imaginary conflict between the inductive approach science is alleged to apply exclusively, and the correct deductive approach science is allegedly estranged from. The unequivocal discoveries in my earlier books²⁻⁴, as well as presented herewith, decisively make such illusions perish.

The functioning of science through utilizing models perhaps may be illustrated by one who has never been to Australia imagining what Australia might be, forming a model about Australia in his mind from bits and pieces he has encountered about that country. This model he may form about any other country he has not visited. He has seen films about it and from all he has heard, he has no doubt that Australia exists, never mind that he has never been there. Of course, he would be much more certain that Australia exists when he lands at the Sydney airport. At least upon arrival he sees signs and hears on the loudspeakers telltale signs that it might really be the genuine Australia and not a make-believe Australia, made specially to fool him of its existence. However, even if he really is in Australia, feels its breeze, smells its odors and hears its

accent, he still does not have the full picture of the country. He knows elements about it but could never know everything. As a matter of fact, this applies to his own country as well. On the other hand, someone else has his own separate impressions. Both of these travelers may also have partially similar impressions—both hear that English in its own peculiar version is the language spoken around them, but the overall understanding of what Australia is may differ. It is only when they see a koala or a kangaroo, that both of them perish all disagreements that they indeed see these concrete animals. They may see koala and kangaroo elsewhere, say in a Zoo on another continent, so that the sighting of these animals alone is not a guarantee that they are in Australia but they will not vary in perceiving of the animals themselves.

Most of the time, science functions this way. There are laws discovered and when they are unequivocally confirmed, they live their separate lives, independent of whether links, dependencies or generalizations, of the sort of the orbital theory, make sense or not. Unified theories are desirable, however their deficiencies do not abolish the unequivocality of the constituent laws. Case in point is the Maxwell theory. Although there are problems with Faraday's law when it comes to unipolar machines, the other constituent individual laws, the Coulomb, Gauss, and Ampere laws, are final, unequivocally established, partial scientific laws with no exceptions found. There are laws and truths in science which will never find exceptions. Although, for the sake of the discussion, we may allow that, although Coulomb, Gauss and Ampere laws have not shown exceptions so far in the realms where they are defined, we must not close that possibility in the future out of purely methodological necessity. Unlike the listed cases, however, no matter how far-fetched allowances that laws that are considered established may show one day otherwise, truths such as $1 \neq 2$

are absolutely final and will be true forever. Forever will be true also the unequivocal truth that the “theory” of relativity is absurdity and has no place in science. Ample reasons for such a conclusion are presented in this book along with all the previous books of this writer. The synchronicity lifeline, leading to the absoluteness of time, as well as the Euclidean character of space as the only physically viable space in nature, the principle of conservation of coordinates and the absolute character of the force law, $F_{real} = ma + \frac{mv^2}{2x}$, discovered in ref.², which includes both the temporal and the spatial component of force, are also examples of laws and truths which will never change. The ultimate goal of real science is to look for and discover such absolute truths. Models and temporary theories are often used to help this search along the way by supplying the scaffoldings made from what is currently known, to help in further restocking the magnificent holding of firm knowledge of which science is the custodian. These scaffolds are removed eventually, the way scaffolds are removed when finishing a building. A town consists of many buildings and their erection is the tangible proof of an architectural truth. The collection of such architectural truths makes up the town, city, metropolitan areas and the civilized part of the world, much like the holdings of knowledge, where the firm part of the search for the truth, constituting the goal of science, precipitates.

By the way, the desire and actually the need to know things in complex territories, where reaching firm knowledge is impossible, does not relax the requirements of the scientific method, through substituting these requirements by the fuzzy criteria of consensus, and adopting these fuzzy criteria as if they are truly firm. Such an approach is often seen in the so-called “social sciences”. This is a wrong and unacceptable approach. What shall we do then, provided we still have the need to know

how humans function when living together? There must be some regularities in that common life, excluding pure randomness of relations that boil down to some chaotic spontaneity and arbitrariness. Well, activities in these so-called “social sciences”, studying such relations and their apparent regularities, will not cease, but they must not overextend their claims. The Roman maxim “*Sutor, ne ultra crepidam*” should always guide those who engage themselves in these consensus-driven, non-scientific areas, always acknowledging that we are doing our best under the circumstances, which are very hostile when it comes to elevating “social sciences” to the status of real science. Ergo, generalizations, building ideologies based on the shaky grounds of these so-called “social sciences”, especially when these ideologies lead to very practical, sometimes quite aggressively militant, devastating results for millions of people, must be refrained from. Current humanity is mostly driven by crude empirical trial and error interaction between blind powers. However, claims for a scientific ideology; that is, an ideology that would bring humanity fairly through life through a scientific proactive worldview, are unfounded. There is no such thing as a scientific ideology.

Can't we, then, treat the existing models in particle physics or models based on spacetime, the crippled brainchild of the mathematically and physically irrelevant Lorentz transformations, the same way we treat the orbital theory and find use for them? It seems convenient to stick to these models because they appear to explain something, let alone propose fantastic new phenomena, which appear to expand our imagination. The truth is that neither the orbital model nor the models based on spacetime are realistic. Science is not poetry, whereby one can imagine anything. As a matter of fact, even in poetry and fiction there is an aesthetic limit to imagination, beyond which it becomes too much and too evidently made-up

for entertainment, with no talent or real imagination. Abuse of imagination in art, just because art allows it, is not imaginative.

How can one live with himself by continuing to savor and trust physical models based on spacetime, once he has read and understood this and my earlier books, such as ref.²⁻⁴, knowing about the synchronicity lifeline which, being an expression of absolute truth, unequivocally excludes the notion of spacetime? Well, the whole world swears by the spacetime concept, who am I to deny it? Well, you are someone who has enlightened himself by reading and understanding this book, which supposedly has made you refractory to the absurdities, spacetime in particular, following from the Lorentz transformations. Now, you know. If the entire world tells you to put a bullet through your skull would you do it? I wouldn't. Likewise, I wouldn't allow myself to be enslaved by nonsense, no matter how beautiful the computer-generated pictures illustrating that nonsense are; i.e., spacetime-based cartoons and monstrously colossal, but barren experimental infrastructures built through extortion from the taxpayer of billions of dollars. I know the underlying truth about it; namely, that such ideas are absurdities and the monstrous installations built to "study" them are just a scam with no roots in reality— I have in my hand this and earlier books of this author, which guide me through the thicket of today's travesty of science morass.

Ideology

Here are a few more words about ideology, continuing the remarks on the matter from above. As said, an ideology, another way of naming a gung-ho worldview, cannot be scientific in principle, because its veracity is uncheckable through reproducibility. The ideology is not just a passive way of seeing the world, but is a happenstance pileup of ideas for

action, ideas that have come about due to the inevitability of imposition by political trends that randomly happened to be the historic winners.

Thus, it is impossible to have a rational conversation in any society, to the chagrin of those who had the conviction that social ruminations can have scientific basis. Instilling an ideology is mostly due to brainwashing and propaganda.

How is, then, the question of political power to be treated? There is nothing scientific, nothing arriving from the nature of things, in political power. Everything about it is random application of strength of one social tendency over another.

Oftentimes politics is an expression of ideology, save the organizations aiming at political power for crude, purely clientelist, sycophant or comprador goals. There is nothing in politics that cannot be distorted. What amount of corrupt money for such distortion is being exchanged secretly no one can know under any circumstances.

In contrast, one can entertain certainty, exclusively regarding the absolute proof for the travesty of today's science. This travesty is discussed at length here and in my previous books. In the exclusive revelation of the absurd nature of the "theory" of relativity, seen herewith and in the other of my books, everyone can finally find reassurance that at least one significant world problem has found its final solution and answer. In this case, it is not possible for corrupt money to go astray. Corruption money can only prevent the dissemination of the truth, which itself is in front of everyone's eyes and one can know that conclusive truth with all its definitiveness, as long as one is willing to do so.

Fascism is an example of an ideology. More than a few of today's historians deny the fascist character of a certain state, despite that, legally, there have been outright fascist laws in place

in that state. These historians cannot deny the existence of these laws. The fascist laws exist in black and white (e.g., “The law for the defense of the state”; “The law for the defense of the nation”) and can be readily inspected in the national archives of countries. This is on the one hand, while on the other, these same historians pronounce that only the legal existence of fascist parties (never mind the existence of crass fascist laws) would determine the fascist character of the regime. This is intellectually dishonest. When it is to the advantage of the dishonest speaker, legality matters. Otherwise, legality can be neglected.

Furthermore, today’s unbridled biologism cannot be characterized as anything other than advanced Nazi fascism, compounded by technologies, especially those based on the binary arithmetic and Boolean algebra, whose roots may be traced back to the times of Leibniz. The elaborate, apparently final stage of Nazism in today’s societies, imposed by the elite, is discussed in some of my earlier books. Therefore, we will not devote attention to it here.

The life of a scientist. Living in a bubble

Even as a seasoned scientist, you work on your partial problems, write papers no one reads, which are used only to secure tenure and advancement on the ladder of academic hierarchy. It is true that once in a while, real gems of scientific contributions can be identified in the midst of this mass production. They are so insignificant in number and buried under piles and piles of commonness, if not lack of originality, that unearthing them is no less of a heroism than creating them. The faces of the science professionals are turned elsewhere, not towards real creativity and advancement. Because one needs to have training in order to understand scientific matters and such

training is not an ordinary, least of all popular, matter, the social judgment of scientific achievement is relegated to quantifying it using superficial criteria such as impact or ranking based on the citation index and the like. It is not uncommon to hear that the aspirant, or the PhD student, as is known in the West, defending his thesis, knows more about the subject than the entire ignorant professorial jury judging him. The problems of judging science contributions are innumerable and judging is taking the easy way out—consensus—the surest breeder of corruption. That has really slayed science and has brought about as mainstream, abominations such as the “theory” of relativity and quantum mechanics, whose insanity really boggles the mind.

Evidence

It may occur to someone to mindlessly claim that there is no evidence for these grave accusations. However, as in no other question, least of all concerning a question of world importance such as the one discussed, the proof in the case at hand for the absurdity of the “theory” of relativity and quantum mechanics is in the pudding, in the full meaning of that idiom.

