

17) Possibility: Physical Or Non-Physical



Mea culpa, no other or institution is accountable for this student work.

Mind as Medium container for purposeful recognition.

By the terms “sun” and “moon,” mentioned in the writings of the Prophets of God, is not meant solely the sun and moon of the visible universe. Nay rather, manifold are the meanings they have intended for these terms. In every instance they have attached to them a particular significance. Thus, by the “sun” in one sense is meant those Suns of Truth Who rise from the dayspring of ancient glory, and fill the world with a liberal effusion of grace from on high. These Suns of Truth are the universal Manifestations of God in the worlds of His attributes and names. Even as the visible sun that assisteth, as decreed by

God, the true One, the Adored, in the development of all earthly things, such as the trees, the fruits, and colours thereof, the minerals of the earth, and all that may be witnessed in the world of creation, so do the divine Luminaries, by their loving care and educative influence, cause the trees of divine unity, the fruits of His oneness, the leaves of detachment, the blossoms of knowledge and certitude, and the myrtles of wisdom and utterance, to exist and be made manifest. The Kitáb-i-Íqán ~ Bahá'u'lláh

What field characteristic is between the container of purpose and container meaning? Possibility (ψ_0). Jacob's ladder has steps, as does math, as does art, as does all creative process. The possibility of divine purpose creates the possibility of meaning.

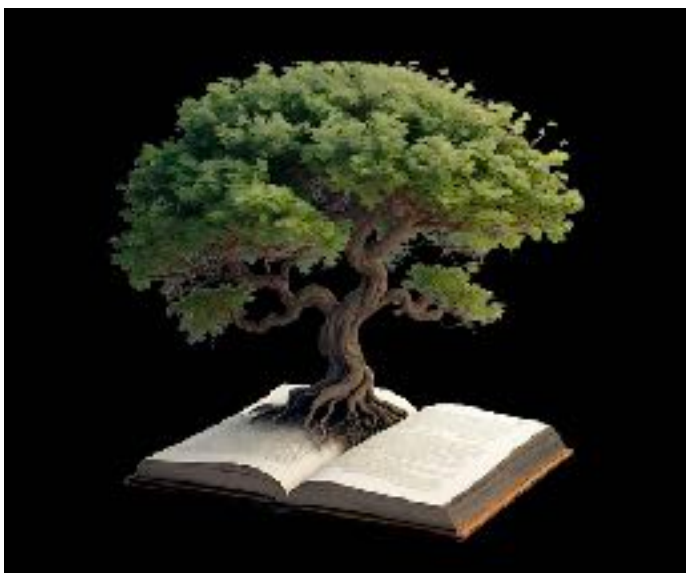
Constancy (C_0) as a field characteristic between meaning and time, like permeability (μ_0) as field characteristic between time and space permeates to allow magnetic ante-field as anticipation, pre-existence of changing electric field in space, like the characteristic of permittivity (ϵ_0) as field between space and electron particle to allow binding as perpetual association with charge.

The significance of the field of Constancy (C_0) is much more substantial than just a philosophical observation. In physics constancy is known by constants. The gravitational constant, permittivity and permeability, the constant velocity of light, the fine structure, constant, the constancy and relationships of the atomic shells and valence capacities, the constancy of time (this manifest in our perception of cycles), the constancy of mass of a particle, the constancy of charge of a particle, the constant of the relationship between motion, mass, and momentum, between motion, energy, and mass, the constancy of the relationship between mass and angular momentum, all of this constancy demonstrates the importance of the relationship between purpose and meaning.

This suggests between the Unknowable, Uncontainable, Unconstrained, Undefinable, Unbounded, The One and container of purpose as Primal Will, is the field characteristic oneness (1_0). One is ipseity. The rational soul as mind has no brass feet for certitude on this path. The farthest we can see down the tunnel of reality is the light emanating back to us from the Manifestations.



The farthest mind↔heart can travel down this tunnel is to the tree beyond which there is no passing, Sadratu'l-Muntaha, boundary symbol for the sanctity of the station Manifestation.



