

COSMOS THEOLOGY

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I

With most aspects of our lives when we wish to know whether a particular idea, belief or manner of thinking is correct we generally take the trouble to search out factual support. If the belief cannot be verified directly by our senses, for example the atomic structure of matter, people have not been content to merely wallow in speculation and have undertaken ingenious methods to test their hypotheses. The rational method has been exceptionally beneficial, although faith healers can still claim evil spirits to be the cause of insanity and sickness, as the evidence of chemical imbalance and germs is largely circumstantial.

Given the vast benefits of the reasoning mind, which everyone acknowledges from daily experience, the wonder is that any other manner of thought could explain the more fundamental nature of our being, yet traditionally metaphysical explanations of Creation, good and evil, morality and natural phenomena continue to hold sway over the majority of mankind. Among people who have lost traditional faith, ethics and morality have become relative, based on the needs of human beings in varying circumstances. Where the old metaphysical reasons for behavior are discredited the humanization of ethics is natural, for is not correct behavior instituted for the benefit of people in the first place? We may heartily agree that it is, except when human behavior is justified by 'happiness' we must first decide if the causes of 'happiness' are always moral. That people can live both happy and immoral lives appears evident, and the act of the martyr suffering for humanity challenges the modern philosophy: "If it is right for you, do it."

Because of its reliance on science and reason the tendency among traditional believers is to consider Cosmos Theology "atheist," but as a pantheist theology this assessment is not accurate. Pantheists believe in a Higher Power to the Universe, only one that is not *in* the Universe as would be spiritual causes; rather, that Higher Power *is* the Universe itself. In other words, *Nature*. The difference is that Nature has the usual meaning of applying only to the immediate world. The pantheist position is to apply Nature to the farthest stars. Pantheism is therefore a natural evolution of religious thought. The pagans of ancient Rome also thought of Christians as "atheists," since they had no immediate gods before them that could give comfort and solace from their bedrooms and pantries, but instead reduced many gods to one single, unseen God. This must indeed have seemed an emotional let down. To accuse Christians today of being atheists would be ludicrous, and the same will be seen true of Cosmos believers in the future. We came from somewhere, and our existence has meaning. This is a religious assertion, not an atheistic one, with the difference from traditional religion being its derivation from rational contemplation instead of mystical suppositions. The elements of our bodies compose in a particular way to make us. We are conceived and born. It is Nature. Those same elements were forged in stars billions of years ago. That too is Nature – the Universe as Creator. Is there not an awesome aspect to this

knowledge? Why, then, do we need anything mystical for a religion? That is what every pantheist asks.

The purpose of this writing is to present the precepts of what would be a rational religion derived from Nature. In the process we shall demonstrate that in matters that have fallen within the field of traditional religion there is no need to extend beyond this Universe we know; show that the relativistic, liberal and humanistic outlook cannot only be false, it can be destructive; and present a rational basis for ethical behavior derived from simple observation, deduction and natural laws. All that is asked of the reader is recognition that our only means of *proving* anything is through reason based on observation, or by extrapolations of the probable, and therefore we should suspect imagined experiences impressed on the emotions as revelations of 'truth'. We live in a natural Universe, with natural causes either for good or evil that require no supernatural explanation, and as inhabitants of this Universe our common sense should tell us we are duty bound to believe only what is within our realm of experience. The tragedy of traditional belief is that by natural selection of belief systems over millennia the absolutes required for human society have been established: "Thou shalt not murder, Thou shalt not steal," etc., while continuing to implement those absolutes on a supernatural causality. When this supernatural causality is undermined in an enlightened era the absolutes are unpinned. Here we shall attempt to solve the problem of absolutes without traditional religion.

II

In the Beginning there were no atoms or even atomic particles. All was one, fused into a fireball trillions of degrees in temperature. In those first moments space itself expanded, at a speed faster than light. The pall cooled into plasma and out of the plasma coalesced the simplest atoms, of hydrogen and helium. Thus the Universe was born. From that Beginning the Universe has continued its expansion, in four dimensions, three of space and one of time. Like dots on an expanding balloon, galaxies of stars continue their motion away from each other, and just as the surface of a balloon has no edge or center, neither does the Universe.

The first stars fused their hydrogen and helium atoms into heavier elements, and after burning for millions of years exploded to give still heavier elements. Clouds of dust and gas then littered the galaxies, to condense once again into new stars, only this time there was more than hydrogen and helium. Planets also formed from the debris of former stars and the miracle of life could emerge. In such manner life is made of star-stuff, 13.7 billion years after the Beginning.

The Universe encompasses all that exists. There is nothing outside the Universe, for if there were it would be included in the Universe. Therefore nothing leaves the Universe nor enters it, and all forces of Creation are *within* it. Let us therefore dispel notions of mystical creation from force or forces that existed before the Universe or that lie outside Nature. Hard science gives confirmation to a lack of metaphysical cause, for when we look into the heart of matter at the atomic level we find no certainty, only probability, even in principle. To have certainty we must have higher levels of mass,¹ so that at our human level we can make predictions with precision knowing Newton's equations. If spiritual existence and mass are incompatible, and it is mass that gives certainty, there can be no role for metaphysical presence in a material Universe. Consequently, the only way to understand the Universe is by rational contemplation using fact,

¹ From physics, $\Delta x = h/p$ where Δx is the length of a 'matter wave,' h is Planck's constant and p is momentum. A smaller Δx means more certainty of position, given by a higher p , i.e., more mass. We know with certainty where a stone is located but not an electron. The equation is relevant on the atomic scale.

empiricism and logic, and we must realize that mysticism, with its supposition of knowledge, short-circuits genuine understanding.

Since the Beginning Creation has continued and was not a single event in time. Creation is on going; it has never stopped, meaning the development of order into increasing complexity. A religion derived from the Universe should tell us something about a dynamic Universe, because only then can we know anything about human destiny and the laws that should govern human behavior. The relatively new science of *Complexity* is giving us some idea of cosmogenesis, but first let us assure ourselves that order is real and not subjective. This might seem obvious, although any arrangement could be declared equal to any other. Order is a state brought into existence by the expenditure of energy, without which its existence would be improbable. To randomly draw cards in order from a randomly shuffled deck, although possible is improbable, requiring effort and training to accomplish for a magic show. An explosion, on the other hand, also expends energy, but its scattered results are probable, not improbable.

We can think of the amount of order in a physical state as being representative of the energy in that state, so a higher ordered state represents more energy than a lower ordered state.□ The series of numbers 4,1,7,2,9,5,8,6,3 is an arrangement of numbers 1 to 9 with little or no relationship in the sequence, and hence has little or no order.□ There is a definite relationship in the sequence 1,2,3,4,5,6,7,8,9, on the other hand, so this second sequence is a higher ordered arrangement than the first.□ To see intuitively that the higher ordered arrangement also represents a higher energy state, if the numbers were drawn from a hat the probability of the ordered sequence occurring is 1 in 362,880.□ Obviously, if we wanted this or any particular sequence there would have to be an input of energy to obtain it, which is not true of any sequence drawn at random.□ A higher ordered state therefore represents less randomness, i.e., one with less probability of occurrence purely by random forces, and since it requires energy to obtain its material realization is representative of an energy status.

Examples of ordering forces in nature are legion.□ Atoms and molecules are held together by the interaction of repulsive and attractive electrical and nuclear forces.□ The solar system is an ordered arrangement between gravitation and inertia, as are the galaxies.□ The evolution of life into higher forms is torturous, made possible by natural selection where only the fittest survive and all else is exterminated.□ To bring common elements together and form a new organic cell would be an impossibility ranging in the billions to one if there were no guiding forces involved.□ The birth of a baby requires discomfort and effort on the part of the mother, and its proper rearing as a child requires much care.□ It is evident that in the fields of human endeavor, whether manufacture, social progress, thought or art,² anything man made is always accomplished only after a struggle, by people who were willing to accept the respective challenges.□ All of these are examples of ordered states and their energy requirements.

The usual reaction of the human mind when contemplating order is to conclude that forethought was required for its occurrence. People make things, and therefore when we see order created we believe intelligence must have brought it into existence. The fallacy of that conclusion can be seen from crystals. X-ray diffractions of crystals show atoms in a lattice, which is a highly ordered state composed as if a crystal were one molecule built by a repeated arrangement of atoms over and over. Order is discerned, created from cooling of the chaotic magma in which the crystals form, and the energy of its formation derives from that cooling. No intelligence is involved in the formation of this order; it derives automatically by the atoms attempting to occupy one space but being repulsed by inter-atomic forces. In general, Creation derives from natural forces, and if we can impart an overall anthropomorphic meaning to such processes, we see that the Universe itself can be considered the *Creator* of all things.

² This notion of effort in artistic creation considers the time spent by the master in perfecting his/her talent, and the forces in nature that gave it being.

Natural self-organization can be understood from the repetition of simple occurrences when large numbers are involved over lengthy periods of time. Sometimes the resulting complexity can seem miraculous. A familiar example of self-organization is an economy. A free economy has no directorate, yet from millions of people working, buying and selling anonymously, each pursuing his or her own interests, a country sustains itself and even progresses. When attempts are made to control an economy, as was done in the Soviet Union, it stagnates. The same when markets are monopolized. Cities and nations are likewise examples of self-organization, where individuals, following their own interests, develop complex societies. From these examples an important principle is revealed about self-organization, and that is the autonomy of its participants, yet any one is integral to the whole without being essential to it. Such systems are like a very large orchestra where musicians know their parts so well there is no need for a conductor.

Flocks of birds can dart and dash as a single organism, yet have no leader directing the flock. The same is seen with schools of fish underwater. Pursuit and escape movements motivate the phenomenon. If approached from behind, an individual escapes by increasing its velocity in the forward direction. If the individual in front moves away, it is pursued. At sufficiently high density these simple escape and pursuit interactions give an overall action as if the flocks or schools were collectively alive.

An example of self-organization, at first not believed by Europeans, is the synchronized flashing of fireflies in the jungles of South East Asia. For kilometers along a river, millions of these insects flash at the same time. How could that coordination develop spontaneously, each night? The flashing begins with some insects, that are close in synch with each other by chance, forming pockets of synchronization within the chaos. Then others, whose flashing in the beginning was less close in frequency, adapt to the frequency of the groups, and the groups adapt their frequencies to that of the largest group, until a riverside is alight in synchronicity.

The order within colonies of social insects, whether ants or bees, has long fascinated biologists. Yet each ant or bee follows its own individual programming, molded over millions of years, without external direction. Slime mold demonstrates embracing order over individuals even more remarkably, as they are a transition between single celled and multi-celled organisms. As single cells the amoeba-like organisms live on rotting vegetation in forests, reproducing by simple division. When food becomes scarce the amoebae move together and form their numbers into a slug, that is, into a single organism. As cells of the slug, each plays a role in service of the whole. The slug moves in search for food, stops and erects a stalk into the air with a spore cap. The cap bursts and slime mold spores spread across the forest floor, each which develops into a new individual amoeba for another cycle. Although each amoeba lives as an individual, each has potential to be part of a collective existing as a single, integrated entity.

A major goal in biology is to understand the origin of life from inorganic chemicals. No one understands how life began but as with the self-organization of the above examples, no spiritual notions need to be evoked. One idea on the origin of life is based on our knowledge that organic chemicals existed on the early Earth, formed from lightening discharges in the atmosphere of that time, in deep-sea hydrothermal vents, or coming from space. A large variety of these organic chemicals accumulated, some interacting with each other and others not. Those that interacted formed larger and more complex molecules. With increasing reactions the system became autocatalytic, that is, some of the assembled chemicals acted as catalysts that greatly facilitated the formation of other such molecules. Each would be both ingredient and product of reaction, but also a catalyst for another reaction, the same as enzymes.

A laboratory re-enactment of how life began may have already been achieved. RNA copies genetic information from a cell's DNA to build proteins, and can function as both gene and enzyme which has led to speculation of it being the ancestral molecule of life in a once existing RNA world. Researchers synthesized a large population of RNA enzymes and performed a test-tube evolution procedure to obtain variants most adept at joining together. Mutations occurred,

resulting in the most efficient replications growing in number to dominate the mixture. The improved enzyme was capable of perpetual replication. Although not alive it was able to perform an essential function of life.

Phase transitions are sudden transformations that occur after a trend, such as water turning into ice after sufficient cooling. The same happens in economies when innovations accumulate and there is an Industrial Revolution, or a complete re-organization from the invention of the automobile. The same would have happened on the early Earth as RNA molecules increased in number and efficiency. A phase transition occurred 300 million years after the Earth's crust solidified sufficiently to allow cellular life, after which competition and natural selection favored the most efficient cells in their use of elements from the environment. That continued for three billion years until the Cambrian "explosion," another phase transition that occurred 750 million years ago, when single cells self-organized into multi-celled plants and animals.