Thus, if anyone expresses the ridiculous inclination that there is no evidence for the above grave accusations that the basics of “modern science” are absurd, then, in view of all said so far, that would only lead him to nothing other than embarrassing himself. It is enough to show such denying enthusiast the fundamental flaw in the Lorentz transformations, ridiculously requiring that a constant be equal to a variable, or that lover of cockatoo stories may be vested in the absolute truth which the synchronicity lifeline carries. To say nothing that the lying enthusiast can be slapped with Fig. 1 through Fig. 3, demonstrating in no uncertain terms the

catastrophic collapse of the “theory” of relativity. Better yet, a clown who, faced with the unequivocal truth to the contrary, would dare to patently deny the absurdity of the “modern science” must be ignored as some sick distributor of bland jokes, not worth a minute of your time.

The glaring evidence is so much in black and white, having been available in the public domain for over a decade, that no other global problem can compare to the categorical downfall of these outright fabrications, stemming from the inherently absurd Lorentz transformations.

Naming names responsible for this demise is also not difficult. The culprits are organizations such as CERN, the US National labs, the Nobel Prize committee, universities maintaining this fraud, as well as the conduits of this massacre of science—archival journals such as *Nature* and *Physical Review Letters*. The evidence is in front of everyone’s eyes. All that is needed for this abomination to be resolved and to free the world from the despotism of this absurdity, is the political will to have the “theory” of relativity and quantum mechanics deleted from the cultural milieu of the world by denying them public funding (leaving only the private funding should they find one), resting it in the annals of science only as a bad dream that has dawned upon the world, uninvited and as brutal as the destruction and ravaging by a vicious terrorist.

The voice I’m raising to save science from this menace is very weak, sunk in the myriads of voices of loud shallowness and vain mediocrity. The future, however, is not ours to see, as the song goes, and, who knows, one day my voice may be heard. It is unfathomable that the world can keep going forever, ravaged by such decay.

Anthropogenic climate change and other claims, promoted as big social issues, have only speculative character without exception

There is nothing else, especially matters of planetary scale significance, let alone of over a century historic endurance, comparable in its unequivocalty of proven badness, to the catastrophic proof exposing the absurdity of the so-called “theory” of relativity as well as quantum mechanics, whereby one can directly point out the catastrophe in the very pages of the papers introducing the “theory” of relativity or the “quantum” concept.

The above is in opposition to the widespread insinuation of anthropogenic climate change, which very vocal advocates, supported by mighty evil forces, foist on the completely helpless, powerless world, an insinuation, in effect, itself ruining the world with parodies such as the “Green New Deal” (the “Green Deal” in Europe). That actual ruination, under false pretense, is projected on the fictitious cause, defined as anthropogenic climate change. When will this ignorance and anti-scientific activism see its end is anybody’s guess, but it must stop one day—better sooner rather than later. How do we connect the false claim for anthropogenic climate change with the absurdity of the “theory” of relativity and quantum mechanics? The former, in view of its uncertainty, if not fakeness, must fade away as a promoted topic of world importance and, instead, must give way to the world concern about the mortal influence of the latter.

Accusation of bringing physics back decades

It may appear to some that my devastating critique presented here, and in a number of earlier books, is poised to bring physics back to what it was a century ago. Actually, it is exactly the opposite. Physics has been, and is now, being badly held back for over a century due to the promotion of outright absurdity and ridiculousness. Therefore, in reality, my efforts amount to freeing physics from this suppression and are opening the road for its real advance.

Intellectual abuse

Sadly, we see that it has come to the point of needing to explain trivialities. However, even if one decides to painstakingly explain obvious things, the time would still be wasted because the wrong ideas have been so firmly entrenched even on an elementary level. It should go without saying that nothing good can come out of nonsense. If I have not a penny in the bank, then my bank account will see no penny emerge at all in that account, let alone a million dollars, just by my saying or imagining that my bank account is full of money. My psychological perception on this matter will not bring practical changes. Physical reality is not created by wishful thinking—I don't even need to mention that fact. The mere fact that I am made to mention such an obvious thing due to the dire circumstances of physics today, is gravely insulting and an intellectual abuse.

Democracy

The above discussion leads us to reflect on some broader issues related to our practical existence in democracy, like cattle

in a pen. The dictatorship of the global private media, the need to have money in order for the truth to be heard, is not democracy. If democracy and truth could prevail, flying on its own wings, overcoming the brainwashing of nations carried out in any way possible by the corruption of global propaganda, predominantly in private hands, the travesty of science we see today would never have happened.

Let alone that there cannot be alternative opinions (to simulate democracy) regarding the absolutely proven travesty of science in my books. Unequivocal arguments based on absolute truths cannot be overturned by opinions.

Political color of crime

Where can the criminal acts be placed on the scale of political left to political right? Criminal acts have no political color or affiliation. Affirmative criminal acts, such as the poisoning and planetary destruction of intellect through appropriating absurdity as science also have no political color. These are criminal acts approved by the entire political spectrum. Therefore, a truly thinking person has no place amongst those with political affiliation and ideological adherence.

Pretend anti-capitalism

One may be interested, however, in where all that clearly observable decay of humanity has arrived from. It appears that because the obvious tools of taking down capitalism have failed and capitalism is entrenched in the world stronger than ever, elaborate subversive schemes are being designed and slowly implemented on both sides—the elites who strive to keep their

privileges, now less flagrantly sprawled on public display, on the one hand, and on the other, those who want it all destroyed at any rate on the entire scale of its existence, even if it would lead to the destruction of humanity itself, including themselves. Most of the productive parts of the world are under its hoof, which transpires that removing it must be done in a non-intuitive way, like surmounting of the high jump bar by turning your back on it, as in Fosbury Flop.

Because the majority is unhappy with capitalism, those who benefit the most from capitalism mimic dissent, pretending they too see the problem and desire capitalism's improvement, feigning equality through ideas such as stakeholder capitalism, whereby you and I are expected to surrender our personal interests and property at the expense of elites strengthening *ad infinitum* their grip on society. The other side, the ones who want it entirely gone, do so by exploding the boundaries of human biology, an explosion already reaching sheer insanity to the point of threatening the existence of the human race itself. Tackling human biology as a weapon of social engineering, in effect advanced Nazism, is the trademark of all modern regimes. Understandably, the elite has no interest in such total extermination, although it isn't foreign to the reduction of the overall earth population, considering the bulk of it as an unnecessary burden for their egotistic interests. The elite's idea is simple and it is assisted by the already ripe availability of conducive and ubiquitous, albeit quite elementary in its essence, digital technology. Thus, instead of total extermination, the elite aspires to create the ultimate in the theory of slavery—the self-policing slavery—whereby the traceable digital currency would replace the existing not-traceable fiat currency. The traceable digital currency, as the only currency around, will be distributed in the form of “helicopter” free money, only through elite's stooges, the local

governments of countries. That distribution of “helicopter” money would depend on the results from the algorithm, crunching on some unknown server, situated no one knows where, the detailed personal data and preferences of everyone, acquired at every moment of his life. Consequently, everyone will build permanently his very own personal police dossier, which will determine if he would be alive or dead—the disobedient ones will experience reduction of the “helicopter” money, even to the point of halting the money altogether, if the disobedience persists. One cannot blame it on anyone but oneself. This grim future has the appearance of freedom. The elite portrays itself as cooperating to assist freedom by staying out of it, only reaping the benefits. This and other elements of the future that awaits us are discussed in the previous books of this author. The worst is that there isn’t any way for the common person to resist that onslaught of the ultimate slavery. Those who still have traces of critical thinking will still be able to see the absurdity of the “theory” of relativity and quantum mechanics (if this and the other texts of the author are not wiped out), but they will have even less, if at all, leeway to disseminate the truth, not that it is at all possible even at present. One may say, what is the point, then, of the enlightenment you are providing, we are all doomed anyway? If, however, a universal understanding is achieved about the absurdity of today’s science, that will improve the collective wisdom of humanity, which in this way will find its way out of this prospected slavery, which the elite promises, by inventing methods of resistance no thinker can foresee individually. That is why it is so crucial for the survival of humanity, preventing it from turning into brainless cattle, and that is why the elite fears, with every sorry cell of its body, the exposing and crushing of the absurd character of science.

The slavery of sensationalism

In the meantime, sensationalist clickbaits are what is being sought. The population has been conditioned for years on end to be more inclined toward entertainment—good for business and good for the plans of the elite—taking away thoughts of rebellion against injustice. Boring didactical writings looking for truth, such as the ones I am putting forward, are repulsive to the public, aside from being bitterly abhorred by those who have found their snug niches of comfortable survival under the travesty of absurdity presented as science.

Besides, those social inventors who are creating all kinds of counter-intuitive tools, bordering on bizarre, to fight the old order, the latter perceived by them as unjust and suppressive, are not thrilled by someone trying to correct “their” science (the science of what is considered by the social inventors-progressivists as colonial imperialist oppressors), “their” science being a symbol of suppression anyway, and by all means, be it right or wrong. They want it all gone, canceled, pronounced as racist across the board. What is that oppressive science to be replaced by? Well, by true freedom, whereby a wrong solution of a mathematical problem is as acceptable as the correct solution. Variety, diversity is what is valued. Uniformity, even if it expresses truth, is unwelcome. This, however, is un-freedom as can be. This is slavery of the purest kind, feigned as freedom.

Funny, though, on the other hand, propagandists would stand in front of the public and say, “I am not an expert but Maxwell, Planck, and Einstein are geniuses. I don’t know exactly why, but I know that all the technical progress we are enjoying today is due to them.” This is so wrong on so many levels that it hardly needs a commentary. The aggressive official

foisting that absurdity is science constitutes the ultimate manifestation of slavery.

How does this analysis help in answering the main questions?

I understand that what people want to know, what fascinates them, is not the lean and raw unpacking of the truth, as great as its planetary significance might be, especially for fighting of the forthcoming ultimate slavery. Unleashing the imagination, not eat-your-broccoli type of useful advice, is what people are cajoled into looking for.

