

Helpful Acts In New Phase

(and the short divine system
which probably exists
throughout the universe)

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Helpful Acts In New Phase

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To All People

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Introduction

First, **This Consideration:** If, after reading this book, some readers—older ones, and teens—decide to reject this new system (or feel committed to traditional previous beliefs), that’s understandable . . . because, after all, “it’s

early yet”—the previous phase lasted from about 1225 A.D. till around 2000 A.D.; this new phase, with its simple system, could take up to 200 years to be agreed with and used by people in many places around the entire planet Earth. The major aspect of this simple divine system is behavioral—taking actions to help others get through life.

So, using some of your energy to help others would be a smart move for the future advancement of the soul inside you—charity towards others has been around for millenia (but in this 4th phase it’s much more noticeable and important) . . . regardless of your mental and spiritual acceptance of this simple new system.

The front cover ‘s picture contains an example of the change in emphasis in this new human phase from the primary emphasis of the previous phase (beliefs)—that switch is further-indicated in the first essay of Chapter 2.

There are times when things which were mentioned earlier in this book are described again, but phrased and described somewhat differently each time. It is the author’s hope that a revised description of a particular item will resonate more with the reader than maybe it did the first time.

The amazing thing is the totally unexpected connection between the scientific data discovered since the 1960's and God's existence and outside-of-time eternity. This led to a large number of connected items throughout the book.to the relationships between that present understanding . . . and what for centuries was strictly a matter of belief only.

It is reasonable that when a species has progressed far enough (like on Earth, by the later 20th Century, early 21st Century) so that it has become capable of developing technological equipment and scientific understandings . . . it then learns about the simple rational divine system; it makes sense that there's a switch in an intelligent, self-conscious species from an emphasis on beliefs to an emphasis on rationality.

In the billions of galaxies we now know are in our universe, scientists have estimated that there are sextillions (21 zeroes) of planets throughout the universe. It is rational that if only one in a million of those planets contains (or has contained, or will contain) an intelligent species, that would still add up to an estimated quadrillions (15 zeroes) of such planets; if only one out of a *billion* planets had, has,

or will have intelligent life, there would be trillions (12 zeroes) of such planets.

Another similar explanation: When self-aware species, rarely—but occasionally—exist on certain planets in the universe, and have reached the technological ability to confirm that the universe actually consists of millions or billions of galaxies, and communication is possible from various places throughout that planet . . . word starts to circulate throughout that planet of what the simple divine system consists, and how species can achieve soul-advancement.

After a 775-year beliefs phase, Earth has reached that point. Its fourth phase—focused on actions—is beginning in this century.

The scientific and technological advances in the last 50 years or so don't PROVE that this simple divine system is true (that can't happen)—they just support the “makes sense” aspect of the system, and support the idea that a new phase for humans is beginning.

The words “likely” or “probably” are usually used in the book to describe the assumptions about the beliefs that many humans have had for centuries, or describe items

which can't be observed (and thus proven) . . . such as “disbelief in God’s existence would likely make this simple system hard to accept,” “such choices likely lead to soul-advancement,”(the previous phrase “such choices” refers to helpful behavioral ones) and “Roughly 13.7 billion years ago, God probably created a huge universe,” etc.

This book focuses on explaining the new 4th phase, and the reasons for a switch to it now.

The gap between scientific institutions (many have been around for generations) and religious institutions (most of which have been around for centuries or millenia) will not be reduced by this book soon. But a goal in this book is to provide a connection between science and spirituality resulting from the scientific data of the last half-century; and thus hopefully reduce the gap between some *individual* scientists and some *individual* religious people—then, again hopefully, there will be a reduction of the gap between scientific and spiritual *institutions* too . . . during generations in the future.

In order for this helpful simple system to spread across and be embraced by lots of people worldwide in different cultures, it has to leave out mysterious details about God’s

nature—since those rely on beliefs, not ACTIONS . . . and beliefs vary so much; whereas actions are either good or bad for everyone, in all cultures.

Even a person's disbelief that God exists doesn't prevent soul-advancement if that person helps others get through life, but it has one major disadvantage: the disbelief in God's existence could make this simple system hard to accept for those people, which could lead to a rejection of the importance of helping others through actions.

This book mostly sticks with a rational explanation . . . except for the minor beliefs, and the two likely methods of God, in Chapter 5 (these were all included to indicate back-up to the 1960's scientific data which supports the “outside of time” aspect of God—and the simplicity of this universal system).

ON THE COSMIC SCALE:

Roughly 13.7 billion years ago, God probably created a huge universe. It consists of both physical, non-eternal and non-physical, eternal creations (such as souls) by the eternal deity . . . and that huge universe could well have at least trillions of habitable planets.

ON THE HUMAN SCALE:

The purpose is for some of those creations—such as human beings—to use their current physical selves to aid other physical selves get through this life on earth. In order to achieve this helpfulness, a balanced approach is necessary, wherein one uses good judgment in deciding when to emphasize one’s own survival . . . and when to be kind.

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Chapter 1

A 4th Human Phase Now Makes Sense

PHASES

Historically, there have been 3 lengthy phases on Earth—before this 4th one, which began around 2000. Initially, there was the hunter-gatherer phase (when speech began), which lasted through the early millions of years until around 10,000 BC; that was followed by the 2nd phase—in which people began living in one place year-round, relied on agriculture, formed towns, cities, societies, had wealthy people and warfare, and political people or entities

which strove for power. That's also when people began writing . . . and forming religions. That phase lasted till around 1225 A.D.

The beliefs-emphasis phase, the 3rd one: Beginning around 1225 A.D., humans in Europe began gradually emphasizing beliefs more. The switch in emphasis was most obvious by 1517 A.D., when the Reformation began with Martin Luther. During the next few centuries, there were many more Protestant sects formed—helping people out through actions had various levels of importance in each one, but each of those sects emphasized beliefs first. Increasingly, people tried hard to convert others to the system they believed in; that was normal back then.

The eight centuries the previous phase lasted was an understandable length of time back in the previous millennia. But it's sensible at this point that this new 4th phase might take only about 200 years to reach around our planet—and be somewhat exercised throughout the entire planet—since now almost every place on Earth can be easily communicated to with this short, simple system . . . through things like the Internet and phones.



THE PRESENT 4TH PHASE

Because both scientists and spiritual people often see their two categories of reason and faith as opposites, it's worth describing a little-recognized similarity between people's brains in both of those two groups.

Millions of years ago, when the human brain was apparently evolving, the existence of opposites became a part of every brain: A simple example is that back in the early paleolithic era, most people probably lived in jungles—so they had to carefully watch out for large carnivorous animals . . . but could usually relax somewhat if the large animal they saw was herbivorous. Flesh-eating or plant-eating animals were opposites in this category of large animals—the key aspect of this development of the human brain is the fact that all opposites only consist of **two** possibilities: good/ bad, yes/no, 0-1, etc.

There are thousands of these opposites in current civilized countries. Now there is the “digital revolution,” in which billions or trillions of bits—each “bit” consisting of one of the dualistic opposites (“0-1’s”)—exist in things like

computers and smart phones; A much simpler example is that a red light on a street means “stop,” while a green light means the opposite—“go.” Most humans also view as opposites dualistic things like beliefs/knowings & faith/reason.

One result of the development of opposites in the human brain is that people tend to to put everything related in one of the two categories. Spiritual people put the containment of both God’s existence and the qualities of God’s nature in the same category right away . . . because for thousands of years God’s existence and those qualities *both totally* depended on faith.

Scientists, because of their similar brains, tend to do the same (putting related stuff in a single category). A good example is the fact that most scientists now see the theory of evolution as *provable*— thus in in the same category as the many things observable— and therefore provable— among smaller species more recently evolved (but the scientific method of 1620 by Sir Francis Bacon describes events which occurred long before human testing began— such as the later-described evolution—as unprovable).

