

The Observer Physics Theory of Motion:

An “Upgraded” Version of Newton’s Lies

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00. Through repeatable experiments an observer may satisfactorily demonstrate that mass and energy are secondary artifacts produced by the observer’s resistance to his own creations that he observes and are not inherent in the creations themselves.
01. The other fundamental observable physical property of the universe is motion, AKA change. At first glance motion appears to be independent of the observer.
02. Deeper inspection such as Einstein applied in his Relativity Principle reveals that all motion is relative to the viewpoint of the observer.
03. When the observer probes deeper and enters the meditative state of samadhi (evenness of intellect) all motion ceases for the observer. A close approximation to this viewpoint that is easily available for anyone’s inspection is the state of deep sleep. No motion is apparent to an observer who is in the deep sleep state. Reports by other observers of breathing, heartbeat, and so on are irrelevant to the subjective experience of the sleeping observer that appears to lack all such experiences.
04. Based on these experimentally verifiable observations we can theorize that all motion is due to a perturbation of the observer’s awareness. An apt analogy is waves and currents that arise in an ocean.
05. Where do these perturbations come from? Observer Physics holds that such perturbations begin as emotions and then develop into physical motions when they are more strongly expressed. Recourse to a Big Bang or other prime mover such as God is an intellectual copout. This is not to insist that there is no Big Bang or God. The point is that such assertions do not answer the question of why there are perturbations.
06. Every [e]motion is the expression of a desire or intent on the part of an observer. An intention is a viewpoint that a prior viewpoint which is still held should be shifted in some way. A desire is essentially the same thing. A desire or intent is a belief that a different viewpoint may be more interesting in some way. With this minimum of a second viewpoint an observer adds a perturbation to what was originally a singularity of viewpoint.
07. The difference between emotion and motion is one of intensity. When a desire or intent is replaced by a more intense desire or intent, the latter becomes a

physical phenomenon [motion] and the former becomes a mental phenomenon [emotion]. This is the subtle crossover point between mental and physical.

08. If the two viewpoints are identical desires and/or intents, the physical experience aligns with the mental intention, and the impulse then dissolves back into undefined mental awareness.
09. If the two are different and the second desire or intention does not perfectly identify with the first desire or intention but is in alignment with the original intention [e.g. parallel to or in another dimension with respect to it], then the two continue to coexist as virtual impulses in awareness. For example, true soul mates live together smoothly. Also, two cars traveling on different roads are not likely to crash into each other because they are in different spaces and so do not interfere with each other.
10. If two viewpoints are different and come into conflict, this is due to resistance on the part of the observer to the original intention. Observers often do not claim responsibility for most of the motions that they observe. They attribute them to the “environment” or to “other creatures”. This creates problems when conflicts occur between viewpoints. None of the involved parties wishes to own up to his resisted viewpoints and blames them on the other guy or the ultimate fall guy, nature.
11. This suggests that the minds of many observers are quite busy entertaining desires and intentions of various kinds so they relegate many of these to the status of automatic subroutines that they sequester in various regions of awareness. This is a very handy technology that we use every day on our computers. However, software incompatibility creates problems. Also, at some point the observer can't keep track of them all and forgets about a lot of what is running in the background.
12. Observers generally classify these subroutines as “natural phenomena”, “social events”, “biorhythms”, and so on in an attempt to describe them “objectively” as if they had nothing to do with the observers' own desires and intentions. This is a cover for ducking responsibility.
13. The fundamental issue then is to account for why an observer would entertain desires and intentions in the first place. After that we must figure out why an observer would want to even go to great measures to avoid assuming responsibility for the phenomena that result from his desires and intentions. With the answers to these questions we have a pretty good handle on the motivation for the perturbations that give rise to [e]motions.
14. The simple answer to the first question is that without these [e]motions generated by desires and intentions there would be nothing to observe except the silent

undefined awareness of the observer alone. This is a serene and blissful condition, but not very interesting over the long term because it is so monotonous.