There were times in my youth when my sister and I were performing on stage and, as is usual, we were approached after the concert by fans asking for an autograph. I would write something like—I wish you success at school. My sister would take me aside and say “Are you crazy?”, “Are you out of your mind?” These kids want you to write them something about love, something that touches their hearts or you really want them to begin hating us as eggheads who remind them of the hated school, calling forth obligations and boredom. I don’t understand people, although I realize that understanding them is good, though. Understanding people is a quality that helps get your ideas across to them. Fortunately, understanding people, feeling things from the heart, has nothing to do with the search for objective truth. The search for objective truth is what brings us forward, the perceptions of the heart only mitigate the hardships along that road of search for truth, which also is most of all not entertaining. Those who bring fun, amusement, they are the idols of the multitude. Therefore, if you are to be listened to, you’d better deal with questions such as

Where did we come from?
Where are we going to?
Are we alone in the Universe?

Unfortunately, the search for the truth is plain, everydayish, and as a rule does not concern itself with such transcendental matters, hardly prone to having a solution.

Why not deal with important questions which have answers rather than spend time and emotions on the shifting sands of guesses, vain hopes and empty promises?

Diversity vs. globalism

Diversity in cognition is a sign of uneducatedness. I have already had the chance to ruminate in previous writings that ignorance is colorful. Educatedness is grey, it does not allow you many options and streamlines one into corridors surrounded by walls preventing escape into the toxic, seeming freedom of anarchy. Misunderstanding comes in many different brands. Sometimes it is impossible for the pedagogue to figure out exactly where the problem lies, causing the student not to follow what is being taught. One common reason is that the student has missed lectures and that omission forms gaps in grasping the material. However, the student may have been present at all the lectures, but mere presence does not guarantee understanding, the way just reading a text does not guarantee that the meaning of the text is understood. There may be deeper causes for the lack of comprehension, such as attending a class before passing earlier classes that have laid the prerequisite foundation for taking the more advanced class. It is impossible for one to follow what is being taught in physical chemistry without having passed courses in calculus, to say nothing of earlier classes in reading and writing. Throwing someone without swimming

skills into the deep ocean waters is almost certainly jeopardizing that pupil's life.

However, even with the prerequisites at hand, the students entering the first exposures to a new subject meet them with diverse beginning views about the subject. This may be ascertained by interviewing the students about what they expect to learn in the forthcoming class prior to taking the class. One doesn't know something which is unknown to him. Otherwise, there would be no reason to take the subject. On top of it, different students don't know what to expect in all kinds of different, sometimes unpredictable ways, as already pointed out.

As the course progresses, the more diligent the students are, the more uniform they become in their understanding. At the end of the course, the majority of those who have put effort into comprehending the material will be rewarded by finding themselves consolidated into a group having singular understanding of the subject, throwing away the diversity about it which they had at the beginning of the course.

Of course, some free souls may be repulsed by the very idea of uniformity. It sounds to them like an institutional restriction, feeling like the army barracks or gaol. The penal system and military codes are, however, man-made, to say nothing of dictatorial regimes of various varieties, especially those that have ideological underpinnings as justification. Thus, if the word is about university disciplines serving such ideologies, the rebelliously inclined student may have real, legitimate grounds for the rebellion. In the so-called social "sciences", which always serve a particular ideology, even in cases when those that practice those "sciences" deny their ideological assignment. What is presented as truths which the students are required to learn as part of the curriculum, are fuzzy and in most cases undefendable. These theses must be

memorized as doctrines, mainly due to brainwashing which results from the installed social and academic authority in the place of learning.

Besides, learning requires effort which many students are not up to. The usual inclination is to seek entertainment, requiring low attention span. Furthermore, the effort to learn the hard sciences does not promise material results, least of all instant gratification. To study without expecting immediate remuneration is part of the overall abilities of the student. The more the student is resistant to material stimulants, enjoying learning in and of itself, the more the student is likely to develop his creative abilities. Idealism, denial of the material as a stimulant, is a prime characteristic of those who contribute to society the most, some of whom becoming historical figures.

Bringing the level of discourse down to the current political climate, one cannot help noticing the paradox that those who promote globalism, which is the opposite of diversity, are the greatest proponents of diversity in universities.

Can a student go against his teacher?

The radical way of rejection which a student can apply when disagreeing with instruction is by refusing to attend classes led by this teacher, which in most cases, leads to the refusal to attend a certain school. There are more than a few students who will have second thoughts if they have the option to choose a divinity school. The easy way out of any judgmental decision when it comes to one's education is to choose a school of creative arts, where, especially in these days, instruction is amorphous to the point of non-existence, neither does one have to have any talent to attend an art school. Of course, this does not apply to the performing arts, where the criteria for excellence are as firm as ever. One cannot attend violin classes

without a good ear. Bad performance of passages, when not every note is heard, playing out of tune, are elements of the performance, which are detected at once and without hesitation. These are, however, more or less related to the motor skills or the natural biological abilities, which, unfortunately, many times no amount of exercise can correct. Not to mention that one still has to have certain abilities to attend an engineering school, to say also nothing of the fact that attending an engineering school is quite a bit harder than studying humanities, which as a result are much more populous than engineering specialties, let alone those devoted to sciences. Let it also be said that engineering has clearer employment perspectives than the thorny road that awaits a scientist. To be a scientist, one really needs to feel a full devotion to years of hard systematic studies and research with meager remuneration.

What will be the case if, in the end, a pupil finds himself in a science class; not an engineering but a science class? Should the student object when the teacher is obviously not answering correctly the question the student poses or is teaching something prominently wrong. The honest response is that, yes, the student must react and object on the spot, knowing that such reaction will not only not bring him favors, but may even lead to expulsion from the class. Some advise that the prudent behavior would be to go along with what is being taught, learn it diligently, finish the course and only then, separately, commence a critique on your own, facing all the hurdles which such opposition may put forth.

I think the decision should be based on prudence and what the outcome of such opposition would be in terms of the global removal of injustice, not only resorting to local bickering which will resolve nothing. Despite the objection, the course will continue to be taught with the error because this is how the state curriculum, part of the “invisible colleges” of following a

unified world curriculum, mandates. So, whether the student will hold back the criticism or voice it out loud is determined solely by the global effect of such a critical remark, which from the point of view of the classroom, would be null.

Crucial importance for the everyday person for truth to be honored

We will end the bulk of this discussion by remembering again the little man, his victimization by lies beyond his control and the levers he can use to come out of victimhood should he really decide to stand for preserving his sanity and integrity.

Thus, on one hand, the proverbial neglect of truth today and the dangers of that neglect for the whole humanity have been emphasized throughout this and the earlier of my books.

On the other hand, one must also realize, however, how dangerous, even on a daily basis, that dishonoring of truth is to everyone personally, who, as a common human being, is disappearingly small individually compared to the entire world. When such obvious lies, pronouncing as legitimate science the absurdities known as “theory” of relativity and quantum mechanics, being defended in such a crooked way as explained herewith, rear their ugly head and are detected, that travesty must cause an immediate alarm as an existential threat in everyone’s heart, no matter how insignificant one may be in the overall scheme of things. Such a sinister state of affairs, elevating falsehood and absurdity to the status of science, subliminally legitimized as the norm throughout the world, is a convenient prerequisite everywhere else, in all other spheres of life, no matter how remote, for the real liars to appear right, and for the discoverer of the lies to be reduced to the ignominious state of a

liar through shameless manipulations and falsifications that remain hidden from the public. This is something super dangerous for each and every one of us. If people don't see it, they will surreptitiously keep sinking further and further into more and more lies spread by the mainstream media, suffocatingly wrapped in unbridled corruption. The time has come, however, to have those crimes, which have not been so easy to discern thus far, but which a book such as this one reduces to a comprehensible level for practically everyone to understand, to become exposed to the light. The brazen lies that the absurd "theory" of relativity and quantum mechanics comprise genuine science, are now open for everyone to see. Through their common effort, the little men, cooperating with each other, may put an end to the tyranny of senselessness shrouded in a false cover as science.

If this is not done on a most fundamental level, but, instead, allowing the breaching of the trust that truth is real, allowing the doubt that truth exists, to continue, that will have very destructive practical, very viscerally down-to-earth, ugly ramifications, which can get quite scary indeed, even for you and me, personally, in a very concrete daily sort of way. While the threats to humanity of pronouncing absurdities such as the "theory" of relativity and quantum mechanics as legitimate scientific advances, seem abstract, elevated high up there in the sky, while these threats may seem irrelevant to everyday life, they nevertheless steadily install the culture of lies into the everydayness by coming from the highest place of intellectual authority, academically gilded.

That culture of lies, now adopted as something trivial and acceptable, even on a daily basis, is exactly what is dangerous and scary for every one of us with no way in sight to escape from that slimy, damning injustice. When this takes over the world, as it already has, we're in big trouble.

The everyday person doesn't know anymore what's what. Everything is smeared and uncertain. One questions even one's own existence. Such an atmosphere is a breeding ground for heinous taking away of even personal freedoms, justifying libel and slander, even amongst neighbors and co-workers, with no recourse. That poisonous atmosphere ravages the finest links and fabric which keep communities together and is a means to terrorize the population, leaving it no way out. Justice becomes only symbolic with no real power to restore decency and fairness as the natural state of community. Maintenance of truth-detection must be the first priority amongst the human population priorities, and that maintenance must begin with nothing other than clearing up the Augean stables of science, returning science back to reason, logic, and aversion to absurdity in all of its despicable expressions, especially to the absurdity that has occupied science for over a century, drastically exemplified by the "theory" of relativity and quantum mechanics.