Such a man hath attained the knowledge of the station of Him Who is "at the distance of two bows," Who standeth beyond the Sadratu'l-Muntahá. ~Bahá'u'lláh

God is at two bow lengths. He who is beyond the Tree beyond which there is no passing. The span of the mind of a man is at one bow length, the farthest we can attain, the farthest our thoughts can go is to attain recognition of the Manifestation.

Oneness as constant of Mind, such as the Manifestation possesses is necessary to convey divine Unity. Recognition of the Manifestation by heart is prior to recognition of the Manifestation by

reason, by mind. Does heart comprehend the field characteristic of oneness between Creator and divine purpose? The valley of oneness, the valley of unity, what walks that valley? Mind, heart, spirit, soul or the Primal Word? When we examine field characteristics, such as possibility(ψ_0), with open mind as free spirit, pure heart as intension of intention for the good, or chaste soul as not persuading or being persuaded, it is not possible to identified boundaries by which we can really understand principles of oneness and unity, except and unless we look with the eye of the Manifestation. As a wise woman Anne Igahni once precisely said, "We don't have the tools."

We need the divine teachings as a Medium of communication, like a key to a code.

Purpose of the sun, to emanate light, heat, gravity, creates that which it shines, warms, and attracts. Manifest by quanta, degree, mass. The dust of the universe congeals as the sun localizes it in its spatial gravity field. Light, heat, intra-particle gravity as the means of congealing. The Sun of Truth demonstrates the same pattern of creating a possibility in the divine realm of the soul manifest by qualium, love, unity. We are created by the Sun of Truth. All this succinctly state in quote above.

Oneness (1_0) manifests eminently and imminently as medium characteristic from Creator between and to purpose, as the Primal Will; possibility (Ψ_0) manifests as relation characteristic from purpose to meaning. Constancy (C_0) symmetrically manifests as attribute from meaning associated to time. As student physicists we know permeability (μ_0), time magnetic to space; permittivity (ϵ_0) durable electric space to charged particle. The structure of purpose $\Rightarrow$ meaning $\Rightarrow$ time $\Rightarrow$ space $\Rightarrow$ particular. This

structure described in "The Buddhist teaching on *dependent arising*, its association with, parallel to, 'Abdu'l-Bahá's writings regarding *contingent origination*, concerns particular conditions whose presence is indispensable for physical and nonphysical reality to come into existence."

So an examination of singular, seemingly random, event yields evidence of contingent origin. Historically an asteroid struck our planet Earth off the Yucatán peninsula that is a landmass currently called Mexico. That event, which was devastating to major populations of monstrous sized carnivorous animals on the planet, was necessary to allow the possibility for human beings to exist. How ever that a large rock can create possibility is an interesting exploration into meaning. Decree of possibility. Sometimes the rocks raise up to manifest Divine Decree such as the Moon to

manifest gravity. The Moon, catapult born by a larger monolithic event, created the possibility for understanding of time by moon's phasing. Sometimes the rocks descend from the heavens to manifest His Decree such as the asteroids of possibility, physical possibility of human beings to grasp non-physical possibility of time's meaning.

So if a rock can be a mediator for divine purpose as described above, just consider the magnitude of intervention that the Manifestation as a perfect man can do to raise up human reality.

The proofs of the sun are the three manifestations, emanations, discussed above. The proof of God as Cause is the Suns of Truth, the Manifestations, the Emanators of divine light as conscious, divine gravity as love, and divine heat as inspiration.

William Douglas Horden suggests- open mind closed mind same mind. Open as parallel, closed as orthogonal, upright decided as decree. Orthogonal as directional, not dictated by natural inclination towards the easiest path, the path of least in energy, the non-exertional non-willful the path of entropy. Possible states; contemplative meditation as consultation with yourself.

So reviewing these things that are written about physics, raises the question how can any of this be useful and not mere words. The power lies in this. We cannot bend The Primal Will, the first cause, the universe to our will. We can bend our will to the Primal Will. But there's a beauty in this, that Bahá'u'lláh has conveyed: that should we arise for the purpose of the good, that is that what you're doing is for the good of yourself and good of the world. How good and pure it is will result in the magnitude of the success as value you achieve.