Order exists in time as well as materially. Systems that iterate on themselves in positive feedback exhibit a wide variety of behavior from order to chaos, a phenomenon not discovered until the invention of computers which are excellent at doing simple but tedious operations repeatedly. Populations of most animal species fluctuate, depending on predation, climate and disease. If P_j represents a population number in the j^{th} year and B its birth rate, in the next year the population will be $P_{j+1} = B P_j$, that is, the population in the previous year multiplied by the birth rate. If the population is of rabbits that are preyed on by foxes, that predation must be taken into account. Letting N represent the maximum rabbit population, with predation the population is a fraction of that maximum, P_j/N , which will be less than 1. Each year the foxes cut down the population by $1 - P_j/N$. We then have the equation $P_{j+1} = B P_j (1 - P_j/N)$. This is an iterated equation where N is known, a number is chosen for B and P_{j+1} is calculated. Then this result is substituted for P_j and the calculation is repeated. If B is less than 1 the rabbit population quickly goes to extinction. If $B = 2.5$ it first plummets but then recuperates to a steady state, shown in Figure 1. With birth rate $B = 3.1$, Figure 2 shows the boom and bust cycle normally associated with animal populations when preyed upon. In the case of this rabbit population preyed on by foxes, its number first increases, providing more food for foxes whose number increases. With more foxes more rabbits are eaten, diminishing their number, only then the foxes have less food and their number diminishes, allowing the rabbit population to increase again, etc. As in the previous case we have an example of temporal order that could continue forever.

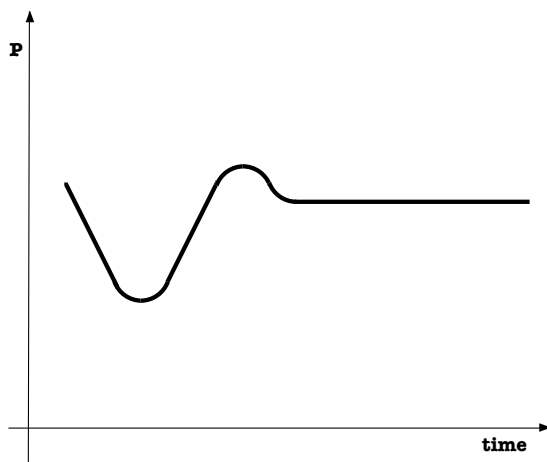


Figure 1: $B = 2.5$

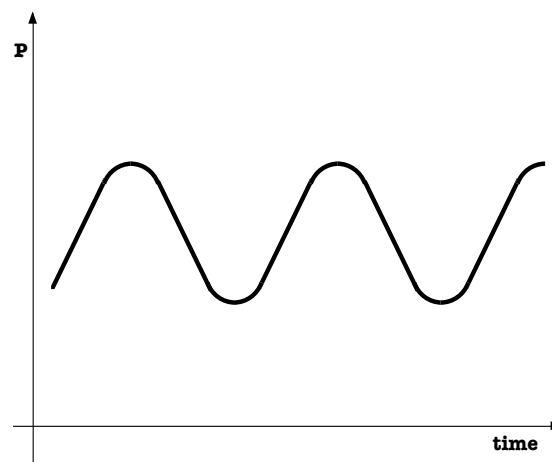


Figure 2: $B = 3.1$

When B is larger than 4 no prediction is possible. The graph becomes senseless. Most intriguing is what happens when B is not quite sufficient for that to happen. This is known as the *edge of chaos*, the very thin region where, by analogy, smooth flowing water starts to become turbulent. It is the region in animal species where evolution occurs. When in an ordered, predictable state there is too much rigidity for advancement, and in a chaotic state too much variation occurs for stabilization. The edge of chaos³ provides both small but sufficient stability and variation. Figure 3 is shown for $B = 3.7$ and is neither predictable nor chaotic.

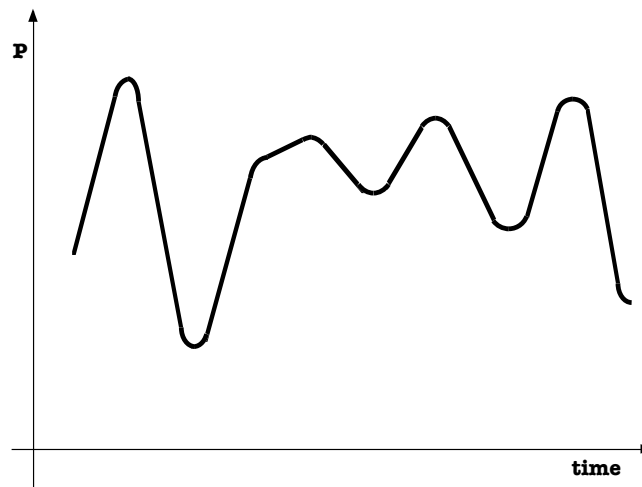


Figure 3: $B = 3.7$

Again we see that what appears complex in Nature starts from simple, positive feedback rules, such as the iteration in this rabbit and fox example. If the process does not stick in an endless, orderly cycle (Figures 1 and 2) or become completely chaotic, the results can be surprisingly complex, but even if taken into chaos within that chaos periods of order are found. The entire Universe is built by the interplay of such natural rules that are inevitable in a Universe that practices all outcomes. The DNA of life is often referred to as a blueprint, which if the analogy were true DNA would have to spell out step-by-step how every cell and organ is constructed. Instead, DNA is more like a recipe containing a few simple instructions, such as “double size for n steps, divide in two, repeat m times...” Flipping a coin and repeatedly marking a point according to a rule, such as how much to move north or east, for heads and another for tails, measured from a starting point, does not produce a random field of dots but a shape that becomes more defined as this “chaos game” continues. One such set of rules makes a fern pattern, so it is not surprising that some plants grow into ferns⁴.

Complexity occurs at the interface, the boundary, where the forces of order meet chaos. An almost microscopic crystal of water is an orderly arrangement of atoms, that when tumbling through the atmosphere encounters multiple, unpredictable combinations of temperature, humidity and impurities. By accreting to itself atmospheric moisture under chaotic circumstances the crystal grows into the beauty of a snowflake. Similarly, evolution is caused by changes in the environment, sometimes catastrophic ones, that are unpredictable and chaotic. Mutations, that give new characteristics, are completely random. To evolve, in addition to these adaptive disrupt-

³ Researchers in Complexity Theory make a distinction between chaos and disorder. Chaos occurs when a small change in starting conditions causes a big change in result.

⁴ James Gleick, *Chaos*, pages 237 - 239

tions life must experience natural selection, which is a force tending toward stable adaptation. A balance between disturbance and adaptation is required.

From such examples and many more we learn that for Creation in Nature we need invent no supernatural cause. We see the same simple rules repeated from a plethora of rules, some that work by chance but the majority probably not, leading to Creation from what has been termed “self organized criticality”. This has been described as similar to a sand pile that has sand added to it one grain at a time. For a while nothing happens until suddenly there is an avalanche. The same is found applicable to earthquakes, traffic jams and economic collapses. More remarkably, the brain is also found to work on the same principle. Networks of brain cells alternate between periods of calm and periods of instability. Although much of the time the brain runs in a stable way, it can unpredictably lurch into a flurry of activity when a single neuron triggers a cascade of activity that propagates across small networks of brain cells, and we have a thought out of nowhere, or a sudden epiphany. Neural networks in the brain have been mapped and discovered to form the right architecture for self-organized criticality. A regular network would have each node connected to its nearest neighbors, and a random network would have no regular structure, with many long-distance connections. The brain is organized between both types of architecture, with the average number of connections adapted for the brain to be on the tipping point between order and chaos. A healthy brain is balanced between the two, and does not function on logical operations as does a computer.

In our daily lives, of course, these rules of natural creation cannot apply because we have no control over the forces of chaos, or they would not be chaotic, only our response to them, so in human terms to emphasize the chaos side of Creation, although conducive to our enlightenment, is of little *practical* concern. For our daily lives it is the ordering side of Creation that must be emphasized, because regardless of all the examples of self-organization we can give, we know from common experience that they do not give a full description of Nature.

If we take a glass of clear, still water and slowly insert a droplet of ink into its center with an eyedropper, the ink initially hangs as a globule of color with a few streaks of tint slowly spreading outward. The initial stage is one of concentration that needs for its appearance an outside agent, namely the person who deposits the ink. In time the globule will disappear because the ink will disperse evenly throughout the water, leaving a completed mixture in the glass. This end state needs no outside agent; it is the result of random action between the molecules of ink and water and is inevitable. The resulting mixture is an illustration of what we see occurring repeatedly in Nature: the trend toward dispersion, dissipation and randomization in time. Other examples are equally evident: a house becomes untidy because that is its more probable state without a diligent housekeeper, and when a porcelain plate breaks its pieces are testimony that nothing we see or touch today will perpetually be as we know it, given sufficient time. A fence left to the random forces of wind and rain will eventually weather, and a machine without care will inevitably break down. Encompassed under one postulate, “Murphy’s Law” has best given this natural trend expression: “If something can go wrong, it will.” This is purely a law of probability since with inevitable change in time there are an infinite number of states to enter, where the number of higher states is limited and therefore less likely entered unless directed.

Self-organization negates a fundamental law of physics, the second law of thermodynamics: the law of *entropy* that tells us in time the *utility* of energy inevitably decreases. Nothing is more fundamental than the inexorable tendency of a high energy state to change to a state of lower energy. The most common experience we have of this is a hot object cooling. That energy can never be used again. When a pot of hot water cools its energy cannot be reused, not that it is destroyed, that energy still exists, only it exists in equilibrium with the temperature of the kitchen where it is placed. It is the *imbalance* of energy that makes it useful. There is nothing mysterious about energy dissipation; it is just another manifestation of the logic in Nature for everything to take the path of least resistance, and to continue until equilibrium is reached. The *controlled* flow of energy to lower states is how we make use of energy, such as the steam in a boiler to move a

machine, or the discharge of a battery. Entropy, the disutility of energy, is always increasing everywhere, whether in our kitchens or on the grand scale of the Universe. Stars are pouring out their energy into the cold of space. Eventually they will grow dark, their hydrogen fuel will be gone, space will be a little warmer and the Universe will be dead.

How, then, are order and self-organization possible? They originate and exist because in all cases they are *open* systems, meaning that energy and materials flow through them; they are not *closed* to the environment beyond their systems. For that reason life needs to breathe, eat and excrete. Entropy is the condition of closed systems. A room that is perfectly insulated would have its internal temperature equalize throughout. Entropy would maximize. If there were glass windows in the room that allowed heat within it to be lost to a cold exterior, the room would then be an open system. Moisture in its air would condense on the windows to form intricate patterns, giving rise in northern climates to the children's legend of "Jack Frost" who supposedly paints them. A picture of ferns and leaves in frost on the windows would result, equal to any an artist could paint. The most perfectly closed system of all is the Universe when considered in whole. Nothing enters or leaves the Universe, and for that reason entropy prevails.

Creation is an unusual event that happens because the Universe is BIG. If there is one asset the Universe has it is *large numbers*. Everyone is aware that winning a lottery is most unlikely for one person, yet people *do* win. That is because over the full range of players chances increase with the more combinations played. It is the same in the game of life where the Universe plays *all* combinations. The improbable becomes probable. Inevitably sometime someplace conditions for life will exist no matter how unlikely for any one world. Entropy *can* be reversed, only in very localized regions of space and time while their systems are *en route* to equilibrium. An analogy is a ball rolling down a hill. As it rolls its energy of height lessens but on the hill by chance there is a short hump that the ball climbs and its loss of energy is temporarily reversed. The energy of height that the ball gains on climbing the hump is the energy lost from rolling down the major part of the hill. Such is the Earth in the energy system of the Sun.

To think from the appearance of life that entropy can be denied would not be correct, because scale in space and time is necessary for our understanding of Creation. A weather pattern over all is circular and its winds are in all directions, but at a particular, localized time and place the wind is felt coming from only one direction. Similarly, although on the scale of the Universe energy always becomes equalized, taken on a local scale there can be a flow of energy. Life on Earth is in such a temporary space-time zone, fed by the benevolent energy of our Sun. Eventually disorder will overcome this benevolence when our Sun expands billions of years in the future and our Earth will rejoin the normal river of time in the Universe, destroying all life on it. Time is the destroyer of worlds. (Bhagavad-Gita 11:32)

Intelligent life, however, is a different matter, for at that distant future our species will have learned to escape the inevitable fate of our Earth by moving elsewhere, to another stellar system where it can continue. If intelligence exists elsewhere in the Universe we can imagine the same happening. Intelligence is distinguishable by being able to avoid entropy, as when we avoid accident and sickness or create. Although as yet rare, life will eventually come to dominate the Universe, and we can speculate that when entropy is maximum so will be intelligence.