In tune with what was already discussed above regarding making science decent, this clearing up of science must be accompanied by the correct understanding of what indeed science is, in and of itself, and how it differs from technology. Slapping the label science on everything remotely resembling research, alongside drawing conclusions from that ostensible research, trivializes real science and demeans it, creating wrong expectations. Such mix up, portraying as science something which is not, must especially not be allowed when making public policies regarding funding of science. We saw above what confusion physics, an area which should be the epitome of what real scienceness is, has gotten itself into—a confusion which remains unresolved officially to this day, the inert mainstream still clinging to and developing the nonsense installed in physics at the beginning of the last century. What,

then, of the incessant attempts to artificially impose scientific qualifications on disciplines that are far removed from real science, such as medicine or even anthropogenic climate change speculation—pursuits that can be attributed the most to technology rather than science? That specifying of what science is, keeping the purity of meaning when it comes to real science, is extremely important when the notion of science is used in the political battles between different ideologies. Those who think that by merely mentioning the word “science” in their speeches, they imbue more credence to their theses must be aware that they are doing exactly the opposite if they misrepresent the meaning of the term science, and therefore should refrain from such subversion. That misnomer will not help their cause in any actual sense of the debate.

No ulterior motives

It is also noteworthy, that the power of the demonstration that the “theory” of relativity and quantum mechanics are absurdities is so unique and implacable, that it defies even a trace of suspicion that it may have political underpinnings or any other ulterior hidden motivation or malevolent origin of any sort, least of all class, national, ethnic, faith or biological derogation. The debunking presented is so neutral, yet inevitable and final, that no one who values the purity of intentions would agree to debate any other topic, especially before the topic of the discussed science tragedy is resolved and settled worldwide. Being involved in debating literally anything else always submerges one into the uncertainty of the disclosure that the expressing of a particular opinion is only a matter of point of view, and that there may also be a different, alternative point of view. Holding on to one of the sides on any other topic, no matter how seemingly controversial

or purportedly evident, would always be suspected of adhering to and serving one or another shadowy interest, or trolling, as is the modern term. Indeed, there is nothing more clear-cut as an objective fact than the exposed herewith ultimate truth. This is the reason why the discoveries presented here and in the previous books of this author, are so valuable beyond compare and should be cherished as one of the most precious achievements of science altogether.

In fact, sidestepping this ultimateness of establishing the truth, sidestepping the borderline between truth and fiction, pretending that the boundary in question is invisible and indiscernible, that it does not exist, and instead pushing the wishy-washy discussions on topics that will always be controversial and their resolution always uncertain, is the real crime against humanity. It is divisive and a method of conquering and enslaving the victims. Such murky facts-vs.-fiction cases make one prone to misjudging. This is a recipe for disaster.

Besides, as also discussed a little more later, that is dangerous on a purely personal sense. When you become entangled in vicious propaganda, that relentlessly casts you on the wrong side, it insulates you from the realization that the sense of being on the right side formed by that propaganda, is deceptive. This indoctrinating propaganda settles into you like a warm feeling that you are basking in the bliss of righteousness. Such a righteous belief is entirely wrong and when one learns the real truth, if it ever happens, it's mild to say one regrets it bitterly.

It's the nature of the propaganda to make you feel self-assured, to make you feel you know everything on the topic. However, when asked for direct evidence, the answer is always relying on what has been read, written by someone else as conclusion, or heard on the radio, TV, or the net. Thus, the

problem is to understand where the absolute truth is, where the limit of the possible is. This is ensured only by science, distilled into the only straightforward answer regarding a world problem of major world importance. Real science, not the pathological science of today, provides the only really available operative authentic criterion for truth, which is none other than the debunking of the “theory” of relativity and quantum mechanics. For those who really want to know the truth about these “theories”, their absurdity, no propaganda is impenetrable. Any attempt at propaganda denying their absurdity would be an immediate joke. This is the end of all the deceitful talk about world conspiracy and propaganda.

With the understanding that the “theory” of relativity and quantum mechanics are absurd, misjudgment figment of propaganda is impossible and one’s clear conscience retains its impeccable integrity.

We can give the example of films about the helplessness one encounters when there are no really solid criteria of truth or criteria of pure and undeniable aesthetics to grasp onto and then demonstrate to others. We watch films that have gone through a supposedly rigorous selection process at the Cannes Film Festival or the Oscars. Alas, what happens is that many times, even the films that are declared favorites make you feel as if you should desperately reject them, but the mantra is that the rejecter just doesn’t understand, and that is the reason for the dislike. So it is with the supposedly rigorous passage through the mill of scientific approval of that which is determined to belong to the mainstream of science. Yet, with the “theory” of relativity and quantum mechanics, one can see with one’s own eyes how the false crowned princesses of scientific approval traveling the easy road, aided by the arbitrariness that art enjoys, hit the brick wall of unequivocal arguments. Indeed, to convince yourself, all you need to do is go through all the arguments in this book.

These arguments and proof presented herewith provide an exceptional opportunity, like practically nothing else in science and in general, when all intentions of the authors of this science farce to pull the wool over the public's eyes indeed hit a solid brick wall.

This unique opportunity for final resolution must not be missed or understated. Quite the contrary, one must pounce on it with all the passion there is and must hit as hard and strong as one can, without even a trace of hesitation, to decisively clean science from that plague.

Every day which sees the “theory” of relativity and quantum mechanics continue soiling the thinking of the world, is a loss for the spirit of truth and freedom, the main pillars of a just society.

GLOSSARY

In this section, a select number of topics is presented, which may be of some aid in this book to someone not exposed every day to science, especially to its side issues such as coordinate systems.

The two pillars supporting the world stupidity and lunacy—the so-called “theory” of relativity and quantum mechanics—We began this book by dealing with the first of the two pillars, massively supporting the world insanity—the so-called “theory” of relativity—the eternal stain of disgrace on the face of physics. The “theory” of relativity is epitomized by the so-called Lorentz transformations, as the main culprit of its insanity. Less attention was paid to quantum mechanics. The text of the book had to be supplemented by notes on quantum mechanics because it is the second pillar of mass world stupidity. In that part, dedicated to quantum

mechanics there was no new discovery made, especially of the magnitude and importance of the principle of conservation of coordinates, concerning the first pillar. An extensive account of the absurd essence of quantum mechanics may be found by inspecting the earlier book of this author “*Deception Governed by Absurdities—The Science of Today*” (timeisabsolute.org/5.html).

What are the Lorentz transformations?—This was thoroughly explained in the first part of this book, but here they are again in all their poisonous glory:

$$\xi = \beta(x - vt) = \frac{1}{\sqrt{1 - \frac{v^2}{c^2}}}(x - vt)$$

and

$$\tau = \beta\left(t - \frac{vx}{c^2}\right) = \frac{1}{\sqrt{1 - \frac{v^2}{c^2}}}\left(t - \frac{vx}{c^2}\right),$$

where ξ and τ are, respectively, the ξ *axis* spatial coordinate and temporal coordinate in coordinate system denoted by lower-case k; x and t are, respectively, the x *axis* spatial coordinate and temporal coordinate in coordinate system denoted by upper-case K; c is the speed of light, v is the velocity of transport of k relative to K, and $\beta = \frac{1}{\sqrt{1 - \frac{v^2}{c^2}}}$ is the coefficient

most responsible for all the catastrophic troubles incurred by the Lorentz transformations.

Why only two equations?—Incidentally, if one wonders why only two coordinates per coordinate system are shown, and not all four (the three components of the spatial coordinate and one temporal), one should notice that only two

of the three component spatial coordinates, plus the temporal coordinate, are shown, because in the usual simplified example of k shifting along the x axis of K , transformation of the other two components of the spatial coordinate, $\eta = y$ and $\zeta = z$, is trivial.

Insignificant appearance—These transformations, known as the Lorentz transformations, look so insignificant—in effect, just two formulae—appearing like any other mathematical formula, which, as most mathematical formulae, even if wrong, doesn't seem to have any greater significance than its own wrongness. However, as unbelievable as it is, the grandiose problem of physics described by the current author, does rest on these two inauspicious formulae. You mean to tell me that the whole grandiose structure of extremely complex labs and tunnels, never seen in history, and their beautifully colored pictures appearing regularly on the cover of magazines, let alone rows and rows of books on the shelves of libraries, describing the discoveries ostensibly made with them, and vouching for their stunning greatness, all that is for the birds as a result of, guess what—two little inauspicious erroneous formulae? Any cursory, unsophisticated beginner would exclaim—this cannot be, not to mention have as great a crushing influence on the world as the present writer gives them negative credit for. Our present author may have got something wrong. People just don't believe that it is at all possible. As a result of vigorous, over a century long systematic propaganda, there is a massive disbelief, of purely psychological nature, that these so much advertised “theories” can be wrong, much less having ridiculously inauspicious components such as the two little formulae known as Lorentz transformations responsible for their full demise. Only a kook can doubt them, the public believes. This is the popular understanding and, to preserve reputation, no one wants to become associated with such a

crackpot. It's too bad that those people fall into the popular belief and dare not check the veracity of the claims themselves without asking for corroboration. To ask for corroboration from others in such a clear case is a sign of cognitive weakness and intellectual dishonesty.

Lack of need for corroboration by others—The unequivocal proof, easy to comprehend by the average pedestrian, at that without losing rigor, presented herewith, alongside a whole series of earlier books such as refs.²⁻⁴, of scientific emptiness and outright devastation of physics, which has erroneously adopted the brazenly absurd “theory” of relativity and quantum mechanics as legitimate scientific theories, confirms that the call for corroboration by others, least of all by the so-called experts, all of whom corrupt to the core across the board, is a *non sequitur*. The proof presented for the absurdity of the “theory” of relativity is of such a character that it invokes an automatic biological reaction of repulsion in every sane, reasonable individual, without the need to lean on anyone else's judgment.