The will of the personhood of the Manifestation is closed, contained by constant awareness of the Primal Will as the Perfect Person. Orthogonal, "The upright alif."

The free will of human is open by their unawareness of Primal Will beyond physical corporeal needs and desires. Thereby is *permission* for the existence of human soul manifest as free will. Parallel more or less to Primal Will, open parallel. The free will of human is open by their unawareness of Primal Will beyond physical corporeal needs and desires. Thereby is *permission* for the existence of human soul manifest as free will. Parallel and distanced, more or less, to Primal Will, open parallel.

This suggests that the soul of the Manifestation is composed of a different reality than the soul of the human. The Báb and Bahá'u'lláh confirm this.

The substance wherewith God hath created Me is not the clay out of which others have been formed. He hath conferred upon Me that which the worldly-wise can never comprehend, nor the faithful discover. ~ The Báb

The warp and woof fabric of time, free will as possibility (orthogonal or parallel) to Primal Will, from particular in space woven to meaning in purpose. To quantify possibility we came up with probability. To qualify free will we came up with choice, cause⇒effect, will⇒being, thoughts⇒deeds, decision⇒consequences, as quality the of decision. As physics students we quantify by One; as religious practicals we qualify by God, the One. We be coins. Quantity flipped to Quality, same coin, two conscious aspects as sides.

4 physical qualities:
Charge is a physical quality.
Mass is a physical quality.
Energy is a physical quality.
Space is a physical quality.
All have spacial location.

3 Non-physical Aspects:
Time is non-physical.
Meaning is non-physical.
Purpose is non-physical.
Do not have spatial location.

3 spiritual qualities:
eternal-time, divine-meaning, purposed-vectored

Hierarchy of Field Characteristics:
Permittivity, permeability, constancy, possibility, oneness

How strange that non-physical aspects, such as possibility, opens the door and allows for physical occurrence to begin. This is supported by the concepts of quantum mechanics in the encompassing possibilities of a particle in a vacuum that is in time and in perception of the indeterminate eigen state. Whether a particle appears depends on purpose. You as a particular soul has purpose. As the Manifestation of the age has disclosed, "created me to know and to worship Thee."

If time is taken as First Cause from Primal Will, then the orthogonality or parallel-ity of free will has definition as relational. Just as zero, nothingness, is orthogonal or parallel to, defined from, created by, One. Eigen state is indeterminate to our conscious not to Primal Will. Our unconscious heart knows this. The conscious mind not so much.

Orthogonal freewill is related to Primal Will at its origin of meaning such as the Manifestation. The Manifestation as a singular center, expression, or effect, or association, or intersection --- with Primal Will. Determination to Decree.

Parallel free will is defined by Primal Will. Indeterminate as destiny, becoming, fulfillment at eternity. How ever free will perceives itself as independent and endless such as human will. The parallel line is a reflection of the Original Line, the One whether "they know it or believe it". Perpendicular, orthogonal is by binary comparison non-self-reflective, contrary but directed specifically by relation to Original Line all the same. Open mind closed mind same mind. Mind of the Manifestation open to the Primal Will only, closed to the will of self. Human conscious as free will: open the will of self and open to the will of the One as indeterminant. This is physics. Human conscious is more or less parallel.

As we understand the ancients today, every created reality has a contrary. Reality is binary; Conscious is real; Conscious is binary. $A=B$; $B=C$; $A=C$. We can be parallel or orthogonal to Primal Will. We are as false vector, as reflection, reversed. The Manifestation is true vectored, not the reversal of the Divine Will. "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will."

Heraclitus did not write in riddles. He was writing to us as Himself. We are one. He is incomprehensible, unless we choose so. With such a perspective, step into the eternal river of His thoughts.