Most scientific people engage automatically in the human tendency to put things related dualistically in one

category, or the other . . . like the spiritual people do with God's eternal existence

Because of the little-recognized similarity between the brains of both scientists and spiritual people, only the factors about God's existence and sole eternity are emphasized in this book (other than the minor beliefs, and God's likely methods, in Chapter 5, which back up this simple system) . . . since God's existence and eternity have been *indicated* by scientific data in the last half-century—and thus can be somewhat connected to the spiritual conceptions of God's existence and eternity.

Most people have previously seen science and spirituality as unconnected opposites—but this prior unconnected opposite-ness can change now, as a result of the scientific data accumulated since the 1960's.



A new aspect of human existence that's occurred in the last 51 years is the increasing fact that—because of the advance of technology and scientific discoveries—the extent to which the common human brain factor of opposites can now no longer be easily applied (as has always been the

case previously) to belief in God's existence vs. its opposite—the “knowings” (associated with science by advocates of science). The total difference between beliefs and knowings was assumed by many people throughout the last few centuries.

Around the middle of the 775 years-long “beliefs” phase of humans (which began around 1225 A.D.) science and technology started emerging (in the very early 1600's). It makes sense that when those scientific and technological abilities advanced during the centuries after 1600, those abilities would *eventually* advance enough (as they did in the 1960's and beyond) to indicate the likelihood of God's existence. The key initial back-up for this system in this 4th phase is the beliefs-phase item that God exists . . . and now there is scientific evidence which *supports* what was formerly only a belief.

Here's the factor which depicts that likelihood: Many scientists nowadays claim that the existence of evolution has been PROVEN (but, again, that's not actually possible, if the entire scientific method devised in 1620 by Sir Francis Bacon is adhered to. It declared that something which happened early on our planet, prior to human ability to observe

and therefore prove its truth, is NOT provable . . . based on that entire scientific method, an item which is not provable can only be “pointed to.”). But there’s a good reason why many scientists nowadays lean toward the idea that evolution’s been proven—very, very large amounts of *provable* data have been accumulated about many *lower* species than humans on Earth over the recent past decades . . . that provable data does repeatedly POINT TO the very likelihood of evolution. An early example was the observable—and therefore provable—evidence of natural selection in England: Lighter-bodied moths gradually died out there as the darker environment increased during the industrial revolution; and after about 150 years, there were no more lighter-bodied moths in England. This observable fact was first fully described in scientific literature around 1900, about 41 years after the theory of evolution was first explained to the general public, and about 18 years after Darwin’s death. It supported the concept that the fittest members of a species survived, and therefore indicated the correctness of the idea of natural selection—a key component of the evolution theory.

Eventually, in the early 1960's, there was observable scientific data which "pointed to" something; which "pointed to" God's existence: Observable, provable data about the existence and expansion of a million-galaxy universe (seemingly first described by the scientist Erwin Hubble in 1929) "points to" the likelihood of the "Big Bang" about 13.7 billion years ago . . . and it's claimed by many physicists that the math indicates what to them is a reasonable estimate—that early in the first second of the Big Bang the universe expanded from the small size of an atom to that of a galaxy . . . or just a grapefruit. Other estimates indicate that during the creation and annihilation of particles early in that first second the universe was undergoing a very fast rate of expansion, faster than the speed of light.

The largest estimate of the universe's current size is 156 billion light years. In a universe which has only existed for about 13.7 billion years, that's roughly 10-11 times faster than the speed of light (the estimate of the universe's current size varies a lot, from one astronomer to another, and in different institutions . . . and there are also many

variable estimates of the initial rate of expansion in the “Big Bang,” ranging from the speed of light to much faster).

Those two prior estimates do POINT TO the existence of God. But its connection to evolution is this: Provable, observable data POINTS TO the truth of evolution . . . but in this case the *observable* data “points to” something which then relies also on another “points to” item—which indicates the existence of God.

In evolution there’s only one “points to” item . . . while the existence of God requires two “points to” items.

The scientific and technological data which grew during the second half of the 20th Century is a major “Why Now?” factor . . . those observations results in the fact that the existence of God now extends beyond the former faith-requirement. That current data significantly “blurs” the centuries-old standard application of opposites to a *faith* in God’s existence vs. scientific *knowings*.

Here’s another way of putting this: The increasing development of technological and scientific understandings over the last 4 centuries—and especially since the early 1960’s— eventually led to a CONNECTION between

technological advances/scientific discoveries . . . and the likelihood of God’s existence.

However, the need for two “points to” items about the existence of God (the “Big Bang” theory, and then the estimated rapid expansion of the universe early in the first second)—rather than the single “points to” item needed for evolution—indicates that “belief” about God’s existence is important.

A major reason why that’s important was first said in the Introduction, and that reason is here repeated: Even a person’s *disbelief* that God exists doesn’t prevent soul-advancement if that person helps others get through life, but it has one major disadvantage: the disbelief in God’s existence would likely make this simple system hard to accept for those people, which could lead to a rejection of the importance of helping others through actions.



Here’s a summary of the reasonable, probable, original set-up: Before the universe was created, only the eternal God existed—the scientific “Big-Bang” theory supports that

belief—afterwards, souls which likely originated in some way inside God were reincarnated over and over as physical beings in that universe. This system’s task is for humans to use their physical energy to prudently choose certain people (particularly non-relatives), and then help them get through their lives—such choices likely lead to soul-advancement.

If, instead, humans choose to harm others, those choices probably lead to backward soul movement, and “automatic justice” (such as mental or physical disability, probably in a future life or lives . . . at birth, or sometime during one’s life—in the physical being that the reincarnated soul is inside). The “automatic justice” part of this system is brought up again in the third chapter. It doesn’t get talked about at length until that chapter later in the book; because the specific details about each soul are unknowable by humans—they occur in the non-physical realm.

According to this system, the final goal of human souls is eventual soul-reunification with the eternal God, and thus an end to the possibilities of uncertainty, pain, and stress in physical, planetary lives . . . this is led to by helping

others. The reunification-item is certainly a belief, but it makes sense that there would be an eventual important simple goal to strive for in a simple divine system across the universe.



More info about the “Big Bang” theory . . . In 1927 and 1929, it was proposed that the universe wasn’t eternal like God—as was commonly believed by many people—but actually began at a certain point in time. This was ignored by the vast majority of scientists and other people. In 1949, the theory was spelled out. The majority of scientists thought it was untrue, and it was said that this new theory claimed that the universe had begun with a “big bang” about 14 billion years ago (the theory’s creator or creators thought the phrase “big bang” was a good one, and so it stayed). Then in the early 1960’s Americans began launching unmanned rockets into space, and measurements revealed that the temperature was about the same throughout the space around Earth. As is often the case, when data leads to an unexpected conclusion, the data is sometimes disbelieved or considered incomplete—but it supported the

idea, to physicists, that the universe had a beginning. Then, scientific data—compiled primarily by scientists Arno Penzias and Robert Wilson in 1964 referred to what’s called the cosmic microwave background radiation—they were certain that the radiation they detected on a wavelength of 7.35 centimeters did not come from the Earth, or the Sun,

or our Galaxy—they got a Nobel Prize for this in 1978. In 1965, those same scientists discerned that throughout space the temperature seemed pretty much the same . . . 2.7 degrees Kelvin—2.7 degrees above absolute zero. The Penzias and Wilson data in 1964 and 1965 backed up the “Big Bang” theory (initially brought up by Georges LeMaitre—a college professor about physics and astronomy in Belgium, and a Jesuit priest—in 1927; and then supported by Hubble in 1929, after his discovery that the entire universe was still expanding). Much more data collected in decades after the 1960’s led to the vast majority of current scientists agreeing that the universe wasn’t eternal, but began about 13.7 billion years ago.

This indicated that only God—not our universe—was eternal. That scientific data supports the idea that God’s

existence includes having the *only eternal* existence. Subsequently, the word “eternal” is defined more and more prominently in dictionaries as “outside of time”—and most dictionaries didn’t previously define “eternal” as being “outside of time” . . . since it was commonly believed that our universe was also eternal, and obviously we who lived there weren’t “outside of time”— so a definition of eternal recently began including or emphasizing the phrase “outside-of-time” . . . or that phrase has moved up a lot in the definition in some dictionaries since the 1960’s.