One needs no corroboration from anyone else to know one is hungry or thirsty. When one is in pain, when one is hurting, one needs no corroboration from anyone to know that. Rejection of absurdity, especially when it is so much painfully in your face as when the absurdity of the “theory” of relativity and quantum mechanics is demonstrated in books like this, must evoke a physiological reaction of detesting and opposition on a most basic level. Absurdity elevated as science is the morbid pain of every reasonable mind. Physiological intolerance of deception, even if it is as well veiled as it is in the “theory” of relativity and quantum mechanics, is only natural in every individual that has not lost his mind. The same one ought to feel nothing other than guilt and remorse when one has traded sanity for salary, comfort and questionable prestige when

supporting this disgrace. Convincing oneself in the insanity of relativity and quantum mechanics is a very private matter, absolutely foreign to any external intervention. To concede that there is anything worthy in the “theory” of relativity and quantum mechanics is the biggest betrayal, not only to society at large, but to the very individual who is conceding and complying with that fatuity. If one really respects oneself, but for some reason fails to see the problem when told about it, one must try to learn, ask and become educated through one’s own efforts, not rely on what others think, even if these “others” are millions. In the case at hand you yourself, alone, must be the judge. Trusting others who try to convince you that the “theory” of relativity and quantum mechanics have anything to do with science, is to trust swindlers. The fact that this problem is neglected by society is akin to society suffering from mass autism. Relying on this mass autism for corroboration that “theory” of relativity and quantum mechanics are anything else but fake news is to deliberately fool yourself.

Let us also add that this is a rare case, perhaps unique, where one can establish the absolute truth for oneself; at that, on this most significant global issue. Of course, this is not the case when one must inevitably be informed by the mass media due to an inability to personally verify the facts. But, the astounding lie propagated by the mass media about the false greatness of the “theory” of relativity and quantum mechanics, a lie that any moderately intelligent individual can ascertain in person, casts a fatal shadow of distrust on the world’s mass media in general. Indeed, there are other indications that the global mass media lie and manipulate, but there is no such startling direct proof of their lies, as the case discussed hereiwith.

Destruction of thinking—Getting back to the apparent insignificance of the two formulae, one really wonders how is it possible that such a small thing—in effect, two

allegedly intertwined formulae, known as Lorentz transformations, mathematically, let alone physically incorrect—can cause such a massive debacle in physics, turning it into a colossal disastrous intellectual morass? The explanation is that the formulae in question are not just any formulae, but formulae that trample on the most basic concepts in nature. The erroneous adoption as true, as if reflecting existing relations in nature, of the above wrong formulae, however, is destroying none other than the most fundamental notions in thinking—time and space. Destroy the deepest fundamentals—no less than time and space—adopt the view that wrong relations between basic notions is not wrong, but is right and is the insight of a genius, impose that adoption on the world through vigorous, unscrupulous propaganda and corruption, and the entire universe of thinking of the world goes awry. This is how little it takes. All the big destructive consequences, especially those unbelievable perversions of thought witnessed in recent years, come afterwards, after instilling this seemingly insignificant kernel of insanity, mercilessly encroaching on the most precious quality of humanity, its cognition. The insanity, mangling the most basic notions—time and space—has really grown into an incredibly monstrous magnitude of unbridled proportions. This adoption of wrong as right, the acceptance that a lie is truth, has clinched the world in its chokehold.

Coordinate systems—In order to get involved in modern physics, one needs to be aware of coordinate systems more than usual traditionally when practicing science. Knowledge of coordinate systems is not at all of any essence when it comes to the discoveries of real science, as opposed to the pseudoscience known as modern physics, which began at the turn of the twentieth century. Nevertheless, we will talk about coordinate systems not for any other reason, aside from the lack of necessity to consider coordinate systems in real

science, than to show that, even if the need for using coordinate systems would arise (sometimes one may dig out such necessity even in real science), this use is completely trivial and provides the basis for absolutely no discoveries. It has occurred to some people of practically minimal talent that, on the contrary, handling coordinate systems in a particular twisted way would bring them new insights into the secrets of nature. None of this, however, turned out to be true, and the end result played out to be nothing but outright absurdities, amounting to a massive waste of time and effort. We see why in the main text of this book.

What is a coordinate system anyway?—Coordinate system uniquely defines the location of a point of interest; that is, the distance from a conditional beginning, or a reference point, if you will, called the origin, to that point of interest. Think of coordinate system as a geometric device to express the position of a given point in space.

Running ξ and running x —Oftentimes, instead of dealing with a concrete point, say, a given point x in a coordinate system, one needs to observe a whole infinite succession of consecutive values of x along the x axis (or ξ along the ξ axis). In such a case we talk about a running x (running ξ).

Two coordinate systems—Modern physics, especially its unfortunate pillar dealing with the so-called “theory” of relativity and the culprit for its collapse, the Lorentz transformations, is always concerned with a twisted treatment of two coordinate systems (completely unjustifiably because their correct observation is trivial).

Because of their dominance in what is known as modern physics, we are forced to talk about these, otherwise marginal in real science, two coordinate system concepts, the twisted nature of their treatment notwithstanding. We denote these two

coordinate systems by upper-case K and lower-case k . Upper and lower case are not used to mean that one of the coordinate systems is more important than the other. This notation we use is for the sole purpose of conveniently distinguishing these systems. Also, we will observe the simplest case, whereby K and k are being displaced at a constant v with respect to each other. As can be seen from the main text, even in that simplest case modern physics fails badly.

Inertial systems—To make life simpler, instead of repeating every time that “ K and k shift at a constant v with respect to each other”, we will often indicate that fact—the fact that K and k shift at constant v with respect to each other—by calling K and k by the compound term “inertial systems”. One may remember also that inertial systems experience no acceleration. That is their pivotal property.

Furthermore, instead of incessantly repeating “coordinate system denoted by upper-case K ” or “coordinate system denoted by lower-case k ”, we will substitute that wordiness by simply denoting those coordinate systems by merely stating the letters K and k .

Coordinate notation—Also, the use of the Greek letters ξ , η , ζ and τ to denote the coordinates in k , as is done in the original 1905 paper and which we have also adopted herewith, makes a really good distinction between the spatial coordinates x , y , z and temporal coordinate t of K on the one hand, and on the other, the respective coordinates of k ; namely, ξ , η , ζ and τ . Of course, instead of ξ , η , ζ and τ we could have denoted these coordinates as x_1 , y_1 , z_1 and t_1 or, as primed, x' , y' , z' and t' . However, the Greek letters seem to make the coordinates in k more visually outstanding and distinct and the confusion in the notation appears to become less likely, thus, allowing us to focus on more important matters.

Why is the term “motion” not used?—Instead of “coordinate systems moving relative to each other at velocity v ” this book uses “shift” or “displace” to avoid the confusion when the two coordinates would be in motion. Motion takes place only when the velocity v changes during the transport; that is, when the coordinate system experiences acceleration, which is not the case in the discussion herewith. At a given velocity v , which is the case throughout the book, there is no acceleration, and therefore K and k are not in motion relative to each other.

Synchronicity lifeline—If one tries to suck arguments out of one’s fingers by imagining that since it could be plausible that the Greek-letter coordinate system k (the primed system) could somehow have coordinates that undergo change due to these coordinates implicitly containing the coordinates of another coordinate system, especially the velocity v of another coordinate system, it must immediately be stated that not only does such an implicit possibility of change contradict the initial conditions, but it immediately contradicts the absolute truths contained in the synchronicity lifeline, as well as the absolute truth that the two ends of the rigid rod (the thought-device used in the 1905 original to reach the ridiculous conclusions there), experience the application of the exact same velocity v . The two ends of the rigid rod can therefore in no way accelerate or decelerate relative to each other and as a result cause a change in the original length of the rigid rod.

Let us now recall what the synchronicity lifeline—the fundamental principle from which constancy of spatial and temporal measures in K and k follows. Said principle was introduced by this author in his previous, sixth, book (cf. *Time is Absolute—Including the Extra Special Bonus: Manual How to Do Bad Science*” at timeisabsolute.org/6.html), summarizing the outcome from the two absolute truths:

1. All clocks which are immovably secured to a coordinate system are synchronous.
2. All spatially coincident clocks are synchronous.

The synchronicity lifeline must give us the absolute reassurance that time is absolute, and space is only Euclidean—things that have been trivially known since the times of Galileo but were intentionally mangled at the beginning of the twentieth century and on.

Although ignored, let alone violated, the synchronicity lifeline is an absolutely true criterion, but its elements are not just drawn from thin air and unheard of—Indeed, the author of the 1905 paper explicitly states:

“We imagine further that at the two ends A and B of the rod, clocks are placed which synchronize with the clocks of the stationary system, that is to say that their indications correspond at any instant to the “time of the stationary system” at the places where they happen to be. These clocks are therefore “synchronous in the stationary system.””

Once that author has admitted it, he cannot change and begin insisting on the reverse, as he does implicitly, further on in developing his “theory”. Thus, the author of the 1905 paper promptly forgets the above obvious synchronicity statement, actually comprising an absolute truth, and proceeds with the further manipulations to make it deviously appear that something great is happening in science.

We mention the above quotation simply as a curiosity that the would-be discoverer [1] not only ignores, but taunts with the utmost crucial; at that, absolute, fact—the synchronicity of spatially coincident clocks—by himself mentioning it, only to promptly deny it, even though at the precise moment of its mention all he has to do is immediately

abandon any further perversions of that utmost crucial fact, calling them the “theory” of relativity.

Failure of devil’s advocate—The synchronicity lifeline kills at once suggestions such as that, see, coordinate ξ is in k , but if it is expressed in terms of the coordinates of another system, say, coordinate system K , then it implicitly could even be the function of v , which is now being revealed through application of the Lorentz transformations. As was seen, nothing can be further from the truth.

For the record. Synchronization of clocks in the 1905 paper—If one happens to have any doubts that the clocks at rest with K are all synchronous, there is a simple way to synchronize them. One, however, must be very careful because the method for synchronizing clocks offered in the 1905 paper is only valid for clocks securely fastened to the given system, say system K . This is exactly what we utilize here. Notably, the method for the synchronization of clocks does not work for clocks shifting with respect to K . Such a case; that is, synchronizing shifting clocks by the method described in the 1905 paper, however, is not at issue here and we will ignore it. We will remember that shifting clocks are synchronous only because they are spatially coincident with the synchronous clocks resting in K , not as a result of applying the light-ray method of synchronization, a method which is inappropriate for the purpose.

