THE CREATION OF THE UNIVERSE ACCORDING GENESIS



CRYS

In the beginning, God created the heavens and the earth.
The earth was formless and empty, and darkness covered the face of the Abyss,
but the Spirit of God was hovering over the surface of the waters.
God said, “Let there be light,” and there was light.

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FOREWORD

AN INTRODUCTION TO TWENTY-FIRST-CENTURY COSMOLOGY

Herein lies the world's best-kept secret.

Throughout the three thousand five hundred years that elapsed between Moses and Christ Raúl, no human being was permitted to break the Seal by which YAHVEH God decreed that the History of the Creation of the Heavens and the Earth should remain beyond the reach of human understanding, until the Day appointed in His foreknowledge.

Now that this Seal has been opened, and the hieroglyph inscribed by Moses has been laid bare for all nations to read, the Wisdom of YAHVEH God, its Author, is magnified beyond measure; all the more so because the sages and geniuses of every age sought to open this Seal and decipher its contents, yet were unable to do so.

The Wisdom of YAHVEH God, Creator of the Universe, appears even more exalted and inaccessible when one considers that the man granted the glory of opening this Seal and proclaiming its contents to all nations is no more than an ordinary man, possessing no education beyond the basic knowledge natural to his own time and people.

Naturally, the obstacle this Book must overcome is multiplied by the number of those who, frustrated in their inability to break the Seal of Genesis, persuaded themselves that such an impossibility arose from the fact that the Genesis account is nothing more than a metaphor devoid of scientific content.

Since human intelligence was created to rise toward the image of Divine Intelligence, as it is written: "Let us make man in our image and after our likeness," that frustration could only give birth to a vision of the Universe designed to conceal human ignorance while keeping afloat the illusion of the omnipotence of scientific reason.

From this emotional duality there emerged a godless cosmology, at first defensive and later openly aggressive and anti-creationist, whose purpose was to preserve the greatness of man in the face of what was proclaimed as "the death of God."

OMNISCIENCE AND OMNIPOTENCE

It is therefore only natural that, when confronted with the question of whether the CSXX is in fact a "Religion of Science," today's astronomers continue to turn a blind eye to the evidence laid before them by the universal data of astrophysics.

My task, in this context, is to make the difficult simple and to show that the Light which blinds the eyes is the very Light that opens the human intellect to the Image of the Divine Intelligence of its Creator. For mankind continues to prefer living under conditions unworthy of its nature, out of fear of experiencing a Freedom that, in the Image and Likeness of the Divine, overcomes all things and confronts the problems of Space and Time with the victorious awareness of one who has learned that Life is an Adventure: an Epic in constant progress toward a Horizon whose nature reveals itself as one draws nearer to its Boundary.

In the words of our Creator, God the Only-Begotten Son, our King and Lord, our Father and Teacher:

"Each day will bring its own concerns."

Having devoted my life to the study of the Creation of our Universe, to the reconstruction of the True Image of our Heavens and their relationship in Space and Time with the Cosmos in which they were created, and having trained my mind to work with simple images supported by Natural Astronomical Data, I find it necessary to begin with a clear Universal Principle, one that leaves no room for doubt and serves as a Bridge between the Twentieth Century and this Introduction to the Twenty-First.

To meet that need, let me state from the outset that this work is exactly what its title proclaims: *An Introduction*. The task of opening the Door belongs to the one who stands before it. The task of those who enter is to continue the work, developing and refining cosmological and astrophysical thought so that future generations may walk upon ground nourished by the Tree of the Creative Sciences, whose Fruit lives under the Law of Life rather than under the Law of Death: the fruit served to the twentieth century by the tree of scientific atheism.

With regard to the Origin of the Cosmos, and establishing here the Principle that our Universe, the Heavens and the Earth, is a Work subsequent to the Creation of the Cosmos itself, a Cosmos created as the Reservoir of Raw Matter from which new Universes are brought forth, this Cosmological Origin took place through a massive transformation of astrophysical matter into cosmic energy. That universal energy, redirected through the energy fields of Space and Time, began its journey back toward astrophysical matter.

In essence, this Original Big Bang continues to occur at the Frontiers of the Cosmos, where the cosmic energy generated by the Galaxies is gathered by the energy fields of Space-Time and transformed once again into matter. Thus the process continues into Infinity and Eternity, giving rise to the natural expansion of the Cosmos without end. The creation of galaxies is an unceasing work sustained by the Creator of the Original Big Bang through the continual expansion of the frontiers of His Creation.

It is therefore no coincidence that the revolution in radio astronomy continues to add newly discovered galaxies to those already known, pushing ever farther the boundaries of the Cosmos, while opening our eyes to a vision of Expansion wholly distinct from any theory of Final Cosmological Contraction.

Just as Eternity, Infinity, and God know neither Beginning nor End, so Creation was made to endure forever. To deny the infinite expansion of the Cosmos by

postulating an eventual Contraction somewhere along the line of Eternity is to surrender once again to science fiction and to return to the Age of Fallacy that characterized the twentieth century, when a Hypothesis was treated as Law until its falsehood could no longer be concealed.

Since the errors of that century devastated the Earth through two World Wars, persisting in such fallacies is to declare war against the human race, against Life, and ultimately against God.

o bring this Prologue to its close, I must add that direct observation of the development undergone by astronomy, physics, and the natural sciences during the past forty years provides abundant intellectual resources for constructing a clear and coherent understanding of the true image of our Heavens and our Earth.

At this point there can be little doubt that the image of the Universe projected to humanity by the geological and astronomical sciences profoundly influences both civilization itself and mankind's attitude toward existence. The attempt to shift responsibility for one's own failures onto causes external to the system is a pathological tendency which, as history clearly demonstrates, leads nowhere, or rather, to one destination alone: destruction.

The role played by the natural sciences in the tragedy that culminated in the Second World War remains a *mea culpa* suspended over history like a gravestone.

The relationship between Knowledge and Conduct, a principle long recognized by the sciences since the earliest days of ethology, makes it impossible to dismiss the role that Scientific Atheism, supported by twentieth-century science, played in the tragedies of that century. Unless, of course, we are now expected to be not only blind, but also incapable of thought.

For my part, I do not believe that Evil acted consciously. Yet once Consciousness has been attained, the consequences of Freedom can no longer be attributed to the impossibility of opening a Seal that God Himself had kept closed.

There is no condemnation here, nor is it my task to judge the thinkers of previous centuries. Truth stands above the judgment of one’s neighbour. Its nature is to liberate those who found themselves imprisoned within the darkness of a Silence imposed by Cosmological Necessity, a necessity that has now been overcome.

Let us therefore open the Door that has remained closed for three thousand five hundred years, for the Glory of our Divine Creator and for the liberation of all the Nations of Mankind from the forces that Ignorance, born of the Fall of the First Man, unleashed upon every people of the Earth.

PART ONE

THE CREATION OF LIGHT IN GENESIS

CHAPTER ONE

STATEMENT OF PRINCIPLES

THE HISTORY OF THE CREATION OF THE UNIVERSE

1.

To begin with, and since every journey requires a proper point of departure, I shall say that this study of the History of the Creation of the Universe (the Heavens and the Earth) arises from the necessity of opening Faith to the scientific principles of Nature.

I do not seek to found Faith upon those principles. Faith has always been, and remains, founded upon the supernatural principles of which the Gospels constitute the Eternal Treatise.

Since the Incarnation and the Resurrection are the two pillars of the Temple of Faith, when questions concerning the Origin of the Universe arise, the only explanation our parents could offer us, and which we ourselves could pass on to our children, is the Genesis account of Creation. In other words:

"God created the Heavens and the Earth."

The rest, the "how" and the "when," belongs to aspects of the Creative Activity which we may either know or ignore, yet which neither add to nor diminish Faith itself.

The task I have set before myself in this Introduction is to address the first of these two questions: the *How*.

For although Faith may be invincible, no one can deny that Faith deprived of Intelligence becomes vulnerable to corruption, as the centuries have abundantly demonstrated.

Therefore, all the errors of Christianity must ultimately be attributed to ignorance.

2.

Consequently, in this Introduction I shall go directly to the Truth; and the truth is this: the Universe, this magnificent structure of astrophysical engineering within

whose vast framework our Solar System journeys through space, this Universe, the Heavens, was created by the God of Genesis.

The alternative view, namely that this final harmony of breathtaking beauty which we call *the Universe* arose from a chaotic succession of elements, presented no difficulty whatsoever to scientific materialism, since modern science denied the existence of a Natural Aesthetic.

The question of the Aesthetics of the Heavens and their role in stimulating Intelligence was therefore dismissed by scientific atheism as the product of a series of accidents, all presumed to have originated in Chaos.

As for the more fundamental question, how Chaos could possibly produce Heavens of such extraordinary beauty, this was a matter they preferred not to address. Or else they answered with the disdain commonly reserved for what they considered the question of a fool.

It is therefore not without significance that the father of Ethology and Nobel Prize laureate Konrad Lorenz linked Knowledge and Behavior in his celebrated equation:

Truth = Survival

Falsehood = Destruction

3.

The examples placed before our eyes by the great Konrad Lorenz are innumerable, yet they all converge upon a single universal conclusion: the Behavior of every living being is the fruit of its true Knowledge of Nature.

This knowledge is acquired partly through the senses and partly through phylogenetic inheritance. Consequently, from the nature of a species' behavior, we may infer the nature of the knowledge that enables it to move through space and time.

In other words, if an individual is supplied with false information concerning the environment in which it moves, the immediate consequence will be disorientation; the final consequence will be destruction.

To illustrate this principle: imagine a traveller driving toward a break in the road. If he is given inaccurate information regarding the distance separating him from the obstacle, and therefore prepares himself improperly for the crossing, acceptance of that false information may well lead to disaster.

Among animals, information is gathered directly through the senses, whatever form those senses may take. In intelligent beings, however, and particularly in Man, information is transmitted chiefly through communication. Consequently, the individual becomes vulnerable to manipulation from external sources, which, by directing behavior, may ultimately seek either preservation or destruction.

Now, when an entire species, in this case the whole human race, moves along a self-destructive path, logic compels us to speak of an intellectual pathology which,

by affecting all men, threatens to drag them collectively toward the abyss of extinction.

Since Cosmology concerns itself with the Structure of Nature, the source from which all life upon Earth ultimately proceeds, the self-destructive behavior exhibited by mankind on a global scale must be sought in a pathology of the intellect itself; that faculty through which Man constructs his understanding of the world in which he lives and exists.

It was upon this foundation that God foretold the destruction of Adam's world. Once established within a false reality, the product of a fictitious understanding of the relationship between the Creator and His Creation, and refusing to accept any correction in that relationship, humanity set in motion a dynamic that could lead only back to dust.

In other words, the future of human life in the Universe became confined to a finite span of time. Man's passage through the History of Creation would be no more than a gust of wind across the Cosmos. Once the wind had passed, Man would return to his animal origins, and his World would ultimately descend into that graveyard where so many others already lie.

The course of events we have witnessed ever since Man claimed the right to separate himself from his Creator’s Freedom and govern his Existence in Time according to his own will confirms the Divine Warning to the letter. Marching from war to war, we have inscribed upon the history of the Earth our own fratricidal, suicidal, and self-destructive chronicle. Following this path to its conclusion could lead only to the apotheosis of apocalyptic thermonuclear war, a heroic feat for some, a tragedy for others.

For a god indifferent to our existence, it would be merely the fall of yet another world into the Graveyard of Worlds, from whose dust we ourselves were formed.

The Resurrection of Jesus Christ provides the Divine Response to this dilemma.

Before us stands the image of the Phoenix, rising from its ashes through the Power of the Divine Creator, who brought us forth from cosmic dust through the boundless Intelligence that springs from the Tree of the Sciences of the Creation of Universes and Worlds. By that same Power, He raises Life within the Universe from the animal condition to Life in His own Image and Likeness, so that it may partake of Eternal Life.

Yet before us also stands the power of choice: either to rise into the natural dignity of a child of God, or to fall back from the animal condition into dust once more.

Freedom accompanies the creation of life in the Image and Likeness of the Divine Creator.

What God tells us in the Old Testament is that Man chose death over Eternal Life. What He tells us in the New Testament is that this choice resulted from the corruption of Man's intelligence when a being foreign to Man supplied him with false knowledge concerning the meaning of living in the Image and Likeness of a child of God.

The meaning of that Image and Likeness became flesh.

ECCE HOMO.

Jesus Christ is the Man whom God brought forth within the animal realm to be His Son. The alternative model, the satanic model, is an abomination in the eyes of our Creator.

Deceived, Man fell.

Redeemed, he rises again like the Phoenix to live Eternal Life in the Image and Likeness of Jesus Christ, the Son of God. Hence the Apostle's declaration:

"Christ, our life."

Indeed, whoever does not wish to live Eternal Life remains free to choose otherwise. Yet knowing that his choice is Death, his existence becomes a declaration of war against the Life that dwells within us.

Hence the Tragedy.

To choose Satan as a model of existence is to embrace a terrible feat: the Atomic Destruction of the entire Human Race; the attempt to defeat God; the ambition to force the Creator of the Cosmos to His knees.

The message of Satan to his faithful is unwavering:

God created the World.

I destroy what God created.

I am God.

4.

Returning, however, to the metaphysical question, the fact remains that Ethics is no more encoded in Genetics than Beauty is encoded in Matter; yet its manifestation appears at every known level of history.

If the need is innate, then Knowledge must form part of our genetic structure. Put differently, we would not respond to the Aesthetic Beauty of the Universe if our very nature were not prepared to answer the sparks that the Heavens kindle within the human mind.

Thus, by denying the relationship between **Natural Intelligence** and **Universal Aesthetics**, scientific materialism has done, and continues to do, no less than divert the train of creationist cosmological inquiry onto a dead-end track.

Against this attempt, the entire history of civilization stands as a witness. From its earliest beginnings, every culture has left behind a record of its response to this natural stimulus, the relationship between **Natural Intelligence** and **Universal Aesthetics**, a reality over which Humanity, still in its ontological infancy, possessed neither mastery nor control.

In other words, human beings respond to the Beauty of the Universe with the same spontaneity with which trees respond to the arrival of spring and the winds respond to winter.

If Admiration is the mother of Philosophical Thought, of Scientific Experience, and of the living reality of Wisdom, then it is Nature itself, bearing within its Universal Structure the imprint of the Intelligence of its Creator, that calls forth its inevitable consequence in Life: the emergence of an Intelligent Creature created in the Image and Likeness of its Creator.

5.

As for the Creation of Intelligent Life upon the face of the Earth, during that time when humanity still stood in its **Ontological Infancy** (that is, *Homo sapiens Adanensis*), Man's response to the stimulus of the Universe within his mind was the **Word**.

In other words, if science traces its origins to the act of wonder, then that same act had already revolutionized humanity's future long before, opening Man's lips to utter his very first word.

And what could that first word, the supreme word of wonder, have been if not:

"God!"

Indeed, the Biblical account of the Creation of the Universe finds its origin in the fulfillment of that very stimulus which awakened in humanity the desire to know the origin of all things.

Among the many responses offered by the nations of antiquity to the challenge posed by **Celestial Aesthetics** and **Natural Intelligence**, the Biblical Account established a gulf between Moses and his contemporaries as impossible to cross as the Red Sea had been for Pharaoh.

6.

Compared with the account of Creation given by Moses, the cosmogonies of the ancient peoples bear the unmistakable mark of the historical trauma experienced by their ancestors somewhere beyond the Flood.

Gods, demons, the sea, the heavens, the earth, demigods... all the anxieties of ancient humanity merged into a mythical chaos from which nothing enduring could emerge except the justification of the social behaviors inherited from previous generations.

For this reason, I prefer to leave for another occasion an examination of the origins of antiquity's responses to the challenge of the Cosmos.

Nor shall I lose myself in the analysis and refutation of modern cosmological theories. For although clothed in a different language, the answers offered by the Atomic Age to the ancient questions concerning the Origin and Structure of the

Universe sprang from the very same psychological disposition that once led humanity into the Age of Myth and Legend.

In due course, when the proper moment arrives, I shall dissect those systems until the true nature of their hypotheses stands fully exposed.

Because this **New Cosmology** is neither the development of a previous hypothesis nor indebted to any existing theory, the historical framework presented in this book is under no obligation to follow the traditional method of documenting and refuting every hypothesis that, from the Classical World to the Atomic Age, has sought to satisfy humanity's thirst for knowledge.

And since freedom of expression walks hand in hand with freedom of thought, granting every thinker the right to forge his own method, I have chosen to follow the path laid down by Moses in Genesis.

7.

The study of the history of science in general, and of astronomy in particular, reveals both the nature and the extent of the ignorance bequeathed to humanity by the generation of those mythical founders of the first city-states built by men. Their civilization reached its golden age when “the crown descended from Heaven” and their cities were established as the body of the First King of the Earth: Adam, who, defying the Law and rejecting Peace on the road toward the civilization destined for the fullness of all nations, made Holy War his iron law and bequeathed Death to all who followed him.

It is in Destruction that the delicate relationship between Knowledge and Behavior most clearly reveals itself.

The acceptance of false information concerning the Identity and Nature of the Creator set in motion the first global civil war, manifested in the fratricidal conflict between Cain and Abel. Had that falsehood not been accepted, and had humanity instead embarked upon a direct path toward Universal Civilization, the human race might have been spared immeasurable suffering.

However, since the purpose of this work is not to reopen the historical debates of Antiquity, it is best to leave aside, for the moment, the subject of the Fall as viewed through the lens of the historical sciences. There will be time enough, should God so will it, to journey back to the Seventh Millennium B.C. and reconstruct, in the light of evidence, the world that existed before the fall of that first kingdom, whose ruler received the crown “that came down from Heaven”: Adam to us, Alulim to the heirs of that lost world…

All because of an apple.

8.

Continuing this introduction, and although the point may at first appear secondary, Moses' entrance into history transformed the future of humanity for many reasons.

Foremost among them, he was the first lawgiver to abolish human sacrifice.

Purified by Jesus Christ from the penalties associated with biblical crime, the Mosaic Code of Justice remains one of the foundations of our social ethics. Its commandments:

"You shall not kill.

You shall not steal.

You shall not commit adultery.

You shall not bear false witness."

continue to serve as pillars supporting the very structure of Justice in civilized society.

Indeed, much of the condition in which the world now finds itself can be understood through the mortal struggle that the seed of Cain has continually waged against Christ.

From the very origins of the world that emerged after the Fall, the objective of kingdoms and empires, tyrants and dictators, has remained remarkably constant: the legalization of theft, adultery, murder, false witness, sexual transgression, and every form of conduct condemned by the Law of Nature.

The history of the conflict between the Law of Nature, written by God the Creator in the hearts of the first families of the Earth, and the law of Transgression, whose purpose has always been to legitimize that rebellion in the name of the State, the Caste, Democracy, and even God Himself, has consistently pursued the same goal:

to lead nations toward the acceptance of War as a way of life.

9.

In many respects, the Revolution of Moses continues to shape our world three thousand five hundred years after his birth. Without contradicting Christian doctrine on the Trinity in the slightest, his Monotheism remains the Rock upon which Christ built His Church.