Emergence is another feature of complex systems that becomes apparent at higher scales, where a system displays wider and more complex properties than were evident, or even suspected possible, on the scale of its individual agents. An individual ant or bee gives no clue to its complex colony potential, nor when looked at under a microscope does a single neuron suggest anything possible like a human mind when composed into a neural network. The cells of our bodies do indeed form a whole greater than the sum of their parts. Throughout the history of life we see cellular emergence, from chemical molecules to jellies, fish, amphibians, reptiles, mammals and humans, each stage in evolution displaying higher complexity. We can extrapolate the process far into the future, to the realization of a *Cosmic Imperative* – the self-organization of *Ultimate Life*. Human beings can choose to be conscious participants in that Cosmic Imperative, or they

can blindly ignore it and like animals live their lives blissfully unaware of any higher aim than their individual existence, or they can choose to retard and even reverse the emergence of higher life. The choice they make defines their morality.

III

What is beauty? Beauty relativists tell us that human beauty is culturally dependant, governed by our conditioning. Undoubtedly some truth resides in this view, but the question was explored scientifically by researchers who found that our perception has a more absolute foundation. Photographs of faces were given college students for beauty evaluation, where it was found that people considered good looking had the most facial symmetry. Left and right sides most resemble each other. In other words, the human mind interprets spatial order as beauty. The criterion of symmetry cannot be applied for the profile, but a good-looking profile, most seem to agree, is the straight profile with a 'firm' chin and no prognathism (muzzle mouth). It is the profile most evolved from the ape profile, and again the mind's perception of beauty is an appreciation of higher order and the Creative principle in the Cosmos.

In the same way, from our understanding of material nature we can glean an insight by analogy into human nature. What is felt by people to be good behavior is behavior that acts as an agent in maintaining or constructing a higher ordered humanity and therefore conducive to the Cosmic Imperative. A good person is obviously one whose activities are helpful in fostering the well being of his/her family, friends, community and society, all necessarily being creative pursuits working against entropic regression in the human condition. The giants in this category are popular leaders when social corruption and tyranny are defeated, inventors and discoverers who give a better material existence to mankind, thinkers who elevate our understanding, and moral philosophers who admonish our animal natures. And since behavior that is *good* is an agent in the promotion of higher order, manifested in an improved humanity, the process is only possible through effort, that is, by the expenditure of energy.

An analysis of *morality* now becomes clear. The human being has inherited much of the instinct and passion of the animal, that was indispensable for survival of the animal but in people can be the cause of waste, destruction and neurosis. Evolution means the development of life away from the position where survival is a matter of chance with a high degree of dependency on the environment. It is the process whereby animals gain a measure of freedom from the arbitrariness of nature, and modern people have gained or are gaining complete mastery of their environment. The question, then, can be raised whether the evolutionary process has at last ended, with the present day human its final product. Control over external nature has simply signaled the end of animal evolution; what remains is *human* evolution, meaning control over *internal* nature. Moral behavior means nothing more than this inner control over the emotional, animal part of one's nature, requiring energy as in the effort needed for self control when one's anger has been provoked. Humanity cannot raise itself further on the evolutionary scale by devising ever more sophisticated gadgetry; that can only be done by the force of internal *will*, which signifies cerebral control over the passions that are dictatorial in the animal, and thereby gain a freedom unknown to the animal kingdom. Greed, lust and egoism are not rational drives; they belong strictly to the emotional, and hence animal, sphere. The purely carnal person is one with little cerebral control over feelings and desires, similar to an animal. Being closer to the animal, the immoral person has a lower order of character than the virtuous.

Not to be understood is that morality means the elimination of emotion, that would robotize the sensitive human experience. To make an understanding of this point concise, we may take the example of hunger. Man's need for food is physical, and to deny that need with lengthy fasting is destructive of the body. Although destructive, fasting is not considered immoral, some sects even practicing it in their religious excesses. Obesity, on the other hand, is also destructive

of the body, but in addition carries the suggestion of moral weakness. Why this difference if both are destructive? Whereas the ascetic practices cerebral control over his/her body, the obese has surrendered to animal craving. But this is only to say that obesity is immoral, not that the ascetic is acting morally when practicing restraint beyond the limits of practical judgment. In the same sense, to deny or subvert the emotional side of life is also destructive. Just as modern people cause destruction to their external world when they exercise control without respect for Nature or environment, causing dire consequences for themselves, so do they with regard to internal nature. Discipline over the emotional self means *channeling* rather than denying the instincts inherited from our evolutionary past, and in this manner creative pursuits can receive immense impetus derived from emotional involvement. In the same way that we can bring greater beauty to external Nature with parks and gardens, by controlling our inner nature we can also beautify, and express those cultivated feelings creatively. Thus there is a great similarity between the broadest interpretation of morality and *culture striving*. Both are expressions of inner mastery unknown to the animal world.

Evil behavior, conversely, denotes behavior that acts in accord with regression, i.e., behavior that is selfishly motivated with no social benefit, that is parasitical and associated with the lack of personal achievement. It connotes no effort in creative pursuit; a thief produces nothing except misery for those whose labor has gone into provision. Evil people by definition inevitably cause harm and destruction, and since without creative effort the fate of the world is entropic regression, they are agents of decay acting in time. This understanding of evil is not a discovery of *Cosmos Theology*, being intuitively felt since the dawn of humanity. The Egyptian god of evil, Set, was also the god of *disorder*. The meaning is not that entropy is the *cause* of evil, but rather that evil is our interpretation of human activity conducive to disorder in the world. The mind is constructed to respond to such behavior with feelings, not analysis. Good and evil are concepts of the mind, as is beauty. Just as we interpret a high degree of spatial order as beauty, we interpret agents of entropic regression, those who give it *intent*, as “evil,” and agents of the Cosmic Imperative as “good”.

Thus we see the lack of any need for personalized good and evil that people believe derive from a spirit world. Good behavior is simply behavior that contravenes entropic regression in human affairs, that acts in harmony with universal Creation, is order constructing and must by necessity require energy in the form of effort and struggle. Evil behavior is that which takes the easy path toward disintegration probable in time. There is nothing spiritual or metaphysical in this understanding, there is no need to invoke ‘higher’ powers from an unseen world; the understanding is an act of simple, everyday intelligence, not of profound and unfathomable faith. Of course, we could still assume mysterious powers behind good and evil, but once explained rationally such views become superfluous.

IV

Since it is on the fallacy of mystical causes that myth religions are based, we can apply our understanding to judge them, as well as judge nonreligious beliefs with modern schools of conduct.

From our understanding of the Universe we see a struggle between complexity and entropic regression. To ally ourselves with the Cosmic Imperative we must adopt ethical behavior unavoidably associated with struggle that is necessary for the highly ordered state of life and its promotion. Hence, we *must* concern ourselves with our daily living, work to improve our material existence and not be frivolous with disposing wealth, act forcefully against corruption, do our best to ensure both personal and social survival, and raise healthy generations for the future, if we are to act as moral beings. And with each of these duties is associated effort; that is inescapable with the construction of order.

Mystical doctrines that preach renunciation and pacifism are divorced from the real world we experience. If one believes in an 'other world' that is higher than the present, and is committed to attaining a purely spiritual existence, it is that spiritual world that has more meaning. Consequently, not to care for one's body, family and society, not to put full exertion into practical achievement, automatically follows. We therefore have the implication that the very underlying principle of spiritual belief is iniquitous. Fortunately for society renunciation and pacifism have been the preserves only of saints and eccentrics, not of the more responsible elements of a population, because from our understanding of entropic regression we can be certain that if these tenets of myth doctrines had been followed when the masses of faithful faced cut-throats and con-artists, the world would long ago have been overrun by evil.⁵

On a mundane level, the connection between entropic regression and unethical behavior is evident. A chair is an ordered arrangement that like all ordered arrangements subject to random forces in time will deteriorate. Given a hundred, two hundred or a thousand years the chair will become dust. When we are children we are taught (or should be taught) to have respect for someone's property, so if a child deliberately breaks a chair he/she is scolded. If a child attempts to repair a broken chair he/she is commended. Thus arises our understanding of proper and improper behavior. Clearly breaking the chair is in flow with time and for that reason is easy, even tempting for a mischievous child. Repairing the chair is an 'upstream' action against order regression and for that reason requires effort. To understand the relationship of evil to entropy it is first easier to remind ourselves that error is an agent of regression. Obviously mistakes do not improve matters. But *the effects of error are the same as the effects of evil*. If the chair were broken by accident rather than by mischievousness the end result would be the same.

But in examples like the chair someone's life is affected, the owner's, and from such experiences it is easy to derive that good and evil are subjective and depend on one's point-of-view. Perhaps the broken pieces of chair could be used for kindling to heat someone else's pot of water. Such arguments are always from restricted vision or from not considering the greater order to be achieved. If the subjective viewpoint is insisted upon, then let us look from the Cosmic viewpoint. We gain superior moral insight by having a more Cosmic perspective than emotional subjectivity. The demolition of a house may be against the wishes of its owner, and if its destruction were due to vandalism we can sympathize with the owner's judgment that the act was evil, a judgment entirely different if it were for public renewal. A thief may very well consider stealing to be good, indeed, this author met a youth who was so convinced, but his subjective understanding is void of any understanding on the needs of society and what would happen if everyone were a thief.

The question of relative morality is answered by *emergence*, because the Cosmic Imperative is the final arbiter. To destroy sickness-bearing microbes, insects and animals, although living beings, is not judged immoral because Man⁶ is closer to that ultimate attainment than they, and in their threat to human life actually act as an impediment to the Cosmic Imperative. Similarly in the case of war, should we label the Roman Empire evil, especially because of its extensive use of slavery before the invention of automatic machinery? To answer we must judge whether humanity was retarded by it, and the same with many empires that extended their dominance over large regions. When examined the case can be made that civilization today would be less advanced without having had them, therefore they served a purpose in the grand scheme of life, and this judgment would be made regardless of humanitarian considerations.

⁵ An overview of Christian fallacy is included on the Cosmos Theology website in the accompanying essay, *Christianity Examined*: www.cosmostheology.com.

⁶ The term *Man* is generic. 'Woman' probably means 'man with a womb.' Changes in the English language, from "chairman" to "chairperson," are linguistically pointless.

Another issue bearing on relative morality is sex. Why has sexual relationship required religious consecration in all societies the world over? Why has marriage been deemed moral? More pointedly, why has unlimited sex been condoned within the marriage bond yet condemned outside of it? If condemned in one instance and condoned in the other it cannot be the act itself that has religious concern. One obvious function sex has is procreation. The choice of a marriage partner is made with more discrimination than of someone for a 'one night stand,' with many factors entering the decision. If marriage were not a social institution and the renewal of generations were entirely open, this element of selection would be removed and population renewal would be more randomized. Marriage pairs people according to abilities, interests and socioeconomic status, the best marrying the best, and when children must be supported by the family with no support by the state, selection in marriage tends to prevent dilution of the most viable offspring. Apart from men abandoning their responsibility, which is to support woman, marriage is a force acting against entropic regression in the eugenic caliber of a population. Acting thus against time, marriage has become a *moral* custom.

A poignant moral decision facing modern society will bring our standpoint into further focus: the issue of abortion: is it moral, immoral or amoral? The policy of some church denominations is blanket condemnation, based on human life judged sacred. The humanist believes the issue revolves around human rights and freedoms, in particular the right of women to having control over their own bodies. The sacredness of human life and the rights and freedoms of people both seem to be reasonable grounds for ethical proclamations. But something is wrong, or our understanding of ethics is incomplete if both are correct. We would think that two paths to ethical understanding would not conflict. With our understanding of entropic regression we can seek a resolution using this enlightenment:

It is evident that life manifests an ordering process and should generally be viewed sacred, with the exception of parasites that are themselves detrimental to life in obvious accord with entropic regression. When a fetus threatens the life of the mother, or is infirm in some manner that its support after birth would mean a constant and unrepaid sacrifice on the part of its parents or society, its growth is no longer a social investment but is purely parasitical and means a weaker social whole with its fulfillment. The support of a weak baby in a family of limited resources may mean that the family foregoes a strong baby. Poverty means a lessening of life, and families that are too large, nations that are unable to support their masses, behave neither rationally nor ethically when they increase their numbers still further. Thus, abortion and all measures of birth control can be ethically justified when numbers prey upon themselves, or when any form of life preys upon the strength of the whole. But in the same category can we place abortion for convenience, i.e., abortion or birth control simply because children would impinge upon the life-style of their not-to-be parents? Clearly in this case there is lack of recognition for the basic struggle that is unavoidable in all order creation, and it is in this renunciation to maintain the struggle of life where lies the unethical premise of induced sterility, of purposeful childless marriages and convenient celibacy. It is in this light that a pregnancy brought to an artificial termination is the result of a selfish decision. Clearly a woman has the right to control over her body, but it could be argued as well that a man's freedom is equally limited when he has a family to support, yet no one would argue that he stifle or abandon his children for this reason. The family reduces the freedom of both, which demonstrates how freedom and the whole issue of individual and democratic rights cannot be the criterion for judging ethical behavior. Just as the Universe gave us life we have a duty to return life to it. Deliberate sterility, the denial of worthy human life to the Universe, is hardly conducive to the Cosmic Imperative.