There is at this time a lot more atheism throughout the world. An explanation of the worldwide increase in atheism is well-explained by this: People’s brains have evolved to emphasize opposites—so the belief is that either the God people have believed in for centuries exists, or doesn’t. If that particularly-described God—the centuries-believed-in God—doesn’t exist, then the total opposite is true for many people—there is no God.

But the present increase in atheism leads to this explanation: The way to reduce the growing atheism around our

planet is to recognize that the existent God is NOT the God which people have believed in for centuries, and the God that atheists disbelieve in . . . but is a Being which created a rational system for intelligent species—like humans—throughout what’s now known to be a vast universe.

It’s sensible that a God in an eternal present—who would create a vast universe—would come up with a brief, rational system, in which intelligent beings on planets throughout those galaxies would eventually be alerted about the reality faced by them and all the other intelligent beings throughout the huge universe. This could likely be best accomplished by having God’s system first proposed on a particular planet when it had reached the point in which this simple approach could be communicated to intelligent beings everywhere across the *entire* planet.



Atheism is a belief held by some individuals who are, like all humans, “inside of time.” Now that we define “eternal” as “outside of time” (since the 1960’s scientific data began accumulating), we humans can now see that an eternally-

present God *outside of time* CAN be all-good—even though it’s obvious to humans—when looking at occurrences on planet Earth—that the reality of “inside time” isn’t all-good. But the probable divine system—in which reincarnated souls inside humans can move “forward” in a divine way by helping others get through their lives via supportive actions . . . wouldn’t be possible under a God “INSIDE TIME”, because there’d be no droughts, illnesses, starvation, etc., etc. in a system set up by an all-benevolent, all-good God, “inside time.”

There also wouldn’t be the implementation of positive and negative automatic justice on many “inside-time” physical beings in which reside eternal souls; so there wouldn’t be the soul-advancement method which is a major factor in this system . . . because other people wouldn’t need help.



It’s commonly thought by historians that the Age of Reason began in England around 1558. Previously mentioned was the increasing development of technology and science during the latter 4 centuries of the 3rd phase—a good example of that is the progressing technological improvement in

telescopes, so one “Why Now?” factor are these brief historical items about telescopes and astronomy . . . Back when Ptolemy lived (Circa 90 A.D till Circa 168 A.D.) he stated around 150 A.D. that Earth was the center of heaven and the universe. Each planet in our solar system had to have a very complicated rotation resulting from his observations for this to be true, but this concept—that Earth was the center of the universe—held sway among almost all people for at least 1400 years. In 1543 Copernicus released the book “*De Revolutionibus (On the Revolutions of The Heavenly Bodies)*” on his deathbed; in which he stated that the Sun (not the Earth) was the center of the universe. It is thought that his deathbed-release of the book resulted from his fear that he would be tortured after an earlier release . . . for sacrilegiously claiming that the Sun was the center. His claim was backed up, after the invention of the telescope, by Galileo around 1611. Then, apparently in the late 1600’s, it was established that even our system’s sun was also not the center of the entire universe, but only of our solar system.

However, the relatively slow progression of the telescope’s development in the 17th through 19th centuries is

indicated by this fact: Even as late as 1920, there was a debate in which a scientist claimed this often-believed fact back then . . . that the universe had only 1 galaxy—the Milky Way. But in 1919, the astronomer Edwin Hubble began using the 100” telescope (built in 1917) at Mt. Wilson, California. Around 1923 he first stated there were other galaxies besides the Milky Way. In 1929 he said there were millions of galaxies.

Then in the late 1970’s—since larger, clearer telescopes had been constantly developed over the previous decades—it was stated that there were actually *billions* of galaxies.

The technological advances in humanity over the 20th Century are further indicated by this following factor: Many photos of those galaxies were taken in the 1990’s and 2000’s by the Hubble telescope, which was on a spacecraft that traveled around Earth.



There were many other technological and scientific advancements in the 2nd half of the 20th Century—which provided many humans with certainty, instead of the previ-

ous reliance by many humans on beliefs . . . two brief examples are the carbon-dating which began around 1950, which was a big boost to archaeological findings; then in 1953 the discription of DNA formation in the human body by the two scientists Francis Crick and James Watson.

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Chapter 2 Switch To Emphasis On Helpful Actions

Back in the 1950's, the standard order of belief and behavior was, for many residents in the U.S., "Faith, Hope, Charity."

Now that the scientific discoveries & data began accumulating very strongly in the 1960's, that order of emphasis is similar, but reversed— it now needs to be “Charity, Hope, Faith.” It's worth mentioning a factor—one's action of charity should be mostly rather prudent, in choosing recipients. The faith aspect—in a universe which we now know has billions of galaxies—applies mainly to God's existence, but scientific discoveries have had two “points to” items which support God's existence. And that aspect doesn't come first anymore (it's important, but not totally essential—just as 50-60 years ago charity was seen as important, but not totally essential). Now the action of charity—helping others to get through life, partly because the world population is so huge at this point—comes first.



A reason to prudently take action that helps others get through this life is because that covers you in case you discover after death that you did have an incorrect belief during your previous physical life. You will likely have a successful future life, even if you didn't believe

in your previous life that there was *going to be* a future physical life.



This is something the author James Meredith wrote back in 1869: “A human act once set in motion goes on forever to the great account.” The “great account” mention is obviously a belief item, but his description of the importance of an act fits with the transition nowadays from beliefs to actions.



Here’s a much older quote: “When you seek happiness for yourself, it will always elude you. When you seek happiness for others, you will find it for yourself.” It’s estimated that the quote first showed up around 750 B.C.

This ancient quote very thoroughly coincides with the key aspect of a simple system for the entire universe created by a God in an eternal present.

In this new system, in which a balance between looking after oneself and looking after others is sought,

there is one practical change in this ancient statement: the beginning of it would be “When you *only* seek happiness for yourself . . .”



Kindness for the most part only toward family members and other relatives throughout the present life would probably result in fairly average future conditions of one’s soul, in terms of both the length of the relaxing stay of the current ego-self in the spirit world, and the circumstances of one or more of the future physical lives. The vast majority of people are born into situations in which things like their talents and financial circumstances are fairly average, because in a past life or lives they were kind toward close relatives, and didn’t harm—but neither did they likely give much aid to—non-family members.

The reason helping relatives feels so natural —while helping out non-related people is often considered unnecessary—is because human beings found over time during the first 2 human phases that it increased their own physical survival . . . it thus became an innate part of humanity.

This is further added-to by the fact that taking care of family members is an innate practice of almost all species—it increased their physical survival too. Another confirmation is the fact that kindness toward relatives is an action usually done even by people who during their lives choose to harm non-relatives.

A much more advantageous future, and advancement of one's soul—rather than just likely survival in one's present life—would likely be experienced by people who wisely and practically chose to spend some of their energy helping non-related individuals get through life.



The negative, depressing, psychological effects of automatic justice can often be reduced by the short, easy exercise found online at <<eftmanl.pdf>>—it might help. It could take a person 3 weeks, a month, or 2 months for a positive change in one's self-esteem—that variation in different people is related to this 2008 quote by a neuroscientist: “Neurons that fire together, wire together.”

Mike: complete URL where the PDF can be found is needed here.



There was a major factor in Jesus' emphasis during his life (and probably also in his past soul-lives, but only the eternally-present God would know when that was the case) which is also the primary major factor in this actual divine system—helping others get through life: Examples are the Good Samaritan parable, and the miracles done by God—through the extremely soul-progressed Jesus—on things such as disabilities in people. And then, in addition to lots of the human-preferred beliefs (such as the centuries-long assumption that Earth was the center of the universe), the helping-others-get-through-life emphasis was passed on in the Christian religions which followed Jesus' life. His life wasn't perfect (which somewhat explains why his adolescence and twenties wasn't mentioned in the Gospels)—only God is perfect—but Jesus' life was very excellent, and he greatly “got the job done”—helping people, and encouraging other humans to do the same in his life, and for centuries afterwards.