From the tension between that ancient force, entrenched in its own inertia and unwilling to take the next step forward, and the new force struggling to be born, arose the great conflict whose eruption restored to Sacred Scripture the revolutionary character it possessed at its origins, and which it has never renounced.

Through Jesus Christ, even at the cost of being regarded as a "traitor to His people" for opening Sacred Scripture to all nations, Classical Natural Intelligence found the door to Creation thrown open before it.

More importantly still, Jesus Christ gave the Bible a People capable of protecting it throughout the centuries that followed and preserving it through the impending collapse of the Roman Empire.

10.

The Jewish people, it is true, carried the Holy Scriptures through the storms of the centuries. Yet they did so much as a man bears a burden from which he cannot free himself.

The periods of idolatry and corruption so frequently recorded in their history were nothing more than manifestations of their inability to cast that burden from their shoulders.

Moses established a Covenant between God and the Hebrew people, by virtue of which Israel would never be destroyed. Yet because that Covenant bound both parties, and because the Eye of God is everywhere, it inevitably awakened within the Jewish conscience the desire not to feel so constantly observed by an omnipresent Presence.

From that desire for escape arose the recurring cycles of idolatry and corruption so abundantly recorded in the pages of Scripture.

*(*It was this relationship, marked by profound spiritual tension, where God knew that man could not avoid sin, and man knew that God could not refrain from judging sin, that ultimately led the Jewish people to the historical moment in which their confrontation with the priestly authorities of Jerusalem revealed Jesus Christ to the world.*)*

After fifteen centuries of studying Sacred Scripture and living its reality in their very flesh, the people of Jerusalem came to embody a particular model of the relationship between God, the Universe, and Man.

Their liturgical practices, their legal prescriptions, and, in general, the Jewish way of life, though not without exceptions, kept the rest of the world at a distance from Sacred Scripture; while the Jewish people themselves, again with rare exceptions, remained equally distant from the books of the Golden Age of Philosophy and the Classical Sciences.

Jesus Christ set Himself the task of bringing down this barrier, this seemingly insurmountable psychohistorical wall that divided both worlds. And He succeeded.

The need was vital.

As custodians of Sacred Scripture, the Jewish people could not ignore the fact that Universal History continued to unfold around them, nor that God had entrusted another people with another form of “sacred scripture.”

If Sacred Scripture was the fruit of God's love for humanity, then Philosophy, the mother of Science, was the fruit of humanity's love for Wisdom.

11.

The journey of Science through the centuries has been a long one. How could it have been otherwise?

For if Man was created to participate in Creative Omniscience, then human intelligence, being a living reflection of Divine Intelligence, could neither help nor

cease aspiring to grow within that omniscient dimension which belongs naturally to the Source of its existence.

The direct and tragic consequence bequeathed to all the families of the Earth by the Fall was this rupture. Thus, although Man retained within himself the potentiality of being, after the Fall he found himself unable to pass from potentiality to actuality; from what philosophy calls *potency* to *act*.

Out of this natural incapacity arose the mythologies and cosmogonies which, individually and collectively, became the driving forces behind the Crime against Nature; a Nature which, although bearing the Divine Law within its breast, found itself powerless to restore the Human Creature to communion with its Creator.

Ignorance became the inheritance of the human race, a subject whose nature we shall examine in due course, though not here, since this work concerns itself exclusively with the knowledge of God as Creator of the Heavens and the Earth.

Against that Ignorance rose Philosophical Thought.

And although human intelligence remained enslaved to the law of animal reason, because the human being carries within himself, by the design of his Creator, the seed of Divine Intelligence, that seed was destined to bear fruit.

12.

Thus, fifteen centuries after the Resurrection, the hour of freedom for Science arrived.

The guardianship that Theology had exercised over Science was drawing to its close.

The circumstances, however, were no longer the same. One cannot compare the world that existed fifteen hundred years after Moses with that inhabited by Galileo fifteen hundred years after Jesus Christ.

Yet, as far as the emancipation of Science from theological tutelage was concerned, the Hour had indeed arrived.

The hands of Time had been moving toward that moment.

If theologians took offense at Galileo, it was not because God had ceased to be the Spirit who breathes life into His creatures. I would say quite the opposite. Theology had attempted to monopolize that Breath of Life; and having failed to do so, it found itself offended by God Himself.

But these things had already been foretold.

The true problem at the heart of Science's independence emerged from the sense of liberation experienced by one who finally escapes the protection of an overbearing mother.

This growing sentiment, nourished by the criticism that independent reason directed against a Church still anchored in medieval habits, eventually led the modern world into the embrace of various forms of scientific materialism.

*(*Given the intellectual conditioning inherited by modern science, it was hardly possible for the progress of physical knowledge concerning the Universe to culminate in an encounter with its Creator.*)*

13.

Although this may sound like criticism, it is not criticism for its own sake. It is simply the recognition that the failure of the Modern Age is written into the very legacy it bequeathed to the **Atomic Age**.

Countless ideas concerning possible cosmological models emerged during that period, each one a fragment of a puzzle that appeared magnificent, yet which no one could fully assemble.

It fell to Einstein and the generation that followed him to elevate **Number** to the rank of **Word**, investing it with an almost absolute power to impose order upon the Cosmos.

The madness that, according to conventional wisdom, often accompanies genius led many of the sages of the Atomic Age to believe that history had become a relay race and that their turn to carry the torch had arrived.

With the loyalty of men devoted to a lost cause, the great minds of the early twentieth century stepped onto the track that led toward the inferno of the World Wars with all the enthusiasm of those who believe that everyone else is blind while they alone can see.

When they finally realized where the train was headed, when they wished to stop it, it was already too late.

Inertia completed the journey.

They abandoned the train and, like Pilate washing his hands, stepped aside.

Yet how can we absolve them of responsibility for the birth of the monster they themselves nourished with the milk of the law of the strongest and the bread of war as an instrument of progress and evolution?

Fed by the doctrine of Scientific Materialism, both the Nazi monster and the Bolshevik monster grew to maturity, becoming the armies of that earthly hell which transformed the twentieth century into the darkest age ever endured by humankind.

It is true that the Fall of the Roman Empire was no less terrible in many respects. Yet the twentieth century possessed all the means necessary to avoid its own apocalyptic catastrophe.

And nevertheless, war came to be regarded as the only possible escape from the ideological and economic crisis that afflicted the nations alike.

For this reason, the Fall of the Modern World became the greatest tragedy known to history, both because of the innumerable souls caught within its catastrophe and because of the hatred and evil unleashed through the World Wars of the twentieth century.

Viewed through the lens of the doctrine of the **"survival of the fittest,"** World War appeared legitimate.

It had to happen.

And it did.

14.

Fortunately, everything that has a beginning also has an end, and the greatest war ever endured by humanity eventually came to its conclusion.

The war ended. Yet, fleeing defeat at the fortress, the champions of Science scattered in every direction. Under the banner of *every man for himself*, they handed the baton of atomic power to the two great nations that emerged victorious from the conflict.

Thus was born the Cold War.

A Cold War whose origin lay in God's decision to place the same jawbone in the hands of both Cain and Abel, so that fratricide might be restrained by the fear of mutual destruction.

A marvelous policy, the fruits of which we continue to enjoy today.

This is not to say that the Atomic Age became, or has ever been, a paradise of harmony devoted to the salvation of nations and the redemption of Mother Earth.

Far from it.

The technological revolution still had to unfold. And by one of those marvelous acts of Providence, the eyes of human intelligence were opened and began to penetrate the depths of astronomical space.

As the immensity of the Universe unfolded before the telescopic gaze of civilization, that ***Universe of the Strongest*** gradually dissolved and vanished like the soap bubble it had always been in the imagination of its creators.

Astonished, with the disbelieving eyes of those who watch their idols tremble upon their pedestals beneath the weight of an earthquake shaking the very foundations of the world, the last generations of the Cold War witnessed Einstein's religion and his cosmological doctrine trembling upon their altar.

And there was nothing their priests could do to prevent the collapse.

Once again, Reality denied, and continues to deny, the ideology of Scientific Materialism.

First, it denied its gospel of the survival of the fittest.

Then, it denied its doctrine that war is a biological instrument of civilization.

And now it shakes the very foundations of the Cosmos itself.

15.

Rather than lose myself in a critique of scientific behavior, however, I prefer to turn directly to the development of civilization through the evolution of human language, that faithful workhorse which has carried us toward victory over the ignorance lamented by the Son of God when He asked:

"If you do not understand the things of the Earth, how will you understand the things of Heaven?"

It is no rhetorical flourish to affirm that the meaning, the purpose, and the goal toward which the past two millennia have been directed consist precisely in overcoming that intellectual deficiency.

Let us remember:

God spoke as a Prophet.

God spoke as a Lawgiver.

God spoke as a King and Lord.

God spoke as a Father.

Yet God never spoke to us as the Creative Intelligence of the One who, opening His mouth, declared:

"Let there be Light."

And yet, within the very affirmation that He had created the Universe lay the promise that one day He would explain how He had done so.

Thus, within the lament of the Son of God there pulsed the promise of a Future still waiting to be fulfilled, a future He would gladly have seen already present, but which was not yet ready to arrive.

For the intelligence of Classical Man still had to grow considerably before it could comprehend the laws governing the Science of Creation.

The road from barbarism to the dawn of our own age would be long and narrow.

But the Day would come.

History would broaden its horizon.

And the Morning Star, herald of the New Day, would shine its light upon the Fullness of the Nations.

16.

Seeing it from afar across the centuries, one of the disciples of Jesus greeted its coming with these words:

"For the eager expectation of Creation waits for the revelation of the glorious freedom of the children of God."

Since all the Apostles of Jesus Christ were children of God, when Saint Paul declared that *"the whole Creation"* awaited *"the manifestation of the glorious freedom of the sons of God,"* he was, in his own way, and with that depth of insight

that Saint Peter himself recognized in him, prophesying the Birth of that Day when God would speak to humanity as the Creator of the Universe who revealed Himself on the opening pages of His Book.

Moreover, the first two steps toward that Day had already been taken.

There was **Revelation**.

And there was **Science**.

True, a wall still stood between them. Yet Christianity, as would become evident during the first half of the first millennium, brought that wall down. Under the light of its Magisterium, Theology and Science learned to coexist and to grow together.

Civilization, of course, would still have to pass through bitter and perilous times.

Ahead lay the invasions.

Ahead lay the schism among the churches.

Ahead lay the struggle between Faith and Reason.

And, at the end of the second millennium, ahead lay the World Wars.

Only at the very end would the spirit of Intelligence finally enter the stage.

CHAPTER 2.

IN THE BEGINNING, GOD CREATED...

17.

We now enter fully into the central theme of this work: the Creation of our Universe**.**

And, as could scarcely be otherwise, I have chosen **Biblical Revelation** as the path by which to investigate the Origin and Constitution of our Heavens and our Earth.

The simple fact that scientific thought has strayed from Revelation does not grant it the right to fabricate a Universe according to its own preferences.

The legitimization of cosmological models, provided they are constructed from the sciences of number, is little more than a subtle way of acknowledging, though seldom admitting openly, the inability of science to untie even the strap of God's sandal, God being the Source from which all sciences proceed.

But could it truly be otherwise?

Having been born, so to speak, only yesterday, shall we deny God merely to spare our pride from humiliation?

18.

Curiously enough, Theology, infected by the same audacity that marked Scientific Atheism, allowed itself to be deceived by the imposture of twentieth-century cosmology**.**

As a consequence, it led much of the Church to accept the idea that the Account of Creation in Genesis is little more than a metaphor devoid of scientific content, and that the sole purpose of the Revelation contained in Genesis is to relate the existence of the Universe to the idea of a Divine Creator.

From there it was but a short step to the promotion of a perpetual *aggiornamento* of the Text, adapting it continually to the mentality and intellectual fashions of each successive age.

And why not?

It is always easier for the pride of the *intelligentsia* to deny its inability to rise toward the level of the God who created the Cosmos than to acknowledge that it cannot even begin to approach the Creator of the wonders that adorn the Garment of the Universe.

19.

For one reason or another, the fact remains that whenever we enter the realm of Creative Omniscience, we all find ourselves walking upon unexplored ground.

Some deny the existence of a God who created both Universe and Cosmos.

Others insist that entry into the Creative Word is impossible, sheltering behind the theological proposition that the Account of Creation is merely a metaphor.

Yet beyond the beliefs and opinions of both camps, the Account of the Creation of the Universe has fulfilled its historical mission: it has introduced humanity to its Creator.

In God's hands alone resides the right to intervene within His own Creation.

Revelation was given in order to expose the vanity of all merely natural intelligence.

Yet God does not delight in mocking His creatures. Above all, He does not do so because He has united Himself to His Creation as Father.

And because Wisdom is the opposite of Ignorance, the literary body of Revelation was itself sealed with the promise of access: access, through Faith, from human intelligence to Divine Creative Omniscience.

Rejoice, therefore.

Let the river of the centuries carry away into the sea of the Past all those arguments devised to conceal the failure of scientists and theologians alike to open the Door, enter within, and see.

20.

That being said, and keeping always before us the Thought of God, the Original Text of Genesis declares:

"The Earth was... empty."

Or, more completely:

"In the beginning, the Earth was **empty and confused**."

In the vast majority of modern translations, particularly those that emerged in the wake of the Reformation, the original sense of the text has often been softened or reshaped. Thus phrases such as *"the Earth was formless and empty"* became common. Such variations are understandable. Translators themselves found their work conditioned by the scientific assumptions of their age and, wishing to spare their readers confusion, frequently adapted the Word of God to contemporary modes of thought.

For my part, independent of the intellectual fashions, prejudices, and anxieties of any particular age, and considering God to be Eternal, I have chosen to remain as close as possible to the original statement and to proceed from the information it provides:

"In the beginning, God created the Heavens and the Earth. And the Earth was empty and **confused**..."

21.

Now, the fact that the Earth passed through a geohistorical stage characterized by planetary emptiness, at least with regard to the Biosphere, is as self-evident as the fact that we ourselves enter the world naked**.**

Classical geology contains no explicit concept corresponding to the state of emptiness described by the Author of Genesis. Yet even if we adopt the perspective of modern geohistory, it would still be unusual to speak of an emptiness resembling that which today characterizes the surface of the Moon.

And it is precisely this kind of emptiness that the Author of Revelation appears to place before our eyes.

22.

Consider the Moon.

When speaking of the Moon, we readily say that it is empty, and with good reason.

There are no forests upon the Moon.

There are no oceans.

There is no atmosphere.

Nothing upon its outer crust allows us to suppose that it either possesses, or is moving toward the development of, a Biosphere.

Its surface is little more than an endless desert. Beyond the imagination of science fiction and the cataclysms so beloved by twentieth-century readers, it bears no visible traces of lost civilizations hidden beneath its folds.

For this reason, we naturally describe the Moon as empty.

Devoid of atmosphere, oceans, continents, plant life, and animal life alike, the Moon remains today as barren as the Earth was before the Son of God opened His mouth and said:

“Let there be Light.”

23.

There is no need to linger endlessly upon the geohistorical image from which the Word, opening His mouth, clothed the nakedness of Mother Earth by His almighty command.

When the Divine Author tells us that the Earth was empty in the beginning, the image that God the Father wishes to place before the eyes of our understanding is that of a vast primordial world, a supergiant moon called Earth.

It was to this infant planet, naked and exposed to destruction, that God the Son drew near.

And to the wonder of all the children of God, children not belonging to this Creation, He opened His mouth and began the work that would ultimately culminate in the creation of the human race.

24.

Thus, as our horizons begin to widen, the ladder of natural elements that Genesis invites us to climb places before us an Earth without oceans, without an atmosphere, without continents, without polar ice caps, without plants, without animals, without birds, and without fish.

In a word, an Earth without a Biosphere.

And from this retrospective vantage point, with complete serenity, a man who lived thirty-five centuries ago addresses all the sages of every age, those already born and those yet to come, with a single question:

Ladies and gentlemen, beginning with a planet as empty as the surface of the Moon, how did God create water, ice, air, earth, and fire?

In other words:

How did He create the oceans, the continents, the atmosphere, the polar ice caps, the plants, the birds, the fish, and all forms of life?

Ever since that moment, the question posed by the Author of Revelation has hovered above the intellect of the centuries.

25.

At this point, given the distance that separates the Divine Author from the reader of the twenty-first century, the official answer offered by theologians and scientists alike is that Moses merely devised a metaphor, the product of an unusually fertile mystical imagination.

Personally, I do not know what name should be given to a failure that denies the possibility of victory and seeks to drown its defeat in the sea of oblivion by affirming Nothingness.

Perhaps one day I shall discover the answer.

For the moment, the first task of this book is to demonstrate, contrary to Descartes, that God does not lie.

The second is to show that the geniuses often believed themselves wiser than they truly were.

And the third is to provide the answer toward which Civilization has been advancing from the beginning:

How did God create the Universe?

26.

The necessity of beginning somewhere brings us directly to the relevant passage of Scripture:

*"In the beginning, God created the Heavens and the Earth. And the Earth was **empty and confused**, and Darkness covered the face of the Abyss. But the Spirit of God moved upon the face of the waters. Then God said: 'Let there be Light,' and there was Light."*

How many times has this passage been read?

How many times has this Revelation been discussed?

How many generations have struggled to wrest its secret from it?

And how many thinkers have possessed sufficient honesty, before themselves and before others, to admit that the Intelligence of the One who created these Heavens and this Earth stands as far above human intelligence as Heaven stands above Hell?

*(*Throughout this work, time will be understood in geological terms. New horizons will open progressively as the exposition advances. The Beginning is the problem. And the problem lies in the choice of framework.*)*

CHAPTER 3.

THE CREATION OF THE EARTH

27.

The Biblical Account places us upon a specific geological foundation. More precisely, Revelation unfolds before our eyes a distinct geohistorical stage.

If, guided by its testimony that *"the Earth was empty,"* we were to remove from the face of the globe all the familiar elements of nature, the atmosphere, the continents, the oceans, and the polar ice caps, what would remain?

What would remain is an empty planet on the eve of the birth of its Biosphere.

Yet the focus toward which our intelligence has been directed lies in the search for an answer that has eluded so many generations of inquiry.

The question is this:

Starting from a planet possessing such geological characteristics, a primordial crust deprived of every natural element from which anything might be built, the nearest image being the barren surface of the Moon, how did God create the Biosphere?

This is the traditional way of approaching the problem.

But there is another.

28.

Let us approach the matter from a different perspective.

Why not ask a different question?

Namely:

What sequence of physical processes would we ourselves have to initiate, direct, and control in order to create a Biosphere upon a geological platform existing in such a state of emptiness?

Seeing is believing.

The day will come when we shall behold God at work with our own eyes and stand in wonder as we witness the manner in which He accomplishes His works.

In this connection, His Son not only invites us to contemplate the spectacle of Creation, but amazes us further when He tells us that **"the Father will do greater works than these."**

From this we may also understand that the participation of the children of God in the work of Creation, in the creation of our Heavens and our Earth, was itself part of that invitation.

That invitation reached its highest fulfillment when, calling His children to Himself, God made them participants in our own formation; and when He said: “Let us make Man in our image and after our likeness,” the invitation was extended to participation in the act of creation itself.

That being said, lest we lose ourselves on parallel paths, and since the Origin of our Universe cannot be seen except through the eyes of the intellect, it is with those eyes of understanding that we shall contemplate how God created the Light and all things.

