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Do what thou wilt shall be the whole of the Law.

The Manish Cosmos

Synopsis

This essay explores the fundamental motivations of mankind and explores the possible structures which would permit the full development of the individual. The relationships between faith, science and philosophy are examined, with religion scrutinised as a particular case. The needs of the individual are weighed against the needs of society.

The approach is by means of a series of brief views of key areas of human interest. The author has used many terms in a sense specific to his own understanding. These terms are defined in the Glossary.

Cosmology

The origin and nature of the cosmos has been the subject of investigation, debate, conjecture and dispute since the dawn of sentience.

There have always been individuals with a need to know how it all began. This need is essential to religion and science. Philosophy tends to concern itself more with why than how.

It has almost established as fact the 'big bang' theory wherein a 'singularity', or point of near infinite mass, explodes, releasing matter and energy into an expanding universe.

Religion invariably has a 'creator', or God, at the beginning. The story of Genesis is a perfect archetype for the creation myth, one which is reproduced more or less faithfully in most known cultures.

Both suffer the fatal flaw of requiring the pre-existence of 'something' be it a singularity or a discarnate intelligence, hence neither can claim to be addressing the question of the origin of the cosmos. Obviously this pre-existent something is a member of a pre-existent cosmos.

Science will forge forward to the limits of observation. It will then recognise that it is limited by its vantage point. Even once the bounds of the basic homogeneity of our universe are reached (the limits of its expansion) that science there is no reason to believe that what is beyond will conform to any different set of laws or provide any indication of origins. It may well be that 'space' is found to be curved, that we are within a closed system. A viewpoint beyond the universe will be necessary before science can begin to really look at the cosmos.

Religion makes little or no distinction. God created all that is knowable and all that is not – the upper waters and the lower waters. There are, no doubt, theologians who explore the origin of the creator God, but such exploration is necessarily constrained by the necessities of faith. The question of 'what was there before?' makes it clear that it is no easier to rationalise the spontaneous appearance of an all powerful deity than it is to rationalise the spontaneous appearance of a near infinite mass.

The question of what preceded the singularity or the God holds the key to thinking about the origins of the cosmos. Our universe is ruled by laws of mass and motion, and the relative conceptions of space and time. Knowledge of the cosmos is dependent upon transcendence of the laws of our universe.

Transcendence, we will find, is the prime motive in all human endeavours. Knowledge of, and indeed power over, the cosmos is the highest ideal, but we will observe that the shadows of this ideal are manifest in all the acts of man.

Survival

It must be assumed that survival of a species is a hard-wired instinct. The need to live long enough to reproduce and assist the next generation through its period of vulnerability may be considered a 'law' of our universe. The need for this law is the basis of the great question, "Why are we here?"

Survival is not always easy. At any given time a species will have adapted to require a certain set of conditions for survival.

Humans can exist only under a limited range of circumstances. We are totally adapted to the conditions provided, under 'normal' circumstances, by our planet, Earth. The range of conditions found on Earth vary considerably, and the people of different areas have evolved customs, and even minor physiological adaptations, specific to the resources of their locale. Even so, the scope of our adaptation leaves parts of our own planet uninhabitable.

There are many factors that make a place 'habitable'. It is reasonable to assume that we are the way we are because the planet is the way it is. Whether this came to be through creation, wherein God provided the conditions for

man, or by evolution, whereby man arose because of the conditions is immaterial at this point. Our skeletal and muscular structure are appropriate to the gravity, we are powered by combustion of organic matter and oxygen, both of which abound, and we are able to regulate our body temperature to suit the conditions found over much of the planet.

At the simplest possible level, we are made to survive on Earth - staying alive should not be problem for a human.

Obviously, though, just staying alive does not meet mankind's needs. There is something beyond survival that drives us.

Technology

Having said that staying alive should no be a problem, it must be added that it may be time consuming. Having to obtain food with nothing but bare hands leaves little time for anything much else. Whatever the conscious motivation, there has been an ongoing drive to make survival easier and less time consuming.

Man always divided his life into two parts – that which must be done to survive and that which is done for some other purpose. There has always been a desire to reduce the time required to acquire essential food and heat.

The sole purpose of technology is to provide more time for 'something else'.

Society

Like technology, society exists to make survival easier.

Defence against predators, the building of shelters and the production of goods and foodstuffs are more efficient in a well organised society.

The key to the usefulness of a society lies in its structure. The ideal society is one in which all its members have equal opportunity to achieve personal fulfilment however in practice this cannot be achieved.

The ideal society requires the voluntary commitment to the principle that while every individual is free to pursue any goal (including material wealth, no individual should gain at another's expense. This requires the individual to suppress motives such as greed or jealousy and act on an almost divine sense of fairness. Such a society requires no rulers, only leaders.

The moment there is one individual who does not conform to this model of the ideal citizen, the ideal society ceases. Either the dissenter comes to impose his will on others, or the others must impose their will on him. Either way, there is an imbalance of power and opportunity.

The mix of human traits is such that individuals will not act with the common good as the prime interest. The majority will find that their personal interests are best served by conformity to the prevailing code of conduct, but there will be those who gain control, whether by force or diplomacy, those who are favoured by rulers, whether as sycophants or for their merit, and those who are controlled, whether 'good citizens' or otherwise. There will be those who have less than they need and others with more than they need. More importantly, there will be those who have less than they want whilst perceiving that others have more than they deserve. This imbalance is managed through laws and rights.

Exploration Glossary

- Art: the representation of ideas
- Cosmos: all inclusive term for everything, including all that is known and all that is unknown.
- Faith: commitment to an un-provable set of beliefs

Intelligence: the ability to identify logical or causal relationships and modify behaviour based on these relationships

- Knowledge: commitment to a set of beliefs supported by reproducible observation
- Philosophy: qualitative observations; the branch of human endeavour committed to making, organising and generalising these observations
- Religion: the standardisation of beliefs; organisations established for this purpose
- Science: quantitative observation; the branch of human endeavour committed to making, organising and generalising these observations
- Sentience: self awareness represented by the ability to question and create hypotheses
- Transcendence: elevation to a plane where all things are knowable Universe: that part of the cosmos made up of things that are known or knowable by direct observation
- **Adamas 161**

Love is the Law. Love under Will