The function of traditional religion has been to give people a place in the Cosmos and to direct behavior in accordance with laws conceived to be universal and natural. With the end of traditional belief this point of reference is lost; people then become their own point of reference, and ethical behavior depends on what promotes the rights and happiness of individuals. Like traditional religion, a rational religion need have no basis in humanism, and may reach conclusions

contrary to the requirements of individual happiness. Competition in sport, politics and business places stress and strain on individuals, but we cannot condemn competition because of such undesirable effects; these are to be expected in the human struggle.

Normally, in our everyday lives, judgment on behavior depends on the effects of that behavior. If an act causes harm to more people than it helps, it is considered unethical. If the level of harm caused to a few is higher than the amount of good bestowed upon many, the act may still be considered unethical although a qualitative assessment becomes necessary. Religion is not exempt from this 'common sense' view of ethics, as in the Buddhist/Confucian/Christian Golden Rule: "Do unto others as you would have them do unto you." It would seem that 'common sense' is the perfect guide, except that we must wonder if 'common sense' is a universal guide for all cases. To find out, we'll analyze three issues perplexing modern society, each hinging on our treatment of people: the abolishment of capital punishment, homosexuality and multiethnicism, to see if their acceptance possesses internal, logical difficulties. If they do, the Golden Rule breaks down, and it will not be surprising if we find they are in accord with entropic regression. Instead of immediately analyzing each in the light of that law, however, we'll pull them together under one label and then see how that general category is or is not a product of time.

Capital punishment is an issue certainly directed against the personal interests and happiness of criminals. A case can be made against it when there is the least doubt of guilt because the punishment is irreversible, but with increasing sophistication of forensic techniques such doubt is becoming less problematic. What of capital punishment in cases where there is absolute certainty of guilt? Should the known guilty have their lives respected at public expense? Opposition to capital punishment in such instances is based on the notion that human life is sacred, and since criminal life is also human life, criminal life is included sacred. Presumably human life is considered sacred because it is intelligent life, a position that does not explain why intelligent life should be sacred when that intelligence is used for evil purposes. If an individual's value system does not permit control over greed, egoism and passions of all description, might we not question whether the life of that individual is on an animal plane rather than a human one?

From a different perspective we might say that what is sacred is humanity. Criminal life is part of humanity, but a part is not the same as the whole. In varying degrees criminal life threatens humanity. But something sacred cannot threaten something else that is sacred, because that would mean it is evil, which is impossible. Therefore criminal life cannot be sacred. What the humanist fails to understand is that destroying evil is not evil, irrespective of that evil taking human form.

The issue of homosexuality is another where the mores of society can impinge upon the rights, freedom and happiness of individuals. Here we must distinguish between the homosexual as an individual and homosexuality as a condition. An individual who stutters, for instance, cannot be condemned, which is not to say we must look favorably on the condition of stuttering. Society cannot condemn aberrant behavior of any type when that behavior is non-threatening and is victimless. That behavior need not be sanctioned but neither can it be punished, especially when the individuals concerned have no choice in being what they are. There are several diverse factors that go into making homosexuals, but what is coming more to light is the role played by heredity, since it is found that male homosexuality runs in families, inherited from the side of the mother. Placental changes caused by the number of previous brothers may also be a cause. If womb influenced, the homosexual as an individual is blameless, and to ostracize him or her for the sexuality given by Nature is morally dubious.

The effects of a manner of conduct may be unknown until observed on a large scale, and to make a judgment on homosexuality as a condition all we need to do is exaggerate its occurrence in society. The condition at the individual level can then be judged a matter of degree. Any community composed entirely of pure homosexuals would last only one generation. If all humanity were so composed the same fate would befall it. Pure homosexuality on a mass scale would therefore make humanity less viable as a species. Like all conditions that weaken human-

ity, its morality as a condition becomes less certain, and proclamations on its normality must be questioned.

Yet another issue that impinges upon the rights and happiness of individuals involves race. In the modern era racial-cultural nationalism no longer exists in Western countries, these being open to immigration irrespective of racial origins. One justification for multiculturalism is its diversity. Races around the world have blended together in various proportions to produce more variety than had there been no such mixture, the same as a painting with its mixture of colors. The difference, of course, is that by throwing nations open to the world and having no barriers to race migration, the end of diversity must eventually result. When people live without national barriers, history shows they blend. Like a painting where colors are continuously mixed, producing a toned down graying effect, the end of nationhood will not give a world of variety but one of racial-cultural sameness: the end of diversity. Proponents of multiculturalism are therefore caught in a logical dilemma.

The many examples of racism around the world in diverse cultures seem to support the view of universal racial consciousness, contrary to the notion that racism is purely a white phenomenon resulting from colonialism. It is therefore the individuals who step out of the norm and seek sexual partners from races not their own who must be viewed as having been politicized, who at some time in their lives have learned preference for the alien, rather than the racially inclined having learned preference for their own. Again this view would seem to be supported by the facts, since the known statistical fact is that people marry partners with characteristics close to their own, including looks. A study reported in the research journal, *Psychological Science*, February 2006, found that three month old babies prefer faces of people from their own race to those of other races, and previous studies found infants tend to recognize faces from their own race better than those from other races. If intolerance is learned it seems to be learned very easily, suggesting that it is the multiculturalist who must overcome an innate tendency, a development that is not only possible but probable in caring people when feelings of racial guilt are taught. So, from a moral point of view we might ask: which is more moral if morality is the exercise of control over our animal selves: yielding to racial instinct or restraint of racial instinct? At first glance it may seem that the anti-racist has the moral high ground, and indeed he/she makes this claim, loud and clear. But again we must remember the fine line between control and suppression, how control can be exaggerated into suppression and how suppression can result in our destruction. The control of sexual passion is generally considered moral, for example, but to suppress it to the point of not breeding is foolish. Analogously, to desire the preservation of one's biological as well as cultural heritage seems a proper exercise of instinct, well in accord with the creative variation of Nature, whereas the denial of that desire, that leads to the passing of a great heritage, must also be seen foolish. We should never forget that the instincts given us by Nature are for our survival. The mistake of the multiculturalist is seen from it being the sense of oneness with one's partner and children that leads to genuine feelings of *love*, whereas the more carnal appetite is satisfied with the titillation of difference, making racially mixed relationships suspect of being on a more animal level.

Along this same line we might ask about the "new world order" espoused by modern politicians, and the whole issue of world government premised on the ideal of "multiethnic nations". There can be little doubt that with developments in transportation and communications, the evolution of economic blocs and the danger to the world posed by nuclear weapons, that the globe is approaching some form of supranational government, but does this government necessarily need the ideal of "multiethnic nations"? Could not world government be a development among ethnic nations as well as "multiethnic nations"? World government, should it ever arise, need not be an imposition on nationhood, but the type of world order we are marching toward under the United Nations with plutocratic sponsorship surely will be. The tragedy it poses is that it will be a realization of a declining civilization, not unlike the Roman Empire that similarly melted together the nations of the ancient world. The current push toward the same nationless

form is viewed the most obvious and natural undertaking once the requirement of a supranational structure is recognized, but that it will also be a degenerate manifestation of a dying world we know from the fate of the Roman Empire.

The issues of abolishing capital punishment, of acceptance of homosexuality and multi-ethnicism show how some trends in the modern world possess internal difficulties when placed under examination, with little reference made to entropic regression, but there is a common thread through them all: they are *liberal* issues. The essential premise of each is human happiness with emphasis on the individual, on his/her rights and privileges, but as was shown, a rational ethic need have no basis in a purely humanistic consideration. We may deplore the sacrifice of life in war, which says nothing about the morality of allowing a nation to be overrun by tyranny. Individual welfare cannot be the highest good when the collective welfare must take precedence. From the philosophical principle of utilitarianism (the greatest good for the greatest number), to expect the individual to sacrifice in service of a greater and more enduring collective cannot be improper, irrespective of his/her rights and happiness. But the sanctity of the individual is the unstated premise of modern liberalism, an emphasis suggesting diminution of collective interest without which no society can survive. The actual meaning is randomization of the forces propelling society and direct connection to entropic regression. In the modern world, liberalism has become the *philosophy of decadence*.

The trend to disorder, as a universal tendency when there is no contravening force, is evident in people's *psychological* disposition with the march of time just as much as in the physical aspects of Nature we have considered. As with fruit, with too much ripening it becomes rotten, liberalism has been a valuable historical movement in the Western world in the promotion of liberty, where it was realized that true freedom is only achieved with self discipline, but with emphasis on the individual, where his/her 'happiness' is paramount, it is not difficult to see how this same liberalism could degenerate into a libertine outlook with its eventual manifestation in hedonism. And just as in physical nature, whether considering the sophisticated idea of entropy or our lowly ink experiment, the end result of time's randomness is equalization, so is there an analogy with liberalism. Where social equality is attempted in the striving of the disadvantaged we see a creative performance, equality to the liberal is a state that he/she is willing to promote with reduction of the higher to meet the lower. The real achievements of liberals, whether in leveling government programs or those from a live-and-let-live attitude, result in an exhausted plane for all; their emphasis on individual rights and issues makes them catalysts of destruction actually prejudicial to the humanity they so favor. Apart from crusading humanitarians, liberals simply acquiesce to the easiest solutions. They support the natural course, and consider the natural trend "progressive" because it seems inevitable, lending their weight to the corrosive action of time.

V

Evolution does not pertain only to individual members of a species but also to groups with sophisticated functional integration. Decisions made by such groups on advantageous behavior are group decisions. An example is a bee colony. Nectar patches are visited by single bees, and each bee returns to the hive with information on the value of its patch found. It then does a dance to inform the hive about the direction, distance and value of the nectar patch. No individual bee weighs the pros and cons of this information; the patch selected is a collective decision. Colonies that made the best collective choices on nectar gathering out competed colonies that made worse choices, and the quality of that decision-making ability has been selected over millions of years. That selection was group selection.

Human beings also form groups. Nations, companies, clubs, etc. are examples of the human proclivity for joint action motivated by mutual interest. The strongest human groupings are those formed around moral systems. Religions sanctify ethical and moral codes that suppress

narrow self-interest while promoting those that favor survival of the group. Religions provide rituals, dress and customs that solidify group cohesion. Religions give a transcendent meaning to life so their members feel part of a wider whole than just the immediate. By practitioners integrating their individualism into a collective, religions confer a survival advantage to their members. The in-group, collective constitution of religious denominations is an integral quality of those groups. Christians mention the “body of Christ” (I Corinth 12), Zen Buddhist monasteries have been constructed to resemble a human body, and both Mormon and Hutterite religions have referenced themselves to a beehive.⁷ In this latter property we see *emergence* – the complete integration of individual agents into higher complexity. By such evolution will be realized the Cosmic Imperative, not just as a religious idealization but as an actual, living entity. The body of Cosmos believers leading to that Destiny is the Community and from it the Nation of which we shall speak.

Knowing the life-giving impetus of religion, there should be no surprise to find entire civilizations influenced to their core by religion when it is all pervasive, such as when Medieval Europe was under one “universal” Church and a Christian could travel from one end of Europe to another and feel at home. Equally, there should be no surprise to find entire civilizations start to break down when religion no longer holds its power. The modern world has been thoroughly indoctrinated with the notion that Church and State should be separate, but all civilizations have begun and grown in eras when the temple was virtually inseparable from rule. It is the divorce-ment of social ideology from the common affairs of life that undermines the structural strength of society, ultimately ending in its collapse. With the demise of Christianity Western people have turned upon themselves for motivation in life, upon purely human needs and desires that allow them to identify with all others who have the same motivation. The result is a culture common to humanity, leading to a new morality and an age exhibiting the irreversible *Zeitgeist* of decline. Western Civilization is passing into history as did ancient Rome,⁸ but just as Christianity grew from the wreckage of Rome so in this milieu will come the Community – as a *remnant* from the West composed of men and women who swim against the decay of time. A Cosmos Church must extract from the Western World a Nation of people who understand its teachings and are willing to adhere to them. From the ruins of the West will be built a new civilization with a new ethic from rational perception instead of emotion-based mysticism. Since rationality implies a higher degree of cerebral finesse than the exercise of mythical and mystical belief, its people will be self-selected for this quality. The act of acceptance will sift from the general stock those who can rationally contemplate the greater implications of their existence, and from the quality of its people will be born a civilization more elevated than any that has ever been.