29.

It goes without saying that the restoration to human memory of a historical reality from which mankind was excluded cannot help but clash with the cosmological systems that the modern world constructed to fill that void.

The details surrounding the origins of twentieth-century cosmological systems, systems to which measurements were assigned down to fractions of a second in order to increase their appearance of certainty, are of secondary importance.

What matters is that the emergence of the true historical account of the Origin of the Universe is bound to overwhelm the intellect of all those whose thought remains anchored in the ocean beneath whose waters the Modern World perished.

As for myself, long accustomed to navigating freely through the Knowledge preserved in the Memories of the Universe, I constantly run the risk of advancing more rapidly than the reader can follow.

I trust that I shall overcome this difficulty.

At least, I hope so.

For the moment, I have outlined the geohistorical framework from which our journey will begin.

At the dawn of the First Day of Genesis, the Earth stood empty and barren.

There was no Biosphere.

No oceans.

No continents.

No atmosphere.

No polar ice caps.

None of the natural elements had yet clothed the nakedness of the Earth on the day following its birth.

30.

In fact, God created the Earth in Darkness.

The Author tells us that, once the Light had been created, God separated the Light from the Darkness. Later, He adds that God created the stars in order to separate the Light from the Darkness.

This immediately raises a question:

Where was, and where is, that Darkness which “covered the surface of the Abyss,” within which God created the Light?

That question will receive its answer in due time.

For the moment, what is already evident from the text, visible to the attentive eye at a glance, is that wherever that Darkness existed, within which God created the Light, the Earth was not originally created among the stars of our Heavens.

This is an affirmation that advances upon the wings of dawn; yet in time it will be seen spreading across the firmament of the century with the strength of the Sun itself, driving Night before Day.

One needs only paper and pencil, a willingness to begin at the Beginning, and the determination to connect Light with Earth, in order to find oneself face to face with a revolutionary image revealed in all its grandeur.

31.

Indeed, my task in this Introduction is to establish that Connection, integrate it into the History of the Earth, and, upon that foundation, open the Door of the Light of Intelligence to all the sciences.

For what could be more natural than knowing where we come from?

For the moment, once the Sea of Stars that fills our Heavens, lying between Light and Darkness, has been placed before the eyes of the mind, it awakens not only wonder but also presents us with a Creative Scene that borders upon disbelief:

Was the Earth created beyond the Sea of Stars of our Heavens?

Let the Light awaken us.

Let it open our eyes.

And let that stifled potential, created to become actuality, that vocation of an Intelligence born to grow within the natural Omniscience of its Creator, finally fulfil that Nature which is so profoundly our own.

A Nature lost through a Rebellion drowned in the abyss of Ignorance, the mother of all Crimes, amid whose rivers of blood Mother Earth feels herself dying of shame and sorrow before the eyes of Heaven.

For her sake I lift my soul from the dust.

And may God transform our tears of horror, shed in the face of unceasing hatred, into rivers of joy that never run dry.

32.

When it comes to the Intelligence of Creation, what father would refuse to reveal his deepest secrets to his son?

The Earth was created there, in the Darkness, beyond the stars of the Firmament.

Yes.

But why?

Seen from afar, at the moment of its Origin, the Earth bore the appearance of a planetary body possessing all the characteristics of a lunar satellite, only vastly larger.

An empty world suspended above that Abyss whose face was veiled in Darkness.

How could one not feel bewilderment?

Did her Creator bring her into existence only to abandon her in the Darkness?

Where was that stellar companion whom her Creator had destined to become her heavenly spouse?

From the beginning, Earth and Sun had been betrothed in a perpetual union; and from their embrace would emerge Life in the Image of God, to the joy of all the stars.

Separated from her planetary brethren, abandoned in the Darkness that covered the Face of the Abyss beyond the World of Stars, surrounded by Death, her future hanging by a thread above a chasm, how could she fail to feel Confusion tearing at her soul?

33.

Does God promise hallelujahs that drive one mad with joy, and once the birth is complete, turn His back on His creation, abandon it to destruction, and move on to something else? Alas, the heart of the Earth—that tender heart, whose hope is stronger than lightning and storm—is consigned to the perpetual solitude that precedes the disintegration of consciousness and reason. “Alas, my soul, which is breaking into pieces before the indifference of my Creator,” weeps, distraught, the Mother who has never given birth, and in her Confusion she feels she will never give birth. The wedding was announced; a bridesmaid was chosen for her—as beautiful as she alone is—that Moon who waits in silence with her bouquet of flowers for the arrival of her lady and queen; and soon the Earth was seen abandoned in the Darkness....

34.

"Empty and confused," abandoned in the Darkness on the other side of the world of stars, the Earth shrinks, arms wrapped around her knees, awaiting Death. It already surrounds her. She already lets herself fall, drained of strength. The dream that heals all things, casting her out of Creation like a stone shattered by the sculptor's blow, will carry her back to the dust from which her Creator brought her forth. The Earth breathes without breath. She lies down around the last spark of heat. It is Wisdom that, embracing her, covers her with a blanket and whispers words of trust and love into her ear: "Hold on, my daughter; your Creator is coming." This was the scene; and this will be the platform from which we will begin to climb the ladder of the natural elements.

CHAPTER 4.

CREATION OF THE BIOSPHERE

35.

We now stand before two realities: the Earth on one side, and God on the other.

The question before us is simple:

How did God create the Biosphere upon that "empty" geological platform?

Earlier, I suggested that we might ask the question ourselves. After all, as students of matter and the laws governing its behavior, we could attempt to reconstruct a geophysical sequence that comes as close as possible to the actual historical process.

I say this because it was precisely this problem that God Himself faced.

And solved.

There is no need to labor the point.

The evidence is before us.

It surrounds us.

It fills everything that exists upon the Earth.

36.

The fact remains that He knew the answer.

And because He knew it, God solved the problem of creating the Biosphere upon that apparently barren geological structure.

He knew the answer because He knew every equation contained within the laws of geophysics.

Perfectly knowing both the equations and their solutions, God arose, stepped onto the stage of Creation, opened His mouth, and spoke His Word:

"Let there be Light."

37.

We are speaking here of the fusion of the Earth's external geophysical body.

At this point one could propose various possibilities.

One might imagine a fusion produced by fire acting from without.

Or one might envision a fusion generated by compression, acting from the exterior inward, as though the gravitational field were collapsing upon itself until its radius had been reduced to an absolute minimum.

Were Ignorance still holding us captive behind the Wall of Death, all such possibilities would remain open.

But that is no longer the case.

Therefore, I shall come directly to the point.

38.

The first step God took in bringing about the fusion of the geophysical body was an increase in the density of the Earth's gravitational field.

The immediate effect was straightforward:

the Earth began to rotate upon its axis at an ever-increasing rate.

Under the pressure generated by that intensified gravitational field, and much as a powerful gust of wind accelerates everything lying along the edges of its path, the Earth entered into a progressively faster rotational motion.

This was the first effect.

39.

As for the fundamental nature of gravitational fields within a given three-dimensional space, fields whose density may increase or decrease according to the law of energy transformation, we stand here before one of the deepest relationships in Creation.

For this relationship between universal energy and astrophysical matter lies at the very foundation of the expansion of the Cosmos and the construction of Universes.

Creation itself could not have come into being unless God possessed perfect knowledge of that cosmological relationship.

The transformation of gravitational energy into material forces, electric fields, Light, cosmic energy, and all related manifestations, constitutes one of the principal pillars upon which the entire edifice of Creation rests.

In the chapters that follow we shall examine what this relationship entails and what it reveals.

But for now, let us continue.

40.

Consequently, from a state of virtually nonexistent rotation, such as would naturally characterize an astrophysical body whose core lay dormant and inactive, the Earth began to rotate upon its axis at an ever-increasing rate.

God determined that rate of rotation according to necessity.

The kinetic energy required of the Earth's body had to correspond precisely to the density attained by its gravitational field.

This relationship between the density of a gravitational field and the thermodynamic behavior of astrophysical bodies constitutes one of the fundamental laws governing the behavior of astrophysical matter.

41.

This, then, was the first stage in the geohistorical sequence that led to the origin of our Biosphere.

Indeed, the fusion of the Earth's external geophysical body, its Mantle and Crust, following the activation of the Astrophysical Core, was immediate.

Let us step, if only for a moment, into the painting itself and experience from within the Movement whose memory hangs upon the Wall of Universal History as one of its most extraordinary scenes.

Since we know that Astrophysical Matter responds directly to Gravity, and since by tracing effects back to their causes we understand that the kinetic parameters of a stellar body arise from its relationship to the gravitational field in which it exists, we may open our minds to the rotational acceleration of the Earth's Core as the direct consequence of the increase in gravitational density brought about by God.

42.

Once the Earth’s Astrophysical Core had been activated, the geonuclear transformer began generating within its body the physical forces proper to its nature: electromagnetic forces and heat.

Immediately, the seismological pulse of the planet's internal geophysical structure surged into activity.

The Mantle and the Crust experienced in real time the consequences of two simultaneous processes:

the expansion of the Core set in motion by God,

and the continual increase in temperature generated within it.

43.

Like the roar of the king of the jungle upon awakening.

Like the first peals of thunder announcing an approaching storm.

Like a star upon the day of its implosion.

Like an earthquake of astronomical proportions shaking the Mantle beneath which the Core had slept for ages.

Thus the Mantle and Crust began to heat, crack, and resound amid a symphony of earthquakes and volcanoes.

The awakening of that giant sleeping at the heart of the Earth transformed the planet's surface into an ocean of molten lava, convulsed by a volcanic activity of indescribable power and beauty.

Like a soldier who, hearing the battle cry of his king and lord, leaps to his feet, seizes sword and shield, and without hesitation throws himself into combat, roaring like a volcano and shaking the ground beneath his stride, so too did that "formless and empty" Earth become, within a few geological hours, a vast ocean of molten fire.

Beneath its incandescent currents, whole armies of volcanoes seemed to move in formation, waging battle amid the magmatic waves of a Mantle that had burst through every outer barrier and now roamed freely across the face of the Earth.

Gigantic lava tides swept over the planet.

From their crests, masses of magma were hurled high into the heavens, where they cooled, turned to stone, and plunged back into the ocean of fire with the roar of a meteor or a comet.

CHAPTER 5.

FUSION OF EARTH'S CRUST

44.

We can now see that, by following the evidence wherever it leads and allowing observed effects to guide us back to their causes, the biblical enigma begins to unfold into a coherent geophysical sequence.

There is little room for contradiction in such a process. True, those who possess a thing rarely appreciate what others lose; yet it is precisely by following this line of reasoning that we arrive at the physical answer suggested by Revelation.

That answer sets in motion a geohistorical sequence whose principal stages are:

1. Fusion of Earth's Primary Crust

2. Sublimation of the Resulting Proto-Atmosphere

45.

The driving force behind this geohistorical sequence is Earth's Core.

God generated the energy required to bring about this transformation by accelerating the rate of activity of the Core, a revolutionary acceleration produced by the increase in gravitational density per astrophysical cubic unit within the Earth's gravitational field.

To express it in practical terms, if we compare the Geophysical Body to a machine, we might say that God filled the reservoir, the Earth's gravitational field, with energy, that is, with Gravity. As a consequence, the operational parameters of the Geonuclear Engine rose automatically toward the Critical Point of Astrophysical Implosion.

*(*That this Critical Point was not exceeded is demonstrated by the effects that followed the sublimation of the Proto-Atmosphere, which ultimately gave rise to the Polar Ice Caps. Without them, the Biospheric System would never have appeared; and their disappearance would entail its irreversible collapse.*)*

Thus, once the Primary Crust had been transformed into a global ocean of molten lava, stretching uninterrupted from pole to pole, and once the Primordial Proto-Atmosphere had risen toward the upper limits of the planet, the geonuclear body gradually began to reduce its rotational velocity per geological unit of time.

46.

It was already noon.

The gases produced by the fusion of the Crust had accumulated around the globe and had given birth to a planetary atmosphere, primitive in nature yet already

containing within itself all the elements necessary for the future emergence of the Biosphere.

Throughout that morning the atmosphere continued to grow.

As the hours passed, its expanding volume gradually concealed beneath its veil the immense sea of magma from which it had been born.

*(*As always, we are speaking in broad strokes, concerned with the whole rather than with every detail; describing the general process rather than each of its individual stages. All these events belong to the morning of the First Day. One entire Afternoon still remained ahead.*)*

47.

Bearing in mind the mechanics of the fusion of solids, a lesson taught to schoolchildren since the earliest days of education, we may dispense with technical details and set aside, for the moment, the complexities of crystalline structures and the various ways in which chemistry and physics manipulate them.

Understanding that it was this elementary mechanism that God applied to the Earth's Primary Crust, we may affirm, without succumbing either to the absolutism of scientific reason or to the Nobel-style dogmatism that so often accompanies academic authority, that the dynamic stabilization of the Earth's external geophysical structure arose as a direct consequence of the gradual decline of seismic activity within its interior.

Let us say that the Force with which God played upon the Earth, as though it were an orchestra of volcanoes performing a unique and magnificent symphony, after drawing thunder from the drums and sparks from the cymbals, whether because the performance had reached its conclusion or because the instruments had accomplished their task, eventually subsided.

And silence descended.

In simpler terms:

48.

In accordance with the law of inertia, the energy responsible for the fusion of the Primary Crust, having fulfilled its purpose, gradually returned to the state of equilibrium that had existed before God opened His mouth and declared:

"Let there be Light."

As silence deepened and thickened until it matched the density of the newly formed Proto-Atmosphere, the red and golden glow of the molten Primary Crust gradually faded.

Its incandescent brilliance diminished.

Its violence subsided.

And little by little it assumed the appearance and color of solid volcanic matter.

Thus, as the Afternoon of the First Day of Genesis drew toward its close, the Earth began to recover the natural equilibrium among the various parts composing its geophysical body.

49.

The final stage of this process, namely the creation of the Primordial Atmosphere, involved the sublimation of that Proto-Atmosphere whose basic chemical composition may be compared to that found in the gaseous planets whose evolution was not subjected to this extraordinary event.

Nevertheless, we must not overlook the unique phenomenology to which God subjected the formation of the Earth's Primary Crust, a subject to which we shall return in due course, according to the rhythm required by this Introduction.

Continuing, therefore:

Once the Earth ceased to receive energy from an external source and was effectively isolated from any substantial process of energy exchange, the Earth's Core, as a consequence of the transformation of gravitational energy into mechanical forces, entered a potentially dangerous trajectory toward astrophysical collapse.

This subject likewise will be addressed when its proper moment arrives.

For the present, what matters is the fact itself:

During the transition from the state of massive fusion to that of geophysical equilibrium, the Earth's Crust solidified.

And as a direct consequence, the Proto-Atmosphere entered a phase of rapid sublimation.

50.

By the time Night descended upon the First Day, the Proto-Atmosphere had been transformed into a mantle of ice.

This mantle extended from Pole to Pole, enveloping the entire Earth.

And it is this mantle that Genesis identifies as the **Light**.

In the simplest possible terms:

From fire to ice.

CHAPTER 6.

CREATION OF THE PRIMORDIAL ATMOSPHERE

51.

Naturally, I have traversed this First Day as rapidly as possible, seeking above all to establish a firm foundation upon which to build.

My purpose has been to prevent the reader from becoming lost in the details before first understanding the idea I am attempting to outline.

The Fusion of the Primary Crust and the Sublimation of the Primordial Atmosphere were the two principal processes brought about by God during the First Day.

*(*The question of duration remains unknown. I do not intend to assign a specific timescale to any process carried out by God. For reasons that will become evident as we proceed, my advice to the reader is not to be overly concerned with chronology either.

Above all, because God is Omnipotent. And once power is understood as the relationship between force and work, one of the powers possessed by the Creator is the capacity to accelerate a process to the fullest extent permitted by its nature. This is the perspective from which I understand Divine Omnipotence. Naturally, matter itself imposes both upper and lower limits. That, too, I take for granted.*)*

52.

But what exactly did God do in order to initiate the accelerated rotation of the Globe that gave rise to the fusion of its geophysical body?

Very well, one might answer:

“God spoke, and it was done.”

I am the first to acknowledge that God may do as He pleases, and that He owes no explanation to anyone.

Yet, having been created in His Image and Likeness, it is not in my nature simply to turn away from a question whose answer my intellect longs to understand.

Belief is enough.

More than enough.

But if I can also see, and since it turns out that I have been given eyes with which to see, then seeing is better still.

So I insist:

What force did God set in motion that was capable of unleashing such an extraordinary sequence of geophysical events?

What God did at the dawn of the First Day was to generate an Energy Field.

(We shall later discover that the Divine Nature itself, and the Essence of the Creator Spirit, are reflected in this very statement:

God is Energy.

There will be time enough to explore this idea at greater depth.

Indeed, as our understanding gradually opens itself to the contemplation of the Uncreated Nature of the Divine Being, we shall see how Creative Energy is transformed into the natural forces governing the body upon which the Creative Act is being carried out.)

Thus, the first thing God did at the dawn of the First Day was to generate an Energy Field.

And the second was to project that Energy Field upon the Earth.

53.

I have said that the first thing God did at the dawn of the First Day was to generate an Energy Field, and the second was to project that field upon the Earth.

I have also affirmed that God is Energy, and that His physical manifestation occurs through the transformation of that Energy into the nature of the field upon which His Force is projected.

In the present case, the Earth, the Energy Field generated by God was transformed into **Gravitational Energy**.

54.

To describe the process more dynamically, and without becoming lost in the immense timescales through which science usually contemplates such events, let us say that the Earth's gravitational field absorbed that river of Energy and doubled its average density per astrophysical cubic unit.

This was the first effect.

The second was that God increased the original density of the Earth's gravitational field precisely to the degree required, according to His calculations, to bring the Core to its **Astrophysical Implosion Point**, the consequence of which would be the fusion of the Primary Crust.

The immediate result of this multiplication of Energy within the Earth's gravitational field was the acceleration of the planet's rotational motion.

The Earth began to spin more rapidly.

As we proceed, it will become increasingly evident to what extent the rate at which gravitational energy is transformed into heat and mass, and the rotational velocity of a celestial body, are related in much the same way that fuel and performance are related within any machine.

55.

I realize that, viewed at this pace, and with gravitational fields being compared to reservoirs that fill and empty, it may seem that we are not getting very far.

Yet that is precisely what occurred.

The Earth's automatic response to the increase in the average density of its gravitational field was an immediate acceleration in the rotational velocity of its Core.

And the Core's response to that increase in rotational velocity was the generation of heat.

*(*Whether in a superficial way or at a deeper level, everyone is familiar with the final result of the fusion of solids. I mention this in connection with the fusion of the Primary Crust. Volcanoes provide the most immediate example. The association between volcanic eruptions and vast masses of gas rising into the atmosphere is one of the classic phenomena of Nature. The image itself spares us a lengthy excursion through crystalline lattices and molecular bonds, a fascinating journey for some, though a tedious one for others.

On an industrial scale, blast furnaces offer another readily available example. And if anyone wishes to explore the matter in depth, it is enough to consult a specialist in the natural sciences and ask what happens when solid matter is subjected to increasing heat. The behavior of crystalline structures under thermal stress is a subject treated even in the most elementary manuals of physics.*)*

56.