Quantum mechanics describes possible particular events occurring in space in time. Nature, Physics as law is Primal Will. Self-awareness presents free-will, possibility, containing meaning in purpose, relationships as a spectrum of existence. Shine the light through a single narrow conscious and the limitations of that conscious refracts to the particular "color frequencies" contained in the one beam as proof of narrow individuation of the slit. A slit bounded as a particular is bounded. What beauty. Shine the light through two conscious, writer and reader, the interaction of active force and recipient, the heat of interplay, as creation, the static moment, static wave, now. It reflects the magic of revelation from the Manifestations as a form of consultation. The Dual Slit Experiment contains vast meaning just as consultation with an other does.

"We will all, verily, abide by the will of God." ~Bahá'u'lláh. Know your limits. Epictetus

knew before and after he was a slave. There are those who know and those who do not know we all are slaves. As a slave, you are able to understand your limits. When you think you're not a slave, you do not understand your limits. Those who do not know they are slave will find themselves an eternal slave of their desire; chasing after, driven by, one of the four things we can control. Epictetus gave us his wisdom of tetra-control by power of choice, what we as slaves have power over.

1. Reason, interpretation, opinion, meaning, belief.
2. Conscious desire, physical needs, hopes, plans.
3. Unconscious desire, impulses, nature, emotions, daemons, angels, virtue, jinn, attachments.
4. Aversions as fears, as detachment. Detachment, aversions, fear, action (flection) containing reaction (reflection), distain what is not to be entertained no more, fear as a shield boundary or as a impediment by wound; choose. This is an essence for chastity of the soul. Detachment, indicating you don't rely on anybody else for your definition of who you are. Nor do you rely on them to recognize who you are...to be who you are. Therefore, you do not persuade and you are not persuaded. Your soul is chaste, detached.

These four walls, four limitations, like a tetrahedron, reflect the internal echos of who we are.

There is a scholar who uses the handle anarchisthiker. I think that translates to free Will. Free will is a type of anarchy. And hiker does not follow the pathways that have been determined by others.

As for souls that attain the good-pleasure of God and enter His Cause, they shall obtain the recompense for their works in the other abode after their spirits leave their bodies, for in this world they do not have the capacity for more. Even if all the divine worlds have circumambulated, and will continue to circumambulate, around this world, in each world there is an ordained and prescribed mission for each soul. Think not that what hath been mentioned in the book of God is a sham. (Bahá'u'lláh, Amr va Khalq, 1:279-81, provisional translation)

Alternate translation:

As for souls who attain the good pleasure of God and His Cause, they shall obtain recompense for their works in the world to come after their

spirits leave their bodies. For in this world they do not have the capacity for more, even if all the divine worlds have ever, and will ever, circumambulate this world. In each world, however, there is an ordained and prescribed mission for each soul. Think not that what hath been mentioned in the book of God is a sham. Exalted is He above that!

I swear by the sun of the horizon of inner meanings that, in truth, none of the paradises are alike. Paradise in the first life is His good-pleasure and entering His Cause. After the ascent of the believers from this world, they attain the peerless paradises and are blessed with innumerable bounties. Those paradises are the fruits of the actions that were undertaken in this world.

Hast thou noticed that if one of His servants serveth another soul and beareth a hardship for its sake, he receiveth a recompense and compensation for what he did? How can the Bountiful One be free to issue commands for His servants to obey and later withhold the wonders of His mercy from them? Far, far be it from His glory and exalted, exalted is He above what His servants fancy about Him!

....Briefly, paradise and hell in this earthly life have been, and will ever be, recognition and opposition. After the ascent of the spirit, it shall reach the peerless paradises or arrive at the fire that hath no likeness, which are the fruits of the actions of those who have recognized or opposed. However, none but God can ever perceive these stations.

(Bahá'u'lláh, Amr va Khalq, 1:279-81; INBA 38:140-143; provisional translation)

So there's an interesting wording here. It says, "even if" all of the worlds of God circumambulate this one. So "even if" could be taken that they may not circumambulate this world. Or it would be taken that given this fact, it does not change the reality that a person of this particular world cannot intuit the divine realities the Manifestation conveys. It is So. One thing to consider is that the subject about the worlds of God. Which by title puts God at the center, and these worlds circumambulate God. On the other side of the coin, the Manifestation is explaining to us from our perspective, our point of view in the particular world, limited human understanding. He allows us to see from that limited view point the divine realities he's unfolding.