After acknowledging the nation building purpose of a Cosmos Church our attention must turn to the type of nation it would create. A reflection on world history suggests that a Cosmos Theist government cannot be limited to addressing what have been the normal concerns of government, namely: to maintain peace, provide laws with enforcement for the protection of individuals and regulation of commerce, to provide services, and aid for the economically distressed. A government limited to these functions alone has no control over the ultimate destiny of the society it encompasses, that is, over the more basic, human forces propelling civilization.

Opposition to religion in modern politics is owing to religions being of traditional, mythological form, whose doctrines were obtained by divine revelation. Of course it would be absurd, and dangerous, to have any such religion embraced by government, or any government embraced by such religion, because all were forged in ignorant and credulous periods and have

⁷ Darwin’s Cathedral, David Sloan Wilson, page 1.

⁸ A thesis on the rise and fall of civilization is included on the Cosmos Theology website in the accompanying essay, *The Essence and Decadence of Civilization*: www.cosmostheology.com

continued to reflect that genesis. When belief cannot be supported by reason it must be supported by coercion. This would less likely apply to a rational philosophy, presentable on better grounds than narrow and subjective dogma.

Apart from how rational a philosophy may be, the fear of combining Church and State is also due to the nature of moral law: it is authoritative. The Church is not prone to formulate policies on the basis of popular concern, nor does the Vatican Council of Cardinals pick a pope by popular vote among the world's population of Roman Catholics. The Ten Commandments were not determined by voting. It cannot be otherwise with moral philosophy, for although people choose the doctrine they are to accept, doctrine itself is either revealed by the divine or promulgated by examination and understanding, and cannot be subject to public whim. We cannot have moral principles determined by voting and forever expect those principles to be moral. We know from entropic regression that they would degenerate. Laws derived from doctrine are therefore authoritative, and so must be the organization that imposes them.

Moral philosophy gives structure to society, and to cast responsibility for its implementation to the vagaries of public conscience is to submit a nation to the same threat of social decadence that has brought all past civilizations to dust. The issue revolves on the nature of the two major types of law required for any society: regulative and imperative, where the regulative is usually derived from the imperative. Regulative law is the type we associate with democratic assemblies, arrived at by voting, and includes laws governing such matters as commerce and licensing. Less perceptively, social enterprises proceed from a set of rules that may be unstated, upon which there is no voting, and which are imposed either by Nature, custom, economics or by an institution, but imposed in a way that they are internalized by the individual. Regulative law controls action, imperative law controls thought. People can refuse to accept these rules but once accepted all authority over them is surrendered. If an institution imposes them by indoctrination, that institution is authoritative. Society, like all creative endeavors, requires structure for its endurance, and it is this adherence to rules that gives such structure, regardless of the freedoms exercised by people. If a major responsibility of government is to be the continuation of society, it must have a means of such imperative rule making, and like any philosophical institution the means employed must also be authoritative. Care, however, should be taken not to confuse absolutism with totalitarianism. The Soviet Union under the Communist Party was totalitarian, being in total control of Soviet society, whereas the Catholic Church is absolutist on matters of moral belief, yet Catholic countries, such as France, can obviously be free and democratic. It is in this latter sense that absolutism is advocated, which is not a contradiction to the need and desire for democracy in the everyday ruling of nations.

Thus would be in place the two branches of national rule: democratic assemblies representing regulative authority where would reside actual power and control, and what we might call an *Imperative Council* providing ideological directorship, to achieve in national government the balance between order and chaos required for a dynamic society. It must always be born in mind, however, that imperative law does not imply a forceful means of implementing it; rather it should carry the meaning of *expertise* and *reasonableness*, since the function of an Imperative Council must be persuasion, and this through rational argument with its presentation in the education systems. Such persuasion should not be taken lightly in its ability to mold society. Nothing would seem more fundamental to a nation than its national character, yet the opinions of Americans and Canadians have been molded in schools and media to accept multiculturalism as *de facto* national policy. No election or referendum has ever been held in the United States or Canada on a policy so inimical to white nations, yet accepted it has been, and this through the machinery of persuasion. Let not the critics of an Imperative Council argue that present society is free from the reins of imperative control.

The institution in Western society responsible for giving moral direction has been the Church, but for a rational philosophy we might acknowledge the institutions that are already recognized as the apex of rational thought: the universities. Not only are they seats of learning, they

are also seats of *expertise* that today influences state policies in multitudinous ways, and universities also influence the minds of a nation's brightest youth, meaning that they are *already* seats of imperative authority. To extend that authority to ethics is not excessively speculative. Today universities are hot-beds of liberal freedom mongering, but as purveyors of Cosmic wisdom in a totally integrated system from beginning years to the highest learning awards, nation-wide, headed by an Imperative Council with a direct voice in government, the result would be a nation dedicated not to fantasies of the mind, nor to business or sport or the various pleasures of a decadent culture, nor would it be a nation devoted to Man in the humanist sense, but instead to the flowering of human potential. Its education system would be the originator of imperative law, decreed from a government body composed of the most gifted minds the nation has to offer, *selected*, not elected, through the ranks of the education system. Instead of decrees from mystical notions of infallibility derived from heaven, the decrees of an Imperative Council would be pro-pounded with mathematical assurance.

But first the Community must engender the Nation, and this from amongst the decaying remains of Western Civilization. Within this milieu the Community must evolve as an instrument of service, and every institution within it must manifest that reason for being. The Community is not envisioned merely as the sum of its members, institutions and material assets; it is an *organism* requiring coordination of its components. It must judge its members in such a way that the order of the Community best serves the Cosmic Imperative. In other societies people are ranked by wealth, age, popularity, skills, etc., but the Community is different in that its members are judged according to their value in the Cosmic Imperative. Toward this end it must practice vigilance against all who would harm it either physically or spiritually. If someone teaches that the mixing of racial stocks is permissible, or that everyone is of equal value, or that human life has no purpose, then the Community shall outlaw and expel that individual. If someone's behavior or lifestyle leads others astray or weakens the Community, then that person cannot remain in the Community, for the Community must protect itself against indiscipline as much as against falsehood. The Community must preserve knowledge gained in each generation and impart it to future generations, and facilitate the gain of new knowledge. Above all, the Community must emphasize religious knowledge, for it is not any knowledge for which its members strive; it is knowledge that leads to understanding of the Cosmic Imperative.

Form follows function, and the form the Community will take as it dwells amid the compost of Western culture will depend on changing circumstances. That function is to ensure the striving of the Community toward Higher Man: by awakening more fully in each member the Consciousness of the Whole, by preventing the racial stock of the Community from being mixed with the blood of other stocks, by increasing the numbers of the Community and increasing their security, by arranging Community institutions so that in each generation men and women engender numbers of offspring in proportion to their own value, the best shall engender the most and the worst none, by enabling children born in each generation to manifest qualities that best serve the Cosmic Imperative more strongly than the preceding generation, by making educational institutions more effective in raising children to Consciousness, by increasing vigilance, by making Community leaders wiser, truer and more effective in their guidance. Thus the Community evolves, but not blindly. Its institutions are guided by an ever-growing sense of direction, with an ever-clearer vision of the divine and the destiny of those who follow the Path of Life.

VI

How should we think of the Cosmic Imperative? The Universe is constantly changing. Stars continue to be born, and die. Over future eons life will continue to evolve, and with the likening of religious communities to living organisms, the Cosmic Imperative, although an evolutionary, biological concept, is most naturally adopted into a religious outlook.

The history of life has been of increasing complexity brought through functional integration of symbiotic components. Organic chemicals in ancient seas became living cells that in turn became multi-celled life. Plants and animals form ecosystems and human beings form societies. From the animal realm has come Man and from Man will come Higher Man. All are on the Path leading to the *Self-realization of Ultimate Life*. This is the meaning of Man's existence. We live in a self-realizing Universe where Creation has never stopped. Creation is not static; it is fluid and dynamic, like a living being. Therefore we should not think of the Universe as a creation, but itself, the Whole, as being the *Creator*. The tangible Universe includes the blazing suns of the firmament, the interstellar gas from which stars are born, all of Earth's creatures, Man, etc., all are the material manifestations of the Creator. The Universe is on going and self-created – a process more than a thing. In the development of any living being there is the purpose of fulfillment. So is there with the Universe where over ages we can discern this *Cosmic Imperative*.

Before Man the Universe was blind: the gasses of the void could not foresee the suns that they were to become. Although blind the Universe carried along the Path, and each of its parts has served the Cosmic Imperative. Man has served the Cosmic Imperative in this blind way through instinct, but now also in another way, in an enlightened and conscious way. All matter, living and non-living, is ordered in a hierarchy: animate above inanimate, conscious above unconscious. The purpose of all material things is to serve the Cosmic Imperative; and the value of each is its potential for serving that Destiny. Man is on the threshold between unawareness of the Cosmic Imperative and a state of all-seeing Consciousness. Not every one will cross this threshold. Those who attain Consciousness will ascend the Path of Life to Higher Man. Reason will illuminate the Path for them and give them foresight.

Some have taught falsely that all things, being of the Whole, are sacred and inviolable. They may be of good will but their understanding is limited, and their teaching is contrary to understanding of the Whole. For Man is not a spectator but a participant, and every part of the Whole lives by violating other parts; every animal consumes other forms of life. It is only the Whole that is inviolable, only the Cosmic Imperative that is sacred. The parts of the Whole come and go; they are subject to the eternal process of Creation, which annihilates some, preserves some and transforms some. Others have taught falsely that it is Man that is sacred and inviolable, and of one kind, who stands aside and above the process of Creation. On the contrary, without serving the Cosmic Imperative Man's life is without value and can even be an abomination, a defilement of all life. Thus people are ranked in value: first are those of Consciousness who walk the Path of Life with sure foresight, who have crossed the threshold from Man to Higher Man and knowingly serve the Cosmic Imperative. They are the Awakened Ones. Next in value are those of goodwill and awakening Consciousness. They are of the Community. Next is the stock of them from which the Awakened arise, those of the same racial heritage,⁹ especially if notable in advancing humanity, for they collectively form the reservoir of Higher Man from which the Awakened are drawn. But members of this reservoir are also ranked in value. Those who are uncorrupted by false reason, who are of goodwill, who have mastered themselves, who have great capacity for knowledge, who are of strong constitution, are of higher value than those who are corrupted, indifferent, self-seeking, servants of alien masters, weak and ill formed. All of the latter who, even though of the stock from which the Awakened arise, cannot claim value by reason of the stock alone. For they may threaten through evil action the Cosmic Imperative if they are corrupted by false reason and of ill will, and also through weakening of the stock if they lack capability for discipline or knowledge or are of poor constitution.

⁹ See Appendix: Multiculturalism: Entropic Regression in the World Today

The process of Creation is the process of developing Self-Consciousness from Unconsciousness. Its way has progressed from blindness to foresight, from unguided groping to the threshold of directed progress. Because its way has been groping the Universe has followed many channels; the evolution of life has taken many directions, including the evolution of Man. In some channels the current of progress has been slow, in some rapid. Some channels have ended in stagnant ponds; some ponds have dried up altogether. In other channels that current has been rapid but has gone askew; reason has developed without consciousness, strength without discipline and action without service for the Cosmic Imperative. Thus we are to understand the diversity of the forms of life.

Men and women of true reason seek order in all things and shun disorder. They are pleased by harmonious relationships, by progress on the Path of Life, by truth, beauty and nobility, and hate all that is contrary to these pursuits. They have within them the sense for all that is called *good*, a sense which burns brightly in some but less brightly in others, for although the Cosmic Imperative is within all things the state of Consciousness of the Whole is not equal in all. It is more highly evolved in living beings than in the non-living, in Man more than other animals, and in some individuals more than in others.

Regardless of the Cosmic Imperative pervading within all, truth, reason and beauty do not always prevail in the life of Man. Then come forth the self-seekers, the liars and those of base motives when falsehood is held in place of truth, ugliness is preferred over beauty, when disharmony rules and lies are heard everywhere, and evil deeds are seen yet no one can act against them. In those times the thoughts of men and women are only of themselves, and through amusements, eating and drinking, games and parties, stupefying intoxicants and every form of self-indulgence they divert their thoughts away from the meaninglessness of their lives. Some attempt to give direction to their lives by accumulating wealth, by wielding power, by becoming skilled in some art or craft. But unless these purposes are related to the Cosmic Purpose they are without merit and the lives of those who pursue them are without meaning, and may as well never have been.

The People of Divine Consciousness are the beginning; they are the first crossers of the threshold between ignorance and awakening; between sub-man and Higher Man. They are ordained to overcome false reason and to put to an end all that would contravene the Cosmic Imperative. So this is our summons: put your life into the service of the Whole. Abandon folly and the corruption of self-seeking nothingness. Enter into the Awakened Ones' Community to partake in our joyful certainty that the Destiny of Life will be fulfilled, and lay with us the foundations of a new world. Cross with us the threshold of Divine Consciousness.