The questions that concern us here are the following:

What was God seeking to accomplish by driving the geophysical transformer to its utmost capacity?

What objective did He pursue by accelerating the rotational velocity of the Earth's Core and provoking the fusion of the Primary Crust?

*(*The other matters I have left open, the chemical nature of the Primary Crust and the way in which it was formed, are questions I shall attempt to address later when we reach the chapter devoted specifically to the Creation of the Earth.

At that point I shall also endeavour to examine the astrophysical nature of the Core and the relationship between stellar matter and gravitational fields, which lie at the root of the properties of the Cosmos itself.

To point out, as I have already done, that this relationship between energy and matter manifests itself in the form of Light and Heat is not an arbitrary idea. It is simply the most natural and straightforward way of explaining the fundamental process through which stars and galaxies originate, and according to whose phenomenology they distribute themselves and interact throughout the Universe.

But a promise is a promise. I intend to return to these matters in due course; and if I fail to do so, I hope the reader will forgive this peculiar weakness of mine when it comes to paying my intellectual debts.*)*

57.

Let us return, then, to the thread of the argument and follow the path that the Light traces for us through the darkness of the tunnel.

I was saying that once the Core had been activated through the increase in the gravitational density of the Earth's field, the transformation of energy into heat gave rise to the fusion of the geophysical body.

I then asked:

What was God seeking through that fusion?

The answer, based upon the picture presented by the fusion of the Primary Crust, is straightforward:

God was seeking to produce a chemically predetermined atmosphere.

In other words, the ultimate objective toward which the acceleration of the geonuclear transformer was directed was the creation of the **Primary Atmosphere**.

*(*For the sake of clarity, we shall omit everything related to the immense mathematical apparatus that would be required to navigate from the initial state to the final result.

The victory achieved implies the successful resolution of a vast system of unknowns. Given the results that stand plainly before us, it would be unfortunate to lose the thread of the narrative in considerations suitable only for specialists.

Nevertheless, it is important to understand that behind that achievement lay a sea of equations whose successful navigation made the future possible.

Had the increase in gravitational density exceeded a critical threshold, the geophysical system would have undergone a transformation resembling a planetary supernova. The Earth would have disintegrated into a swarm of meteorites.

But let us return to our subject.*)*

58.

As Noon of the First Day gave way to Afternoon, the Earth found itself enveloped within an atmosphere supersaturated with one of the most abundant elements in the Universe: hydrogen.

In every other respect, however, that atmosphere remained comparable to those found surrounding the great gaseous planets.

In terms of appearance, one might say that the Earth passed from the black-and-white austerity characteristic of the Moon's surface to the brilliant reds of solar eruptions, though now manifested in fluid form.

Gradually, that incandescent world dimmed.

It cooled.

And as cooling progressed, the surface disappeared behind the veil of an immense cloud layer, enveloping and mysterious, much like a nebula drifting through space beneath the spell of some invisible gravitational field.

Or, to put it more simply:

Let us say that it was so.

And let us leave it there.

CHAPTER 7.

THE CREATION OF LIGHT

59.

And so we continue.

(I trust that you have been able to follow my line of thought thus far, and that the speed with which my mind has attempted to reconstruct the Memories of our Universe has not caused you undue difficulty.)

Let us proceed.

Once the Earth had transformed the energy supplied by its Creator into natural forces acting within its geophysical system, and once the geonuclear implosion had triggered the two mechanical processes already described, the **Fusion of the Primary Crust** and the **Formation of the Primordial Atmosphere**, the initial sequence reached its completion.

Thereafter, the geonuclear engine gradually reduced its rate of operation until it attained a new state of equilibrium.

60.

This process can be followed without difficulty through the principles already familiar to physics.

Indeed, it is enough to reverse the sequence itself.

Reduce the rotational velocity of the Globe.

Reduce the planet's temperature.

And the rest follows naturally.

Child's play perhaps, but only for those children intellectually capable of perceiving the interplay of forces that constitutes the System of Creation.

For within that system, God appears as the Universal Source of Energy, while the gravitational field manifests itself according to the classical laws governing energy, transforming, in this particular case, into the natural forces acting upon an astrophysical body.

This transformation lies at the root of universal motion.

It makes possible the existence of individual astrophysical systems, whether open or globular, and equally the formation of structures on the scale of galaxies.

It is therefore not surprising that, taking the Word as our guide, a truth that will become increasingly evident when we examine the Creation of the Firmament, God should speak of Gravity as those:

“waters that are above the Firmament.”

In so doing, our Creator invites us to compare Gravity with the liquid element, a reality familiar to Him and natural to His manner of expression.

From this analogy:

Gravity = Liquid Fuel

He proceeds to work.

Certainly, Gravity is a singular form of liquid energy; but we shall have occasion to examine this more closely as our journey continues.

61.

Thus, once the additional multiplication of the original volume of the gravitational field, brought about when God said, "Let there be Light," had been transformed into the work required for the fusion of the geophysical body, and once the fusion of the Primary Crust and the geological Mantle had reached completion, the sequence entered a new phase.

The rotational velocity of the Earth's Core began to decrease.

And as that velocity diminished, the temperature of the entire planet declined with it.

The two immediate consequences of this thermal descent were:

1. **The Formation of the Lithosphere**
2. **The Sublimation of the Atmosphere**

62.

What I mentioned earlier deserves to be emphasized once again.

My familiarity with these processes as part of what I call my Living Memory often leads me to pass too quickly over intermediate stages that may not appear equally obvious to others.

Allow me, therefore, to clarify.

If I have stated that rotational velocity and the rate at which Gravity is transformed into Light and Heat are directly related, and if I now state that the Earth's rotational velocity began to decline, then it follows that this slowdown necessarily affected the Core itself.

As the Core's rotational motion decreased, descending from its previous state of activity once the supplied fuel had been consumed in the conversion of Gravity into Heat, the overall geological temperature of the Earth also began to fall.

First, the temperature of the Core decreased.

Then that of the Mantle.

And finally that of the Crust.

The immediate consequence of this cooling process was twofold:

the formation of the **Lithospheric Ring** and the **Sublimation of the Atmosphere**.

It is this sublimation that we shall now examine.

63.

And once again, speaking of the Fusion of the Primary Crust, I must emphasize the importance of understanding the fusion of solids as the starting point for grasping the transformation that took place within the Earth's crystalline structure as a consequence of the fusion of its primary geophysical body.

In this regard, the artificial preconceptions that still dominate modern thought concerning the natural origin of the planets constitute an obstacle that the reader must overcome.

The archetypal image inherited from the twentieth century, in which Gravity mysteriously emerges from Nothingness, compresses a sea of drifting matter conveniently pulled from the hat of whichever cosmological magician happens to be in fashion, and then, by a sort of scientific *abracadabra*, produces a planetary body, belongs more properly to **Alice in the Land of Science Fiction** than to any serious attempt at understanding Reality.

And no more.

64.

Any intelligence that respects both reason and evidence, working within a system where astrophysical values arise from the relationship between Matter and Energy, naturally arrives at a different conclusion.

If Astro iconography is accepted as a reflection of Reality, then the gradual cooling of stellar bodies necessarily leads to the accumulation of nebular matter upon their outer surfaces.

From this process arises the natural origin of the planets.

In the specific case of Planet Earth, however, its Cosmic Singularity lies in the fact that its Origin was the result of a direct Application of Creative Intelligence to the matter-energy system itself.

This intervention determined both the primary geophysical parameters of the Earth and the geohistorical consequences arising from that Creative Act.

At this point one might reasonably ask:

Why did God not simply work with a planet of purely natural origin?

That question will receive its answer in due course.

For it belongs to Theology.

It concerns the **Why**.

Whereas the **How** belongs to the domain of the physical sciences.

65.

Returning to our principal subject: by the sublimation of gases we mean the transition of matter from the gaseous state directly into the solid state without passing through the liquid phase.

Nature itself provides us with familiar examples every winter.

Clouds are transformed into snow.

Clouds are transformed into hail.

At the level of everyday observation the phenomenon is commonplace; at the level of laboratory science, countless variations of the process may be examined.

Since we lack both the space and the means to accompany these pages with illustrations, I shall limit myself to a simple conclusion:

The Mantle of Ice into which God transformed the Primordial Atmosphere, the great protagonist of the First Day, was **the Light of Genesis.**

66.

And here I invite the reader to pause before what may be the most astonishing mystery of all.

How could a man who lived three thousand five hundred years ago have conceived a model of the Origin of the Biosphere that can be summarized as follows?

A. Fusion of the Primary Crust.

B. Formation of the Proto-Atmosphere.

C. Cooling of the Crust and Sublimation of the Primordial Atmosphere.

Is that not astonishing?

Perhaps I should linger longer over this point.

Or at least I suppose I should.

I trust that there will be opportunities to return to the question of the cognitive relationship, described throughout this Introduction, between the thought of Moses and the content of the Hieroglyph we call **Genesis**.

67.

In any case, Moses the Hebrew did not establish his relationship with Universal History through the bridge of Science, but along the path of Omnipotence and Divine Power.

Omniscience, understood as Science itself, belonged to God.

For God is the true Author of this Hieroglyph.

Human hands were merely instruments, pens moving according to the rhythm established by the Thought of the One who stands before Eternity and sketches Events upon the canvas of the Millennia as effortlessly as others devise their schemes beneath the gaze of the world.

Two subjects therefore remain before us:

Omniscience.

And **Omnipotence.**

Two distinct courses in the banquet of understanding, each to be served in its proper time.

CONCLUSION

It is fitting to sketch, in the simplest and most natural way possible, the creative sequence underlying the Light of Genesis, now identified with the great Ring, or Mantle of Ice, from which the Polar Ice Caps originated.

The significance of these Polar Ice Caps for both the emergence and preservation of life upon the Earth scarcely needs to be emphasized.

The great debates of our own time concerning the thermophysical consequences that would result from their disappearance testify sufficiently to the necessity of their prior existence before the creation of the Tree of Species.

Later, when we examine the structure of the Ecosphere, I shall return to the true magnitude of those consequences.

For the purposes of the present chapter, however, one conclusion is enough:

From what we see, we may deduce what once was.

In other words:

The present reveals its origin.

PART TWO

THE CREATION OF THE FIRMAMENT OF THE HEAVENS

CHAPTER 8.

GEOHISTORICAL RECAPITULATION

68.

The surprise produced by discovering this sequence of geohistorical events, a sequence which the geniuses of the modern world dismissed as nothing more than the fevered fantasy of a mind lost in religious delirium, despite its thoroughly scientific structure and development, should not cause us to lose sight of the complete chain of events.

So far I have touched upon them only insofar as necessary to provide an overview of the whole.

Let us therefore recapitulate.

69.

First: the controlled multiplication of the astrophysical density of the Earth's gravitational field per cubic unit.

As I have already stated, the origin of this Controlled Multiplication lies in the very Nature of the Divine Being.

70.

Second: the vertical acceleration of the operational revolutions of the Earth's geonuclear transformer.

From this followed:

- the acceleration of Earth Globe’s rotation upon its axis;
- the astrophysical implosion of the Core;
- and the generation of planetary heat.

71.

Third: the global thermodynamic heating of the geophysical body.

This process extended from the Mantle to the Earth's surface and ultimately produced the Fusion of the Primary Crust.

72.

Fourth: the liquefaction of the Primary Crust under the combined effects of crustal fusion and the formation of the Primordial Atmosphere.

*(*The chemical nature of the Earth's Atmosphere, unique among the members of its planetary family, presents a separate problem that I shall not address here, though I intend to return to it in due time.*)*

73.

Fifth: once the transformation of gravitational fuel into heat had accomplished its purpose, the Earth returned to the hands of Nature, and the changes that followed proceeded in accordance with the law of inertia.

The first visible effects were:

A. The deceleration of the operational revolutions of the geonuclear transformer.

B. The decrease in the rotational velocity of the planet.

C. The corresponding decline in the Earth's temperature.

74.

Sixth: these effects generated a new sequence of consequences.

The first of these was the cooling of the Earth's exterior surface, which *ipso facto* laid the foundations for the formation of the outer geophysical ring: the **Lithosphere**.

75.

Seventh: we may also describe this stage as the solidification of the **Secondary Crust**.

Whether one prefers one designation or the other is largely a matter of terminology.

Later, when we examine the subject in greater depth, we shall have ample opportunity to distinguish the two.

For the moment, let us simply say that the Lithosphere stands in relation to the Globe much as the Secondary Crust stands in relation to the Lithosphere.

In short:

The Secondary Crust constitutes the outer layer of the Lithosphere.

Consequently, it was the Secondary Crust that became the first lithospheric layer to solidify.

76.

Eighth: the continuing decline in geophysical temperature toward its original state, a state that would never again be fully attained, brought about both the solidification of the Secondary Crust and the formation of the Lithospheric Ring.

Meanwhile, the Geophysical Architecture continued to complete itself through the formation of its second ring: the **Mantle**.

The cooling of the Mantle progressively cut off the heat source from which the Primordial Atmosphere had previously drawn the energy necessary to sustain its original condition.

77.

Ninth: cooling progressing from the exterior toward the interior of the Globe necessarily transformed the Lithospheric Ring into a thermal barrier.

Its presence prevented the transfer of heat from the Core to the Atmosphere.

78.

Tenth: thermally isolated from the Core, the Atmosphere underwent a dramatic and rapid fall in temperature.

The rate of cooling was determined by the insulating properties of the newly formed lithospheric structure.

Its volume froze.

The result was the transformation of the Atmosphere into the great **Mantle of Ice** that, during the Afternoon of the First Day, enveloped the entire Earth from Pole to Pole.

As I have already stated:

This Mantle of Ice is the Light of Genesis.

79.

This is the sequence we have now traversed together.

Along the way, I have sought to highlight those facts that reveal the stature of the Creative Intelligence and its mastery of the sciences of Space, Time, Matter, and Energy, a mastery comparable to the fertile soil in which the Tree of the Science of Creation sinks its roots.

In the next section, we shall pause for a moment before those facts and reflect upon their significance.

CHAPTER 9

THE FIRST LAW OF THE BEHAVIOR OF THE UNIVERSE

80.

God applied to the geophysical system the first of the laws governing the behavior of the Universe: the transformation of Gravitational Energy into Light and Heat.

It is upon this first law that God has built the Architecture of the Heavens.

Through its manifestation in local space, the geometry of our Universe preserves its stability through time.

I am aware that this may seem a bold assertion to make so early in the discussion. Yet, as we advance, the image these results seek to place before the mind will gradually unfold, revealing the magnitude of its beauty in all its splendor.

81.

Having established this principle, the application of the first law to the geophysical system naturally invites us to examine the reactions set in motion within stellar bodies of differing properties when subjected to the same external influence.

Consider, for example, the sudden irruption into a stellar system of an energetic current, an intergalactic gravitational stream, so to speak, crossing the Abysses and gathering along its course whatever matter lies in its path.

Such a possibility opens before us a field of reflection whose implications extend far beyond the Earth itself.

82.

Every explanation we formulate from this point forward must take as its starting point this Historical Event: the multiplication of the gravitational density of the Earth's field.

Its implications lead directly to the relationship between Universal Energy and Astrophysical Matter within the framework of the production of Light and Heat, the two most immediate manifestations accessible to our senses.

When I speak of the production of Light, I am referring to the entire spectrum of stellar radiation that lies at the root of Cosmic Energy.

The full significance of this relationship between Gravitational Energy and Stellar Matter will become increasingly evident in the chapters that follow.

For the present, I shall remain with the facts and continue to take the multiplication of the original density of the gravitational field as the point of departure for this **New Cosmology**.

83.

We have observed, and this observation arises from reasoning backward from effects to causes, that when the density per astrophysical cubic unit of a gravitational field is doubled, the thermal production of the astrophysical transformer increases proportionally.

If we were speaking of a stellar transformer, the first visible effect would appear in the intensity of the Light emitted.

In the particular case presented by our Creator, Heat constitutes the most immediate observable consequence, owing to the nature of the transformer upon which He acted.

*(*The variety of astrophysical transformers exceeds the limits of our imagination. Within the horizon now opening before us, it is reasonable to suppose that this diversity includes sources of gamma radiation, X-rays, and forms of radiation that remain beyond our present capacity to define. And after all, how could finite minds presume to impose limits upon that which has no end?*)*

84.

This leads us naturally to a new question.

What would happen if, instead of God directing the process by which gravitational energy is transformed into Light and Heat, a binary or multiple stellar system were subjected to an uncontrolled increase in the density of its gravitational field?

And conversely:

What would happen if the rate at which a gravitational field is transformed into Light, or into any other form of radiation, exceeded the rate at which energy is supplied to that system?

Would we not then be compelled to reconsider certain hypotheses concerning the origin of novas and supernovas?

85.

And here is another question.

Are not the fluctuations in stellar luminosity, together with the changes observed in orbital periods and cycles, a direct appeal to our intelligence?

Do they not invite us to contemplate the Universe as an Ocean of Energy upon whose waters Matter floats?

Is it not remarkable that, when speaking of Himself and recalling those ancient days, God tells us that He was:

“hovering over the surface of the waters”?

For my part, I have no doubt that the Universal Gravitational Field may legitimately be conceived as an Ocean of Energy whose currents act as channels through which Gravity is transferred from one region to another.

Through this vast system of circulation, God maintains the geometry of His Creation in perfect equilibrium.

The question before us, however, concerns the relationship between our universe-galaxy and the outer Cosmos, the realm of the galaxies themselves.

86.

The question was this:

What occurs when an extralocal current bursts into the boundaries of our Heavens like a whirlwind and throws an entire region out of balance, either by multiplying the available energy or by instantaneously increasing the rotational velocity of astrophysical matter?

The purpose of this discussion is to recover, on a larger scale, the effect experienced by the Earth when God multiplied the density of its gravitational field.

From that event we derived a principle of direct proportionality between Heat Production and the Rotational Velocity of the astrophysical transformer.

This principle leads naturally to a conclusion:

When a star is subjected to a sudden acceleration of its rotational velocity, the resulting effect should manifest itself as the creation of a **Nova**.

And if the body affected is a multiple stellar system, the consequence may be a **Supernova**.

We shall have occasion, in due course, to examine the processes leading to the formation of novas and supernovas in far greater detail.

CHAPTER 10.

AND THE WORD IS GOD

87.

And now we take up once more the thread that our Creator has laid before us.

A thread that has always existed, yet which, in His Foreknowledge, He permitted to remain hidden in Darkness until the Intelligence of our Civilization had learned to understand the Language of the Science of Creation.

That being said, we may summarize the sequence of historical events in which God played the leading role during the First Day as follows:

A.

Multiplication of the density of the Earth's Gravitational Field.

(The origin of this Controlled Multiplication rests in the Nature of the Divine Being Himself, a Nature that enables Him to serve as the primordial Source of Energy from which the Cosmic Ocean draws its power.)

B.

Vertical acceleration of the operating rate of the Central Geophysical Transformer.

From this arose:

- the acceleration of the Earth's rotation upon its axis,
- the astrophysical implosion of the Core,
- and the generation of planetary heat.

(The correspondence between gravitational density and stellar rotation lies at the very foundation of the production of Light and the determination of its intensity.)