15. Serenity and bliss turn out to gain in interest when they are contrasted to something else. Of necessity [by default] that something else is turbulence and suffering. Turbulence and suffering thus are not interesting ends in themselves, but are the means to create something interesting.
16. By contrast to turbulence and suffering the peace of serenity and bliss in samadhi becomes interesting. Does the end justify the means? No. The goal of enjoying peace does not justify the intentional infliction of suffering unless it is deliberately inflicted on oneself as part of a game, like American football.
17. So the observer's interesting game is to create a physical structure that is capable of passing through the turbulence and suffering necessary for its creation, maintenance, and evolution so that it may experience the serenity and bliss of its original condition within the vehicle of its physical state rather than simply as an abstract possibility within a singularity.
18. An even more interesting game is to create as large a collection of such fully self-aware individual observers with as great a variety as possible and enable them to coexist and evolve in harmony with a dynamic serenity and bliss. This leads to the creation of enlightened planetary, galactic, and intergalactic civilizations with no limit to the creativity they may express. There may even be niftier games that have not even been dreamed up yet.
19. The answer to the second question [Why hide from responsibility?] is that the observer mistakes the turbulence and suffering as something that must be resisted and avoided. He embeds this as a deep subroutine in his operating system. It is commonly known as an instinct. The original purpose of the instinct subroutine is to preserve the integrity of the physical structure so that it can survive and evolve rather than dissipate at its first crisis event.
20. The problem with these instinct subroutines is that their fundamentally conservative nature militates against the evolution of higher states of self-awareness. So the "operating system software" and "firewall systems" have to be upgraded from time to time as the system evolves. Otherwise the observer becomes enmeshed in pretense and protection fantasies, unable to allow the vulnerability required for growth of his mental and physical structure.

Newton's "Lies" Revised in Terms of Observer Physics

- **The "I Nurse Ya" Lie:** Any desire or intention, whether as a subtle mental emotion or gross physical motion, will continue unabated once initiated until the observer assumes the viewpoint that is at least parallel to and moves at identical velocity with the [e]motion. If the observer fully identifies with the [e]motion, then it becomes invisible as a phenomenon. For example, as you sit in your chair you do not feel the rotation of the earth or its motion around the sun because you travel right along with it. Yet you can still observe these motions by watching the sky. However, you are normally quite unaware of the physical processes in your brain because you tend to identify with them quite fully. They become invisible. This is the problem of the observer's reference frame. What you experience as an observer depends entirely on the viewpoint you select. All viewpoints are conservative [they always exist as possibilities], and any viewpoint that the observer does not identify with becomes an observable. On the other hand, any viewpoint an observer identifies with becomes unobservable. That is why you will never find out who you really are. It is the ultimate mystery. The observer is the ultimate shape shifter because the observer can identify with any viewpoint. Whatever he identifies with defines his "shape" to other observers. Whatever he does not identify with defines his observables. Ultimately the observer can not separate himself from his observables. The observable defines the unobservable and vice versa. Until they are fully integrated there is a possibility that an observer will resist his observables.
- **The Farce Lie:** The Farce equals the Mess times the Acceleration. In this formula the only true observable is acceleration, and even this can be obscured by tricks of perspective. For example, an object moving away from you at a constant speed but at an angle will appear to decelerate as it gets farther away from you. As you drive at a constant speed in your car notice how the road you drive on sweeps past rapidly, but the mountains in the distance pass by slowly, and the stars seem to follow right along with you without any motion. You are moving at the same speed with respect to them, but perspective gives you the lie. The huge celestial motions of the stars are almost invisible because of the vast distances involved. When the observer resists his [e]motions rather than merely observing them as is or actually aligning or identifying with them, he generates phenomena that

scientists call “forces” and “masses”. These are spurious secondary conditions caused by observer resistance and have nothing to do with the observable phenomena. If you hold a brick in your hand, you can feel its weight. If you just observe it from a detached distance, you can not feel its weight. Therefore truly objective science has nothing to do with forces and masses. These are an observer’s excuses for avoiding responsibility for his own biases. If you want to see the universe move at many times the speed of light, simply go outdoors on a clear night and spin while looking at the sky. Motion is relative and you are initiating the motion. How can you swing all those massive galaxies around you with almost no effort? Of course, you simply shift your observer viewpoint in a certain manner.