VII

We come to the question of how the Community is to actually evolve from the world of today, an understanding that is mandatory for a rational contemplation of religion. The evolution of life in the past has been by natural selection, and while humanity has neither knowledge nor control over Nature for certainty in the development of its own species, its evolution must be determined by the same brute forces of Nature as in the past. Natural selection means selection by death. Members of a species that cannot measure up to new challenges leave less offspring and are replaced by members that can. As explained by Darwin, any population has a variety of individuals possessing a characteristic, and those possessing the characteristic better adapted to a change in the environment are the ones that survive to pass on their variation of it. Animals of a species with thicker fur than others, for example, will better survive than the others if the climate turns cold, and thick fur will come to dominate in that species. Dead animals do not breed.

Higher Man will evolve no differently. First must come the need from the environment, and we have that today in the Western World where clearly Christianity has failed as a motivating

ideology, and therefore as an organizing agent, and this has happened, fundamentally, because its teachings about the realities of the world have been replaced by the findings of empirical science. In the new environment of science, Christianity and all myth religion must be replaced by a religion based on factual knowledge, that is, by a Cosmos religion, if a new and greater society is to develop in the future. But not everyone is interested in factual knowledge about the Cosmos, and especially in a rational outlook explaining away emotionally held belief. Hence, the people of a Cosmos religion are a people apart from the general mass, first by having an interest in the natural Universe and the individualism to explore ideas out of the ordinary, and secondly in their submergence of primitive emotionalism¹⁰ to intellect. These are the individuals when organized into a religious sect form the Community. They are naturally selected from the masses of Western society on the basis of religious belief, and because their religious belief requires qualities purely of a human character beyond animal nature, they are an advancement along the Path of the Cosmic Imperative.

We have a parallel with this human selection mentioned in the Bible, where in Revelations 14:3 "...one hundred and forty-four thousand who were redeemed from the earth" are a moral, hence eugenic, upgrade from all of mankind. The implication is that with God's word planted amongst humanity, of all the masses of the world's population only one hundred and forty-four thousand would be "redeemed" – a case of natural selection in the extreme.

An actual historical case exemplifying eugenic selection through religious belief is that of the Puritans, studied by Ellsworth Huntington and presented in his book, *Mainsprings of Civilization*. According to Huntington, original Puritans persuaded to that religion were individuals who could think for themselves instead of blindly accepting the theology of the day, and worked towards establishing religious, moral and societal reforms. From the very beginning the acolytes of the break away church from the entrenched Church of England were people interested in social improvement and were willing to take measures on the basis of their convictions, to the point of undertaking an arduous voyage and begin a new life in an unfamiliar land. The result was a well-endowed genetic heritage that contributed, shown by Huntington, to an over proportion of famous names in American history.

Examples of religious communities exist throughout the world, one of the more successful being the Amish, which could be emulated if a Community of Cosmos believers were farmers. Another are the Mormons, who migrated from Illinois beginning in 1846 to avoid persecution, and who today form a recognized political presence in the State of Utah. This might best be the example to follow in the near future. In the more distant future, however, neither Amish nor Mormon will survive the devastation coming to the Western World.

All civilizations have followed a pattern in their development, from an age of cultural refinement and political division to the final age of an all-embracing empire giving peace and economic well being, which is also an era of decadence and decline and the prelude to annihilation. One example is the Classical World of Greece and Rome, but the pattern is evident in the Mexican World of Maya and Aztec and all the civilizations of history. It is this pattern that the Western World of Europe and America has followed. Historians Spengler (*The Decline of the West*), Toynbee (*A Study of History*), Quigley (*Tragedy and Hope*), and de Riencourt (*The Coming Caesars*) have noted this pattern and have warned the West of its future from the examples of all other civilizations:

...there appears, for the first time, a moral and physical weakness which raises, also for the first time, questions about the civilization's ability to defend itself against external enemies. Racked

¹⁰ Emotionalism is "primitive" in the sense that it derives from the limbic system of the brain, which is evolutionarily the oldest part of the human brain. A major function of the cerebral cortex that is most advanced in humans is control of emotions arising in the limbic system.

by internal struggles of a social and constitutional character, weakened by loss of faith in its older ideologies and by the challenge of newer ideas incompatible with its past nature, the civilization grows steadily weaker until it is submerged by outside enemies, and eventually disappears.” (Carroll Quigley, *Tragedy and Hope*, pages 3 – 4, The Macmillan Company, 1966)

That Western Civilization has been weakened by loss of faith in its “older ideologies” (Christianity) and challenged by “newer ideas” (evolution) is a matter of historical record. Quigley identified three stages of Western expansion in the past, and wrote:

It is not yet clear whether Western Civilization will continue along the path marked by so many earlier civilizations, or whether it will be able to reorganize itself sufficiently to enter upon a new, fourth Age of Expansion. If the former occurs, this Age of Conflict will undoubtedly continue with the fourfold characteristics of class struggle, war, irrationality, and declining progress. In this case we shall undoubtedly get a Universal Empire in which the United States will rule most of Western Civilization. This will be followed, as in other civilizations, by a period of decay and ultimately, as the civilization grows weaker, by invasions and the total destruction of Western culture. (Tragedy and Hope, page 10)

Quigley’s book was published in 1966, which gives sufficient time to judge whether the West has entered a “fourth Age of Expansion”. Witnessing the virtual invasion of the West by non-Western peoples it is clear that our society is imploding rather than expanding.

The Western “Rome,” furthermore, has a defect. It has no feudal past. The Feudal Age in Europe was of an *organic* society where everyone knew his/her place integrated within an all-embracing ideology. That changed with the liberal revolution of the eighteenth century, that emphasized individualism, but in Europe a synthesis emerged between old and new, which gave birth to movements like Socialism. The misfortune of America is that it was settled mainly by liberal thinkers who discarded the old organic understanding of society. Conservatism in America is liberalism in Europe, and private Capitalism has no challenger. No society based on individual rights and freedoms can ever form an empire, and therefore a military Western *Imperium* is extremely dubious, as seen from colonialism always having been an embarrassment to Americans. That means any hope for an *Imperium*-type redemption, mentioned by Spengler when blood triumphs over money, is also extremely dubious. It additionally means that the final collapse of our civilization, when it comes, could be rapid.

The idea of entropy in physics derives from consideration of heat imbalance between two bodies or gases that with a greater difference in temperature causes the *rate* of entropy to increase. We can expect the same when the Community stands in stark racial and moral contrast to the decaying remains of future Western society. Pressures for amalgamation will increase and the Community will be threatened, even with violence tactfully abetted by the entertainment media. That will be a time when the *need* for a Nation will become apparent, requiring land, but in a predicted world of nine billion people where could that living space be found?

There is a possibility for the extended future, one that presently carries the aura of fancifulness but shortly, in terms of decades judged by the current rate of technological progress in the field, will be entirely possible for an organization that prepares for the transfer, and that is space colonization, eventually in O’Neill habitats.¹¹ In the vision of Princeton University physicist, Gerard K. O’Neill, people today are “planet chauvinists,” which is destined to change as economies adjust to the stupendous wealth from asteroids and free energy from the Sun, and to the expensive gravity well of Earth. Centuries in the future will behold most human life moved into space, in

¹¹ Space habitats to be located at Earth-Moon Lagrange points 4 and 5. One design would consist of two cylinders 3 km in radius and 20 km long, rotated to simulate gravity.

colonies around the Sun, when Earth will be a distant, cherished memory. For the more immediate future, the Earth-bound Community will have to plan long ahead for the required migration, which will have to occur to avoid the dangers Western decay will present. As difficult and costly as space environments are, the world of the future will be no place for the Western heritage to continue. As with the fall of any civilization, it will be a time of massacre, plunder, rape and enslavement against the people identified with it, to the extent that the space option, regardless of all its difficulties, will begin to look desirable. *Critics must face this Western future.* The end of this century will be a time for emigration, that fatefully Western technological genius will enable. Let us not be overwhelmed by this daunting task. The Community should have decades to plan and prepare for this conceived exodus. At that time space technologies will be advanced over those of today, and private companies are already entering the space industry, both making space access much less expensive. One invention only, to neutralize gravity, would quickly spread human life throughout the Solar System.

The first work of the Community is to organize, and for that of first importance is an ideology to gather the people who would form a remnant of the West into a working collective. The spread of *Cosmos Theology* and growth of the Community is incumbent on every member. In the words of Quigley on new societies formed after the destruction of previous civilizations:

These elements (of material culture) generally provide the instruments for fulfilling the material needs of these people, but they cannot be organized into a functioning society because of the lack of an ideology and spiritual cohesive. Such people either perish or are incorporated as individuals and small groups into some other culture, whose ideology they adopt for themselves and, above all, for their children. In some cases, however, the people left with the debris of a shattered culture are able to reintegrate the cultural elements into a new society and a new culture. They are able to do this because they obtain a new nonmaterial culture and thus a new ideology and morale which serve as a cohesive for the scattered elements of past culture they have at hand. Such a new ideology may be imported or may be indigenous, but in either case it becomes sufficiently integrated with the necessary elements of material culture to form a functioning whole and thus a new society. It is by some such process as this that all new societies, and thus all new civilizations, have been born. (Tragedy and Hope, page 14)

By the same historical process will come a new society and a new people, with the difference that for the first time humanity will witness a *conscious* Path to Higher Man.

Cosmos Theology makes no assertion about life after death, nor is it necessary.□This is left for the individual to decide because it belongs purely to the realm of speculation, and people will always speculate upon the unknown, even more upon the unknowable.□Whether or not there is life after death bears little infringement on *Cosmos Theology*, for it has reached the same conclusions taught by the major religions concerning ethical behavior.□It is in its premise that *Cosmos Theology* departs from traditional theology, in essence representing a departure from the thinking of the Stone Age.□At the same time a rational perspective, which demonstrates that human freedom and ‘happiness’ do not serve as a basis for ethics, is in direct opposition to liberal humanism.□What both the religious mystic and acquiescent liberal fail to acknowledge is the promise inherent in culture striving.□When the establishment of that striving is assured then the paradises offered by traditional religions will become a realization, not in a world of fantasy but in the one world of importance: the world we experience.

Cosmos Theology is indebted to *Cosmotheism*, by Dr. William Pierce, for some basic concepts and even text. *Cosmotheism* is written in three books found on the *Cosmotheist* website: www.cosmotheism.net. *Cosmos Theology* differs from *Cosmotheism* by discarding its notion of *Spirit* while incorporating *entropy* and *Complexity Theory*.

Appendix

Criticisms of *Cosmos Theology*:

- 1) *Cosmos Theology* describes an invented theology. No religion can be based on reason. A rational religion is an oxymoron.

If anything is invented in religion it is the gods and spirits Man has put in the way of genuine understanding. Rationality can never be a liability for belief to anyone considered sane. That is why Christians attempt to prove their religion by pointing to the dependency of life in the Universe on the fine-tuning of universal constants, and their theory of “irreducible complexity” to disprove evolution. Much work and cost has been spent to prove the Bible by scientific means. In 1963 the Creation Research Society was formed that launched “scientific expeditions” to prove the Genesis Flood. One expedition was to find Noah’s ark. Biochemists are sought by creationists to discredit evolution, and one creationist mathematician produced various formulas for the scientific detection of intelligent design in Nature. The irony of all this work, if this criticism were true, is that it is fraught with self-deception. If these learned Christians should ever prove the existence of God by rational means, their belief in God would then *no longer be religious!*

- 2) *Cosmos Theology* is atheistic.

Nowhere does *Cosmos Theology* negate that there is a Higher Power to the Universe or that our existence has meaning. It only asserts, like any pantheism, that such Higher Power is the Universe itself, so that its forces are *natural*, not supernatural. As shown by several examples, this view has been proved justified as science explores ever deeper into the origins of existence, and especially by the science of *Complexity*. Whereas spiritual explanations of Creation are unavoidably at odds with empirical science, this is not a difficulty encountered by pantheism.

But this does not mean that spiritual belief is *denied*; it only implies that spiritual belief is superfluous. Therefore, if spiritual belief can still be held, there is nothing in *Cosmos Theology* that negates the notion of continued consciousness after death. One mathematical physicist, Roger Penrose, has even speculated that consciousness is a quantum phenomenon, thereby suggesting more than a cerebral significance. If the *Cosmos* believer wishes to entertain such notions, even of reincarnation, he/she is not prohibited by pantheism. *Cosmos Theology* is not about the nether world; it is about *this* world, in the same way that deeply held political philosophies can have religious significance.