So, with the limited view, in this quote is a very interesting structure that the worlds of God circumambulate this world. So, if you look at this

world as the foundational world that is composed of discrete physical particles, then the worlds that are above this world, circumambulate or contain this world as those worlds are centered on this one. However, this student prefers the perspective that the worlds of God are centered on God.

Particulars (permissivity) contained by Space (permeability) contained by Time (constancy) contained by Meaning (Possibility) contained by Purpose (oneness) contained by The ONE. Bahá'u'lláh indicates the worlds as dimensions, as qualities (positive and negative), such as submission and opposition, are bounded and yet unbounded. Possible meaning determined by purpose of action in this life, or the next.

As to thy question concerning the worlds of God. Know thou of a truth that the worlds of God are countless in their number, and infinite in their range....Verily I say, the creation of God embraceth worlds besides this world, and creatures apart from these creatures. In each of these worlds He hath ordained things which none can search except Himself, the All-Searching, the All-Wise. Do thou meditate on that which We have revealed unto thee, that thou mayest discover the purpose of God, thy Lord, and the Lord of all worlds. In these words the mysteries of Divine Wisdom have been treasured.

(Bahá'u'lláh, Gleanings, LXXIX)

How many worlds? A quantum, unnumbered, not measurable. What defines their distinction? A quality, their qualities are not existent in space or time, unlimited in their range. We can describe solely by analogy and metaphor. We, by quantum perception, have stepped past the deeper meaning, quality, manifest by nature as Primal Will, First Cause. We have prided ourselves, like a serial spouse, on counting our marriages instead of perceiving the love hidden within each. Quantum physical must consort with quality non-physical for complete meaning. The Divine Writings contain purpose. Read and we shall see. Cada cabeza cada mundo.

The purpose of an electron is to emit light. The authority of an electron is to contain space. The purpose of a proton is to distort space. The authority of a positron is to contain time.

In this age of knowledge, this discussion of possibility would not be viewed as complete unless association to quantum was permitted. So the quantum machinists perceive, the reality of

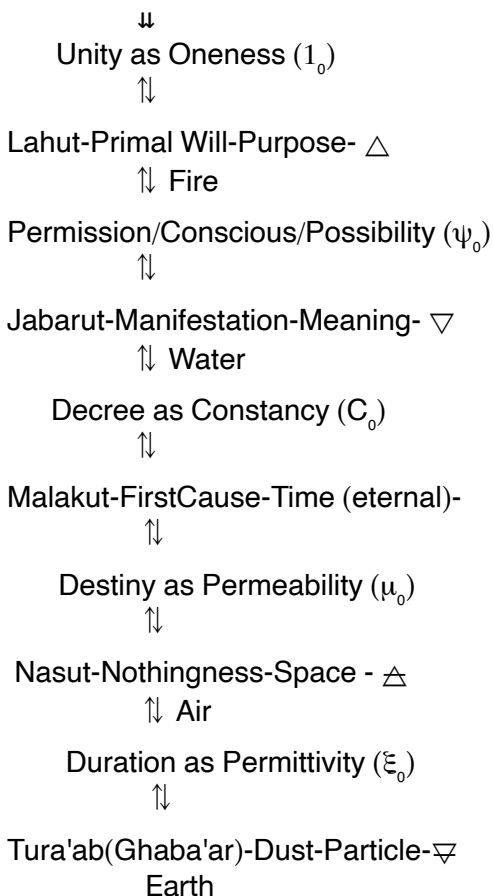
possibility in their proposal that quantum is an indeterminate state is foundational. However, the word, quantum itself manifest remarkable possibility as meaning. People use the word for quantum for many different conveyances, and it all has very different meaning means to explain he inexplicable. Question which is the essence of quantum. A question contains meaning as does it seek meaning; it is the Möbius. The inside is the outside is the reality of quantum and of question. The inside of time as space is the outside of the physical particulars. So the image of Mobius conveys two questions what is outside what is inside and how are they related. It is by the half twist the Primal Will.