- **The Gulled One Rule of Responsibility:** Whatever farce you excrete, that is the exact flavor of experience you will enjoy reflected back from your observables. So enjoy participating in the show. It is all up to you, the observer. Gravity is a subset of the Gulled One Rule. The observer is ineluctably attracted to his own farces. All messes are resisted farces, and all farces are resisted messes. Each observer experiences at any moment just exactly what he desires and intends. By resisting the experience of the moment he keeps the farce going. But each farce that an observer creates brings an equal and opposite farce from his resisted observables. Newton discovered that gravity is an elegant example of this. Every component of the universe attracts every other component “gravitationally” because all the components originate from a single original viewpoint whose original intention was to be a singularity. “Gravity” is the tendency to return to that singularity. The mutual orbiting of earth and sun is due to a singularity that has split into two foci. Evolution begins with the breaking up of the original singularity to make way for new viewpoints, but can only find completion by returning to experience that singularity that was originally resisted. The nice discovery is that the original singularity can coexist with diversity. People find themselves attracted by the earth because they made the intention to be here. Earth simply reflects that by a physical attraction. If people truly stopped having the intention to be here instead of just talking about space programs, they would soon start floating and find it easy to leave and go play somewhere else. For example, this planet is made of elements such as earth and water. By identifying with a physical body that is made of these elements and is located on the planet an observer naturally finds himself embedded in this environment. If the observer decides to be something else, he may create a body that is not

composed of such elements in such a planetary environment. Or he can relax and stop resisting the earth's reflection of his desire, and then his body of earth and water will simply float about in the environment. When resistance ceases all farces and messes disappear. However, [e]motion continues as a constant companion until the observer aligns with it in samadhi. Sleep is a false samadhi during which resistance is masked by a denial of responsibility and a pause to reorganize for further resistance. Sleep thus results in a temporary sense of dullness for recuperation of automatic systems followed by a temporary sense of clarity for resuming active resistance. This cycle continues like a planet's orbit until the observer's system is no longer able to recuperate through sleep enough to continue alert in its resistance. The observer then loses control over the vehicle he has created for experiencing his [e]motions.

- **The Anarchy Lie:** The farces and messes that we observe also appear to display a property we will call "anarchy". Scientists call it "energy" and try to give it an objective existence. Yet they can not satisfactorily explain why all forms of "energy" devolve into entropy. Where does entropy come from? It is simply the manifestation of anarchy when it leaks its true nature through the pretense of being orderly "work". Anarchy is arbitrary shifting of viewpoints, the urging of farces on and on through intervals of "dust-dance". Thus Anarchy equals a Farce through a Dust Dance. The only thing orderly about work is that someone insists on believing that it is useful for something. To him it is useful only as long as it holds his attention. When he releases it from his attention, the "work" farce continues randomly on its own. It conserves the anarchy with which it was initiated and eventually shares it evenly with the whole universe. Because the [e]motions of awareness are so complex, the observer eventually must assume a transcendental hyper-dimensional viewpoint free of all resistance in order to simultaneously align all the [e]motions that fluctuate in awareness. This is a higher samadhi than deep meditation and culminates in a permanent condition variously known as enlightenment, nirvana, buddhahood, unity, realization, and so on. A special category of beings known as avatars or bodhisattvas operate from this hyper-dimensional condition to modify the [e]motions by applying selective deliberate resistances. They develop a simple and powerful technology for managing resisted experiences. Their purpose in this is to catalyze the emergence of higher evolutionary structures at various levels of creation while at the same time having a lot of fun.