C.

Fusion of the Mantle and volcanic liquefaction of the Primary Crust.

I leave the reader's natural intelligence to establish the connection between the primary cause and the final effects already described.

D.

Formation of the *classical* Primordial Atmosphere.

By *classical* I mean the type of rarefied and turbulent planetary atmosphere typically found among the planets of our Solar System.

E.

Cooling of the Core and solidification of the Secondary, or Lithospheric, Crust.

This marked the origin of the Secondary Crust.

It was upon that crust, during the course of its cooling, that God acted to bring about the formation of the **Autonomous Ecospheric Substrate**, a subject that remains ahead of us but which will be examined in due course.

For the moment, let us simply note that the mid-ocean ridges stand as evidence of the drag forces that God set in motion.

Their solidification marks the period during which the geography of the continents was shaped.

The most elementary logic suggests that a semi-liquid body presents the ideal conditions for removing material from its surface, just as a sculptor shapes clay before placing it in the kiln.

In this case, the effect of the kiln was provided by the accelerated solidification of the Secondary Crust.

Why God opened the Atlantic Hemisphere forms part of the Geophysical Architecture underlying the creation of the Biospheric Plane, a matter that will be addressed later.

For now, it is enough to observe that the drag forces responsible for the formation of the Atlantic Channel and the oceanic ridges left their signatures upon the lithospheric layer as it solidified.

There they remain.

A permanent testimony to Creative Activity at work upon the continental shelves.

I do not intend, at this point, to discuss the implications of this model for the theory of Plate Tectonics.

In addition to the Theory of the Biospheric Plane, further evidence challenging the twentieth-century geophysical model will be presented in due course.

F.

Sublimation of the Primordial Atmosphere.

As I have already explained, once the Lithosphere isolated the Primordial Atmosphere from the Core, the ongoing decline in temperature caused the Atmosphere to freeze and sublimate.

The final result was the formation of a vast **Mantle of Ice** which, just as the ocean of lava had once done before it, enveloped the Earth from Pole to Pole and from East to West.

88.

This Mantle of Ice, which enveloped the planet during the Afternoon of the First Day, was the Light that proceeded from the lips of our Creator when He said:

"Let there be Light."

And it was done.

And so it was.

The alternative would have been absurd.

Descartes' doubt, when employed as a method for relating the Intelligence of the Creator to the intelligence of the creature, ceases to be a method and becomes a wall.

A wall of separation.

A barrier limiting the capacity of science to grow toward Creative Omniscience.

If earlier I defined Omnipotence as the creative power capable of reducing the duration of a process to its absolute minimum, I now define **Omniscience** as the mastery that God, in His Wisdom, exercises over all the sciences of Matter, Space, Time, and Energy.

And in making this affirmation, I include sciences belonging to universes entirely different from our own, concerning which we can say nothing except that they bear witness to the infinity of His Knowledge.

CHAPTER 11.

THE CREATION OF THE FIRMAMENT

89.

Thus, considering the condition of the Earth at the close of the First Day, a geophysical globe wrapped beneath the Mantle of Ice that its Creator called the Light, the planet would have appeared from afar as an immense sphere of ice floating within the Abyss, like a vast cosmic egg born in the Darkness.

The next geohistorical sequence foreseen by God was as follows:

90.

The transfer of the Earth from its region of origin to its final position within the Heavens.

(The determination of the Earth's region of origin will be one of the problems addressed in the chapters to come. I am aware that the location proposed will

provoke a considerable degree of skepticism. For that reason, I prefer to warn the reader in advance. When the time comes, I shall confront that challenge with both calmness and confidence.)

91.

The insertion of the Earth into the Solar System and its establishment within the third orbit.

92.

The sublimation of the Mantle of Ice.

(By sublimation of ice I mean the transition of matter directly from the solid state to the gaseous state without first passing through the liquid phase. In this case, the process is the reverse of the sublimation of gases discussed previously.

If, on the First Day, we observed how God lowered the temperature of the Globe to the critical point at which the Atmosphere sublimated, then on this new Day we shall witness the opposite process.

My advice is simple:

Open the eyes of your intellect.

Prepare yourself to contemplate wonders.

And as always, should objections arise, do not be overly concerned; everything will eventually find its proper explanation.)

93.

The Ice Mantle divides into two great masses and retreats toward the geographic poles.

(This retreat of the two ice masses toward the future polar regions corresponds to a geohistorical period whose imprint classical geology has already placed before everyone's eyes, though viewed from a different perspective.

I often remind the reader that Science is the ABC of the Language of Creation.

The opposite attitude, attempting to reshape the Universe and its History according to the supposed omnipotence of human Reason, is a form of vanity upon which I shall not dwell.

Science, no less than Theology, has remained subject to the limitations imposed by the historical consequences of the Fall.

Neither Faith nor Reason should be judged from a platform of accusation and condemnation.

Had we stood in the place of those who came before us, we would very likely have done exactly what they did.

Therefore, on a Day such as this, a Day of discovery and joy, let us not become overly severe.)

94.

The Birth of the Ocean and the Formation of the Biospheric Atmosphere.

(This Atmosphere is the Firmament of the Second Day.

Soon we shall enter into its geohistorical sequence.

But before the dawn of that Second Day rises and History draws one step nearer to us, I believe it worthwhile to reflect upon the place where God created the Light.

I know that more than one reader will throw up his hands in astonishment and remain speechless.

Yet all one needs to do is open the Gospel and observe what the Son was doing in order to understand why surprise has always accompanied His works.)

PART THREE

CREATION OF THE LADDER OF NATURAL ELEMENTS

CHAPTER 12

.ON DARKNESS

95.

The Biblical text does not lie.

On the Fourth Day of Genesis we are told that God created the stars in order to separate Light from Darkness.

The text declares:

"And God made the two great lights,

the greater light to rule the day

and the lesser light to rule the night, ***and the stars;***

and He set them in the firmament of the heavens to give light upon the Earth,

to rule over the day and the night,

and to separate Light from Darkness."

Who has not read these words at some point in life?

The Author of Genesis first tells us that God created the Light and then immediately informs us that, once created, He separated it from the Darkness.

96.

The possibilities before us are therefore remarkably limited.

God created the Light.

God separated the Light from the Darkness.

And God created the stars to separate the Light from the Darkness.

The question naturally arises:

What happens if, wherever Moses wrote *Light*, we substitute the Mantle of Ice whose creation we have just followed?

Does the picture begin to take shape?

Let us take a sheet of paper.

In one corner, let us draw a circle and call it **Earth**.

On the opposite side, let us draw another circle and call it **Darkness**.

Between them, let us draw a dividing barrier and call it **the Stars**.

This is the image that emerges when the Earth is placed where Moses places the Light.

And in fact, when we lift our eyes toward the sky, we see that the Heavens themselves function as a dividing wall between the Earth and the outer Cosmos.

97.

The conclusion follows naturally.

If God created the Light and then separated it from the Darkness, it follows that the Earth was originally located within the region from which the stars now separate it.

In other words:

Before the creation of the Light, the Earth existed in the midst of the Darkness.

98.

I understand that this manner of reasoning may appear to some readers as an unnecessarily complicated way of making an already difficult subject even more difficult.

The truth is that, despite my efforts, I cannot find the complication.

Perhaps that is why I venture so willingly into the reconstruction of geohistorical events without troubling myself excessively over the opinions of different ages.

For what truly concerns us here is simple:

Where is that Darkness located?

In what region of the outer Cosmos is that Darkness to be found which covered the face of the Abyss when God said:

“Let there be Light”?

99.

Revelation tells us only the essential fact.

It informs us of the astronomical distance that God established between the Darkness and the Light.

It gives us neither numbers nor intergalactic coordinates.

It simply tells us that God created the Earth and placed the Heavens between the Earth and its region of Origin.

A marvelous and revolutionary image.

One that leaves us fixed in our seats and places us precisely where our Creator intended us to stand:

in the midst of the Darkness,

looking upward toward the Heavens.

And after all, what use is it to have our feet firmly planted on the ground if, in the end, the one whose head is in the stars is the one who sees furthest?

100.

Another question naturally presents itself.

Did God create the stars merely to separate the Earth from its region of Origin and draw the Zodiac across the vault of Heaven?

Or did He give the Heavens galactic dimensions for a deeper purpose?

To answer in the affirmative implies something extraordinary.

It would imply that a man living three thousand five hundred years ago understood, without ever observing the Cosmos through the instruments available to modern astronomy, that our Universe is a galaxy situated within an ocean of moving galaxies.

And that this was the reason why God gave our Heavens their immense astronomical dimensions

CHAPTER 13.

THE LADDER OF NATURAL ELEMENTS

101.

But let us continue.

Having followed the sequence through which God created the Light, a sequence reconstructed by tracing the path laid down in Genesis itself, and having arrived at the Fusion of the Primary Crust and the Sublimation of the resulting Primordial Atmosphere, we reached the moment at which God brought forth the Mantle of Ice that covered the spherical body of the Earth during the Morning of the First Day.

Without allowing ourselves to become lost in the mechanics of the process itself, for the nature of those processes belongs to the natural order of things:

Fusion of the Primary Crust.

Sublimation of the Primordial Atmosphere.

we left certain aspects of Revelation suspended for a time, waiting for the moment when we could return and place our feet once more upon solid ground.

102.

And so, returning to the Text, we discovered that the definition of the Creative Word, whose identity removes it from the realm of metaphors, hyperboles, myths, and legends, transformed the Light into a kind of Champollion Key.

Through that key, Revelation is interpreted in a manner contrary to every theological and scientific opinion maintained up to the present day.

According to this interpretation, God separated the Earth from its region of Origin and brought it into the Heavens.

This conclusion emerges from the statement:

“And God saw that the Light was good, and He separated it from the Darkness.”

Read in this way, the passage compels me to admire the courage of the human author who dared, without scientific knowledge, to affirm such a separation of Light and Darkness by the hand of God Himself, Creator of both the Earth and the Heavens.

Indeed, Moses’ ignorance is precisely where the Wisdom of the One who dictated the Text reveals itself.

And through his silence, the scribe became the wisest man of his age.

We shall return later to the question of Moses' ignorance as God's scribe, for it forms part of the broader question of Divine Omniscience.

For how could it be otherwise?

Did not everything begin, for us, with the creation of the Earth?

103.

It is true that some maintain that the real history of Humanity began even before the existence of the Earth itself.

Yet neither the existence of Humanity is essential to the existence of the Cosmos, nor is knowledge of the structure of the Cosmos essential to Humanity's survival.

If Humanity did not exist, the Cosmos would continue upon its course.

And if Humanity knew nothing of the structure of the Cosmos, Humanity would still remain what it is.

This does not diminish the value of knowledge concerning the Universe.

Rather, it clarifies the hierarchy of knowledge.

For the knowledge of greatest importance to Humanity, as a Being, is the Knowledge of God.

And since the Creator is found in God, then the **Science of Creation** accompanies that knowledge as part of the same gift, arriving, so to speak, with joy included.

104.

Some may ask why God chose to keep the Memory of the Creation of the Earth and the Heavens in Silence, separating the Creator within God from the Lord.

This was, in fact, the posture God maintained in Christ, preserving Faith and Intelligence like two arms joined to the same body: both born to serve a single Will, yet each moving according to the guidance of the head, whose thought directs the motion of the whole.

My answer to this question is simple: this is indeed how matters unfolded.

At the same time, however, I deny that from the beginning God intended the Knowledge of Himself as Creator to develop under the conditions imposed by the Knowledge of Good and Evil.

What happened, happened.

There is now no remedy for it.

And because it happened, the formation of intelligence in the Image and Likeness of the Creator encountered a deviation along its path.

As a consequence, God was compelled to give priority to the knowledge associated with the Tree of the Knowledge of Good and Evil over the Knowledge of the Science of Creation, whose fruit, as experience has shown, is war.

105.

I do not know whether the reader has fully grasped the laws of that Science.

For my own part, I believe the nature of its fruit is already sufficiently clear.

From the knowledge acquired through experience, I can now write what first took shape, through theoretical understanding, in the language of the First Man:

“Cursed be he who eats of that fruit, and cursed be he who gives the fruit of the Tree of the Knowledge of Good and Evil to another.”

This final confession brings me back to the point from which we began this brief journey: the Separation of the Light which God carried out after creating it within the Darkness.

When discussing this subject, I pointed out that while Ignorance possessed its own law, the apparent impossibility of penetrating the Content of Genesis led some, theologians, and others, scientists, to return the Book to God wrapped in the paper of myths, legends, metaphors, and symbols.

But now that the Light has been translated through the Mantle of Ice which, at the close of the First Day, enveloped the Earth's surface, a Mantle born from the Sublimation of the Primordial Atmosphere and the Fusion of the Primary Crust, we have little choice but to set fire to the paper of Theological Tradition and Twentieth-Century Cosmology alike.

Let the paper burn.

Let the ashes scatter.

Let the table be cleared.

And let us return to work using the Information that God Himself provides in His Book.

I may speak of this matter again in another section.

Indeed, I may already have done so in a previous one.

It does not matter.

I say this not because I belong to those who believe that a truth becomes more true each time it is repeated and the hammer falls once more upon the head of the fool of the moment.

I say it because I believe that life is a thought arising from universal roots.

A dream repeated a hundred times does not become more meaningful merely through repetition.

Nor does the body lose the benefit of sleep simply because it ceases to dream.

Not at all.

106.

For although the insignificance of Man before the Cosmos may be a fact, Truth exists in and of itself, whether or not anyone remains to contemplate it.

I could cease to exist this very instant.

Yet Truth existed before me.

And Truth will remain after me.

107.

As for my habit of returning repeatedly to a particular point of reference, whether one today and another tomorrow, it arises above all from the need to preserve a common ground between writer and reader.

By its very nature, the essayist tends to lose himself in the labyrinth of his own thoughts, while the reader tends to anchor himself to a particular idea.

And given the complexity of the subject before us, however much I may wish to present it simply, the fact remains that clearing the worktable of Cosmology and Theology, along with their respective interpretations of Genesis, in order to make room for the movement of the Spirit of God's Intelligence in this twenty-first century, requires an effort belonging as much to art as to science.

Assuming, of course, that writing is an art.

And that giving form to thought is likewise an art.

Personally, I believe both statements to be true.

History itself appears to support them.

The philosophers of the second millennium sharpened their pens with the discipline of polemic, while the revolutionaries sharpened their swords with the ideas provided by philosophers.

And on the two occasions when this union achieved its greatest expression, it gave birth to two Events that permanently altered the course of History:

The French Revolution.

And **The Russian Revolution.**

108.

The problem, therefore, lies not in the Word but in the art of applying the Science contained within it.

In the present case, **Truth**, not Power, is both the Beginning and the End.

And because Man is insignificant while Truth is eternal, human opinion amounts to little more than dust upon the table.

It was precisely in order to clear away that dust that we restored the Earth to its proper place on the Day when God created the Light and, having created it,

“separated it from the Darkness.”

109.

Returning, then, to the point of restoration, I shall simply observe that anyone willing to follow the argument can see that, if the Light corresponds to the Mantle of Ice that enveloped the Earth at the close of the First Day, then the Earth necessarily existed within the Darkness before that separation occurred.

From that region God separated it once the Light had been created.

That is, once the Mantle of Ice had covered the Earth's sphere at the end of the First Day.

For three thousand five hundred years the text has declared:

"And God saw that the Light was good, and He separated it from the Darkness."

If He separated it, then it was there.

And if God later created the stars to separate the Light from the Darkness, as we read on the Fourth Day:

"God made the two great lights, the greater to rule the day and the lesser to rule the night, and the stars; and He set them in the firmament of the heavens to give light upon the Earth, to rule over the day and the night, and to separate the Light from the Darkness."

Then the image remains unchanged:

Light.

Darkness.

And between them, the Heavens.

110.

Thus, if we translate "**Light**" as "**Mantle of Ice**" within this line of Moses' Hieroglyph, we arrive at a striking conclusion: the Earth was located in a Region beyond the Heavens.

A breathtaking conclusion.

Indeed, were it not God Himself who authorizes it, and were it not His Scribe who records it with the same Rod of Authority that parted the waters of the Red Sea, our minds would be carried away into the realm of fantasy.

Where I write:

C = Cosmology

I would instead be forced to write:

F = Fantasy

But since the Door now stands open, let us not hesitate.

Let us enter.

111.

As for the means by which God transferred the Earth from its region of Origin to the place it presently occupies, the Author says nothing.

Nor does he describe the specific nature of the region in which God created the Earth.

And for the moment, neither shall I.

When the proper time arrives within this Cosmology, we shall lift the veil.

For now, it is enough to accept the proposition that God created the Earth beyond our Heavens, beyond the constellations of our galaxy, in the Abyss clothed in Darkness.

112.

Returning, however, to the formation of the **Secondary Crust** and the **Sublimation of the Primordial Atmosphere**, the fact that the Earth existed within a region governed by absolute cold provided the catalyst through which God brought about the **creation of the Mantle of Ice**.

It is evident that Mars, being situated in a different environment, did not undergo the same process of atmospheric sublimation that occurred on Earth.

The uniqueness of the Biosphere among the planets points toward the existence of a special geohistorical period which, remarkable as it may seem, Revelation itself attributes to the region in which God created our world.

This observation leads directly to the question of the Power of the Creator of the Universe.

For while the sequence through which the Biosphere came into existence may reveal a scientific order intelligible to the mind, the enduring mystery concerns the Nature of the Being who not only conceives such processes but also possesses the Infinite Power necessary to bring them about.

113.

I do not know whether I have said this before, but if I have not, let me say it now: Power without Intelligence cannot satisfy the demands imposed by the transformation of Reality.

And conversely, Intelligence without Power remains trapped in dreams, in fantasies, in answers carried away by the wind.

In the present case, knowing God through Theology and the Universe through Science, all that remains is to unite them within a New Science:

the Science of Creation.

And having done so, we must follow its laws and principles wherever they lead.

Knowing that an atmosphere exposed to a region governed by absolute cold would sublime and ultimately give rise to a mantle of ice, and possessing the Power to bring about such a process, God carried it out.

And God called that Mantle of Ice:

Light.

114.

Yet God prepared the Earth's integration into the Heavens before ever opening His mouth and initiating the creative sequence of Light.

It was not by chance that God encountered a stellar system whose planetary characteristics were compatible with those of the Earth.

Before entering the ocean formed by the constellations of the Milky Way, God already knew what He was seeking.

He knew where to find it.

He knew the nature of the Solar System He required.

And He knew these things because He Himself had fashioned its planetary structure beforehand, ensuring that no rejection of the Earth's integration into that system would occur.

115.

Genesis rests upon a prior foundation.

The Earth and the Heavens already existed.

Our task has been simply to begin navigating across their surface.

We could have begun this journey by plunging directly into the depths of Time.

Instead, I have chosen to follow the route laid out in advance by God Himself.

Among other reasons, because He knows the terrain better than we do.

In due course I shall undertake the task of reconstructing the Creation of the Solar System itself.

Until that time arrives, our first responsibility is to establish the fundamental laws necessary for understanding a sequence of events of such profound importance.

116.

Thus**, the integration of the Earth into the Solar System**, however natural it may appear to those who associate Divinity merely with the power to speak and have all things instantly accomplished, required the solution of an immense sea of equations containing countless variables and unknowns.