There is a short quote by a guy named Joseph Roux, in 1886, in an old book called *Meditations of a Parish Priest*,

in the book *Thesaurus of Quotations*: “Let us prefer, let us not exclude.”

It is reasonable that a person who believes in God prefers others who also believe in God; however, because the key aspect of the divine system is not belief, but ACTIONS to help others get through life, rather than beliefs—it is unfair in the system to automatically exclude those people who have an atheistic belief.

A possible advantage to choosing an occupation which can help others (like medical aid, physical therapy, psychological help, or one of the many other vocations which involve service) is that such occupations can make a difference, but don't guarantee soul-advancement—they create a situation in which one is constantly, conveniently, faced with the possibility of making wise judgments to “go the extra mile” in giving benefits to people. Here's a simple example: if one is a barber, that person gets paid for helping people appear better; people who come to his or her shop. However, that person can sometimes choose to drive somewhere else, to give haircuts to people who can't drive to the shop (people who are disabled or elderly

or have no car) . . . that choice probably leads to some soul-advancement.



The “His Mysterious Ways” essays in the “Guideposts” magazines of 2001 to 2007 illustrate the fact—many times—of examples of how God helps people, or helps people help other people. Those essays, which contain various apparent God-doings, strengthen the idea that one major point of our human existences is to help others get through their lives.



There are at least 2 indicators in the “His Mysterious Ways” essays in the Guidepost issues of 2001 to 2007, that God was apparently backing up Jesus big-time—including one from Feb. 2006, in which a fire set deliberately on an old house for training a crew in Alabama would not ignite only one room—the room in which there was a portrait of Jesus; when that portrait was removed, the fire burned the room immediately.

How come God was backing up Jesus? Here’s a

reasonable answer: Jesus was maybe the first soul-container on Earth who was about to achieve reunification with God (maybe the *only* one so far on this planet—who knows? . . . only God knows), who regularly practiced the prime act of the divine system—helping others get through life. His reincarnated soul had advanced so far that, through God—whom Jesus credited a couple of times, according to his attributed sayings in the New Testament—Jesus could correct big problems in others, such as healing negative conditions in people, such as their blindness or lameness.



“Scientists have discovered that the small, brave act of cooperating with another person, of choosing trust over cynicism, generosity over selfishness, makes the brain light up with quiet joy.” *Natalie Angier*, Pulitzer-Prize winning N.Y. Times reporter, describing a recent study of the effects of behavior on brain chemistry.



It doesn't matter, in a long-term sense, whether or not each person believes this is the system behind human

life . . . what matters is what actions are chosen during the current life. So Jesus had it right, in his parable about the Good Samaritan—the Samaritan acted in a way which helped out a person in need, regardless of the cultural and religious differences between him and the injured guy.



By the time children pass the age of 6 or 7, most have brains that are completely formed. The mental elasticity and fluidity of early childhood—which enables children to easily learn new languages—begins to be replaced with a more permanent mental posture. So, with their fully-formed brains, older children, teens and adults would be able to accept this phase and system intellectually, but can't absorb it as thoroughly as young children can.

Adulthood is not the time to switch to this system for those individuals who have already achieved comfort with their system . . . but rather to focus on that *part* of many earlier systems that makes sense nowadays, the “compassionate acts toward others” part—that's the route to soul-advancement.

For younger people who wish to have children or adopt, their little children can be taught this inner understanding of what the universe is like, because fully-formed brains won't exist in those children until they reach about the age of 6 or 7. Older people with only an intellectual acceptance of this new phase would be able to teach this phase and system to little kids . . . it would seem very sensible to those children when they grow into adulthood. The plus for young children is that they won't have to go through the same concern in their older age about what happens after death that previous adults have had to put up with. The plus for parents and other caregiving adults would be that the emotional pain and sorrow of the very possible future rejection of their spiritual system wouldn't happen when children grow up these days—because, in spite of the fact that each generation now faces a very different outer world than the one encountered by their elders, this spiritual process would make sense to both generations.

Chapter 3 2 Minor Beliefs & God's 2 Methods

(Which Support This Brief System Rationally)

“It’s Early Yet”—this brief new system could take up to 200 years to be agreed with and used . . . throughout the entire planet.

A similar statement began the Introduction—it's brought up again now is because the previous “Beliefs” phase lasted a long time, about 775 years . . . from about 1225 A.D. until the year 2000. The “It's early yet” statement is mentioned again because a switch to the phase 4 described by this book will be tough and unexpected for many people. The thing to do is to explain this phase change (and its accompanying simple system) to young kids to help them transition to the new 4th phase.

The other thing to do now is to prudently choose non-relatives, and help them out in their lives—such actions were of lesser importance in the previous “Beliefs” phase.

Here are some sensible minor beliefs about upcoming soul-advantages which result from choices to use some of your present physical energy to help certain others get through life: a) your current physical self likely gets to spend a significantly longer time relaxing in a non-physical world in which there aren't the up-or-down realities, and uncertainties, one has to deal with in a life on Earth—since people hate or strongly dislike uncertainty, the big incentive to take actions which help people get through life is to greatly

delay—for what would probably be a long time—the uncertainty one would have to deal with in future physical life; b) a future physical life is easier, more successful for the physical self's inner soul in that future (so, if one's present life is very positive for a person, it indicates that helpful choices were probably made by the physical self that the soul was in during an earlier life); c) the *effect* of such previous choices is a good one during a future life, even though the *cause*—because it occurred in an earlier life—is no longer controllable; and d) the future world will be a more pleasant place to return to, because of more charitable, compassionate society-wide choices made by masses of people.



There's another minor belief which needs to be elaborated, so people can understand a negative result in this simple divine system: The “automatic justice” occurrence was initially brought up in this sentence in the 1st chapter: “If, instead, humans harm others, those choices often lead to backward soul movement, and “automatic justice” (such as mental or physical disability, probably in future lives . . .

at birth, or sometime during one's life—in the physical part that the reincarnated soul is inside).”

That factor has this frustrating component: If the cause and effect of a particular event occur in the same life, the connection can usually be easily recognized by people (who are “inside time”). But, to a God “outside of time” in an eternal present, cause and effect don't have to happen during a person's one physical life; the “cause” of automatic justice can happen in an earlier life, but the “effect” on one's soul can happen in a future reincarnation, in which the soul is inside a different physical being. The frustration for people is that the nature of the *effect* can be somewhat controlled, but the “cause” which occurred in a *previous* life is neither identifiable or controllable. This frustration can likely be avoided by wisely choosing people to help out.

Automatic justice seems to happen through the process of reincarnation. The stark differences in birth circumstances, combined with the events that happen throughout a person's life, provide all the contrast needed so souls can advance toward the goal of reunification by engaging in benevolence and compassion.

Automatic justice provides a method that is like some kind of perpetual-motion machine, churning out situations repeatedly in which those who have resources can help those who don't—such as victims of natural disaster or crime, those in poor health, poverty-stricken individuals, and people in dozens of other unfortunate circumstances. It insures ongoing positive and negative situations in the outer, physical world so all people have continuous future opportunities to practice kindness toward those less fortunate, who might have faced automatic justice.



God's apparent two methods, which back up this simple system: The first is that everything in the category of possible coincidence has to look like it *could* have been a coincidence (the word "could" is italicized to be sure that a divine "maybe yes, maybe no" aspect of this method is realized). The reason this is the first probable divine method is so that some doubtfulness is introduced among many people; this allows each person to be uninfluenced by the *clear* indication of a divine formula, and thus allows humans (and other intelligent species across the universe)

to make their own choices about helpful actions. This also explains things like evolution and the huge universe, since great time-length and universe-size is necessary for people to not easily see an obvious divine set-up, which would make the choice of helpful actions the result of an obvious divine formula . . . instead of independent decisions secondary to that possible influence.

The second method is reincarnation. That allows eternal souls to occupy a succession of temporary bodies, and eventually permits the sensible goal of reunification with God for individuals—back to a similar situation to that which existed before the “Big Bang.”