Speaking of light-ray synchronization method (only valid for clocks resting in K), we read in §2 of the 1905 paper the following suggestion for the synchronization of two clocks:

“If at the point A of space there is a clock, an observer at A can determine the time values of events in the immediate proximity of A by finding the positions of the hands which are simultaneous with these events. If there is at the point B of space another clock in all respects resembling the one at A , it is

possible for an observer at B to determine the time values of events in the immediate neighbourhood of B. But it is not possible without further assumption to compare, in respect of time, an event at A with an event at B. We have so far defined only an "A time" and a "B time." We have not defined a common "time" for A and B, for the latter cannot be defined at all unless we establish by definition that the "time" required by light to travel from A to B equals the "time" it requires to travel from B to A. Let a ray of light start at the "A time" t_A from A towards B, let it at the "B time" t_B be reflected at B in the direction of A, and arrive again at A at the "A time" t'_A .

In accordance with definition the two clocks synchronize if

$$t_B - t_A = t'_A - t_B.$$

Talking points—What can one take away from this book? We get down to the following talking points:

1. Real science never talks in terms of the coordinate of a coordinate system expressed by the coordinates of another system because, correctly done, it is something trivial should such an unlikely necessity arise. This triviality is expressed by an absolute principle—the principle of conservation of coordinates.

2. The principle of conservation of coordinates is the expression of the principle of relativity.

3. The easiest way to understand the principle of conservation of coordinates (the principle of relativity), should the unlikely necessity arise to express the coordinates of a system of coordinates through the coordinates of another system of coordinates, is when two coordinate systems displace themselves with respect to each other at a constant velocity.

4. The principle of conservation of coordinates (the principle of relativity) demands immutability, not, as commonly understood, change, depending on the point of view, depending on interpretation, amounting to denial of the uniqueness of truth and whatnot. The lovers of making social analogies based on the facts of mechanics—a vicious way to approach social phenomena—must be aware of the fact that

they should not resort to such analogies. More importantly, if they decide to do it, their analogies, in fact, go directly against their perception of moral relativism. Indeed, on the contrary, even the mechanical analogies speak of permanence, not changes due to perspective. In this way, anyone's hope that the variation of a point of view leads to a change in the singularity and permanency of truth loses ground even if one hopes that it has scientific basis. Moral relativism has nothing to do with science and is only wishful thinking and an invention of corrupt social engineering.

It is another story that the morals of society change with its development. What was considered immoral, even a decade ago, now has its full societal acceptance. That change, however, is not due to changing of point of view but is due to the changes society inevitably experiences in its historic development. Or, to put it again in the words of the Bulgarian national hero Levski, metaphorically, "time is in us, and we are in time. It turns us, and we turn it", meaning that social conditions are inevitably changing and with them we, as individuals, also change, especially regarding our relations and morals, not so much as biological individuals.

Real science cares not about coordinate systems—

The fact that real science has no concern about the mentioned mutual conversion of the coordinates of two coordinate systems may be established by recalling the conclusively established scientific laws. Most of them don't even mention coordinates. If they do mention coordinates, for example, time and space, it is always the time and the space of the laboratory system in which the phenomenon is studied and established, as when treating the laws of chemical kinetics describing the change of concentration of a reactant in time, comprising the rate of the chemical reaction. In physics, the so-called Newton's laws of "motion" (timeisabsolute.org/5.html explains why the word

motion should be in quotes when talking about Newton's three laws), especially its second law, concern also the time and space of one and only one system of coordinates.

Other laws, which, as said, are even less connected with coordinates of a coordinate system, let alone of mutual conversion of coordinates of two coordinate systems, are, for example, some of the greatest discoveries in chemistry:

Discovery of Oxygen by Lavoisier and rejecting Priestley's notion of phlogiston

The triad—law of constant proportions, law of multiple proportions, Avogadro's law.

The law of conservation of mass in chemistry

The ideal gas law, based on Boyle's, Charles' and Avogadro's laws

Dulong-Petit law

The two laws of Faraday in electrochemistry

to name a few, or in physics

Ohm's law

Newton's law of gravitation

Coulomb's law

Gauss' law of non-existence of magnetic monopole

Conservation and transformation of energy

Law of conservation of momentum

Zeroth through third laws of thermodynamics

None of the above laws envisages any coordinate system other than the coordinate system of the laboratory where these chemical or physical phenomena take place. This is taken for granted. That is why the principle of coordinate conservation is not mentioned at all, neither does it occur to anyone to even mention the coordinate system where the phenomena take place.

How about

Ampere's law

Faraday's law

Lorentz force

The electric and magnetic fields the above laws consider appear due to the interaction during the shift at a given velocity of an electric charge (test charge) with respect to another electric charge (source charge)—when at rest with each other there is only the electric force acting between these two charges, described by Coulomb's law. No sooner than one of the charges (the test charge) begins shifting at velocity v with respect to the other charge (the source), a new field emerges—the magnetic field—added to the interaction due to the electric force. There is no effort, however, to juggle with ideas as to how the coordinates of the one charge transform through the coordinates of the other charge. All attempts to explore that kind of transformation, expecting some stunning discoveries, ended in failure, as evidenced by the unsuccessful, outright absurd, “theory” of relativity, whose intended, alas unfulfilled, goal, paradoxically, had been to correct whatever it perceived as discrepancies in Maxwell's theory. To say nothing of the fact that, indeed, Maxwell's theory does have a fundamental problem. Due to the deficiency of Faraday's law, one of the four laws comprising the Maxwell theory, Maxwell's theory cannot derive the Lorentz force, while if Maxwell's theory is to be considered a scientific theory, it should derive it. The Lorentz force is always cited alongside Maxwell's equations because it exists, albeit underivable from those equations.

On top of the fact that, as noted above, coordinate systems are not mentioned, neither are they considered at all, regarding the great discoveries of real science, in the cases when

coordinate systems, especially two inertial coordinate systems, are at the basis of the observations, the conclusions made by the pathological physics known as “modern physics” are nothing other than bizarre nonsense.

These bizarre pretenses for discoveries, foisted on the world as if they were something real and interesting, are based on the wrong answer to the question as to *what would the values of coordinates in a given coordinate system be if those values were to be expressed with the coordinate values of another coordinate system, shifting relative to the first coordinate system at constant velocity v ?* As it became clear, the answer to this question given by “modern physics” is already wrong even in the simplest case; namely, when the two coordinate systems are in mutual uniform translatory displacement (that is, when the two coordinate systems are inertial systems). That wrongness of the answer to the question at hand makes it, from the very outset, absolutely impossible to accept any claim for affirmative experimental evidence for the reality of any effects allegedly stemming from such transformations, no matter how grandiose the monstrous experimental facilities built to experimentally verify the reality of such effects appear to be. The abundant propaganda media may add as much color, smoke and mirrors in the color photographs on its pages as it wants, it will not change the barrenness of these facilities.

Need it be added that if the simplest case—the above-mentioned fantasies regarding inertial systems—plummets, as it dramatically does, any further development has no hope whatsoever? To convince oneself that there are indeed claims which are absolutely impossible to be confirmed experimentally, no matter what CERN-sort of experimental leviathan facilities may propose, consider that there is absolutely no way in the world with no matter how fantastic facilities, to prove, experimentally or otherwise, claims such as that **one**

equals two. The same impossibility applies to any effort to prove the reality of any absurdity whatsoever; e.g., an absurdity that the wrong answer to the above question (namely, *what would the values of coordinates in a given coordinate system be if those values were to be expressed with the coordinate values of another coordinate system, shifting relative to the first coordinate system at constant velocity v ?*), given by the Lorentz transformations, may somehow turn out right and reveal stunning new phenomena governing the world.

On the contrary, the correct answer to the posed question is absolutely trivial. It has nothing to do with the Lorentz transformations and is of no scientific interest whatsoever. We, nevertheless, for the sake of completeness, saw what the correct answer to the above question (namely, *what would the values of coordinates in a given coordinate system be if those values were to be expressed with the coordinate values of another coordinate system in motion relative to the first coordinate system*) is. This question, when answered correctly, as discussed, sounds pretty mundane and unrelated, if not far away from what is portrayed as very non-intuitive but true, unordinary and appearing as flabbergasting effects, epitomized by phenomena such as:

time-dilation
length-contraction
relativity of simultaneity
spacetime
curving of space
black holes
big bang
gravitational waves
Higgs boson
string theories
standard model
cosmology

and

all claimed absurdities resulting from the underlying impossible assumption for the correctness of the most advertised application of the non-physical and outright mathematically wrong Lorentz transformations—the “theory” of relativity.

All these listed “effects” and any other stemming from “theories” having the Lorentz transformations at their basis, are non-existent. These are not even hallucinations and illusory visions created by sick minds imagining that absurdity and low quality thinking can create reality. The last cited “effects” are nothing other than pathological false hopes and expectations. That may be disappointing but is true. Truth has no alternative to which the reasonable human being should pay attention.

Petitio principii—begging the question or the question contains the answer—for instance, adopting out of the blue that a particle can be in two places at the same time, and then becoming amazed that quantum mechanics reaches such otherworldly conclusions that a particle can be in two places at the same time.

SOME ISSUES I'VE BEEN ASKED BY FRIENDS TO CLARIFY

Simple derivation of the most fundamental equation of mechanics—In my book “Companion ...” (timeisabsolute.org/7.pdf), I have shown a derivation of the most fundamental equation of mechanics, which is $v^2 = 2ax$, where v is the velocity of a free body experiencing the effect of

a constant force, a is the acceleration which the free body acquires under the effect of the application of a constant force, x is the displacement of a free body with a constant force applied to it.

In the book in question, I have used a very simple infinitesimal calculus, whereby definitions of velocity and acceleration were presented in their more general form as first derivatives with respect to time. Also, a very simple integral was solved in order to reach the final answer. Despite the relative simplicity of the derivation in question, I found out that it still poses some difficulty to those less exposed to maths. Therefore, here we will take advantage of the fact that velocity in the case of a free body experiencing a constant force, can be expressed as simply the quotient of traversed path x and time t for traversing that path (this is much like, if not the same as, expressing an extensive parameter; i.e., a quantity-dependent parameter, as an intensive parameter; i.e., as a quantity-independent parameter, or in this case, as a parameter relative to unit time, making it independent of path length, or, in the interest of the analogy, of the magnitude or quantity of the path).