Electron $\Leftrightarrow$ positron $\Leftrightarrow$ proton $\Leftrightarrow$ anti-proton; all one particular expression of Primal Will. Quantum geeks $\Leftrightarrow$ qualium greeks. They be us.

Emergent Theory merely neglects to include purpose from Primal Will in the structural process of reality being created. Otherwise creation is emerging as it does.

Structure below: Reality to joining field () to reality joined. Al Jami, the Gather has gathered.

Hahut-God-The One (The Good and all Good Names)



"It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things. And [mention, O Muhammad], when your Lord said to the angels, Indeed, I will make upon the earth a successive authority." Quran, Surah Al-Baqarah, "The Cow".

So the most important interpretation of any divine scripture is regarding the Manifestation here in Quran as Muhammad. The "successive authority" is acknowledgment of the lineage of the Imams ending with, the some say to Seven Imams, some say to twelve Imams, the last a child lost in the desert for a thousand years. The counting is not critical. Once the greater meaning is conveyed, then it's OK to examine the lesser meaning.

The worlds of God, how many? The Quran indicates seven, Bahá'u'lláh indicates four Lahut, Jabarut, Malakut, Nasut, and yet states He says they are countless. This Baha'i physics student started counting only to re-cognize there is a more important question than how many. WHAT IS THE BIG PICTURE?



The One and the levels of hierarchy, as book binding, "successive authority". Hierarchy is the big picture, kitab. So there are eight elements of this countless structure. One² not contained, binary 3 as 6 encompassed by the binary-binding-states, structure, $\Updownarrow$ as binding the hidden seventh element holds 3, each to other by field binding. That is The One, six levels below in the structure as binary

relations with a field between each element of the hierarchy itself. The hierarchy (book as binding) as a seventh aspect encompassing the six lower elements. Why we count, what we count and associate as the qualium. The quantum is the lesser meaning: 6+1. Qualium as countless has greater meaning as purposeful. The quantum of there being One Creator....has a lesser meaning than...., the qualium of there being One Creator...., by purpose. This statement logically and e-motionally confirms the hierarchy outlined above.

One of the beautiful hand-me-downs from our ancestors was the question "Did you do it accidentally or by purpose?" The reality is that everything a human being thinks they do is philosophically accidental because they do not correctly perceive first cause: everything is done by the Primal Will. Primal Will as purpose, everything is done by purpose. Reality is a matter of perspective. We may not perceive the cause and associate it to ego. God is graceful and allows us to stand⇌under His pavilion over time. Time is grace.

As a perspective, there are containers as concentric euclidian spheres in that the mutual center is related to the One. A more profound perspective, containers as concentric non-euclidian in that the center trans-mutates from realm to realm: particular centered to spatial centered to temporal centered to meaning centered to purpose centered to centered on the One. A structure beyond the euclidean spatial container concept, beyond the value of 14 degrees of String Theory. This structure is consistent with our languages as Word, with our quantum as measured science, with qualium as our heart religion (binding), with our analogy as math, with our metaphor as art.

However, there is the inverted involuted perception of this hierarchy. It is the perception that is created by our sensible experience in the physical world; that things are centered on our perception; things are centered on our conscious as the psychologist call it egocentric. The human capacity to involute and see as an inside perception and ex-volute and see the other as self is the exquisite comparison to what the electron and positron are doing in their 4π relationship. So the Bahá'u'lláh kindly speaks to us from our perspective, conveying that the worlds of God circumambulate the world of dust in which we are experiencing life giving value as meaning to our time here.

تُرَاب turaab or غَبَار ghabaar , alif by alif, boundary of dust to dust. The boundary between positron and electron separated and united by alif to alif. The Alif

boundary as between each of the realms, as between space and time.

In Arabic the expression of the dual "Al-muthanna" المثنى when added as a suffix اان لـ. The dual Alif, Alif upright and Alif prostrate as orthogonal, Alla-h by Alla-h, the reality of the Manifestation upright and prostrate. H as Ha as Hawa. Sin to Cos, 4π linkage, of time to space is orthogonal. So if you can make a möbius from S to C to S to C with the divine associated half twist with the S reflected by its Self to its self, then this student work is no longer needed.