Here’s an historical factor which supports the first “coincidence” method: A mathematical lecture described a sequence of numbers called the Fibonacci numbers—1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144 . . . ; the sequence was named after an early thirteenth century mathematician. The numbers in the sequence consist of the sum of the two numbers before any given number—so, for example, $2+3=5$, $3+5=8$, $5+8=13$, and so on. The lecturer noted that

these numbers corresponded to the number of spirals that could be seen as overlaying the following natural objects: on the outside of a pinecone, there are 5 spirals in one direction, and 8 in the opposite direction; on the outside of a pineapple, 8 and 13; emanating from the center of a coneflower, 13 and 21; from a daisy's central area, 21 and 34; from a small sunflower's center, 34 and 55; and from the center of a large sunflower, 55 and 89.

A couple of very early occurrences are included here also—to illustrate how far back this method was possibly used by the eternal God: it's figured by many scientists that it rained for centuries over Earth about 4 billion years ago; which is why there are now oceans. And another scientific concept is that there was only 2-4% oxygen in Earth's atmosphere a few billion years ago. The claim is that back then this planet's atmosphere mostly consisted of carbon dioxide, like Venus has now. Evolutionary biologists have indicated that about 3.5 billion years ago, on Earth, some single-celled bacteria named prokaryotes seemed to have evolved. They had no nucleus. They still exist, in groups in parts of the Earth, in colonies in swampy, shallow water—they don't use oxygen. Then, around the years 3 to 2.5

billion years, some prokaryotes mutated—they still absorbed carbon dioxide, but were now able to practice photosynthesis, exuding oxygen. Gradually the atmosphere changed; the amount of oxygen in the atmosphere significantly increased by about 2.3 billion years ago; it is now about 21% oxygen.

There was enough oxygen at some point in ancient times to block—with an ozone layer—the harmful rays of the sun. That allowed the survival of more complex organisms. About 1.5 billion years ago single-celled *eukaryotes* evolved—they *do* have a nucleus. And then about 600 million years ago double-celled and eventually multi-celled organisms (the Precambrian explosion, roughly 570 million years ago) evolved and survived.

So did the eternal God intervene and set up “Fibonacci numbers” in what the math-lecturer called “nature’s numbers?”— the answer is “Maybe yes/maybe no”; did God cause oceans to develop over centuries billions of years ago?—“Maybe yes/maybe no—Who knows?”; did God intervene and cause prokaryotes 2-3 billion years to practice photosynthesis, thus exuding oxygen?—“Maybe yes/maybe no.”

The preceding examples indicate a God “outside of time,” in an eternal present . . . those examples are also massive, and apply worldwide. They result in the necessary doubtfulness among humans. But the ones which are more important to each reader are those which affect only that individual (or maybe a family member). Those make the “Maybe yes/maybe no” aspect of this divine method—the fact that things *could* be a coincidence—more noticeable and important to individual people. These small, *individual* examples vary from person to person; so it is worth thinking—by each reader of this book—about how that method applies to him or her alone.



Making the switch to a human concentration on helpful actions could take up to 200 years to spread around on Earth, and could be tough for many people, but it's become sensible now. This next factor was initially brought up in the first chapter: Human brains seemed to have evolved millions of years ago with the emphasis on dualisms (particularly opposites). This was applied by “believers” not just to their usual daily stuff, but to their beliefs too—

those were viewed as definite, *internal* “knowings” by them in that previous “beliefs” phase, beginning around 1225 A.D. The mental attachment by humans to the dualism of opposites—and its certainty (“yes/no,” not “maybe yes/maybe no”)—about spiritual beliefs also explains why the “beliefs” phase lasted so long. This “either/or” certainty about “knowings” was also adhered to, centuries later, by scientists and technologists (a relative example is this statement in “Recent ‘Attention-Grabbing’ Items”: “Physicists don’t like coincidences” [much like spiritual people, they dislike uncertainty—and that doubtfulness is in the “Maybe yes, maybe no” phrase attached to God’s first method]).

Many people at this time, particularly scientists, now see beliefs as “non-knowings”—the opposite of “knowings.”

At this time on Earth, it’s reasonable that people would begin adopting a more-than- dualistic-opposites viewpoint of beliefs . . . in which the previous attachment to a dualistic “definite-ness”—a “yes/no” attitude toward beliefs—doesn’t fit anymore. What would be tough now on Earth is not just a switch from beliefs-emphasis to

actions-emphasis, but a switch from the former definiteness of opposites attached to beliefs to an acceptance of a more-than-dualistic viewpoint of beliefs. But that's a switch which people can handle now— since there is a lot less now of the simplistic mentality which led to them applying their beliefs to an “either/or” opposites position; and since science and technology have expanded and can now comfortably indicate the lessened separation of science and spirituality.

What would make the switch to a new phase easier to happen is the ending of the previous “beliefs” phase (or even atheism, which is also an opposite) by the acceptance of the idea that God's first method has a more-than-dualistic containment.

But what also makes sense now is that the dualistic, “either/or” nature of the evolved opposites in human brains *does* apply to actions, and helpful behavior is the important aspect of this new human phase. So an even more ironic factor of the first divine method is that its “maybe yes, maybe no” aspect gradually influences the ending of the lengthy 3rd “beliefs” phase—and that the new 4th phase IS centered on helpful actions, which DO emphasize

that “either/or, “yes/no” dualism of opposites which seems to have evolved in the human brain millions of years ago.



The likely second divine method—which more greatly makes this simple system work—is the reincarnation of souls. One reason reincarnation is disbelieved by the majority of people—and is rejected in many spiritual systems—is because many people don’t want to ever return to a planet, because of the unpleasantness that many of them and people around them have had to face . . . in some cases, as a result of “automatic justice.” They also reject it because it could involve future uncertainty, and people strongly dislike uncertainty. Those reasons lead people to believe in an immediate eternal life right after their present life.



Here’s another problem, first brought up in the “automatic justice” description earlier in this chapter: The time that goes by between the cause and the effect does not have to

take place in one single life. In almost all instances visible to humans, cause and effect happen close enough together that the connection is obvious to people, who are inside time . . . but, for a God outside of time, cause and effect don't have to both happen during a person's single physical life—the cause can happen in one previous life, while the effect from that cause happens in the current one. A most frustrating element of reincarnation for people would be this separation in lives between cause and effect—the understanding that the cause of present suffering happened in a previous life (or lives?), so that while the nature of the effect can be somewhat controlled, the cause is neither identifiable nor controllable. The way to very likely reduce future suffering is to use the fact that the *cause* of a future *effect* can be partially controlled during one's present life by prudently choosing instances in which to give assistance to others.

Chapter 4 More “Why Now?” Explanations

Humans have now come to a “window of opportunity” around the beginning of the 21st Century. Enough freedom and civilized behaviors have developed in human

cultures at this point to head in a new direction (emphasizing kind, helpful actions) before quickly-moving realities (such as terrorism, hunger, population increase, nuclear bomb use, lack of jobs, etc.) overwhelm or greatly slow the progress in human growth.

Here's some more reasons why a switch now “makes sense” . . .



One major reason beliefs have been a big deal to humans for millenia is because it relieves a lot of uncertainty—some humans hate uncertainties, and everyone strongly dislikes most of them.

Various new beliefs (throughout the past) could be fairly easily adopted by most of humanity . . . whereas actions are visible, easily discerned, and recognized by most everyone as either positive or negative. People hate or strongly dislike uncertainty—so it figures that religious belief systems contained certainty.

Two easily-recognized examples were the beliefs that Earth was the center of the universe, and that God created the universe about 6,000 years ago—(a time-length which

humans could relate to . . . in the 17th Century, the deacon Ussher read Genesis carefully, and stated that the universe was created at night preceding Sunday, Oct. 23rd, in 4004 B.C.); other Biblically- based similar dates were suggested around that 17th century by guys named Jose ben Halafta, Bede, Scalinger, Johannes Kepler, and Sir Isaac Newton.