Relevance only for the known world does not make it any less religious, however. Religion can be defined as a belief system characterized by the hope of salvation through fidelity to the belief. Nothing in this definition tells us religion must *only* be about the mystical. The hope of *Cosmos Theology* is the evolution of Higher Man and beyond that through emergence to Higher Life, a hope justified by extrapolating the known history of life into the future. In it is implied the hope for a world free from disease, the end of poverty, the end of all suffering, a world of extended longevity embracing centuries of rewarding life, the complete control of natural forces in a world governed by the intelligence of a Nation and civilization beyond imagining.

- 3) *Cosmos Theology* lacks emotional appeal.

The emotionalism of religion does not come from the written word but from the congregating of people who feel a belonging and common destiny, augmented by the spoken word amid

the trappings of belief. Anyone who can feel the awe and wonder of a star-filled night, or the birth of a baby, knows the emotional potential of *Cosmos Theology*, which only asks why anything other than *Nature* must stand in front of that awe and wonder.

One source of emotionalism that a rational Cosmos religion cannot offer is the promise of continued consciousness after death, but as mentioned above, neither does it deny that existence. That hope is purely speculative and therefore must remain outside the bounds of a theology derived from the known Cosmos. *We do not know*, not science, certainly not this author, but neither does any mystic regardless of hierarchical authority. Fear of death is a natural consequence of the instinct of any organism for survival, but from a religious perspective – why should we fear or regret the Great Eternity after death any more than before birth?

4) *Cosmos Theology* is racist.

As it should be, since it identifies entropic regression as the essence of evil and multiculturalism is a classic expression of it. When different races are thrown together history shows the result is blending, not diversity, with the loss of talent that may be carried by races separately. The loss is particularly true in the case of white nations because of the recognized past creativity of Europe and its colonial offshoots, and let us have no doubt: multiculturalism means the end of white nationhood.

A racially mixed society is clearly not conducive to the Cosmic Imperative, since implied in that concept is a totally integrated Community leading through self-organization and emergence to a higher level of complexity. Obviously for that to happen there is the requirement of maximum harmony and trust, but the findings of one study, published in 2007 on diversity and trust within communities, conducted on 30,000 people in the United States, were so disturbing to its author, Robert Putnam, that he delayed publishing it six years from the time of his research in 2001. The study found that low trust with high ethnic diversity is associated with lower confidence in local government, local leaders and local news media, lower confidence in one's own influence, lower frequency of registering to vote, less expectation that others will cooperate to solve dilemmas of collective action, less likelihood of working on a community project, less likelihood of giving to charity or volunteering, fewer close friends and confidants, less happiness and lower perceived quality of life, and more time spent watching television. Most disturbing was the finding that diversity not only causes less trust between ethnic groups, it also causes less trust *within* ethnic groups. Clearly a harmonious Community is not served by multiculturalism. It is an expression of social dissolution, undoubtedly the most egregious the Western world is experiencing today.

Cosmos Theology, however, applies to all racial-cultural groups identifying themselves as separate entities from amongst humanity. All have the right and moral duty to extract themselves from larger society for the purpose of survival whenever that need is perceived. Separate development has always been life's means of giving diversity and its beauty to the world.

Multiculturalism: Entropic Regression in the World Today:

Hybridization is a retardant to the adaptation process, producing less viable offspring adapted to neither of the environments in which evolved the parent stocks. In plants and animals the need for environmental adaptation is a strict necessity, so that hybridization, particularly in animals, leads to extinction, but in Man this consequence is not evident because the human species can, to a large extent, control the more drastic effects of its environment. The disadvantages of hybridization in the case of human beings may appear to have been eliminated. What this conclusion fails to consider is that the success of human populations largely depends on an array of learned experiences transmitted over the generations, summed up in the term *culture*, that it is an aptitude for learning cultural traits which is inherited, and that the furtherance of a population's culture to

improve survival ability depends on the appearance of gifted persons. The adaptation of the animal that was transmitted directly through the genes has become in human beings an adaptation for learning, which in turn has genetic origins. Hybridization can disrupt this heredity in populations, an occurrence that can be mathematically demonstrated.

Let us suppose a population where 400 out of 1000 people carry a gene required for any particular talent. This population accepts migrants from another population that differs in that frequency, the second population only averaging 70 people in 1000 with that gene. The mix will obviously contain a reduced number per 1000 than the original population. If migrants are in such number to constitute 20% of the new population, the new frequency will be 334 per 1000: a reduction of 16.5% from the original (calculations follow section).

Any human ability is most likely the result of a combination of genes, so that the talent will not reveal itself unless an individual possesses a multitude of genes related to it. Let us assume that only one genetic pair promotes the mentioned talent, one gene inherited from each parent, and to keep things simple, the frequency of the second gene is the same in both populations, say, 100 people per 1000. Since two different genes are now required for an individual to possess the talent, this now changes the frequency of the original population having that ability to 80 per 1000. If the two populations uniformly mix genetically, the frequency of talent in the mixed population changes to 67 per 1000, which reflects approximately the 16.5% reduction.

Table 1:

Pop.	r	q	2qr	s	t	2st	2qr x 2st
Nat.	0.4	0.1	0.08	0.60	0.2	0.240	0.0192
Mig.	0.07	0.1	0.014	0.30	0.2	0.120	0.0017
Hyb.	0.334	0.1	0.0668	0.54	0.2	0.216	0.0144

The appearance of any aptitude, however, is more realistically the result of multiple combinations involving a multitude of genes. Musical talent, for example, combined with a robust temperament may produce nothing, whereas combined with an effeminate temperament may produce a renowned performer. If the migrants also differ in these other qualities from the native population we can equally expect the frequency of talent to diminish. In Table 1, columns r and q are the mentioned frequencies for our particular ability considered, columns s and t are those for any other characteristic required, such as temperament for musical performance, again simplistically assuming that one heterozygous pair is required for a unique quality. The last column shows the frequency of people likely gifted in the talent for the native, migrant and hybrid populations. Looking at the last column of Table 1, for a mix that is 20% migrant, the frequency of aptitude in the hybrid population, 14.4 people per 1000, is 25% lower than the 19.2 people per 1000 of the unmixed native population. Translated into realistic quantities, in a population of 10 million the original population would have 192,000 gifted individuals, whereas the same population number mixed uniformly with the migrants would produce 144,000: a reduction. It is this cultural consequence of human hybridization, which bears no similarity to animal hybridization, that liberal geneticists and biologists have failed to recognize. Although the number of exceptionally talented people is small compared to the total population, it is nonetheless crucial because in any society it is the genius of the race that advances civilization. If this elite is diminished over the generations because of out-breeding from their racial genetic pool, the social, technical and general cultural achievements of that population will diminish.

Liberal geneticists, however, are adamant in their assertion that hybridization is beneficial. Apart from hybrid vigor and reducing the chance of deleterious homozygous combinations which hybridization offers, our interest is in the number of gifted people within a population. Let us now reduce the incidence of s in the native population from 0.60 to 0.06, as in Table 2. The

frequency of aptitude in the hybrid population then becomes 2.9 people per 1000, *higher* than that of either native or migrant population, being a 53% increase over the 1.9 gifted people per 1000 that had occurred in the native population, and a 71% increase over 1.7 per 1000 of the migrant population. That is, if each population of original, migrant and hybrid consisted of 10 million people, the original could give birth to 19,000 talented individuals, the migrant to 17,000, but a uniform mixture consisting of 20% migrant could give birth to 29,000: an increase over the un-mixed populations. We now have an explanation of why some prominent nations have been the product of racial fusion.

Table 2:

Pop.	r	q	2qr	s	t	2st	2qr x 2st
Nat.	0.4	0.1	0.08	0.06	0.2	0.024	0.0019
Mig.	0.07	0.1	0.014	0.30	0.2	0.120	0.0017
Hyb.	0.334	0.1	0.0668	0.108	0.2	0.0432	0.0029

From a cursory examination of these tables we might argue either the racist or liberal view, but to be noted in case 2 is that the beneficial results obtained from racial fusion are of a fortunate and limited *mélange*, where the mix is only beneficial up to $s = 0.15$ in the native population; beyond that a decline in the incidence of population talent occurs with mixture, shown in case 1. We cannot conclude, therefore, that mixture per se is beneficial, as the liberal would have us believe. The lesson is that if we have an *already successful* population, foreign mixture will most probably diminish its incidence of genius and general caliber. In that case mass miscegenation is a genetic expression of entropic regression.

All of the above is contingent on there being actual racial differences, whereas we are told today that such differences do not exist – a dogma chagrined by medical findings on 43 disease-associated gene variants consistent across different racial groups. Drug companies have even developed race-specific drugs, such as BiDil for black heart patients. Most of these race biased conditions have low frequency differences, as in cases of prostate cancer, high blood pressure and AIDS resistance, but some are more ethnic specific, such as Tay-Sachs among Ashkenazi Jews, sickle cell anemia among Blacks and cystic fibrosis among Whites.

A cultural difference that has genetic and hence racial origins is in the case of language. Most languages fall into one of two categories, tonal or nontonal. A tonal language is one where the meaning of a word is changed by the tone in which it is spoken. The Chinese word *huar* can mean flower or picture depending on whether it is said in high pitch or lowering pitch. Many sub-Saharan, Southeast Asian and South American languages are tonal. English is not, although pitch can convey emotion. In a study of linguistic and genetic data from 49 distinct populations a correlation of two genes, ASPM and Microcephalin, involved in brain development, was found with language tonality. Populations that speak nontonal languages, like English, have a mutation affecting the expression of those genes, which appeared 37,000 years ago.

That differences in human gene frequencies can influence a population's social development is apparent from consideration of the "novelty" gene DRD4, inherited by people who seek variety and change. These people have been described as "high-energy, self-confident adventurers, hooked on the unpredictable and intense," who tend to be "highly creative, outside-the-box thinkers, leaders in the arts, sports, business, science and politics". A race possessing a higher frequency of this gene would reasonably be expected to display results from that leadership, and the gene does actually vary among racial populations. Ten percent of white Europeans and Americans possess it whereas in China it is virtually nonexistent.¹²

¹² *Globe and Mail*, F6, August 17, 2002.

The question can then justifiably be asked whether some racial populations are more gifted in the arts and sciences of civilization than others. Looking at the history of Europe, beginning with the Cro Magnon cave paintings of Lascaux, France, of 35,000 years ago, Europe has been a focus of human achievement. Its Megalithic Culture, begun in 4800 BC, influenced ancient Egypt with its measuring system and astronomical knowledge, not vice-versa as originally thought. The oldest covered construction in the world is not in Egypt, Iraq or China but at Newgrange, *Ireland*, constructed a thousand years before the Great Pyramid in Egypt. No civilization of the ancient world matched the Classical in artistic style, technological achievement and personal freedom. The ancient Greeks gave us geometry and the study of logic, the idea of the atom and the world as a sphere, and the Roman Age gave us the jurisprudence of Roman Law. Before the emergence of the West there was no free citizenry, no rule of law but only of men, no state with a written constitution, no symphonies or even orchestras, the world remained unexplored, we knew nothing about our celestial universe or about the cause of sickness, not to mention not having the many inventions of the West, particularly in the application of electricity. The world's artistic masterpieces in painting, sculpture and music are European. All this has been donated essentially by the progeny of hunter-gatherers who migrated into Ice Age Europe 45,000 years ago. Clearly the loss of this racial heritage would have consequences for humanity, and that loss is exactly what we see occurring with the multicultural policies of Western nations today. When races mix they inevitably blend genetically, which in the case of Western nations is an example of entropic regression demonstrated by Table 1.

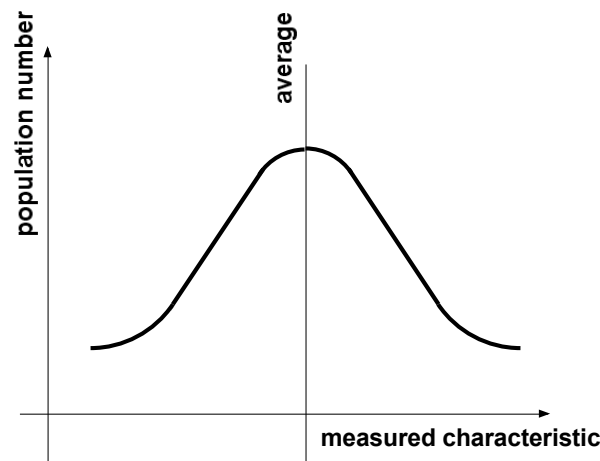


Figure 4: Bell Curve

Thus we are led to the subject of racialism, but to be noted in the above examples of racial difference is that they are essentially frequency differences between populations, defined by statistical averages, and that is how race should be defined. Most characteristics in a population lie in a continuum pictured by the well-known Bell-Curve, shown in Figure 4, where people who possess a very high and very low measure of a character are low in number, and people who possess an average measure are high in number. The essential lesson to learn from the Bell-Curve is that when we speak of racial difference we are referring to the differentiation of *populations*, to numbers, not individuals. Neither bigot nor liberal recognizes the statistical nature of race. If a particular race has not been renowned for achievement, the bigot concludes that its members are “inferior,” even an individual possessing a high achievement potential. He/she draws a conclusion on parts from what is seen of the whole, and demonstrates a mistake in logic. The liberal generalizes from the examples of a few outstanding individuals, but by presenting a member of

high achievement proves nothing concerning the collective. The best judgment on any race is based on the societies and cultures it produced over extensive periods, or by statistics and averages, remembering that *no* individual wholly defines any group. We could make an observation on the differences in height between men and women, statistically men being taller than women. This is generally true although it is also true that many women are taller than many men. To discriminate against all women on the basis of height would be an injustice to many women. An observation on the group has nothing to do with an observation on the individual, and vice versa. We must approach the subject of race with this understanding.