Thus, for velocity v we have

$$v = \frac{x}{t} ,$$

from where we have for t the following

$$t = \frac{x}{v} .$$

On the other hand, for the constant acceleration a we have

$$a = \frac{v}{t} ,$$

from where

$$t = \frac{v}{a} .$$

From the two expressions for t we get

$$\frac{x}{v} = \frac{v}{a} ,$$

or

$$v^2 = ax .$$

Notice, in the last equation we consider the final velocity v at the end of the interval x . However, we must consider the average velocity from velocity 0 to velocity v . That average velocity evidently is $\frac{0+v}{2} = \frac{v}{2}$. Therefore, the final expression for the most fundamental equation in mechanics (dynamics) becomes

$$v^2 = 2ax .$$

If in doubt, one may inspect the derivation with the integral carried out in timeisabsolute.org/5.html. Of course, as shown in timeisabsolute.org/5.html, once we have derived the above absolute equation—the most fundamental equation of mechanics (dynamics)—it is straightforward to arrive at the absolute general equation of force $F_{real} = ma + \frac{mv^2}{2x}$.

Why do two unequal weights dropped from the same height fall simultaneously to the ground?—This question is answered at once with the usual formula of

Newton's second law $F = ma$, which expresses the equality of the force F applied to a free body with the inertia ma of the body. Because the acceleration is at issue; that is, whether the velocity per unit time is different for unequal weights dropped from the same height, the crucial fact is that acceleration in the case of gravitational attraction is represented by the gravitational constant g which is (practically) the same at any point of the Earth.

Thus, although the mass is different for the different bodies, and as a result, the weight by which Earth attracts different bodies is different, it is because of the constancy of g , that the different weights caused by different masses compensate each other. This compensation is exactly what results in the mentioned constant g —the mass of one body is greater than the mass of the other, but the first body exerts greater drag through its greater inertia:

$$F = mg \rightarrow g = \frac{F}{m},$$

respectively,

$$2F = 2mg \rightarrow g = \frac{2F}{2m}.$$

The above is valid for the temporal expression of force.

Does this conclusion apply to the absolute expression for the force applied to a free body, the expression $F_{real} = mg + \frac{mv^2}{2x}$, containing both the temporal and the spatial term of the force? Let's see:

$$F_{real} = mg + \frac{mv^2}{2x} \rightarrow g = \frac{F}{m} - \frac{v^2}{2x},$$

respectively,

$$2F_{real} = 2mg + \frac{2mv^2}{2x} \rightarrow g = \frac{2F}{2m} - \frac{2\cancel{m}v^2}{2\cancel{m}2x} ,$$

The conclusion of the equal time of fall of two bodies of different masses dropped from the same height is confirmed also by the general law containing both the temporal and spatial components of the force.

POSTSCRIPTUM

The discussion in this book came about stimulated by friends who have asked me to talk a little bit about the details concerning the Lorentz transformations, a flawed pseudo-mathematical construct so much mentioned by me as singularly responsible for the observed total mess in today's physics. This topic I consider trivial because what this construct looks like can be seen in almost every physics textbook, as well as online, and its falsity is debunked at once²⁻⁴ right in the pages of the 1905 paper¹ introducing the so-called “theory” of relativity. A reminder of this fabulous immediate debunking is also found in this book, illustrated by Figs. 1 through 3. Consequently, I also consider that the Lorentz transformations themselves need not be discussed at all, especially because no impression must be left that there is something more to discuss after demonstrating the catastrophic failure of the “theory” of relativity—the greatest victim of the flawed Lorentz transformations.

But, then I thought, well, why not? Why not have some fun doing a cat-and-mouse exercise on something no one should pay any attention to at all, because of the crucial discoveries I made, presented in already seven books, regarding the absurdity of quantum mechanics, and most notably, the botched outcome which the Lorentz transformations always cause, beginning with the absurdity of the “theory” of relativity, resulting exactly from the Lorentz transformations as the pivot of that “theory’s” collapse.

There is also another reason why one should not shy away from discussing even trivial things, as trivial as the non-physicality of the Lorentz transformations (after my discoveries presented in the mentioned seven books, especially in refs.²⁻⁴). This other reason is to take the opportunity of pointing to the correct, albeit also trivial, transformations that are in full concordance with the scientific principles and nature, as I did at the very beginning of this book, which gave me the reason to define the **principle of conservation of coordinates**, which also gave the book its name.

I have also noticed that amongst those with little or no exposure to scientific matters, there still remains some sense of mysteriousness regarding what is known as “modern physics”, although they appear to already have convinced me that they understand the main points I’m making and I am trying to get across to them regarding the absurdity of the “theory” of relativity. I find that for those friends and others, somehow debunking the heart of what passes as “modern physics” is not enough. There is a sense that there must be something additional, which more or less makes sense in its flabbergasting mystery, while what I am showing must be some detail which can’t be fatal for the overall magnificence of what is incessantly foisted, densely pounced on almost a daily basis by the mass media. Nothing, however, can be further from the truth. Suffice

it to say that removing what I have honed in on the matter of today's science, is all that is needed for the entire seemingly fascinating body of contemporary physics to collapse.

Also, amazingly, the stumbling blocks to these friends and others often are some side issues, which, on the face of it, one wouldn't expect to be of any concern at all. I have come to the understanding that this peculiar way of comprehension of things is typical for people who are initiating themselves in a formerly unknown territory. Many times, dropped into an unknown town, sometimes scared, one comprehends that town in a way far from what later, after one gets to know the town better, it reveals itself to be—a clean, friendly place. Led by such thoughts, I decided to discuss some matters which I felt cause some trouble even amongst people ready to learn, who have even reached success in grasping the essence of the devastating critique, literally obliterating quantum mechanics and especially the “theory” of relativity.

This book inevitably repeats some of the conclusions and discoveries in my earlier books, but it brings some detailization, if not generalization (cf. the **principle of conservation of coordinates**), when it comes to coordinate systems and particulars of their wrong handling, details which were spared in my previous books for the commonness and triviality of these details. It appeared to me now that when discussing these matters, although on their face not at all complex, it wouldn't hurt to supplement the discussion with a few even more ordinary things, if not for anything else than for simply refreshing the memory. In pedagogy, one cannot help but notice that sometimes the clarification of seemingly simplistic matter may be the key to unlocking the understanding of ideas which initially could have seemed hermetic and impenetrable. Therefore, one should not be judgmental when it comes to the methods of education.

Anything that helps the ideas to get across to pupils is worthwhile.

SUPPOSE JOURNAL NATURE INVITES ME TO WRITE LETTERS TO THE EDITOR (DON'T HOLD YOUR BREATH), WHAT WOULD THEY READ?

It occurred to me that it may come in handy to have the texts of two seminal papers ready, so that if by some incredible chance, it dawns on the journal Nature or Physical Review Letters, for that matter, to come to their senses and decide to reveal the truth to their readers, such an event would not find you unprepared. The mainstream media have no brains of their own. They always wait to see what archival magazines and journals, such as the ones above, publish, in order to pay attention. Reading a text, no matter how truthfully and comprehensively it is revealing even flabbergasting facts, is no good to them. Besides, even if they apply their own brains and see the irrelevance of the “theory” of relativity and quantum mechanics, presented in this and previous books of this author with utmost ease of understanding by any normal person, they fear repercussions. For example, journal Nature is run by a commercial organization, paid for by advertisers, which that journal may lose should its editorial staff not comply with the set rules defining mainstream. The paradox is that journal Nature creates mainstream but the mainstream in charge, for its part, bans any unsupervised creation of mainstream. Thus, if the mainstream stimulates absurdity to pass as science, as is currently the case, then there can be no hope of correcting that iniquitous status quo. Ultimately, then, the journal Nature only

maintains what is considered mainstream and is only its skill, independent of whether that mainstream is sheer absurdity, as is really the case. Although it seems unfathomable that commercial and vested interests determine what is to pass as mainstream in science, that is actually the sad state of affairs. Can you believe it? Even if learned societies, such as the American Physical Society, approves publishing in their periodicals, texts justifiably demolishing the “theory” of relativity and quantum mechanics, that would directly affect the very existence of that periodical and even the society itself. The American Physical Society is governed by people to whom truth, real science, decency and integrity is the least of concern. All they care about is how to prolong their useless existence and extract more money from private, and especially public, sources.

As for the promised texts, here goes:

(Note: Because the texts of the two letters to the editor have a life of their own, the repetition of portions of existing paragraphs in the book is unavoidable.)

**Title: The Ultimate Argument Against the
“Theory” of Relativity Proving Its Absurdity and the
Exigency to Have it Removed from Physics**

Abstract

Unequivocal proof is presented that the so-called Lorentz transformations are the culprit causing any theory based on them to comprise an absurdity, and therefore to be expelled from physics at once and never be considered for public funding. Although the mathematical and physical absurdity of the Lorentz transformations can be demonstrated by analyzing these transformations themselves, most immediately the catastrophe which the Lorentz transformations cause is seen point-blank in the pages of the 1905 paper¹ introducing the “theory” of relativity, causing that “theory” to invalidate itself.

Sir, The absurdity of the “theory” of relativity is caused by the unaccounted for by its author violation of the principle of relativity, adopted as the defining principle of that “theory” put forth in 1905 in what is considered as a founding paper¹. Actually, the principle of relativity was discovered by Galileo Galilei, but has not been credited to him in the aforementioned 1905 paper, falsely leaving the reader with the impression that the absolute truth discovered by Galileo does not go without saying but is something tentative that must be specially postulated, which the author of the “theory” of relativity attributes to himself as his own contribution.

Thus, one sees in Fig. 1 that the principle of relativity (presented as point “1.” in §2 of ref.¹) expresses the absolute truth that the physical law “referred to the one or the other of two coordinate systems in uniform translatory transfer [motion, in the original—remark mine, VCN] is not affected”.