But now that scientific technology is sufficient to discover items which provide much certainty about such things as the 2 items mentioned earlier (which formerly depended on beliefs), humanity can switch from the emphasis on beliefs to an emphasis on kind, compassionate actions.

The “heaven-hell” belief is a good example of how the preferences of people are used to fit in to many people’s major beliefs—and consists of projection onto God of some common realities or necessities of human life: First, after someone dies, it’s often believed that God “judges” (it’s projected that God judges too as humans do, because judgement is a classic part of human decision-making).

But in this book’s system, behavior (rather than belief) *automatically* and broadly triggers positive or negative justice, without the requirement of divine judgment—which

explains why one's choices in life are referred to as “automatic justice.”

According to many beliefs, after God judges, God decides to send a person to either heaven or hell (an “opposites” projection)—the heaven-hell concept describes a supernatural reality which says that people will end up eternally after their current life in supernatural places which are total opposites of each other. It also removes another possibility of uncertainty (which people hate or strongly dislike) in their future, by claiming that people will only have this single present biological life.

Unfortunately, as a result of the technological advances and scientific discoveries which have occurred in the last 50 years—and in lots of cases replaced the human reliance on some beliefs to decrease uncertainty during the previous centuries—those advances and discoveries partly caused more and more atheism among people throughout the world recently.



A number of factors began occurring to support this system in the 20th Century, especially during the 1960's.

- The first chapter described the scientific data accumulated in the first half of the 1960's—which supported the likelihood of God's existence, and supported the "Big Bang" theory. Here's a few more . . .
 - The religions Unitarianism—which began around 1540 among some people, but wasn't institutionally formed until 1825—and Universalism, which started in 1791, and was later formed institutionally in 1866—merged in 1961. Neither religion insisted on members having a particular spiritual belief—and at some time in the following years, those merged religions seemed to begin emphasizing more the action of helping others . . . helpful *actions* happen to be what this book's system emphasizes too (this author has never attended a UU service, and never will . . . he rarely leaves his house these days, due to health reasons).
 - The onset of the women's liberation movement began in the later 1960's in the U.S. That switch, fairly recently, makes a lot of sense just before a new spiritual system and phase begins—partially because the older spiritual systems are male-dominated. Women are somewhat more likely to adhere to this new system in
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the future, partially because men have always been in charge of the older systems . . . but now, in the U.S., there's greater gender-equality.

- The scientist Hubble telescoped millions of galaxies in 1929; then in the late 1970's scientists found billions of galaxies; and estimated sextillions (21 zeroes) of planets throughout the universe.



There have been other types of progressions on Earth, as people became more civilized: In much earlier times people with serious diseases were often left behind to die by the tribe they belonged to; in the eighteenth and nineteenth centuries, society put those people in sanatariums; and now such people are generally treated more humanely.

There has also been a slow, gradual lessening of barbarism in much of the world—at one time, dreadful and lengthy methods of execution, mutilation, and torture were routine behaviors throughout the world, and were often viewed by the majority of human beings as both normal and necessary. Barbarism still exists, but it is becoming less widespread, and much less acceptable.



One prominent factor which supports a new phase NOW is that most humans had to mature to their present level of development—rather than just a strong focus on survival, and prior unawareness about the universe’s size. Looking back at the history of humanity, it is understandable that until the recent scientific discoveries, plus the maturing of humans, people could NOT have put together what’s described here as this divine system. But now people can. That understandably-delayed factor, combined with the fact that most people throughout history believed in the existence of God, resulted in the “projection” of similar (but much-advanced) human qualities onto God—a good example is the projection of “judgment” (a necessary human activity) onto God, instead of the “automatic justice” described in this book. Earlier projections by religious people make sense because—until the recent scientific realizations—people throughout the planet would not have had things like rational confirmation of the key aspect about God (the idea of God being in an eternal present, outside of time). And most people can handle that realization now.



The dogmas of traditional religions, which usually described God as being eternal, didn't even address the idea that God was, or might be, outside time. The passage of time was such a basic reality in which human beings lived (just as water surrounds fish), that bringing up such a concept would have underscored the idea that God was fundamentally different from humans. And physical survival was so difficult in early centuries that believing there was an almighty God somewhat like people would ease the strain imposed by that reality . . . but physical survival of humans is not so hard in many parts of the world nowadays.



What is called the “middle class” began to exist in enough numbers in Europe around 1730—about when the Industrial Revolution began—to eventually alter the emphasis which had existed among humanity up till then.

Poor people concentrated—as well they needed to—on day-to-day earthly survival, and less on their internal, spiritual aspect. The few rich people did the same mostly,

but for a different reason—their earthly success or the state of affairs they were born into led to a focus on earthly goods and services.

The rise of a middle-class segment of the population—a group between rich and poor—would seem to be a naturally-occurring necessity—it allowed a focus on a new divine system, and human phase. That segment expanded rapidly during the 20th Century, particularly in the U.S. and Europe—and is spreading now throughout other parts of the world.

In science and technology, progress has been spectacular in the last 200 years. But, while spirituality progressed earlier in history, it has stalled somewhat in the last few centuries, as most people have focused on making outward existence easier. However, the increase in personal and political freedom during the last 800 years has allowed a future wherein many people can advance in whatever direction they choose in both scientific and spiritual areas.



Many people can now easily communicate briefly *world-wide*—via the Internet—to other individuals about the short, divine, system; it’s so simple that a significant amount of education in people isn’t required to understand or communicate it.



It’s reasonable that now there would be a divine system which emphasizes rationality since it can appeal to people in all different cultures—because rationality is a fairly common trait worldwide, whereas beliefs vary from culture to culture. The important belief in this system—indicated (not proven) now by scientific data—is that God DOES exist. That’s a simple enough belief that it can fit into all cultures too, as rationality seems to.

It makes sense that a reason-based scientific method was established on Earth first before a reason-based divine process could make sense to a large majority of people, because that way people could get used to the idea of using reason in regard to matters that have to do with the spirit inside each person.



The huge increase in population recently worldwide—the world-population went from about 1 billion in 1850, to 2 billion in 1930, to 3 billion in 1960, and then rapidly increased over the next 50 years to about 7 billion in 2011. The switch now to a greater emphasis on actions which help others get through life is more rational these days—due to the huge population increase in the last 50 years, people can now help out lots more of other people.



A result of the rapid change in the outside world in developed countries was that the realities faced by one generation are very different from the realities faced by the next one. This wasn't a big problem 65-100 years ago, or before that. It was not hard back then to stick throughout adulthood with the system of parents and earlier generations of ancestors—because the outer realities kids faced in adolescence and adulthood were very much like the ones faced by their parents. Therefore the spiritual system they were taught also worked and made sense to them. But nowadays, primarily because of the many inventions, the outer

world is changing so fast that the spiritual world children are taught about is viewed with skepticism too, and is often rejected. The way around this problem is to teach a practical spiritual plan that makes sense to both generations, so that when the younger one reaches adolescence the differences nowadays between the outer worlds faced by the two generations won't affect their inner choices.



On a planet estimated to have been formed about 4,600,000,000 years ago in a 13.7 billion-year-old universe, this simple divine system first became exposed on Earth less than 10 years (!) after the level of technological capability was reached which enabled average people to begin communicating worldwide on the Internet . . . and now able to spread this system that way to practically every place on our entire planet.

This short, sensible divine system also didn't become understood until less than 15 years after the threat of nuclear destruction of this entire planet almost certainly ended: Technological development made human life easier and in most cases assured and lengthened human survival.

But the increase in that capability also led to an increase in the power of weaponry . . . the Cold War consisted of two superpowers that were enemies, and each had more-than-enough powerful nuclear weapons that enabled them to kill all the people on Earth. The Soviet Union and the U.S.A. came close to a war that could have resulted in the end of human life on Earth (particularly during the Cuban missile crisis in 1962), but the succession of leaders in both the U.S.S.R. and the U.S.A. chose not to drop the nuclear bombs which might have led to that outcome. Then in the years 1989-1992 the Soviet Union dissolved. Only a single superpower, with thousands of nuclear weapons, remained. This didn't eliminate the possibility of a nuclear conflict sometime in the future, but it made the destruction of the entire planet very unlikely through nuclear war.



