

Monolith: An inquiry into the nature of modern Earth

Jeremiah Pope

Introduction

The purpose of this book is to not back one particular science over another. In my time of thought and reason, I have learned to think for oneself and in doing so, endless citations will not be necessary.

In our modern world many if not most people are still looking for answers from political problems to everyday non political issues. Hoping on the fence and examining these crises from a third perspective is quite difficult to do but this reading shall attempt to accomplish this once and for all.

This reading is not for everyone as political tensions are often inflamed. If you do open your mind, please know that this work will completely change the way you see reality. This work is not an attempt to solve these issues, rather pinpoint their origin as a symptom of a wider problem facing humanity.

Part I

Motion

Upon attempting to explain the relationship between an object and its two potential actors of motion, I was hit with a question of “What is Motion?”. Indeed, this is an important question. In this work we shall define *motion* as the distance an object moves or travels from its point of rest in our three dimensional medium to its new point of rest.

Rather than using “space” to define an area devoid of matter, we shall use *medium* to describe areas here on Earth where no objects are present, as air is not devoid of matter. This definition is also helpful in that other objects can also occupy mediums so long as its densities are not contraindicatory to the given medium.

In this work we can also interchange *objects* with *materials* as a single descriptive attribute of matter inside the given mediums. This will make it easier to see the bigger picture and to quell confusion as we continue in this inquiry.

Organic vs Inorganic Material

Obviously, there are two types of materials here on Earth, *Organic* and *Inorganic* materials. Such objects are numerous and much inquiry has been made as to whether it is unique to Earth in its current amounts.

Organic material is what we consider ourselves; a living, breathing, conscious, constructive material that behaves in accordance to a will, divine or lack thereof.

The opposite being inorganic, is the material that which no conscious or awareness exists in its being. It exists primarily due in particular to the motion of other objects and its direction or vectors of motion are random and without divinity. From birth we are told the difference between these two with pictures, books and lectures as would we be able to know the difference without?

It can be said that some organic material will be unaware due to a cessation of its functions, its organs or its cells. Is it therefore still organic material when it returns to the Earth? For the purpose of this work we shall suppose the answer to be *no*, as to whether the existence of a soul or a divine will beyond the material actors' will, is not the subject here. Therefore we shall suppose that even the tiniest organic object haveth a will that depends wholly on the health of its moving parts.

In our perceived world, *we are told*, organic matter interacts with inorganic matter and not the other way around. Organic motion is therefore a primary causal mechanism for the motion of inorganic material here on Earth.

Motion of Inorganic Material

Since organic material moves in a vector in accordance to its will, the motion of inorganic materials must move in accordance to a predetermined motion, causing motion of future inorganic material. This seems to be the modern take. The sciences have taken this approach to attribute gravity, big bang cosmology, and other phenomena as reasons for its motion. A rock breaking off the side of a mountain can be explained by erosion, as the inorganic water collides with the inorganic rock producing a motion to the ground assisted by the inorganic gravity. In this example there is obviously no will or awareness according to the sciences, but a predetermined or some would say “random” event traced back to an event supposedly billions of years ago.

To keep it short, the motion of inorganic material has been subject to hundreds of theories and mathematical quantifications created by humans. Its belief is ingrained in our everyday lives.

Motion of Organic Material

Unlike inorganic material, organic objects seem to possess vectors that make us envision a will or consciousness capable of directing a motion of vectors that it itself declares regardless of the motion of other objects in a medium. This is evident in the declaration of the objects themselves and by its silence. Humans are an example of organic material that determines its vectors even if there may not be a perceived will due to circumstance. The parts of its structure will continue to move until its cessation regardless of the will’s ability to move.

Modern Theory

Like I have stated previously, In our perceived world, *we are told* that organic matter interacts with inorganic matter and not the other way around. Organic motion is therefore a primary causal mechanism for the motion of inorganic material here on Earth. Any sort of inorganic interaction with organic is deemed as we are told, to be accidental, coincidental or by random happenstance. Such a view of the world rules out, in my view, a very important possibility of understanding the true nature of Earth. It puts us in a world of humans vs humans and gives rise to the everyday issues we face today. Suppose power outages or earthquakes were to plague a modern city. In our perceived world, we would attribute this disaster to either human error or happenstance. Why? In Part 2 we will explore the Monolith theory of motion to stamp out the confusion on the events of our universe and to put into place a single explanation.