However, in direct contradiction to the just cited absolute requirement, we see that the second set of equations in §10 of ref.¹, for simplicity consider its ξ axis component $m \frac{d^2\xi}{d\tau^2} = \varepsilon X'$, referred to coordinate system k, and the reordered fourth set of equations, also for simplicity considering its

x axis component $m \left(\frac{1}{\sqrt{1-\frac{v^2}{c^2}}} \right)^3 \frac{d^2x}{dt^2} = \varepsilon X$, referred to

coordinate system K, both expected to comprise one and the same law, in fact, differ. A simple look at the pages of ref.¹ (p.62) reveals that the fourth set of equations contains velocity v , while the second set of equations does not contain velocity v —the Lorentz transformations applied to the law in k, to make that same physical law refer to K, have illegally affected that physical law. This brazen, illegitimate affecting of the physical law by the

Lorentz transformation, in opposition to what the principle of relativity most clearly mandates, is entirely sufficient to invalidate the “theory” of relativity, altogether excluding it from further scientific consideration. Period. End of story.

As a result, the above, the insurmountable conclusion imposes itself with an indelible necessity—the “theory” of relativity and progeny must be removed from physics altogether, without any replacement.

ADDENDUM—Although no further discussion is needed, we will add for the record that, in an attempt to conceal the violation of the principle of relativity, §10 of ref.¹ deceptively adopts the incorrect understanding that *rest* and *uniform translatory motion* are two different states of a body. Such deception is not only debunked by the mere obviousness that it contradicts the principle of relativity, but it is immediately invalidated by the fact that according to §10 of ref.¹, coordinate system *k* “moves at velocity *v*” relative to *K* and yet the physical law referred to *k* is properly arrived at from the very same law referred to *K*, expressed by the first set of equations in §10 of ref.¹, by correctly applying the principle of relativity. This fact is not only explicitly admitted in ref.¹ (cf. “From the above assumption [the assumption that “... the electron ... moves with the velocity *v* along the axis of *X* of the system *K*”—remark mine, VCN], in combination with the principle of relativity”) but the observed physical law referred to *k* cannot come about from anything else.

Thus, when said deception is detected, the resulting outcome following is that the “theory” of relativity derives that one body in one coordinate system (system *K*) obeys two different laws of motion at the same time— $m \frac{d^2x}{dt^2} = \epsilon X$, the *x axis* component from the first set of equations, and

$$m \left(\frac{1}{\sqrt{1-\frac{v^2}{c^2}}} \right)^3 \frac{d^2x}{dt^2} = \varepsilon X, \text{ the } x \text{ axis component from the}$$

fourth set of equations. This is absurd. It is an alternative cause for the catastrophic collapse of the “theory” of relativity, if one needs more reassurance for that.

Also for the record, one may as well observe the direct shameless lie to one’s face without batting an eye, resorted to in §6 of ref.¹, where it is stated that “Evidently the two systems of equations [the second and the third systems of equations in §6 of ref.¹—remark mine, VCN] found for system k must express exactly the same thing”. Sure thing, these two equations indeed must express exactly the same thing. The problem is that they obviously do not express the same thing, let alone “exactly the same thing”—the second system of equations in §6 of ref.¹ contains velocity v , while the third system of equations in §6 of ref.¹ does not contain velocity v . Neither is it true that “both systems of equations are equivalent to the Maxwell-Hertz equations for system K”. On the contrary, the Maxwell-Hertz equations for system K, seen as the first set of equations in §6 of ref.¹, do not contain velocity v , while the second set of equations in §6 of ref.¹ do contain velocity v . Thus, it is an obvious brazen lie that the second set of equations in §6 of ref.¹ (containing velocity v) are equivalent to the Maxwell-Hertz equations for system K, comprising the first set of equations in §6 of ref.¹ (not containing velocity v).

One may also enjoy the following straightforward argument (called synchronicity lifeline in previous writings of this author). The reading of a clock in a coordinate system can never depend on the velocity of another coordinate system. The reading of a clock in a coordinate system can never be different from the reading of the clocks of that other system, because at

any moment any clock in the system at hand will inevitably be spatially coincident with a clock at rest with the other system, making these clocks inevitably synchronous. Insisting otherwise; that is, that spatially coincident clocks are not synchronous, is to go against the absolute laws of nature for the purposes of achieving personal gains, capitalizing on a wrong but politically correct view imposed by the governing powers.

Going against the laws of nature is also to falsify, in agreement with the outcome from the Lorentz transformations, that the two ends of a rigid rod may have different times with respect to each other, as well as from the times shown by the clocks in another coordinate system, shifting or not. Again, such difference is impossible because the clocks in the first coordinate system are always spatially coincident with the clocks of the other coordinate system, and therefore are synchronous with them. Claiming such falsified, non-existent, difference also amounts to hallucinating that the length of the rigid rod can change due to the shifting of another coordinate system with respect to the first—an assumption which is intrinsically impossible. The constancy of the length of the rigid rod in its coordinate system is a given, prior to any ruminations on the subject, it comprises the initial condition for the whole discussion, and therefore any further developments cannot change that given. To say nothing of the fact that changing of the distance between the two ends of the rod amounts to two ends moving at different velocities when the coordinate system was acquiring its constant velocity v , which is impossible—all points of the system experience the same acceleration and are characterized by one and the same velocity v .

Title: **Quantum Mechanics is Misunderstood Classical Physics**

Abstract

Quantum mechanics is not a genuine scientific theory but an ill-begotten idea for calculating non-existent properties.

Sir, The recent claims, especially the claims for the creation of quantum computers, makes it incumbent on every scientist of basic integrity to recognize that quantum mechanics has no physical basis, neither do its postulates, expressed in pseudo-mathematical form, make any mathematical, much less physical, sense. Consequently, the quantum computers, so much talked about recently, cannot have anything to do with quantum mechanics as a claimed physical theory. The most the computers advertised as quantum can be, are machines based on advances in software engineering.

Papers such as ref.⁶ claiming to introduce the quantum idea in the process of purported derivation of the blackbody radiation formula, in fact fail in that derivation itself from the very get go.

Boltzmann's formula $S_N = k \log W + \text{const}$ for the entropy S_N , where k is the Boltzmann constant, a formula which is the supposed basis in ref.⁶ for deriving the blackbody radiation formula, unfortunately yields entropy value $S_N = 0$ in the studied case, because the probability W "so that the resonators together have the energy U_N " ("*der Wahrscheinlichkeit dafür, dass die Resonatoren insgesamt die Energie U_N besitzen*") is 1, following from the fact that the resonators together have fixed energy, which is an immutable initial condition of Planck's derivation presented in ref.⁶ Being a definition and an initial condition makes it absolutely true by default. An absolutely true definition, moreover given as the initial condition, enjoys 100% certainty. Consequently, its probability W is unity.

So, the probability that the resonators together have energy U_N , is unity by default, which means that (“after suitable determination of the additive constant”)

$$S_N = k \log W = k \log 1 = 0.$$

This catastrophic fact makes at once the “theory” (quantum mechanics), intended to be presented in ref.⁶, defunct. This author has discovered that the above catastrophe in ref.⁶ occurs even prior to the entirely justified critique in ref.⁵ of the physical grounds of quantum mechanics, proving that Planck did not derive the blackbody radiation formula in ref.⁶ even at an earlier stage, almost at the beginning of the paper⁶. Hence, Planck has no grounds in ref.⁶ to put forward any hypotheses, much less the unfortunate quantum hypothesis. In contrast, ref.⁵ presents a seminal contribution, deriving the blackbody radiation formula on purely classical physics grounds. Hence, the alleged crash of classical physics, leading to apparent dead-ends, such as the “ultraviolet catastrophe”, is in error. It is only illusory. Classical physics is inherently quantum but for reasons other than the outright fabrications such as those in ref.⁶. The reasons why classical physics is innately quantum are clearly spelled out in ref.⁵

Should one, in addition to the above physical grounds (fully enough in and of themselves to overthrow quantum mechanics), need purely technical grounds to reject quantum mechanics, one may inspect the postulates of quantum mechanics stated in the form of eigenfunction equations. Thus, it is at once obvious that the position eigenfunction equation in position space, considered as one of the postulates of quantum mechanics:

$$\hat{x}\psi_x(x) = a\psi_x(x) ,$$

where \hat{x} is the position operator, which is the independent variable x itself, $\psi_x(x)$ is the position eigenfunction in position space and a is the eigenvalue, is valid for any thinkable function at all and any eigenvalue whatsoever because obviously the equality $x = a \frac{\psi_x(x)}{\psi_x(x)}$ is fulfilled for any function $\psi_x(x)$. Such lack of unique solution (unique function) of that equation makes it indeterminate when it comes to using it for calculating the position of a particle—that equation allows the particle to occupy any position in space, which the particle does not do in reality.

In order to “solve” this problem a delta-construct $\delta(x - a)$ is pulled out of thin air, unjustifiably pronouncing it a solution of the above eigenfunction equation. However, not only is $\delta(x - a)$ not a solution to the above eigenfunction equation, which disqualifies it as a mathematical object suitable to be part of quantum mechanics, but $\delta(x - a)$ cannot be normalized in the Hilbert space, which would guarantee its belonging to that space. All solutions, if they were to be physically viable, must belong to the Hilbert space, and be prone to proper finite normalization, a condition which $\delta(x - a)$ does not fulfill.

Similar arguments apply to the rest of the eigenvector equations (momentum, Schrödinger’s etc.) which we need not discuss because the above is enough to prove the alleged mathematical machinery forming the postulates of quantum mechanics defective. No other details and additional flaws, also fatal, such as the *petitio principii*, quite nonchalantly and liberally used in quantum mechanics, need be discussed as well.

An overall conclusion from the above is that quantum mechanics has no place in science and when it comes to the quantum character of nature, all efforts must be reverted to

classical physics (physics without the “theory” of relativity and quantum mechanics), which is intrinsically quantum. This and ideas for the future development of classical physics are presented in my earlier book *“Deception Governed by Absurdities—The Science of Today”* (timeisabsolute.org/5.html).

PETITION

The overall conclusion from all said so far is that the legislation of every country must contain the following sentence:

“No science project, which is a candidate for public funding, shall contain the Lorentz transformations in any way, shape, or form.”

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