

Universal Physics Journal

Article VII: The Nature of Time

Author: Ethan Skyler

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Purpose

My goal herein is to discover the nature of time. Everyone has their own understanding of time. Scientists think their understanding represents the ultimate truth. But their understanding is based upon a series of conclusions made by Albert Einstein in his special theory of relativity. In Article VI, we learned that in his general theory of relativity, Einstein got quite lost while trying to recognize the non-causal supportive role of the a/R force of accelerating matter. At this point, is it not logical to accept the possibility that Einstein got equally lost while trying to understand the simple nature of time?

In the following article I propose we take a fresh look at the nature of time. Why a fresh look now, so late in the study of time? I do not accept the research philosophy that "the truth is out there, all you have to do is search until you find it". Instead, I think it is likely that the truth about time is not at this moment "out there". In order to discover the truth about time, I think all we have to do is spend a few minutes applying logic to the reality of our own existence.

Article VII

It is appropriate to begin with the work of Aristotle in our investigation into the nature of time. Why Aristotle? Well, Aristotle had a particularly interesting technique of analyzing a concept. I call his technique the "shotgun approach". It is as if Aristotle tried to present his readers with every possible combination of words regarding the subject of time. This way, no matter what time turned out to be, somewhere within Aristotle's lengthy, rambling, and internally conflicting essay on time, one "pellet" from Aristotle's shotgun would surely be found to have hit the truth. But alas, at least with the concept of time, Aristotle's "shotgun approach" did not pay off. He did not convey to us anything close to a good understanding of the nature of time. But his extensive effort did succeed in focusing our attention on one concept that is paramount to understanding time. That concept is the moment of our existence, referred to herein as the Universal Present or more simply, the present, or, as Aristotle called it, the "now".

(2) Let us identify what we know about the present. We know we exist in the present. We know we do not exist in the past, for the present, along with our existence, has come and gone. We know we do not exist in the future, for the present, along with our existence, has yet to arrive. We only exist in the present. When the present, including our existence, does finally arrive at some moment we have imagined to be in the future, this imagined moment suddenly becomes real and is "now" the present-moment that contains the entire Universe, along with all of its objects, events and emissions, including you and me. Then just as suddenly as the Universal Present

arrives at this moment, it moves on to the next moment leaving this moment behind, stripped of its reality to join with all other moments of recorded and unrecorded history that existed but for one brief period as the present-moment, never to exist again.

(3) Each moment, when it exists as the present-moment, is stationary, not in space, but in time. Meanwhile, the Universal Present is not stationary. It has a special kind of motion, all its own. The Universal Present is in constant motion, moving from one present-moment to the next present-moment, moving toward imagined moments future and away from recorded and unrecorded moments, past and gone. This motion of the Universal Present, from one present moment to the next present moment, is time. Thus time is simply the motion of the Universal Present.

Definition

Time is the motion of the Universal Present.

(4) Each stationary present-moment exists at the stationary point in time when the Universal Present exists there. I refer to this stationary point in time as present-time. Thus one may say, "When the Universal Present was at this present-time, this present-moment existed. I recorded this present-moment's existence by taking this photograph of a local event as it occurred."

(5) It is important for you to recognize that the initial recording of this local event occurs at the present-time when the expanding energy emission fronts depart, in your direction, from the one or several objects your camera is about to photograph. These expanding energy fronts carry the initial recording of the event, encoded in their frequency and intensity of emission, until they deliver the recording at the frequency and intensity of reception received by your camera's photographic media. Scattering by encounters with intervening gases or liquids will alter the emissions' intensity by the present-time of their reception by the camera. Also the Doppler Effect, if present, will alter the emissions' frequency at either the present-times of their emission at the source object(s) and/or at the present-times of their reception by your camera.

(6) (Note here that the existence of the Doppler Effect at the present-time of reception is proof that from the approaching or departing camera's frame of reference, the incoming energy fronts are being received at a speed of reception that is greater than or less than the "normal" speed of reception of energy fronts of 186,000 miles per second or 669,600,000 miles per hour. Thus the very existence of the Doppler Effect stands as proof that Albert Einstein's 2nd Postulate, regarding the constancy of the speed of light, is false. Since Einstein's Special Theory of Relativity is totally dependant upon his 2nd Postulate being true, according to the Lost Logic Principle, there can be no other outcome than our learning that Einstein's Special Theory of Relativity is equally false.)

(7) Thus your camera records the event at a more recent present-time than the earlier present-time when the event actually occurred. For local events the elapse-time between these two present-times is negligible. For distant events, the initial recording of the event may take many seconds, minutes, hours, days, weeks, years, centuries or beyond of elapse-time to travel the distance between the event and your camera. Yet everything continues to occur in the Universal

Present we all share. The event occurs in the Universal Present, perhaps before you were quite ready to take the picture, or before you woke up that morning or before you were born, or before humans existed in their current form, or before Earth existed, or before the Sun became a luminous source of energy.

(8) After being emitted long ago in the Universal Present, the expanding energy fronts travel in our direction through generally empty space at the normal speed of expanding energy fronts, all the while maintaining their existence in the Universal Present. During their journey toward Earth's future location, if they begin far enough away, then later on, at one present-time, the Sun begins emitting its own expanding luminous energy fronts in all directions, at other, more recent present-times, Earth and the other planets assemble, and so on until the energy fronts emitted long ago finally arrive in the modern Universal Present where a small portion of them are timed perfectly to transfer their record of the distant and now ancient event to the media within your camera. The event occurs in the Universal Present, long ago. The record of the event is carried away by energy fronts that expand at light speed as they travel the vast distance to Earth, always maintaining their existence in the same Universal Present. They finally arrive at Earth and your camera while remaining in the same Universal Present which you think of as "now". While the present-times of this event constantly change over the course of the event, the fact that everything occurs in the same Universal Present over the entire event remains true.