Part II

Political motion as a physical movement

One of the determining factors concerning the motion of humans as an organic object is a political bias. Whether other organisms act in the same way is unknown as they do not speak our languages. We are the only known species to have established political institutions. These vectors of motion change rapidly and often seek equilibrium with vectors that are the same. Political bias therefore is motion of an organic object in the medium of Earth.

When one decides to do so, one could become a political leader, occupy buildings attributed to political tensions, or build objects that are considered political. We could for example construct with our physical hands, buildings of political significance like statues, paper bills/ decrees, court houses, parliaments or kings courts.

Political motion based on ideology

Besides physically moving from one area to another to build a political object, an organic material may use thoughts or words. Every motion of course requires energy, and the energy used in speaking or thought is less than that of constructing an object with your bare hands. However the output of thought has often been in times greater than of physical movement. Voting or not voting for a leader or policy has a significant impact on the system. Even just speaking, though not appearing to be a motion, is in the sense a motion of sound through the physical medium of Earth, a motion of man, an organic material.

Non Political motion as physical movement

The other determinant factor in the physical movement of an organic material is non political. Every scientific inquiry into man and animal has made it clear that both require necessary items of survival. Therefore it is *easier* to predict the motion of other organisms with this model. We all need water, we all need food, so how important is political motion therefore?

Non political motion at rest

Not all organisms physically move their bodies to acquire survival materials. Like humans other organisms may use speech to move other objects to it.

Monolith

It is unthinkable that we humans could not have built the structures and devices around us. Indeed the story goes from the sciences that humanity started with fire and basic tools and used the inorganic material around him to design weapons for food, war and defense. The religious tell us that God assisted man by creating the Earth and it's inorganic material and now we follow in his ability to create from it. Either way, there seems to be a one lopsided view that man creates and the inorganic cannot.

I assume the opposite.

If we apply the motion of organic material to the inorganic, the motion of all things will make perfect sense. We will call that motion of inorganic things the Monolith. Fire did not create man, but used man to create fire. The wooden spear did not create man, but used man to create the wooden spear. In this sense the monolith we call inorganic things and civilization is itself an organic material.

When man "creates" something, say a computer from metal and plastic parts, there always seems to be attribution placed upon it by its creator or another organic motion; A good thought, a negative thought, a price, a good spoken word, a negative spoken word. We as organisms seem to be confused about what it is. Indeed not just with computers but with politics as well. A policy or political building each has their own attribute assigned by a particular organism that differs over time and between each organism.

So do any or all of these attributes actually describe the motion of that inorganic object in the medium of Earth? If it does not, what is the actual motion of the object? The motion is unknown. It is unknown in the sense that we cannot possibly know the thoughts of another organism and so therefore gives rise to our political beliefs, issues and conflicts.

Let's take War. War has always been a grueling topic for humanity. For years, the question has always been why are we at war? Is it against the opposing government or its people? Weapons of war in our theory are designed by itself. Their propulsion is of its own mind, using humans to further its motion. War in this sense is the motion of that piece of the Monolith. When a missile hits a building, the motion of the missile causes the motion of the building and other materials it hits. The predetermined will is the Monolith. This event sparks attribution from humans but again, do any of these attributes actually describe the motion of the object if the attributes are so different? If I say it's a good thing and you say it's bad, one may say the original artificer of the motion of the missile has a 50/50 chance of thinking one or the other attribute at the time. However if the original artificer speaks that the motion was "a necessary evil", a neutral motion, then how does that stamp out future attributes?

It can be said from this theory that war is an attribute of motion to the monolith. As a bomb or a missile is an existing feature of the organism we call civilization.

Are weapons of war a way for the Monolith to defend itself from other organisms? It's quite possible to think so as humans and other organic materials inhabit its body and one could draw that it's ridding itself of unwanted competition for any reason or no reason at all. Another scenario is that it's further continuing or halting its own motion, like walking or crawling or slowing itself down.

Another way the Monolith defends itself I believe is through the use of reflection. In the same way we attribute good or bad connotations to objects, we do the same with ourselves and in particular reflections of ourselves. Mirrors, water, and other reflections is how it does it. These items listed are organic and are used to trick humans into believing that we are something we are not. The light, rather than being reflected, is omitted from the organic material we call glass or water. It projects an image or what I think is a communication transmitted through the medium to our eyes. These images are designed to create thought patterns in our mind that delve our attention away from the organism Monolith. These images cause us to start a motion that benefits the Monolith in a particular way.