Elderly Baha'i student,
Clyde Arthur Keys

Images:

Rodan's Thinker, a familiarity in this home.

Tunnel of reality to the Tree of Meaning is a hybrid of multiple internet images.

Tree of knowledge was created by Meta AI at this student's request.

There are symbols included that refer to fire $\triangle$, air $\triangle$, water ∇ and earth ∇ . Four elemental triangles, two differentiated by horizontal lines. Why would these be included in a cosmology that is far evolved beyond the perception of four elements? One has to ask the question why did Bahá'u'lláh include, in the Tablet of Wisdom: Law-i Hikmat, referral to Empedocles, the philosopher? Among the contributions Empedocles made as a philosopher was observing the best he could, with his senses as instrument the distinction between four states that he consider to be elemental. That process of analysis, that process of understanding what the structure foundation of the universe is is an inspiration to all of us. In this day and age, we can translate ancient wisdom: that fire a good symbol for energy, air is a good symbol for space, earth is a good symbol for particular substance as matter, and water is a good symbol for a change of state, a change of state indicating time. Very clearly human beings know that water was a liquid, then it becomes a solid, then it becomes a liquid again with out any lasting difference in substance. That allows us to see time as Aristotle described it as change. Change of state is terminology integral to quantum mechanics. Change of state takes us away from the use of cycles to define time. Both aspects allows us to see time in our mind which we cannot see with our eyes. Empedocles used water as a conveyance of time by ideal, intellectual, and yet visible experience in the human realm.

So by using Empedocles insights, why water is a very substantial. We extrapolate: Empedocles relational in waters reality projected as time consider again the reality of fire. The reality of fire is that the physical substance of earth of particles is consumed by its interaction with gases (air) and fire (heat) however, the earth is consumed by the heat, the transformation of state that occurs that water helps us understand that light is admitted. This is a description of consciousness comes out of the physical world at the Command Primal Will, of the Creator.

A very substantial paper, allowing comparative examination of cosmology by a free will explorer. May the Good lead him on his way.
Symbolic Cosmology in the Sufi and Bahá'í traditions

The quote above "**at the distance of two bows,**" originates from the Quran, Surah of the Star. It is referenced as the distance between Gabriel and Muhammad at the time Gabriel was conveying revelation to Him. There's been many suggestions as to what the distance of two bows represents. Below are some historic interpretations.

"(And was at a distance of two bows` length or less.) means, Jibril (Gabriel) came closer to Muhammad when Jibril was descending to him on earth. At that time, the distance between them became only two bow lengths, when the bows are extended to full length. According to Mujahid and Qatadah, it was said that the meaning here is the distance between the bow's string and its wood center."

[https://quranx.com/tafsirs/53.9#:~:text=\(And%20was%20at%20a%20distance,according%20to%20Mujahid%20and%20Qatadah.](https://quranx.com/tafsirs/53.9#:~:text=(And%20was%20at%20a%20distance,according%20to%20Mujahid%20and%20Qatadah.)

So there in are two possibilities: height or width of a bow, which both convey a literal quantitative meaning, neither of which fully convey the enfolded meaning. Gabriel as a metaphor for the Primal Will did not have a location in space. It's also significant to examine why Muhammad used a bow's length to indicate the distance. A bow historically was representative of remote power, authority, and influence. Consider the possibility that tradition came out of Persian, Arcadian, Hittite, and Sumerian , Greek, and Roman cultural standards, bows are frequently evident in their stone carvings. That divine bows fire arrows of truth as power, authority, and influence and the two bows length refer to bows of truth. They are the Primal Will, Gabriel as one bow firing arrows of truth to Muhammad's conscious, and the other bow is Muhammad's conscious receiving that information and firing the arrow truth out as Revelation in the Quran. Gabriel as a metaphor for the Primal Will did not have a location in space just like a positron.