Extremist suicide-bombings in the late 20th-early 21st Centuries have begun happening very often recently—the origin of the universe and intelligent species described in the first chapter refer to a belief in an *eternal* life for one's soul (a former part of God in some way before there was a

universe); however, a person's *current physical* self actually only exists once on Earth—the rational explanation of that is the final essay in the 6th chapter, the chapter named “Recent ‘Attention-Grabbing’ Items.”

That current new reality of suicide-bombing results from the fact that usually perpetrators and instigators of the suicide-bombings believe that both the present physical part and soul-part in each person are permanently connected; and they often believe that they will be rewarded in heaven for martyrdom. This present reality nowadays of lots of suicide-bombings backs up the idea of movement now from the “beliefs” phase to this new 4th phase, which emphasizes “helpful” actions—that would certainly discourage suicide-bombing.

Chapter 5 Logical Items

The reason this divine system is so short and simple is so it applies to individuals whenever and wherever their development and evolution exists, including on lots

of planets throughout an extremely-large universe. But this system also applies to beings such as those in all the earlier phases on planets like Earth too . . . since *actions* are simple, no matter who does them, even if the person isn't literate—such helpful, compassionate actions were simple 50,000 years ago on planet Earth, and they're simple now.



When there is a rare planet in the vast universe in which species as complex and intelligent as humans exist, it figures that those species would exist in small groups at first (such as the hunter-gatherers who moved around on Earth until about 10,000 BC); to larger groups, which stayed in one place on Earth (that 2nd phase began around 10,000 BC); to individuals and groups who emphasize beliefs—since beliefs are helpful ways to reduce or eliminate uncertainty in the brain . . . to an eventual emphasis on a simpler divine system (around the year 2,000) which emphasizes helping people—or other intelligent species in the universe—get through life . . . when those intelligent species have evolved enough—and discovered enough scientifically

and technologically—to conceptually move beyond their previous cultures and mentalities.



People sometimes head in the wrong direction during their lives in the physical world on Earth, for which the consequence is likely a negative automatic justice (discussed more so in the 3rd Chapter).

There has to be a really important point for a divinity in an eternal present to allow so much pain and suffering among Earth-residents. The goal of eventual reunification with the divinity would be that important point—the likely soul-benefits of helpful actions are very major incentives for people to help others get through their lives.



There's been a steady increase in individual freedom among most people in many countries, so that now they have the necessary freedom to choose when to help self or others. In much earlier times, there wasn't enough of this freedom—in the Dark and early Middle Ages, people were led by

powerful political leaders The gradual increase in personal & political freedom over the last 800 years in some countries has also provided a future wherein many people can advance in whatever direction they choose in both scientific and spiritual areas.



People are surrounded by particles that, like God, are unaffected by the passage of time: photons, the particles that make up light, and therefore travel at the full speed of light . . . which has a speed of time much, much slower than the passage of time that humans have.



The previous phase of human development—the “beliefs” phase—appears to have lasted a little less than 800 years, from around 1225 till 2000. This seems like an extremely long time to humans (who almost entirely live less than 100 years), but not to a God in an eternal present: On a planet estimated by scientists to be about 4.7 billion years old, that 3rd phase is only .00000575 of the entire time this planet has existed.



It figures that in the huge universe many species throughout it had to advance to the point we've now reached in order to realize the system—and since God is in an eternal present, it is sensible that God knows exactly when each species is going to mature enough to understand the system; and since God is outside of time, it logically figures that it wouldn't matter much to God how long that takes for each species on the various planets.

A short, simple divine system would likely apply to all intelligent species in the universe. Since there could be much variety in those species, it is reasonable that the actual divine system is simple, so that it applies to all intelligent, self-aware species on any planets in the universe which HAVE intelligent species.



There is now supportive data which could cause easier acceptance by more people of this system, and of its main focus—helping others (especially non-relatives) get through life. Belief that God exists can be important—because, without belief that God exists, one could think that this is

NOT the actual system. And if one chooses not to help others during this life, there could likely be some future-lives negative consequences, as a result of automatic justice. But the belief isn't critical, but only pretty important—because some people help unrelated others often even if they don't believe in God's existence . . . and one's actions, rather than belief, are the key to soul-advancement.



Some of the famous names in science partly achieved that fame by connecting things which had previously been looked at as unconnected. An early example is Copernicus, whose explanation was that all the planets, including Earth, circled the sun—he proposed that all the planets in our solar system had similar circling actions and were therefore connected; this gradually replaced the Ptolemaic cosmological explanation that most of the other planets in the solar system circled Earth in a unique way. Then in the late 1600s Isaac Newton removed the separation between movements on Earth and in parts of space, by describing the universal law of gravity, which applied in all locations. In the mid-1800s James Maxwell unified electricity and

magnetism; and in the early 1900s Albert Einstein showed there was a bridge between matter and energy in his “ $E=mc^2$ ” equation. These scientists united separated items in the single field of science.

Those connections in previous centuries, it turns out, led up to an ultimate, unexpected connection in the last half-century—between scientific data and the likely existence of an eternal God.

In the previous beliefs-phase on Earth, most people felt that faith provided not only the necessary beliefs about God, but also provided answers about the human process too. Reason-based science applied reason not only to the human process, but usually denied that any initial faith-based premise even existed. But now—in the 2nd half of the 20th Century, and early 21st—there’s a very major connection between belief in God’s existence, and reason: that’s emphasized by some recent scientific data, and some math which refers to the very early part of the first second of the “Big Bang” theory; those indicate the likelihood of God’s existence.



A threefold—rather than dualistic—viewpoint allows that while God did not author the Bible (scientific discoveries have contradictorily established that our solar system is about 4.5 billion years old, not just a little more than the 6000 years since Adam and Eve were born), but that God *does* exist. It’s not an “either-or” situation—as required by the dualistic thinking which contains opposites—but rather a three-part mental reality.

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Chapter 6

Recent “Attention-Grabbing” Items

Technological advances and inventions occurred over the decades from 1920 to 1970—in which “talkee” and color movies, then TV shows began. TV shows like *Star*

Trek (plus its subsequent movie-sequels), and movies like *2001: A Space Odyssey* and the *Star Wars* movies, had stories or episodes which took-for-granted the travel of humans *throughout* the universe. But the fact is that the nearest other solar system is 4.3 light years away, which is roughly 25 trillion miles; so human travel throughout space outside our solar system seems extremely unlikely. Since the space age began in the late 1950's, the speed of travel in space hasn't changed much in craft occupied by humans—18,000-25,000 miles per hour. The fastest speed for human-built, unmanned craft at this time is roughly 158,000 miles per hour. This is extremely slow compared to the speed of light—186,000 miles per second. The speed will probably advance—but it seems very unlikely that spacecraft carrying humans would advance as far as the speed of light.

The enormous distance to the nearest solar system supports the idea that the universal system described in this book—emphasizing helpful actions—makes sense.



There was a book which came out back in 1926, titled *The Absolute At Large*, by a Czech author named Karel Capek.

It’s mentioned here because it clearly indicates the extent to which the projection of much-increased, human-like qualities onto God had often occurred up till that time. In fact, its humor partly consisted of exaggerating that projection much further than had commonly been done before by humans, and exaggerating the goings-on among the human groups which ran religions.

Its weird, funny effect originated with the fact that, up till that time, the connection between human-like qualities and the much larger God-qualities was mostly taken-for-granted: Its comedy also largely involved projecting onto an all-powerful God the business-aspects existing in human businessmen.

But now that we have verifiable scientific data—which backs up the the “Big Bang” theory—indicating that only God is in an eternal-present (and in an incredibly-large universe), projecting enhanced human-type qualities onto a God doesn’t fit anymore.