Like every complex system in the Universe, the Solar System could not accept the incorporation of a new element without itself undergoing a corresponding transformation.

Keeping this universal principle in mind, God ensured that the Solar System would neither reject the Earth nor suffer destructive instability as a result of its integration.

He achieved this by creating the Sun, the Earth, and the Moon from a single Origin in Space and Time.

117.

Once the Sun and the planets, together with their moons and rings, had been established, God proceeded to isolate the Earth.

This isolation lies at the root of the *Confusion* referred to in the Text.

Then, after creating the Light, as we have already seen, God reunited the Earth and the Sun.

It is upon that reunion that our attention is focused here.

The integration followed a specific path.

And along that path, the Ice Mantle began its own journey toward transformation into Air and Water.

It is the description of that journey that will occupy us in the chapters ahead.

118.

Finally, the consequences of the Earth's launch along the northern trajectory, the gateway through which it entered the Sun's electric field, began to manifest themselves upon the surface of the Ice Mantle.

The reasons why God chose this particular path are more complex than those that concern us at present.

For now, our attention should remain fixed upon the thawing of the Ice Mantle and upon the physical consequences of accelerating that process to its maximum critical intensity.

It was precisely this acceleration that God sought when He granted the Earth access through the northern approach.

119.

The truth is that by directing the Earth along the boreal path, God accelerated the thawing of the Ice Mantle to the greatest speed permitted by the conditions of the process itself.

The same was true of the evaporation that followed.

The interaction of forces responsible for this acceleration combines familiar physical processes with others of a more extraordinary character, pointing toward that elusive Quantum Cosmology that lies behind the creation of astrophysical matter and the generation of electromagnetic energy.

The closer the Earth drew to the Sun, the shorter the distance between them became.

And the more intense the thawing of the Ice Mantle grew.

It is this rapidity of approach that leads us to speak of **sublimation**.

In this sense, the sublimation of the Ice Mantle was a process of direct evaporation.

To visualize it in its simplest form, one might compare it to the application of a piece of red-hot iron to a bar of ice.

The Sun was the incandescent iron in God's hand.

The Earth was the bar of ice.

I do not speak merely in metaphor when I say that, had the process continued indefinitely, the total mass of the Ice Mantle would eventually have been transformed into Atmosphere.

At first glance, the immensity of the subject creates precisely that impression.

I believe it is only an illusion.

Yet it is an illusion that invites us to take one step further.

For the stability of the Universe in general, and of our Solar System in particular, rests upon **two fundamental pillars.**

We have already encountered the first:

The transformation of Energy into new forms of Energy.

The second is:

The Electrodynamic Nature of Fundamental Cosmic Matter.

CHAPTER 14

SECOND LAW OF THE BEHAVIOR OF THE UNIVERSE

120.

God's investigation into the behavior of Cosmic Matter led Him into the realm of Astrophysical Electrodynamics.

In the course of His exploration of Space, Matter, and Time, undertaken in order to master the Science of Creation and thereby transform Universal Reality, God observed that fundamental matter, despite its transformations and dimensional transitions throughout general space, preserves the essential properties of its atomic nature.

The discovery that these fundamental properties remain conserved regardless of direction, distance, or scale opened an unlimited creative horizon before Him.

For if the electrodynamic nature of matter remains unchanged throughout the transition from the microcosmic to the macrocosmic realm, then the possibilities available to Creative Intelligence become effectively boundless.

Indeed, this discovery alone transforms stars and their organized systems into building materials, a vast field of raw matter from which constellational structures may be assembled.

121.

Applying this principle to the present discussion, we arrive at the following conclusion.

If the First Law, the transformation of Gravitational Energy into Light, prevents the Universe from collapsing infinitely into a primordial nucleus because the energy involved does not remain static within the equation, then the Second Law prevents the opposite danger: destruction through dispersion.

This Second Law, namely the Electrodynamic Nature of Gravitational Fields, achieves that stability by establishing an electrodynamic network of relationships among celestial systems.

In other words:

while the transformation of Gravitational Energy into Light and Electromagnetic Forces continually alters the energy balance of the Universe, the laws of Electrodynamics simultaneously preserve cohesion and concentration throughout the Cosmic Structure.

Thus one law opposes absolute contraction.

The other opposes absolute dispersion.

122.

The activation of this Electrodynamic Barrier ultimately permits the existence of gravitational currents surrounding vast astrophysical structures.

Within this framework, celestial bodies behave analogously to molecular particles within larger organized structures, and astrophysical systems become the cosmic equivalent of molecular architectures operating on a universal scale.

123.

The visible expression of these two laws may be observed within our own stellar system.

On the one hand, the magnetic field acts as a bond between the Earth and the Sun, a phenomenon repeated throughout the planetary family.

On the other hand, the electric field establishes a barrier between them.

Expressed poetically:

As the Earth was being cast toward what appeared to be an impossible encounter ending in destruction, the positive nature of its spirit transformed danger into admiration when equilibrium between opposing signs resolved the conflict.

But let us continue.

124.

In relatively simple terms, I shall now reconstruct the opening stage of this new geohistorical sequence that unfolded during the Second Day**.**

Returning to the main theme, the incorporation of a new planet into the Solar System required the system itself to integrate a new transformer of gravitational energy possessing its own unique characteristics.

It is difficult to determine precisely how this altered the relationships within the planetary family.

Yet this was a problem God already understood.

Drawing upon that knowledge, He resolved every variable before acting.

The proof of the success of His mathematics lies before our eyes.

The results are visible.

For now, our attention will remain focused upon the Earth and upon what its integration into a shared gravitational field meant for its physical body.

125.

I shall begin with a simple observation.

Any astrophysical body that remains isolated from all others is limited to consuming its own energy resources.

While the Earth remained isolated in its region of Origin during Day Zero, it drew energy only from its own gravitational field.

The low rate of transformation within the Core maintained the rotation of the planet at a stable minimum.

The problem was that the gravitational field continued increasing the Earth's mass through its black-hole effect.

The Earth therefore had good reason to remain in a state of Confusion.

126.

And God says that it was empty because the Earth could not escape that situation by its own means.

Only by being connected to a wider network of energy could it avoid the fate toward which it was moving.

When God returned and doubled the energy contained within its field, accelerating the rotation of its outer body, He broke that condition.

From that intervention followed:

· the Fusion of the Primary Crust,

· and the creation of the Mantle of Ice that enveloped the Globe at the end of the First Day.

127.

When the supplied energy had been transformed into Heat, and Earth's Core had returned to a new state of equilibrium at the close of the First Day, the Earth entered the Solar System at the dawn of the Second Day.

At that moment it found itself in a situation comparable to a transformer suddenly connected to a power grid.

The first reaction of the Core was to move from a slow operating state to a more advanced one.

We can understand this by recalling how the variation in available energy affected the Earth at the beginning of the First Day.

From this observation a general principle may be deduced:

The Core is the engine that sustains stellar motion.

128.

The motion of the stars, and indeed of all bodies in the Universe, possesses a common characteristic.

They **rotate upon their axes**.

As observed in rotating aircraft such as helicopters, rotational motion naturally generates lift.

From this observation arises the idea that stars and stellar systems follow an upward trajectory through the Cosmos.

It is almost as though the Universe itself were engaged in an eternal ascent.

But let us return to the point at which we left this Narrative.

CHAPTER 15

THE CREATION OF THE CONTINENTS AND OCEANS

129.

We have said that God created the Earth in Darkness and that, having created the Mantle of Ice, which He calls Light in His Book, He separated it from the Darkness and placed it within the Heavens, where it remains to this day.

I believe I also remarked that the first effect experienced by the Earth as a consequence of that integration may be compared to the effect produced when a transformer is connected to an electrical network.

And just as at the dawn of the First Day, so too at the dawn of the Second Day, the immediate consequence of that integration into the field of the Solar System was an increase in the rotational velocity of the Globe, an external manifestation of the increase simultaneously experienced by its Core.

130.

Now, since the natural path between two mutually attracting points is a straight line, and since movement within a gravitational field resembles the motion of a liquid within a vessel, the approach of an external body toward an astrophysical body tends naturally toward orbital motion around the attracting star.

But because God excluded the possibility of approaching along a planetary orbit, the Earth's trajectory could only assume a parabolic form.

And that, indeed, was the path it began to trace under the effect of the instantaneous acceleration imparted to its rotation.

This constitutes the first stage in the Earth’s flight toward its Biospheric Orbit.

131.

To the first effect already described, represented by the law governing the flight of helicopters, we must now add the influence of the corresponding electric fields involved in the process.

Every electromagnetic field consists of two components:

· the magnetic force acting at a distance between bodies;

· and the electric force responsible for positioning them around a central nucleus.

In the case of the Earth's launch, it is the magnetic force, acting together with the law of rotational motion, that governs the trajectory.

The resulting interaction traces the parabolic path followed by the Earth from beyond the Solar System toward the northern pole of the Sun, which serves as the point of entry.

132.

The activation of the second electromagnetic force, the electric force, gave rise to an inversion band at the event horizon as the Earth continued its approach toward the Sun.

Upon entering this region, the equivalence of electrical signs between the respective fields altered the trajectory.

The Earth ceased its ascent and began its descent toward its Biospheric Orbit.

(Whatever the equations governing the masses involved, the exchange of energies between the bodies of a Solar-type system, or the distance travelled during the approach, the practical consequence experienced by the Earth was the overheating of its Core. This overheating generated the sequence of thermonuclear waves that determined the thermodynamic state of the Mantle.)

133.

The principal consequence of the transformation of the Mantle into a thermonuclear reaction mass, a process already discussed when examining the creation of the Ice Ring, was the fusion of the Lower Lithosphere.

(The Lower Lithosphere refers to the geophysical zone of contact with the Upper Mantle.

It should be remembered that the division of the Earth's body into three major regions, together with their intermediate zones of contact, is not an arbitrary feature of Nature.

Within this structure, what is commonly called the Outer Core belongs to the transition zone between the Core itself and the Mantle.

Because the Core is the stellar body around which the planet is organized, and because it functions as the Transformer of Gravitational Energy into Heat, the physics of the Outer Core corresponds closely to the state of matter within the Lower Mantle.

This may be pictured as compressed matter existing in a quasi-gaseous condition around a small stellar body.

Such an image, however, remains only approximate and does not adequately describe the oscillatory band within which the Core moves, producing, as mentioned elsewhere, the flattening of the Globe through its oscillation.)

But let us return to the main point.

PART FOUR

CREATION OF THE BIOSPHERE

CHAPTER 15

THE CREATION OF THE CONTINENTS AND OCEANS

134.

Under different circumstances, the heating of the Upper Mantle, the thermonuclear reaction mass that serves as the source of Global Geological Volcanism, would eventually have reached the Outer Lithospheric Ring.

Yet the presence of the Ice Mantle above the Lithosphere altered the situation.

Because the Lithospheric Ring remained buried beneath that vast sheet of ice, its structure retained its solid state, even while the Secondary Crust was subjected to the increasing temperatures of what had effectively become a planetary pressure chamber.

It was inevitable, however, that the temperature within that immense geophysical vessel could not continue rising indefinitely.

135.

Modern geophysics constructed its model of the Earth upon the assumption of a cold and mechanically passive Core, active only through thermodynamic reactions attributed to gravitational pressure acting as a compressive force.

A theoretical model was required to explain the persistence of geophysical heat and the volcanic activity of the Lithosphere.

When seismic imaging revealed an internal thermal structure whose temperatures increased from the exterior toward the interior, that evidence appeared to validate the prevailing model of geonuclear heat generated by mass pressure.

That model, in turn, became linked to theories describing the origin of stellar matter as the result of concentrations of dust drifting through gravitational fields across the stellar seas.

The reader will forgive my skepticism.

136.

And from this union was born, almost by magic, an Ecosphere governed by equations of remarkable precision.

Yet because such precision seemed difficult to reconcile with a purely accidental origin, suspicion inevitably arose.

Instead of continuing the search for a Geophysical Model capable of explaining the Thermodynamic Equilibrium of the Biosphere, many preferred to remain with the familiar model, however incomplete it might be.

137.

Yet the question remains.

How can a planet lacking a continuing source of heat remain thermally active for millions of years?

How can the fossil record reveal what appears to be an Ecospheric Thermodynamic Cycle extending across geological ages?

Once the idea that geonuclear heat originated solely from material pressure had been elevated to the rank of dogma, and in the absence of an alternative theory, many chose the certainty of what they already knew over the uncertainty of what remained to be discovered.

Hence the challenge posed by this New Cosmology:

that the Core of every planet behaves as a stellar body, transforming Gravitational Energy into Heat.

138.

We were saying that the geonuclear heat released as a consequence of the Earth's integration into the Solar System accumulated between the Mantle and the Crust.

Had no outlet existed, that accumulation would eventually have produced a catastrophic explosion capable of destroying the geophysical body itself.

The problem, therefore, was clear.

Without destroying the Lithosphere, God had to fracture the immense Ice Mantle beneath which the growing thermonuclear reactions threatened to destabilize the entire system.

The solution lay in the interaction between the Earth's geophysical body and the magnetic attraction exerted by the Solar Field as the Earth crossed the region of interaction between their respective electric fields.

139.

The origin of the chain of thermonuclear reactions that maintains Mantle activity must be studied within the framework of the Geophysical Architecture we are developing.

This includes:

· the propagation of thermonuclear wavefronts through the Lithosphere;

· the formation of convection pathways through which magmatic heat is released;

· and the relationship between the Core and the irregular geoid form of the Earth's Crust.

This latter question leads naturally to the idea that the oscillation of the Core within the Mantle contributes to the equatorial bulge of the planet.

It also suggests the existence of an intermediate geophysical ring between the Outer Core and the inner region of the Mantle, a ring existing in a chromospheric state whose characteristics will be explored elsewhere.

But let us return to the central argument.

140.

To summarize: once the Earth had been launched toward the Sun, it entered the region where their respective electric fields interacted.

This interaction triggered the natural response that occurs between fields bearing similar electrical signs.

The same operational principle governing the stable orbits of particles around an atomic nucleus must, according to this model, also be applied to the structure of the Solar System.

Simple though it may seem, the argument proposes that planetary configuration itself follows the laws of Electrodynamics.

Within this framework, the Earth's orbit appears as a natural consequence.

141.

It is remarkable that, despite recognizing similarities between atomic structure and the Solar System, as well as between intra-atomic forces and systemological electromagnetic forces, twentieth-century science hesitated to pursue the conclusion implied by its own observations.

The answer stood before their eyes.

Yet they judged it too simple.

Instead they sought a Theory of Unification capable of reconciling gravitational and electromagnetic fields while simultaneously excluding the electrical component from their interpretation of planetary dynamics.

A strange paradox indeed.

For if geonuclear heat truly originated solely from material pressure, one must ask:

Why has that same pressure not caused the planetary masses to collapse into the Sun during the immense ages through which the Solar System has remained active?

142.

The usual answer appeals to centrifugal effects.

Yet orbital permanence raises questions that cannot easily be dismissed.

If another force must ultimately be invoked, then the search for a unifying principle becomes unavoidable.

Within this model, electrical repulsion between fields of the same sign directs the Earth toward its stationary orbit.

In practical terms, its effect resembles that of an accelerated centrifugal force.

Had magnetic attraction not acted simultaneously as a braking mechanism, the Earth might have been hurled outward beyond its designated orbit.

The interaction between the respective magnetic fields provided the stabilizing force that anchored the Earth in its proper position.

This interaction also affected the Lower Lithosphere.

The roots of the great mountain systems were torn upward from the Upper Mantle.

The hammer had struck the ice.

The process had begun.

The Ice Mantle, which God called **Light**, fractured.

Through those fractures the heat accumulated within the Earth's interior finally found an outlet.

Lava emerged.

Gases emerged.

Ice became water.

And thus began the geohistorical sequence from which Air and Water first appeared.

But before moving further, let us return to the reaction of the Ice Mantle as the Earth approached the Sun.

PART FIVE

CREATION OF THE ECOSPHERE

CHAPTER 16

SUBLIMATION OF THE ICE SHEET

143.

There are two ways of accomplishing a task.

One is to allow the law of Time to follow its natural course.

The other is to accelerate that course through the means available.

Had God chosen the first path, the Ice Mantle would gradually have responded to solar energy by melting. It would have divided into two great masses, and over time those masses would have retreated toward the polar regions.

The waters of the first Ocean would have evaporated.

The Ocean would have divided and multiplied.

From the Oceans, the Seas would have emerged.

But God knew a faster way.

Why melt the Ice Mantle slowly when He could achieve the effect of red-hot iron applied directly to a block of ice?

This effect is what we call **the Sublimation of Ice**.

The immediate consequence of the Earth-Sun encounter under the conditions already described was precisely an accelerated sublimation of the Ice Mantle.

Solar energy acted like incandescent iron pressed against its surface.

The Mantle fractured into two immense masses.

And from that fracture arose the **Biospheric Atmosphere**.

*(*When I refer to the conditions already described, I am speaking of the access parabola that temporarily brought the Earth closer to the Sun than its eventual stationary orbit would allow.*)*

144.

I have already explained that the Sun's gravitational attraction was the counterforce generated by the process that drove the Earth toward its Biospheric Orbit.

This attraction, arising from magnetic coupling between the two fields, released the foundations of the great mountain systems.

Perhaps *uplift* is the most suitable geological term.

The process was driven by the heating of the geophysical structure itself.

As the Mantle cooled, the Lithospheric Ring solidified and the contact layer became a single continuous structure.

When the Earth entered the Solar System, the Core heated once more.

The Mantle expanded.

And thermal pressure generated expansion waves moving from the center toward the exterior.

By themselves, these forces could not overcome a lithosphere imprisoned beneath an Ice Mantle which, although sublimating at its surface, remained frozen throughout its interior.

145.

The solidity of the Ice Mantle caused heat to accumulate within the Earth.

This accumulation generated widespread seismic activity.

Originating within the Mantle and propagated through continuous thermonuclear sequences, the resulting energy heated the Crust and opened pathways through which heat could escape.

As the upper zone of the Mantle fused with the lower zone of the Crust, thermal pressure began lifting the foundations of the great mountain systems.

Around these structures, geonuclear heat found routes to the exterior.

Thus, while solar energy worked from above, geophysical energy worked from below.

The Ice Mantle cracked.

Through those fractures, gases escaped and contributed to the continuing formation of the Atmosphere.

146.

As the Earth withdrew to a greater distance from the Sun, sublimation slowed and gradually gave way to thawing.

The combined thermal pressure acting from above and below transformed Ice into Water.

Given the temperature of the Globe, the result was the birth of an Ocean extending across the equatorial and tropical regions.

At the same time, the two great ice masses continued their retreat toward the geographic poles.

The waters of this **Mother Ocean** became the waters beneath the Firmament.

And the Firmament itself, standing between the waters above and the waters below, was the **Atmosphere**.

147.

The identification of the Firmament resolves many questions.

First:

If the waters beneath the Firmament are the waters of the Mother Ocean, then the waters above the Firmament correspond to the waters of the Solar Gravitational Field.

This insight invites us to approach Gravity from the perspective of fluid behavior.