(9) This recognition that all Universal objects, events and emissions exist together in the same Universal Present is key to understanding the reality of our existence. Think of the Universal Present as a time container for all Universal objects, events, and emissions. The Universal Present exists at just one moment at any given present-time. According to the measurements of planetary motion made by generations of astronomers, the Universal Present, which contains these planets under study, proceeds away from moments past and toward moments future at a predictably constant rate. Thus it is logical to accept that everything contained within the Universal Present proceeds toward moments in the future at the same constant rate of time.

(10) Armed with this new understanding of the characteristics of the Universal Present, let us consider the event where two extremely accurate atomic clocks are set to counting time (the motion of the Universal Present) at the same rate. The first clock is installed in the nose cone of a rocket that is directed into orbit around Earth. The second clock remains on Earth, awaiting the return of the first clock from space. After a considerable number of orbits of Earth, the rocket's nose cone is gently returned to Earth's surface via retro-rockets and several parachutes. Soon the two clocks are brought together for a comparison of their time indicators. The first clock that experienced the high-speed journey around Earth indicates a time that is somewhat different than the time indicated by the second clock. Some scientists study the results of this test and conclude that time itself has passed more slowly or more quickly, whichever the case may be, for the first clock in space as compared to the time that has passed for the second clock that remained on Earth.

(11) As we study the same results, we come to quite a different conclusion. Recognizing that time is the motion of the Universal Present, and further recognizing that all objects in this Universe exist in the same Universal Present, we understand that after the orbital event, the fact

that Earth exists for the nose cone to land upon, and the fact that the two clocks are able to be physically brought together in the same room is proof that they both continue to exist in the same Universal Present. Thus, at any given moment during the entire event, they share the same present-time. This means that these two atomic clocks are proceeding toward future present-times at the same rate as is the Universal Present within which they both exist.

(12) Had the space-bound clock actually proceeded toward future present-times at a rate that was faster or slower than normal for objects in this Universe, as is claimed by some scientists, then the space-bound clock would instantly disappear from the Universal Present as it proceeded toward future present-times at a rate quite separate from the rate of the Universal Present.

(13) In short, if an object, event, or emission exists in the Universal Present, it shares the same present-time of existence as every other object, event or emission in the same Universe. Thus it is not possible for time to pass more quickly or more slowly for objects that continue to exist, along with the rest of us, in the Universal Present. In this event, the space clock counted the constant motion of the Universal Present (time) at a different rate than the Earth-bound clock due, most likely, to the effects of the differing internal forces of magnetism and gravitation that the space clock experienced during its journey away from Earth's surface.

(14) Experiments performed by scientists to prove that time can pass more quickly or more slowly for objects that continue to exist in the Universal Present shall always be performed in vain. Such "time" experiments only serve to show how confused these scientists are about the true nature of time. In contrast, members of the general population have a far more realistic understanding of time. Acquaintances of mine speak of time as the passing of the day and the night, one moment at a time. One often hears or reads the following phrase, "At the present time, ..." indicating a general understanding of the link between the present and time. When I read this phrase, I imagine the person, who is using the phrase, to be clicking a stop button on a watch that freezes the time display at, of course, the present-time for that Universal moment.

(15) In contrast, most scientists think there is some kind of link between space and time. Logic has to be left behind in this effort since "space" is nothing more than the room between, within, or around an object or objects. While one might refer to the empty "space" inside an empty garage, the garage is, in fact, completely filled with the pressurized gas we call air. A better example of empty "space" is the space inside the unpressurized cargo bay of an orbiting Space Shuttle, or the space between the outer-most region of Earth's atmosphere and the surface of the atmosphere-free Moon, or the space between the electron and nucleus of a helium atom . For all practical purposes, the space within or between these objects is free of all forms of matter. This is the purest form of space. Room containing zero matter. In a pure space, there is no matter to form a curve, no matter to expand, and no matter for a run-away imagination to weave into a "fabric". Such notions granting characteristics of matter to the nothingness of pure space are notions devoid of reality.

(16) How is it then that scientists have come to link time with space and further to think that pure space is some sort of material or fabric that can be curved or shaped by the presence of matter or energy? We already know that scientists possess no immunity from granting reality to concepts

that are, in fact, unreal. Newton's imaginary "inertia" is a contemporary example of an unreal concept that remains fully accepted to this day within the science of Physics. "Space-time and "curved space" are equally imaginary and unreal. Not until such illogical concepts and the theories that provide their support are purged from Physics, will Physics be able to lay claim to being a science based upon logic, experimentation, and truth.

Conclusion

Time is the motion of the Universal Present. Time is constant. Time is absolute.

Ethan Skyler

Author's Commentary

Recognizing that we all exist in the same Universal Present, and further that time is the motion of this Universal Present from one present-moment to the next, one soon realizes that "time travel" to an earlier or later Universal Present is not possible since the Universal Present only exists "now".

Of course I am not herein denying the possibility that another, quite different, Universal Present may exist in the same room of space at a different present-time, perhaps a few seconds, minutes, or hours ahead or behind the present-time of this Universal Present. But since I know of no way to prove that a different Universal present, other than this one, does indeed exist, this imaginary thought of mine is to be taken as a possibility and nothing more. Long ago I formulated it as an answer to my question, "Who says this Universal Present is the only one?"

Ethan Skyler

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