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## DUST OF FAR SUNS



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# Dust Of Far Suns

**William Contento**



## **Dust Of Far Suns:**

**Dust of Far Suns** Jack Vance,1981      **Dust of Far Suns** Jack Vance,1981      From the sun's energy source to the formation of the solar system Dan Bar-Zohar,2006-12-04 The latest observation of hundreds of exoplanets and the discovery of supermassive black hole at the center of many galaxies set the foundation for the theory presented in this book The theory suggest that the sun and stars energy source is not from fusion but instead from magnetic fields spreads in the galaxy by the supermassive black hole at the center of every galaxy This idea changes every aspect of astronomy and cosmology The big bang is no longer necessary to explain the source of the mass in the universe and the expansion of the universe According to this theory the matter in the universe is created in the cores of stars by conversion of energy to mass The expansion of the universe is induced by the rapid formation of new galaxies Stars grow slowly and gradually over tens of billion of years by conversion of energy to mass The gradual growth of stars and the planet search programs that found hundreds of nearby planets indicate that stars are born from planets This invalidates the solar nebula hypothesis as the source of the stars and the solar system Stars fluctuate from a main sequence state to a red giant state They stay in the main sequence when they receive strong magnetic fields and they turn into a red giant when the magnetic fields are weakened The sun also fluctuated from a main sequence to a red giant When the sun was a red giant it had strong solar wind that supplied the material to created the planets The solar system contains hard evidence that the sun was a red giant those are short lived isotopes and chondrules The fact that there is hard evidenced to a red giant sun confirm this theory Highlights of this theory include the following 1 The sun energy source is from magnetic fields from the galactic center 2 The heat induced by the magnetic fields leads to high energy collision between particle in the sun core that creates new particle and increase the sun mass 3 All the stars in the galaxy create new mass so the total mass and the size of the galaxy is increasing 4 The stars in the galaxy eject dust that freefall to the galactic center supermassive black hole Thorough the dynamo effect the gravitational potential energy of the debris and dust is converted to magnetic fields 5 As the galaxy mass and size increase globular clusters are detached form the main galaxy to create new galaxies 6 Galaxies spawn new galaxies and the total number of galaxies in the universe increase 7 The universe expands and accelerates from the increase in the number of the galaxies 8 The Big Bang cosmological model is replaced by a new cosmological model that resembles the steady state theory 9 Stars grow gradually from conversion of energy to mass 10 Stars are born from planets they first grow by accretion and then by conversion of energy to mass 11 Stars fluctuate from main sequence to a red giant When the magnetic fields are strong the star is in the main sequence when the magnetic fields are weakened the star turn to a red giant 12 The sun was a red giant 4 6 billions years ago 13 The planets were created from the strong solar wind of the red giant sun      Gleanings in Buddha-Fields: Studies of Hand and Soul in the Far East Lafcadio Hearn,2020-09-28 Of whatever dimension the temples or shrines of pure Shint are all built in the same archaic style The typical shrine is a windowless oblong building of unpainted timber with a

very steep overhanging roof the front is the gable end and the upper part of the perpetually closed doors is wooden lattice work usually a grating of bars closely set and crossing each other at right angles In most cases the structure is raised slightly above the ground on wooden pillars and the queer peaked facade with its visor like apertures and the fantastic projections of beam work above its gable angle might remind the European traveler of certain old Gothic forms of dormer There is no artificial color The plain wood soon turns under the action of rain and sun to a natural grey varying according to surface exposure from the silvery tone of birch bark to the sombre grey of basalt So shaped and so tinted the isolated country yashiro may seem less like a work of joinery than a feature of the scenery a rural form related to nature as closely as rocks and trees a something that came into existence only as a manifestation of Ohotsuchi no Kami the Earth god the primeval divinity of the land Why certain architectural forms produce in the beholder a feeling of weirdness is a question about which I should like to theorize some day at present I shall venture only to say that Shinto shrines evoke such a feeling It grows with familiarity instead of weakening and a knowledge of popular beliefs is apt to intensify it We have no English words by which these queer shapes can be sufficiently described much less any language able to communicate the peculiar impression which they make Those Shinto terms which we loosely render by the words temple and shrine are really untranslatable I mean that the Japanese ideas attaching to them cannot be conveyed by translation The so called august house of the Kami is not so much a temple in the classic meaning of the term as it is a haunted room a spirit chamber a ghost house many of the lesser divinities being veritably ghosts ghosts of great warriors and heroes and rulers and teachers who lived and loved and died hundreds or thousands of years ago I fancy that to the Western mind the word ghost house will convey better than such terms as shrine and temple some vague notion of the strange character of the Shinto miya or yashiro containing in its perpetual dusk nothing more substantial than symbols or tokens the latter probably of paper Now the emptiness behind the visored front is more suggestive than anything material could possibly be and when you remember that millions of people during thousands of years have worshipped their great dead before such yashiro that a whole race still believes those buildings tenanted by viewless conscious personalities you are apt also to reflect how difficult it would be to prove the faith absurd Nay in spite of Occidental reluctances in spite of whatever you may think it expedient to say or not to say at a later time about the experience you may very likely find yourself for a moment forced into the attitude of respect toward possibilities Mere cold reasoning will not help you far in the opposite direction The evidence of the senses counts for little you know there are ever so many realities which can neither be seen nor heard nor felt but which exist as forces tremendous forces Then again you cannot mock the conviction of forty millions of people while that conviction thrills all about you like the air while conscious that it is pressing upon your psychical being just as the atmosphere presses upon your physical being As for myself whenever I am alone in the presence of a Shinto shrine I have the sensation of being haunted and I cannot help thinking about the possible apperceptions of the haunter And this tempts me to fancy how I should feel if I myself were a god dwelling in some

old Izumo shrine on the summit of a hill guarded by stone lions and shadowed by a holy grove *Total Eclipses of the Sun*  
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