The resulting image is that of the Universe as an **Ocean of Energy** upon whose waters float the continents and islands of Creation, namely the Astrophysical Systems.

Much remains to be said about this Ocean.

For now, however, the image helps us understand gravitational behavior through the familiar phenomenology of fluids subjected to internal and external forces.

148.

In summary:

The Light was the Mantle of Ice that enclosed the remainder of the geophysical structure at the close of the First Day.

Its creation resulted from:

A. The Fusion of the Primary Crust.

God initiated this process by accelerating the Geonuclear Pulse of the Globe.

That acceleration was itself the consequence of increasing the density of the Earth's Gravitational Field per astrophysical cubic unit.

149.

At the dawn of the Second Day, the Earth and the Sun were reunited.

God then initiated a new sequence of events.

The first was the sublimation of the Ice Mantle.

The Mantle fractured.

The Atmosphere was born.

Its expansion, combined with the gravitational forces associated with the Earth's stationary orbit, generated an extraordinary physical acceleration.

The two resulting ice masses began their retreat toward the geographic poles.

Between them remained the waters of the Mother Ocean whose evaporation continued nourishing the growing Atmosphere.

This Atmosphere is the **Firmament** of the Second Day.

150.

Once the Firmament is identified, the movement of the Spirit of God upon the Waters becomes intelligible as movement throughout Space itself.

From here we enter into the study of Gravity through analogies drawn from the behavior of fluids.

Thus the Universal Gravitational Field appears as an Ocean.

Within that Ocean, Stellar Systems emerge as continents and islands.

And their stable positions within local galactic space make celestial navigation possible.

151.

Fire.

Ice.

Water.

Air.

These are the first rungs of the Ladder of Natural Elements we have begun to climb.

The next requires no introduction.

And so, by way of conclusion:

A. Fusion of the Primary Crust.

B. Sublimation of the Primordial Atmosphere.

C. Thawing and Retreat of the Ice.

D. Formation of the Biospheric Atmosphere.

CHAPTER 17

CREATION OF THE BIOSPHERIC INTERRELATIONSHIP SYSTEM

152.

Our ascent up the Ladder of Natural Elements now reaches its conclusion, and before us opens a new path.

Ice, Water, and Air had already taken their places.

Everything stood ready for the great transition from inorganic matter to organic life.

*(*It was at this point that Faith and Reason lost their way, embarking upon paths that would eventually diverge in directions as opposite as they were self-destructive.*)*

Speaking of the evolution of species, the biblical sage par excellence cast a stone into the waters of thought when he wrote:

"To exercise His judgment, the elements themselves entered into agreement, just as the notes of a psaltery blend into an unchanging harmony."

And elsewhere:

"Land creatures become creatures of the waters, and those that swim walk upon the earth."

These are the words of a man who lamented the loneliness of genius, yet who in his finest moments anticipated the scientific spirit by declaring that God had granted him:

"the true knowledge of things, the constitution of the Universe, the power of the elements, the beginning, the end, and the middle of time."

Had Faith and Reason listened more attentively to Solomon's confession, it is reasonable to wonder whether the conflict between Christianity and Science would ever have reached the extremes seen during the opening decades of the twentieth century.

Returning to the evolution of the Tree of Life:

Roots come first.

Every tree begins from a seed.

And if the Mother Cell, the Seed of Life, originated in God, then the biohistorical sequence we are following leads to a simple conclusion:

God planted the Seed of the Tree of Species beneath the waters of the Great Ocean.

Plants therefore came first.

From this underwater kingdom, and as successive branches adapted to terrestrial life while the waters of the Great Ocean continued their retreat, there emerged the kingdom of terrestrial plants.

The process reached completion when photosynthesis transformed the composition of the Atmosphere itself.

153.

This biohistorical transition took place during the Evening of the Third Day.

We have already seen how the breaking of the Ice Sheet produced two immense polar masses, and how their gradual retreat toward the poles, together with evaporation from the Great Ocean and the uplift of the mountain systems, caused the multiplication of the Ocean into oceans and the division of the oceans into seas.

As the waters gradually receded, marine vegetation adapted to terrestrial conditions.

In time, the prehistoric atmosphere gave way to the historical atmosphere, whose principal component became oxygen.

At the same time, the primitive plant fibers of the underwater substrate gradually acquired the characteristics of terrestrial forests and trees.

With the emergence of the Kingdom of Trees, God completed the structure of what I call the **Biospheric Interrelationship Plane**.

Before carrying this narrative into the Heavens once again, I shall pause for a moment upon that Plane.

154.

The autonomy of the Biospheric Interrelationship Plane may be summarized in a single statement.

The polar ice caps became the two principal thermoregulatory centers of the Ecospheric System.

God made the thermal equilibrium of the Biosphere dependent upon these centers.

And in order to stabilize the thawing of those thermoregulatory masses, He made them dependent upon the Earth's angle of rotation.

But let us proceed step by step.

155.

Imagine for a moment that the Earth were perfectly flat and remained forever at the same distance from the Sun.

What would happen?

How long would it take the Sun to raise the oceans to the boiling point?

How long before they became a planetary cauldron?

How many geological hours would pass before the Atmosphere lost its thermodynamic equilibrium?

How long before its structure collapsed because the Earth's angle of rotation lacked a regulating mechanism?

Suppose the two polar thermoregulatory centers did not exist.

How long would it take for the temperature of the oceans and Atmosphere to rise by ten degrees?

How would such a rise affect marine life?

And if human beings perished from recurring heat waves, how many would die as temperatures continued to climb year after year?

156.

What has happened throughout the long ages of Earth's history has been precisely the opposite.

The ecospheric cooling centers have remained active.

They have maintained the thermal stability of the Biosphere.

Naturally, as their mass diminished, the general temperature tended to increase.

Yet by linking biospheric temperature regulation to these polar cooling centers, the Creator was obliged to provide them with a permanent geophysical foundation.

I call that foundation the **Autonomous Ecospheric Substrate**.

Its existence is directly related to the equations governing the permanence of the Earth's angle of rotation.

CHAPTER 18

THE AUTONOMOUS ECOSPHERIC SUBSTRATE

157.

The Earth revolves around the Sun.

We have seen that God made the thermodynamic stability of the Biosphere dependent upon the polar masses.

It is now time to examine the mechanism that maintains the stability of the polar ice caps.

Everything suggests that temperature and rotational inclination are directly related.

Yet the Earth moves within a gravitational environment subject to disturbances originating from the central star itself and from its interaction with the sidereal system of which it forms a part.

These influences tend naturally toward rotational instability.

They are reflected in the oscillatory motions exhibited by the Sun itself.

*(*By the Sun's wobble I mean the phenomenon by which its rotational axis appears to sway alternately from one side to the other, much as a person under the influence of drink staggers from left to right. This oscillatory motion is reflected with particular clarity in the rotational behaviour of Mars and, by all expectations, should also be the natural state of the Earth's rotational axis.*)*

If the oscillation of planetary axes is the rule, then Earth appears to be the exception.

And this exception becomes crucial once we recognize the direct relationship between temperature and rotational inclination.

If the Earth were fully subject to the law of solar wobble, the regions exposed to solar energy would continually change.

The melting of the polar caps would become irregular.

Yet this is not what we observe.

Which leads us to a simple question:

Why does the Earth continually present the same angle of rotation to the Sun?

158.

There is an explanation for this peculiarity.

The answer lies in the law governing the inclination of a rotating body toward the hemisphere containing the greater concentration of mass.

Experience provides countless examples of this phenomenon.

Its description is not difficult.

Imagine spinning with your arms extended while holding a heavy encyclopedia in one hand.

Would not the arm carrying the weight naturally tend downward under the load it supports?

The examples may vary.

The principle remains the same.

Once the law itself is understood, its application follows naturally.

Now let us apply it to the Earth.

Take a globe.

Place it on a table.

Observe the distribution of the continents.

Is not the great continental mass concentrated primarily in one hemisphere?

And is not the opposite hemisphere largely occupied by the waters of the Pacific?

The encyclopedia has already been placed in one hand.

All that remains is to set the globe spinning.

What effect should we expect?

159.

It was precisely this effect of rotational inclination toward the overloaded hemisphere that God sought when He concentrated the great continental mass within a single hemisphere of the Earth.

The result was a fixed angle of rotation.

Why was this necessary?

Because the stabilization of the Biospheric Interrelationship Plane required it.

The creation of a stable thermodynamic platform was one of the fundamental necessities of biological evolution.

By concentrating the pentacontinental mass within a single hemisphere, God ensured that the region of the Earth exposed to solar energy would remain essentially constant.

From this optical constancy arose thermal constancy.

And from thermal constancy came stability in the rate of melting of the polar ice caps throughout geological history.

(These conclusions are so simple and natural that they will undoubtedly appear heretical to advocates of plate tectonics. But such things are inevitable. Matters of taste have never been easy to reconcile.)

CHAPTER 19

THEORY OF GEOPHYSICAL RINGS

160.

I have argued that, by stabilizing the Earth's angle of rotation through the concentration of continental mass within a single hemisphere, God achieved a constant angle of solar incidence upon the polar regions.

From this effect, He secured the gradual thawing process required to grant the Tree of Species the time necessary for its full development.

I have also emphasized that this architectural interpretation inevitably conflicts with the theory of continental drift.

It could hardly be otherwise.

Continental drift neither explains the constancy of the Earth's rotational inclination nor, indeed, accommodates its existence.

Nor does it adequately resolve the many questions posed by the structure and morphology of the Lithosphere itself.

To deny such questions in order to preserve a preferred model is, unfortunately, an attitude that modern thought too often adopted as a philosophical principle.

161.

Setting controversy aside and considering the material expression of the mathematics underlying the Autonomous Ecospheric Substrate, the geophysical architecture approved by God presents itself as a system of concentric rings.

Within this structure:

- the **Lithosphere** functions as a solid ring rotating uniformly;
- beneath it lies the magmatic ring known as the **Mantle**;
- beneath the Mantle exists a **Chromospheric Ring**;
- and at the center stands the **Microstar** constituting the Core.

The Core oscillates within the gravitational currents that form its orbit.

Within such a configuration, it is no accident that the temperature of the Core's surface equals that of the Sun.

Nor is it accidental that, by maintaining a constant lithospheric temperature, the oceans behave in a manner analogous to the cooling water circulating through a nuclear reactor.

(Whether this equality between the Core and the Sun applies only to Earth or to every planetary member of the Solar System remains uncertain. Should it prove unique to biospheric systems, it would point toward a law linking stellar properties, planetary distance, and thermodynamic equilibrium. For now, however, what matters most is understanding the interaction between the Sun and the Earth.)

162.

At this point you may tell me that what I am describing resembles a gigantic bearing assembly.

The Mantle acts as the moving ring.

The Lithosphere acts as the outer wheel.

And I would agree with the comparison completely.

You may then ask an even better question:

How does such a pressure vessel avoid exploding?

A subtle observation.

And one that deserves credit.

Yet the answer is found all around us.

Volcanoes.

Are not the release points of geonuclear heat remarkably stable?

And are they not determined by the circulation of electromagnetic currents throughout the geophysical system?

CHAPTER 20

THEORY OF THE SEISMOLOGICAL FLOTATION SYSTEM

163.

Although it may seem unnecessary, let us begin once more from the beginning.

On the First Day, our Creator doubled the energy density per astrophysical cubic unit of the Earth's gravitational field.

The immediate response of the Core, then in a cold state, was activation.

It began transforming that energy into Heat.

The Mantle liquefied.

The Primary Crust melted.

And once these processes had run their course, the Core cooled once more, causing the Crust to solidify and giving rise to the geophysical ring we call the Lithosphere.

Had the Earth remained in its region of Origin, the continued cooling of the Core would eventually have caused the Mantle itself to solidify.

Scripture tells us that this did not happen.

For God separated the Earth from its region of Origin and placed it within a gravitational field of stable density:

the Solar System.

164.

Once within the sphere of influence of the Sun, the geonuclear transformer was reactivated and attained a stable operating temperature corresponding to that of the stellar environment in which it had been placed.

The integration of the Earth into the Solar System halted the solidification of the Mantle.

At the same time, it preserved the solidity of the Lithospheric Ring.

From that moment onward, the Lithosphere rotated as an independent structure above the magmatic body beneath it.

At least, broadly speaking.

165.

Given the continual production of heat within the Core, the laws of physics require us to envisage an intermediate chromospheric zone between the Core and the Mantle.

Within this region the Core oscillates.

And that oscillation, responding to the gravitational variations previously discussed, contributes to the polar flattening characteristic of the Earth.

(In this respect, the oscillation of the Core depends upon its own heat-production mechanism as well as upon its interaction with the thermonuclear waves associated with volcanic activity. The morphology of the Core itself remains a separate subject whose clues can be inferred from the behaviour of the geophysical body as a whole. That discussion must be left for another place.)

166.

This geophysical structure naturally leads us to a question.

How does the Earth release the internal heat trapped beneath the Lithosphere?

This is not a question of theory.

It is a question of observable fact.

Although the Lithosphere rotates as a stable ring above a magmatic substrate, its body is equipped with an extensive system of flotation channels through which geonuclear heat is continuously released.

To speak of volcanoes is therefore to speak of the entire seismological mechanism associated with this architecture, a mechanism both magnificent in appearance and precise in execution.

Which immediately raises another question:

Why are the outlets of this flotation system aligned with the great mountain systems?

167.

The correspondence between seismological lines and the major mountain chains is explained by the physics of gravitational uplift.

Any geophysicist familiar with the phenomenon can describe its basic behaviour.

More importantly, the objection that such a system would inevitably experience thermal runaway is answered by the constant temperature of the ocean floor.

The oceans continually absorb and regulate the heat released through the Lithosphere.

Without that equilibrium, the geophysical structure itself would eventually collapse.

Indeed, one may compare the process to the cooling systems used in nuclear reactors, where flowing water prevents destructive temperature escalation.

168.

This autonomous geophysical system, source of so many intellectual headaches, is completed by a planetary structure at once unique, extraordinary, and profoundly elegant.

But let us begin with a law.

If every astrophysical system acts as a transformer converting Universal Energy into Light and Heat, then its rate of operation depends on two factors:

- the density of its gravitational field;
- and the rotational velocity of its celestial body.

That is our first principle.

169.

We must also recognize that the sidereal velocity of any stellar system is not entirely its own.

It derives from the larger astrophysical region to which that system belongs.

If the Solar System existed in complete isolation, its velocity would depend solely upon the energy contained within its own gravitational field.

But because it exists within a wider cosmic structure, it remains subject to the universal law of gravitational interaction.

From this follows a simple consequence:

As the distances separating stellar systems decrease, their velocities tend to increase.

And since the planets depend upon the motion of their central star, any acceleration affecting the Sun must, in one way or another, affect the planets as well.

170.

This observation becomes critically important once Life itself depends upon the stability of a complex system of physical relationships.

The question therefore becomes:

How did God prevent future cosmic variations from destabilizing the Earth?

To grasp the heart of the problem, let us compare the Solar System to a spacecraft.

Having accepted that image, we may ask:

Was this spacecraft equipped with an emergency braking system?

Or does it simply drift through the sea of constellations, exposed to every gravitational wind and every sidereal current?

171.

Why would such a braking system be necessary?

The answer seems obvious.

Every body in the Universe remains subject to the laws governing the Universe.

If the wheels accelerate, the chassis must accelerate with them.

If the Sun increases its speed, the planets cannot remain unaffected.

172.

And to what extent would such acceleration affect the planetary cores, especially that of the Earth, once the direct relationship between motion and heat production has been established?

Conversely:

What would happen if the Sun's velocity suddenly decreased due to large-scale electrodynamic interactions?

Would God have gone to such extraordinary lengths to create an Autonomous Ecospheric Substrate, regulating continents, seismological systems, geonuclear thermodynamics, and the entire Biospheric Interrelationship Plane, only to abandon the Solar System to chance?

Surely not.

Nothing in the architecture described thus far suggests carelessness.

No loose end escaped His attention.

Consequently, the need to correct trajectories, compensate for variations, and regulate motion across immense spans of space required that the Solar System be equipped with a stabilizing mechanism, a kind of cosmic safety brake preserving the velocity of the central star within an acceptable operating range.

The remaining question is simple:

What form would such a brake take?

To answer it, however, we must first understand what kind of system the Solar System actually is.

And the answer, as always, lies before our eyes

PART SIX

CREATION OF THE SOLAR SYSTEM

CHAPTER 21

APPLIED FINISTIC SYSTEMOLOGY

(DYNAMIC STRUCTURE OF THE SOLAR SYSTEM)

173.

The answer to the question posed in the previous section, namely, what kind of automatic brake maintains the cruising speed of the Solar System despite the universal tendency toward continual acceleration, is unequivocal.

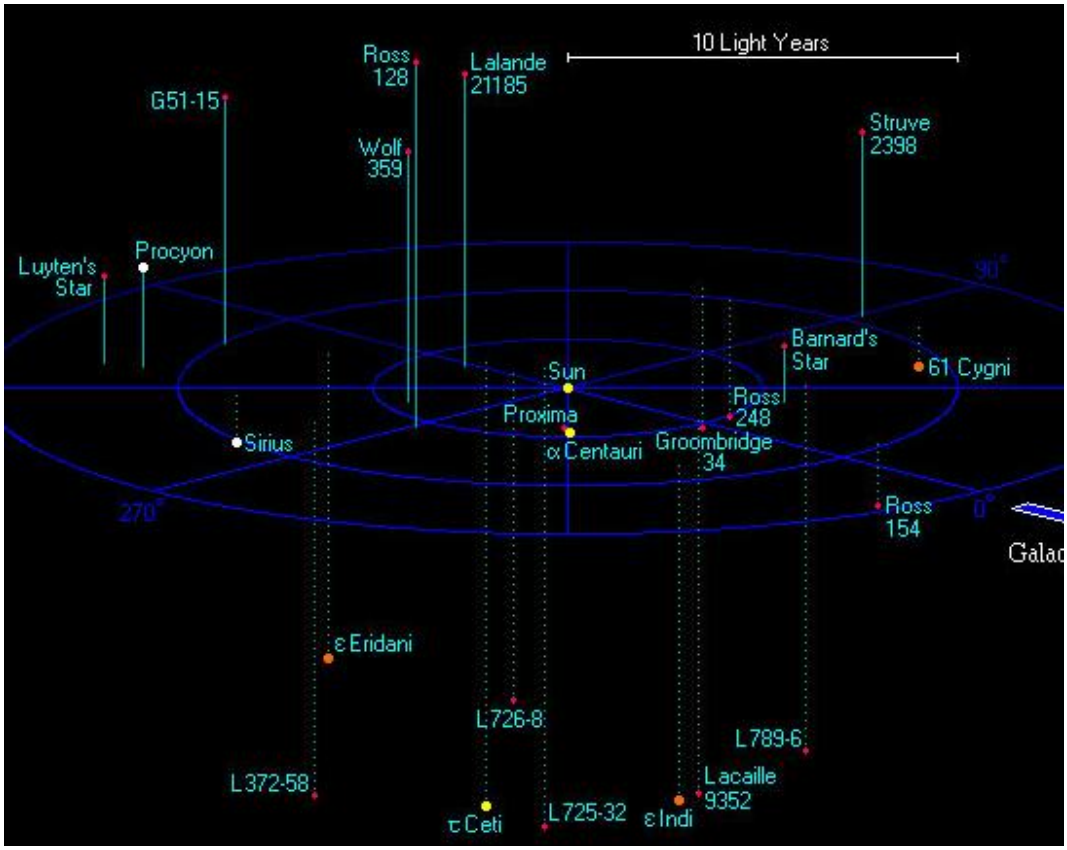
Before proceeding, however, duty requires that I define the problem more clearly.