The Guideposts’ title “His Mysterious Ways” (its subtitle is “More than Coincidence,” which is interestingly related

to the 1st divine method mentioned earlier in this book) provides a good example of the “projection” by earlier generations of people onto God . . . when it was believed that Earth was the center of the universe. But disregarding the gender-projection of the Guideposts’ title leads one to recognize the repetition—a number of times in the essays—of God’s apparent assistance when a person is trying to provide help to others.



In the March 2011 issue of the scientific magazine *Discover*, there’s an article titled *Physics of the Divine*. Next to the title there’s this intro-subtitle: “A group of scientists are embarking on a controversial search for God within the fractured logic of quantum physics.” Naturally this idea is somewhat controversial nowadays.



There was an interview in the May 2011 issue of “The Sun” with a guy named Singer, who is an Australian professor. Toward the end of the interview, he said he was an atheist—because, he stated, an all-benevolent, all-good God wouldn’t allow all the suffering on Earth by people

and animals, or the natural disasters which cause suffering (like droughts).

His atheistic choice reflects an understandable assumption for a guy raised in the 20th century. But now that we can figure (via scientific data in the 20th Century, particularly since the 1960’s) that an existent, eternal God is “outside of time,” we can see that the all-good concept *can* apply to God, even though it’s obvious to humans “inside time” that the all-benevolent aspect doesn’t exist in God in “inside time” factors—this issue is brought up in the first chapter.



In the Dec.2008 issue of *Discover* magazine—there is this sentence: “Physicists don’t like coincidences.” In chapters 1 and 3, it was noted that all people like the definiteness of opposites, which fits with the evolution of the human brain. This quote indicates how strongly that factor applies to scientists too.



On Christmas 2009, above Detroit, a terrorist suicide-bomber’s bomb didn’t explode (if it did, 269 people would

likely have been killed). If *every one* of those bombs exploded, many people would think it was certainly a miracle that this one didn't; but since probably about 2 out of 40 of these bombs *don't* explode, it was seen by many people as a very lucky coincidence in this case. This also backs up the idea that the first method of God, described in this book's 3rd chapter—that everything in the category of possible coincidence has to look as if it *could* have been a coincidence—is a sensible one.



Professor Steven Goldman of Lehigh Univ.—in lecture 25, section 6 covering DNA, in the CD collection “Science in the 20th Century,” in “The Great Courses” group—made this remark: “there must be some kind of foreman (that’s a very spiritualistic notion) . . . ”

Even though God’s existence is anathema to many scientists so far—since spiritual beliefs are often viewed as opposite to reason—but the scientific data-indicators collected via modern technological methods result in the following: the “Big Bang” 13.7 billion years ago POINTS TO the next item—the “rapid inflation” in which the universe

went from a dot about the size of an atom to the possible size of a galaxy during a very short fraction of the initial second of the “Big Bang.” That second “points to” item indicates the likely existence of God. Like evolution, God’s existence can’t be proven . . . but certain provable data “points to” another “points to” item . . . of God’s existence.



Current data indicates that the universe began a huge 13.7 billion years ago (and our solar system about 4.55 billion years ago). And to humans who live only about a century at most, even 2000 years is an extremely long period of time.

There’s a book called *After The Ice*. It’s sub-title is *A Global Human History 20,000-5000 BC*. The author is an English archaeologist named Steven Mithen. The author describes what he figures (based on the specific archaeological findings discovered all over the planet since about 1950) was the way small groups lived back then. One way he does that is by pretending that an English archaeologist named John Lubbock—who wrote a fairly popular book back in 1865 called *Prehistoric Times*—traveled all over

the world and visited a bunch of the small groups from 20,000 to 5,000 BC.

That book describes the lives of people living after the LGM (Latest Glacial Maximum); it describes the hunter-gatherer groups which existed exclusively till an estimated 10,000 BC, which is about when people started living in the same place and started practicing agriculture for the first time. Until around 1840 or so, almost every Christian thought the universe was only a little over 6000 years old. But his book makes it clear that people were living throughout this planet a great amount of time, much more than 20,000 years.

One other thing that book provides is a humility-reminder: it indicates that generation after generation lived their lives over and over for thousands of years even before writing began (around 3,500 BC), and thus also long before writing about the history of people began. The huge disparity between the 2,000 years which is very lengthy for humans and the actual age of the universe explains one reason why many people believe there is no God. But now we have scientific evidence which indicates that only God (not the universe, as thought by most scientists before the

1960’s) is eternal. The major definition of “eternal” has increasingly—in the last few decades—included “outside of time.” 13.7 billion years is an extreme length to us humans . . . but when you’re in an eternal present as God is, that huge time-length must be basically irrelevant.



Here’s a quote by G.K. Chesterton in his 1908 book *All Things Considered*—read in the book *International Thesaurus of Quotations* (copyright 1996; compiled by Eugene Ehrlich and Marshall De Bruhl)—: “Earth is a task garden; heaven is a playground.” Its statement including heaven is certainly a belief, but a reasonable one—it’s not about two opposites, like heaven and hell. Earth is called a garden—like a garden, Earth has many positive and beautiful aspects . . . but it also has tasks; whereas the “playground” is just a stress-free, pain-free, uncertainty-free place. The length of time one’s soul is able to stay in that stress-free place seems related in this system to the helpfulness toward others exhibited during one’s previous soul-existence (or earlier existences . . . only God knows) in the “task garden.”

Many people believe in a forever-existence after their present life, in a perfect place created by God called heaven—but heaven is only a variably-temporary “play-ground” for almost all people at this point in human lives on Earth—their lengthy soul-progression almost always involves reincarnation, before soul-reunification with God occurs.



Now that scientific data in the 1960’s has indicated that only God is eternal (not our universe), the increasing major definition of “eternal” is “outside of time.” This would mean that, in a universe which we now know—since the late 1970’s—consists of billions of galaxies, and an estimated sextillions (21 zeroes) of planets, that God knows about creations throughout the huge universe and exists in an eternal present—so that every creation *throughout time* is apparently all existent for God at once.

There is a quote by a scientist related to this: “Quantum physics is not just stranger than we think. It’s stranger than we *can* think.” The facts mentioned about God in the first paragraph of this essay—now that evidence indicates that

only God is eternal, and therefore “outside of time”—also fit with that quote: The understanding of individual details by an eternally-present God in a very vast universe is WAY BEYOND the ongoing mental capacities of humans. But many people have advanced enough now intellectually—and matured enough emotionally—that they can now incorporate this realization about God . . . which is way beyond the earlier assumptions in religions about God’s qualities (those have been related in previous centuries and millenia—through the practice of projection).



“People like us, who believe in physics, know that the distinction between past, present, and future is only a stubbornly persistent illusion”—Albert Einstein



Some mid-20th Century archaeological findings have established that humans probably started evolving more in the last 3.5 million years—Lucy, between 3 and 4 feet tall, whose bones were found in the 1960’s, was carbon-dated as 3.4 million years old. But modern humans didn’t exist

until 100,000 to 165,000 years ago; and human speech probably didn't begin until roughly 100,000 to 500,000 years ago—at some point in the distant past there was likely a very gradual transition from grunts to speech. These factors back up the idea that charitable, compassionate *acts* were the point to an eternally-present God, since such acts are so simple and don't require literacy or even speech. Such compassionate acts, even by “grunters,” would likely be noticed by a God outside of time. There would be a bridge between what archaeological science has determined and the kind, compassionate acts by all of these following people: very far past, somewhat past, fairly-recent past, present humans, and future ones.



Earlier in the book in the first chapter, it was said that souls were eternal, and likely existed inside God before there was a universe. But if only God existed then, what about physical stuff? Here's a reasonable explanation . . .

The atoms that make up various physical elements throughout the universe are at least extremely long-lived—billions of years old—but are often configured in

temporary ways. For instance, the configuration of atoms that constitutes a human body is put together that way, typically for 100 or fewer years. After death, if the body is buried, those atoms eventually become part of the soil; if the body is burned, most atoms become part of the atmosphere, and its ashes part of the soil. No matter how the body is dealt with, the law of the conservation of mass prevails: Matter is neither created nor destroyed. It's transformed.

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