Derivation of Table Frequencies:

Given frequency of r in native population: 0.4; in migrant: 0.07. Let M = number of migrants, N = number of natives, then mixed population = $M + N$. Number of migrants with required gene = $0.07M$; number of natives with required gene = $0.4N$. Number of people with required gene in mixed population = $0.07M + 0.4N$. Percent of mixed population with required gene:

$$r_2 = (0.07M + 0.4N) / (M + N)$$

$M = 20\%$ of mix, i.e., $M = 0.2(M + N)$; $N = 80\%$ of mix, i.e., $N = 0.8(M + N)$.

Therefore:

$$\begin{aligned} r_2 &= ((0.07)(0.2)(M + N) + (0.4)(0.8)(M + N)) / (M + N) \\ &= (0.07)(0.2) + (0.4)(0.8) \\ &= 0.334 \end{aligned}$$

q was the same in both populations (0.1), therefore $q_2 = 0.1$. There will be a variety of other genes to occupy the required position on the chromosome, and we can give the sum of these other genes frequency p . Both males and females in the population will carry the genes equally, so by combining, the frequencies of all combinations in each generation will be:

$$(p + q + r)^2 = p^2 + 2pq + 2pr + q^2 + 2qr + r^2$$

It is the term $2qr$ that gives the proportion of individuals for the talent sought. By using given values, $r = 0.4$ and $q = 0.1$: $2qr = 2(0.1)(0.4) = 0.08$. In hybrid population: $2q(r_2) = 2(0.1)(0.334) = 0.0668$. With the migrants also differing from the native population in the frequencies s and t of other genes required for the talent, the frequency s_2 for the mixed population can be calculated the same way as r_2 , and $2st$ found the same way as was found $2qr$. Since the gene pairs qr and st are independent, the frequency of occurring together is $2qr \times 2st$.

These examples are based solely on numbers and do not depend on the *manner* that genes combine. The reader, therefore, is not dependent on expertise for an evaluation of the thesis.

Summary

The Universe has meaning and it is to evolve *consciousness*. In the case of Earth we see evolution in the record, from seas containing only bacteria that existed four billion years ago, to multi-cellular jellies, fish, amphibians, reptiles, mammals to Man. There is an evident progression in time from the simple to the complex, from lower forms of life and consciousness to the higher. We can extrapolate the progression far into the future and label it the *Cosmic Imperative* – the self-realization of Ultimate Life. The science of *Complexity* is revealing how self-organization occurs. One of its revelations is on the ability of large congregations of autonomous individuals to self-organize into integrated organisms that are then also autonomous. The cells of our bodies are an example. Such complete integration is the inevitable destiny of Higher Man into a collective body of *Ultimate Consciousness*. This is not a teleological argument. If A, B and C occurred in the past, a reasonable assertion is that by the same process we can expect D in the future.

We now have an understanding of “good” as that which promotes the Cosmic Imperative, so we are not surprised that activities we normally consider “good,” such as honesty, further society and human life. If life in the Universe is to continue evolving, human life must figure prominently in that progress. Further evolution cannot come from lower rungs on the ladder of life; it has to be from the highest rung. So even the destruction of life is “good” when it furthers human life, and this includes the destruction of human life, as when building empires, if the Cosmic Imperative is served by it.

Since complexity requires work to construct and the Cosmic Imperative implies a Path to increasing complexity, action leading to it requires work so that “good” behavior always implies work, effort and struggle, including moral behavior. To act immorally implies loss of human control over the animal within, as when we yield to anger, meaning regression from the Cosmic Imperative.

Regression is the natural state of the Universe, known in Physics as *entropy*, and is due to probability. When change is inevitable in time there are more lower states to enter than higher states, and therefore more probable. In time people grow old, pollution accumulates, accidents occur, bedrooms become messy, engines wear out and mountains wear down. *Evil* means intentional compliance with regression in the human condition. Random occurrence makes the Cosmic Imperative less certain, and when the *effects* of random occurrence are given deliberate, conscious intent we call that activity “evil”. Since entropic regression means a ready slide to lower states of order, “evil” connotes no work towards improving the human condition.

Entropic regression is not only evident in the material universe; it is also evident in *psychological disposition*. Without motivation toward the Cosmic Imperative people’s outlook becomes centered on themselves, leading to all the manifestations of a decadent culture. Human values then take precedence, which is the essence of *liberalism*. The live-an-let-live attitude of liberals simply means acquiescence to the easiest solutions. Liberals are agents of time and for that reason consider their reforms “progressive,” seeming to be a matter of course. Increased emphasis on human freedoms has indeed been a valuable movement in the Western world. But as ripening fruit becomes rotten in time, the meaning of liberalism becomes license. The challenge for an enduring and truly progressive society is to strike a balance between individual freedom and ideological rectitude, between order and chaos as in any natural creation. That can be achieved in the balance of imperative law, determined by an Imperative Council representing ideological understanding, with regulative law, determined by democratic assemblies.

Although accident is generally retarding of the Cosmic Imperative, on the scale of the Universe it is indispensable for Creation, made possible within chaos by large numbers. If an event has only one chance in a billion to occur, in a billion chances it will probably occur once. The Earth, with all its ingredients for life, is this kind of happy accident. But even with the Earth entropy will eventually dominate when in a billion years the Sun will begin its expansion to

eventually engulf it. All life on Earth will perish, but in that future time intelligent life will have the means to shift domicile to other stellar systems. The Cosmic Imperative will continue.

In the fullness of time, however, entropy will prevail over all. When change is inevitable in time nothing lasts, and that includes the entire Universe. The Sun and stars will continue pouring their energy into the cold of space, all hydrogen fuel will be depleted or the Universe will tear itself apart from its expansion. Whichever comes first, the Universe will be dead. Let us not despair. Life, especially intelligent life, defies entropy, as when we avoid accident or create. At that ultimate future time when entropy is maximum so will be intelligence. The Cosmic Imperative will be fulfilled in *Ultimate Life*.

As everything else in Nature, human beings have unconsciously been part of the Cosmic Imperative. The aim of a religion of the Cosmos must be to develop a *Community* that *consciously* acts in accordance with that Imperative. Its understanding of “good” and “evil” is deeper than the understanding of myth religions, directing the Awakened to oppose social trends overlooked in the moral view of those religions. A most egregious expression of entropic regression is racial mixture when it results in diminishment of a leading race in human development. Multiculturalism epitomizes “evil” in the modern Western world.

Since entropic regression is the natural course in time, multiculturalism in Western society will undoubtedly continue. Like ancient Rome, Western Civilization is today in decay. A Cosmos Community must therefore resolve to separate from Western society, first ideologically and then physically, and prepare for whatever form that separation may take. Our duty is to first seek out potential members from Western nations by making *Cosmos Theology* generally known, build the Community, and physically separate it from social decay. In addition to salvaging a remnant, the application of *Cosmos Theology* to Western Man is particularly relevant to the Cosmic Imperative owing to the creative potential demonstrated by Europe and its colonial derivatives, thereby demonstrating a race already advanced along the Path of the Cosmic Imperative. Race and civilization are intimately bound. When one disappears so does the other. The loss of Western Man, now a possibility shown by demographic trends, would therefore be a most egregious expression of entropic regression, lending a religious urgency to salvaging a representative population. If the massacre and pillage of previous civilizations when they declined serve as examples, the same can be expected with the end of the West. To where this racial remnant can be removed remains problematic, but space colonization cannot be disregarded, fortuitously made possible by Western genius at a time when it is most needed. The Community as a remnant composed of members who accept a science based ideology, not a mythical one, who have the imagination, technical competence and sense of adventure for migration and colonization, plus being a conscious selection based on physical attractiveness on recruitment, will represent a eugenic upgrade from the average masses of the West today and therefore a step well along the Path of Life. From that Community will be born a Nation in *conscious* service to the Cosmic Imperative, with a civilization beyond any that has ever been.

How the Universe May Have Begun

We know from telescopic observations that the Universe is expanding, and at an accelerating rate. Playing back this expansion 13.7 billion years, we find that the entire Universe must have occupied an exceedingly small volume. Within that singularity all the particles of Nature were melded together into one amorphous brew, at an exceedingly high temperature. Heat is disorganized energy, so disorder was maximum and as with any black hole, so was entropy. As the Universe expanded, in what is called the “Big Bang,” it cooled, with the condensing out from the original blend all the particles of Creation – quarks, electrons, protons, muons, neutrinos and so on, each

with its particular value of charge, mass, etc. Originally Creation occurred as a phase transition of these particles condensing out of the expanding fireball.

We can draw an analogy of how the forces of Nature came into existence with the example of magnetism and how it appears in iron when allowed to cool. At first the iron has a temperature above the critical state for magnetism because its atoms are in motion, randomly orientated and cannot produce a net magnetic field. As it cools a phase transition occurs when small magnetic domains lock into place. These are small regions where iron atoms exhibit a preferred direction by accident. Many such domains are formed in the iron, randomly oriented so the plate or bar does not have a magnetic field unless all the domains are artificially oriented in the same direction. Our Universe is analogous to *one* of those domains. Just as the magnetism condensed out of the iron when cooled, so have all the forces of our Universe after the Big Bang, and just as one of those iron domains is surrounded by many others with different magnitudes and directions of magnetic force, so is our Universe one of a “multiverse,” where each universe has different values on its constituent particles. In some universes, such as ours, those values allow life to arise, in others probably not.

Useful in understanding natural creation is the notion of symmetry and symmetry breaking. In the example of ferromagnetism, above the critical temperature when the iron atoms are in a chaotic state, the entire volume of that chaos can be envisioned as a sphere with maximum symmetry, whereas below the critical temperature the symmetry is broken with preferred random directions in the magnetism of the many domains. Where before there was chaos, broken symmetry produces order. In the same way, as the Universe cooled and the particles of Nature condensed out of the fireball, order increased.

How are we to understand this when we see order naturally decreasing in time and entropy increasing from the primordial state when it was already maximum? The answer is in the expansion of the Universe. We can draw a crude analogy with a house filled with waste. In the house taken alone entropy is maximum, but if the waste is spread to the backyard and the neighbors’ backyards, entropy increases. Thus it is not that the Universe was once highly ordered; on the contrary, it began in a highly disordered state.

The above gives a picture of how the Universe may have evolved from the Big Bang, but it still does not explain how the Big Bang occurred. We learn from Classical Physics that mass and energy cannot be created or destroyed, but this rule is not followed in Quantum Physics where virtual particles come and go in a vacuum by chance. For example: two particles of equal mass m at rest relative to each other each have energy mc^2 according to Special Relativity, where c equals the speed of light. There will also be gravitational energy $-Gm^2/r$ between the particles, where G is Newton’s gravitational constant and r is distance between them. The negative sign means force must be exerted to pull the masses apart. The energy sum of this system is $E = 2mc^2 - Gm^2/r$. If r happens to equal $Gm/2c^2$, the sum of the two energies becomes $mc^2 - mc^2 = 0$. The energy is annihilated. If energy can be destroyed it can be created. For elementary particles creation and destruction occur only “virtually” at the Planck Length $r = 10^{-33}$ centimeter, in the small time allowed by Heisenberg’s Uncertainty Principle. By *Superposition* a system can be a combination of all possible states, where a photon is a combination of electron and positron, or any particle-antiparticle pair. A totally empty state of the quantum vacuum can be a superposition of all possible states in which energy, charge, baryon number and all physical quantities add to zero. In that void not even time and space exist. A fluctuation by random chance 13.7 billion years ago in a vacuum might have generated our Universe, and perhaps a multitude of others.

In truth we do not know how the Universe was born. The value of scientific speculation over mythical accounts is in its attempt to base speculation on observed phenomena and calculation with known or estimated values. This gives a rational likelihood of truth, and therefore a much greater likelihood than mystical supposition.