For generations, we have been accustomed to working with what might be called a *snapshot* of the Solar System.

A frozen image.

A photograph suspended in time.

And therein lies the difficulty.



174.

Out of intellectual habit, and because of the virtual image implanted during our years of education, we tend to think of the Solar System as a static structure.

The familiar diagram inherited from Kepler is so deeply embedded in our minds that we scarcely question it.

Apply Kepler's laws to that frozen image and the entire system appears solved.

Simple. Elegant. Comforting. Yet Reality is something very different. For the Solar System is not suspended motionless in Space. It travels. It belongs to a larger stellar environment. It moves among neighboring stars separated by only a few light-years. And in doing so it behaves as part of a larger stellar structure. Let us perform a simple mental exercise.

Take the traditional diagram of the Solar System and rotate it upright.

Now imagine the Sun moving through Space at its own velocity.

Around it, the planets continue their orbital motion while simultaneously advancing with the Sun. What image emerges? Not a static system. But a moving field. A dynamic structure.

A set of planetary trajectories tracing wave-like paths through Space while pursuing the same central star.

175.

If we compare the Solar System with the open star clusters visible in our skies, and if we place beside them the observed behaviour of binary and multiple star systems, whose member stars may be separated by distances greater than that between the Sun and Alpha Centauri, a natural question arises.

Where has the familiar classroom diagram gone?

Where is the static Solar System inherited from past centuries?

For if the law of gravitation is said to operate across immense distances, why should it cease to operate between stellar bodies separated by only a few light-years?

At some point, common sense seems to have been misplaced.

The nineteenth century overlooked the question.

The twentieth century buried it beneath dogma.

And despite possessing increasingly sophisticated calculations, few dared press the button and allow the Solar System to move once again inside the picture.

To see it not frozen in time.

But exactly as it exists:

moving through Space and Time,

embedded within a local stellar environment,

and carrying with it a family of planetary bodies possessing solid structure and real dynamics.

Let us continue.

176.

Earlier I stated that the answer to why the Solar System's velocity appears to escape the consequences of the very law of gravitation governing the Universe must be unequivocal, simple, and logical.

I now recognize that words, unlike mathematics, possess an ambiguity capable of swallowing into their depths the purity of entire mountains of numbers.

Allow me to explain. A word is a vessel. And different passengers may travel within it. Depending on the passenger, the same word may cease to mean one thing and come to mean another entirely. Politicians are masters of this art. Though, to be fair, we should not reserve such talents exclusively for them. A number, by contrast, is a perfect entity. Its meaning is non-transferable. Immutable. Almost divine in its incorruptibility. Hence the almost pagan devotion mathematicians often feel toward numbers. A four is a four. Whether applied to bananas, stars, or mice, the essence of four remains untouched. Its nature does not change. Words are different.

I, for example, may describe myself as a fool. Or as a flower. The word permits the ambiguity. The number does not.

And because I continue to defend the need to press the button of **Solar-Systemological Motion**, thereby overcoming the intellectual inertia inherited from centuries of Keplerian imagery, I confess that I often struggle not to laugh when I encounter the passionate defense of a model that was once revolutionary but has gradually become, in my eyes, one of the most conservative systems of thought still in existence.

I do not understand why astronomers have not taken the immense mountain of observational data available today and processed it as Kepler and Newton surely would have done had they possessed it.

Had they enjoyed such a database, the completed image would likely have joined the long procession of models that fulfilled their purpose, advanced civilization, and then gracefully gave way to something greater.

The tragedy arises when useful ideas refuse to become part of the past.

177.

Yet the fact that an answer may be unequivocal does not imply that it must be simple.

Everything depends upon the model from which one begins.

If our reasoning remains chained to the archetypal image of planets as simple gaseous spheres orbiting a motionless Sun, the journey eventually leads to the Bridge of Sighs, where one can do little more than write a melancholy:

“Poor thing.”

upon the waters.

But once that obstacle has been overcome, and once we accept that our present database no longer allows us to preserve explanations unsupported by the accumulated weight of evidence, then the decision rests with us.

We must process the data.

We must examine the parameters.

And we must allow the conclusions to emerge.

If we do so, the resulting equivalence should reveal a **Local Stellar Architecture**.

Within that architecture, the traditional Keplerian photograph retains its historical value.

But only as the opening act.

Never as the final word.

For the central question remains:

Why does the Sun maintain a stable velocity despite the implications of universal gravitation, according to which any body approaching another should continually alter its speed as a function of distance?

178.

Complex questions often possess surprisingly simple answers.

But before reaching those answers, we must place the problem within its proper framework.

We must identify its nature.

We must determine the law involved.

And we must sketch upon the screen of the intellect the question we are attempting to answer.

At this point, specialists become indispensable.

For they possess the observational databases capable of confirming or refuting the hypothesis under discussion.

Specifically:

Whether the Sun forms part of a Local Stellar Cluster.

Whether that cluster is large or small.

Open or compact.

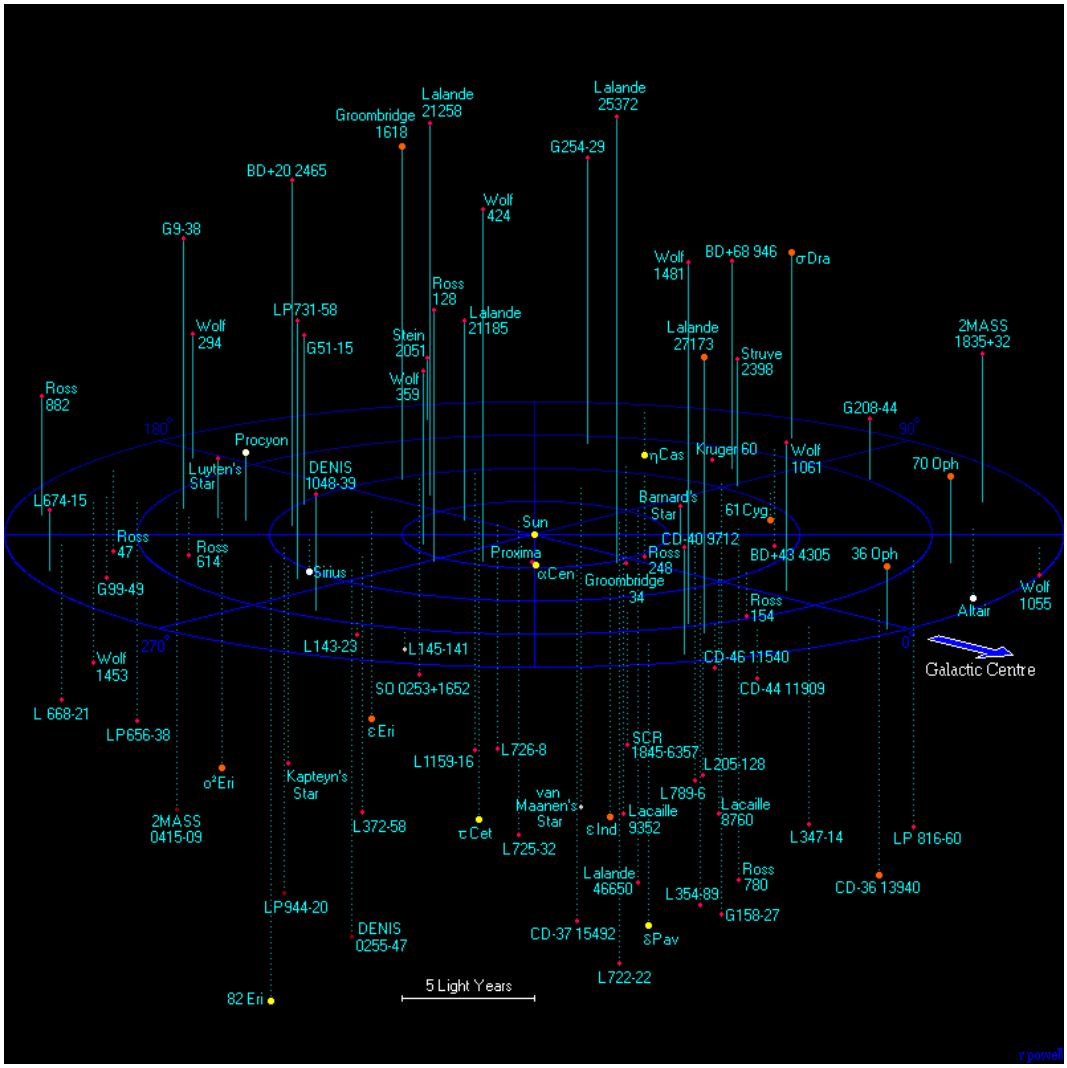
Sparse or populous.

And what gravitational architecture emerges from the evidence.

Let us therefore expand our horizon.

Let us examine the stellar neighborhood within a radius of twenty light-years.

And from there continue the journey.



179.

How many open star clusters might serve as astrophysical models for the system we inhabit?

We are speaking, obviously, of a genuine revolution in our conceptual understanding of what a stellar cluster is.

Old concepts must be set aside.

We must move beyond the isolated study of binary systems and open the discussion to regional gravitational fields within Universal Space, fields within whose boundaries stars behave much like atoms within an astrophysical molecule.

Such a perspective would explain:

- the apparent constancy of stellar formations in the heavens;
- the relative stability of stellar distances and velocities;
- and the structure of the Universal Milky Way Network itself.

The resulting image is that of a Universe behaving like a **Crystalline Body**, sustained by gravitational currents and regulated through a continual balance between energy consumption and energy renewal.

Within such a system, stellar fluctuations in luminosity cease to be anomalies and become natural consequences of the architecture itself.

God is naturally implied by such a cosmology.

But within this framework His existence is already taken for granted.

Our concern now is more specific:

How is the Sun's velocity kept constant?

180.

At this point I must correct and refine my own reasoning.

The truly important issue is not merely the existence of the Sun, but its existence as a member of a larger stellar system.

This leads me to define the total planetary mass as part of a **Solar Orbit Correction Mechanism**.

Through its action, the centrifugal forces acting upon the Sun as it moves through an accumulated gravitational field are moderated and reduced to a stable value.

Earlier I suggested that:

"If we transform the total planetary mass into drag mass, we obtain the stabilizing brake that governs the Sun's cruising speed."

I would now express the idea differently.

The planetary mass acts through what may be called a **Solar Orbit Correction Equation**, converting planetary mass into a form of remote directional guidance that continually compensates for the forces acting upon the star.

(Should an objection arise, imagine running while carrying only your own body. Then repeat the same effort while carrying a heavy sack across your shoulders. The difference is immediate. Yet before attempting to carry the nine planets, their moons, and the belts of the Solar System upon our backs, we must first abandon the older image of planetary bodies as featureless masses floating passively within the Sun's field.)

181.

I emphasize this point because it lies at the heart of the discussion.

The question is not merely what planets are.

The question is what role they perform within the architecture of the Solar System.

For the purposes of this argument, what interests us is discovering how the total planetary mass contributes to the corrective stabilization of the Sun's motion.

That is the problem before us.

And it is to that problem that we must return.

The broader disputes surrounding astronomical models can wait for another occasion.

For now, our objective is more precise:

To determine how the planetary family participates in maintaining the stability of the Solar System as a whole.

182.

Let us return to the thread of the argument.

Travelling at a cruising velocity *X*, we encounter among the constellations of the Heavens a star called the Sun.

The resistance opposed to its motion through space is negligible and contributes little, if anything, to the slowing of its velocity.

Consequently, the centrifugal effect associated with its trajectory continually tends to carry the Solar System away from the gravitational region to which it belongs.

Our problem is therefore a simple one:

Why does the Sun's velocity remain constant?

For whether the Sun travels along a straight path or a curved one, the fact remains that as it moves through Space the distances separating it from the stellar systems toward which it travels steadily decrease.

This is self-evident.

And as those distances diminish, the force of attraction between the Sun and the corresponding stellar system increases.

The Law of Gravity asserts itself.

As attraction increases, velocity increases.

And as velocity increases, the cruising speed of the Solar System should increase accordingly.

The process should continue uninterrupted.

The smaller the distance separating two celestial bodies, the greater the acceleration experienced by the lesser of the two.

Whether the Sun is the larger or smaller member of the pair is secondary.

The essential point is that a variation in velocity must occur.

And since we are speaking of the Sun, let us continue.

183.

The nearest stellar systems are only a few light-years away.

Proxima Centauri, for example, lies approximately four light-years from the Sun.

Other nearby stars continue to be identified.

This leads naturally to another question:

How long has the Sun been travelling among the constellations of the Heavens?

And if the Biosphere has remained stable throughout millions of years without suffering a catastrophic disruption, are we not entitled to infer the existence of a stable cruising velocity?

And if that velocity is stable, are we not compelled to reconsider the nature of Gravity itself, not as a law, but as a phenomenon whose deeper behavior remains to be understood?

I emphasize that these questions are not intended to close doors.

They are intended to open them.

For my part, I seek only to simplify the image enough to contemplate the process dynamically.

The traditional Keplerian photograph cannot satisfy me.

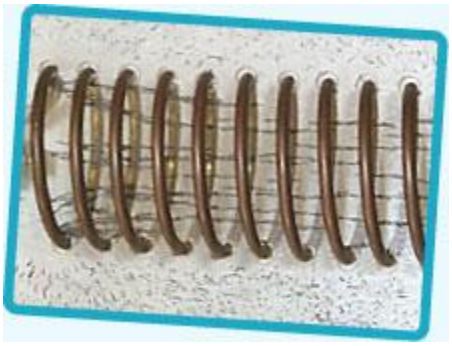
If I were forced to compare planetary motion to a better image, I would compare it to an electric current moving through a conductor.

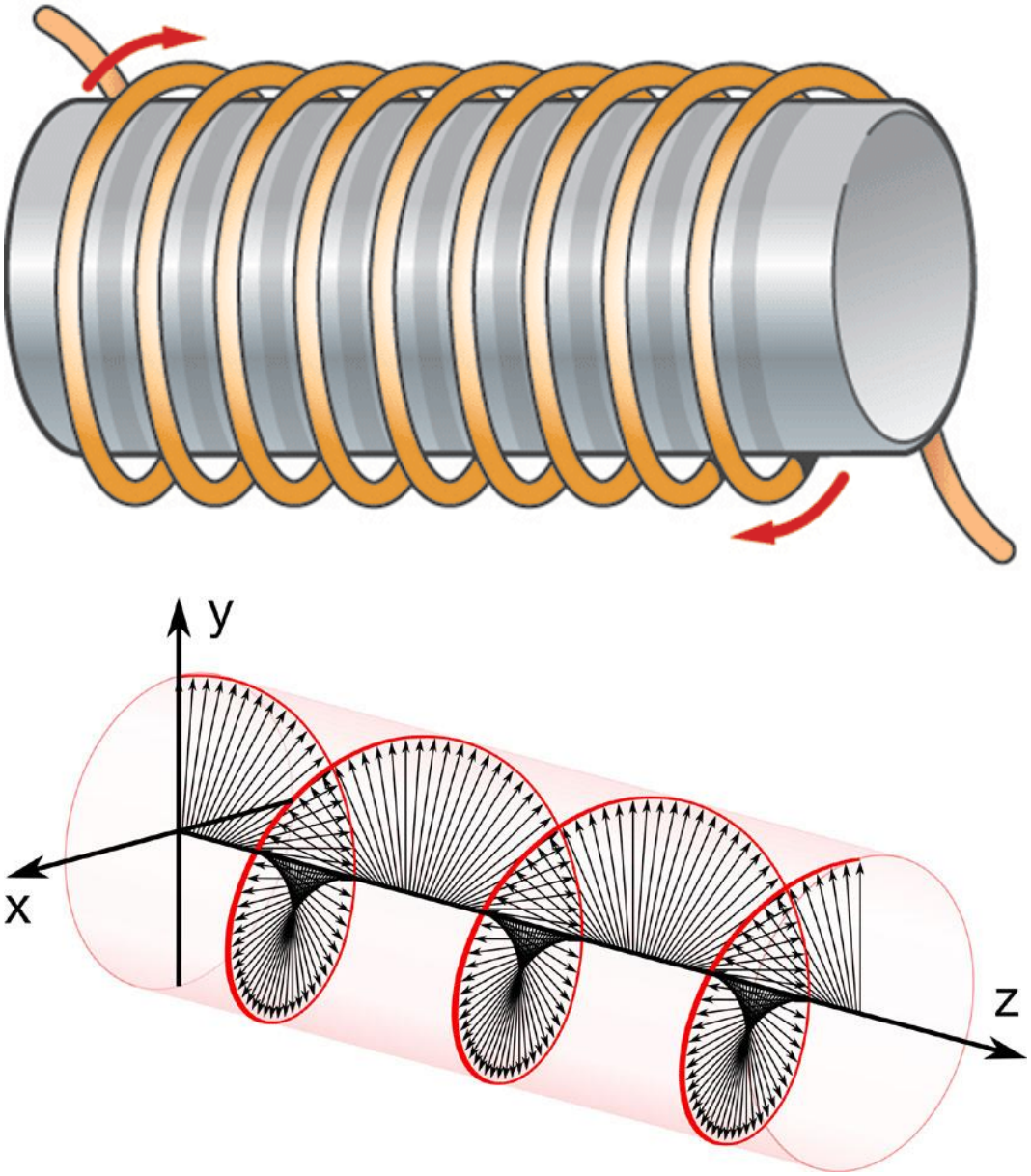
The Sun would occupy the place of the conducting axis.

The planets would follow wave-like trajectories around it.

And the angular nature of planetary motion projected into three-dimensional space would reveal itself as a form of flight through successive current waves.

Something like this.





184.

Viewed from this perspective, the three-dimensional problem becomes simpler.

Certain nutational irregularities present within some of the outer orbits become easier to visualize.

In a later section devoted exclusively to the Solar System, I shall return to this image and attempt to refine it through the incorporation of additional physical data.

For the moment, my objective is more modest.

I merely wish to displace the image of the Solar System frozen in Time that has dominated our imagination since the age of Kepler, Galileo, and Newton.

An image that once served progress.

An image that once opened doors.

But which, in our own day, risks becoming a wall.

A convenient idol before which everyone kneels, satisfied that they already understand all there is to know.

185.

The Academy, always ingenious, generally succeeds in finding explanations capable of preserving its confidence against future criticism.

Yet a difficulty remains.

If the Sun truly follows an exceptional trajectory that somehow avoids the effects expected from its interaction with neighboring stellar systems, then we must ask:

What trajectory does the Sun actually follow?

The reasoning applied earlier to Proxima Centauri may be extended over geological timescales.

For millions of years the Sun has travelled among neighboring stars.

And yet no collision has occurred.

This observation leads me to question the image of the Sun as an isolated wanderer moving independently through Space.

The alternative possibility seems more natural.

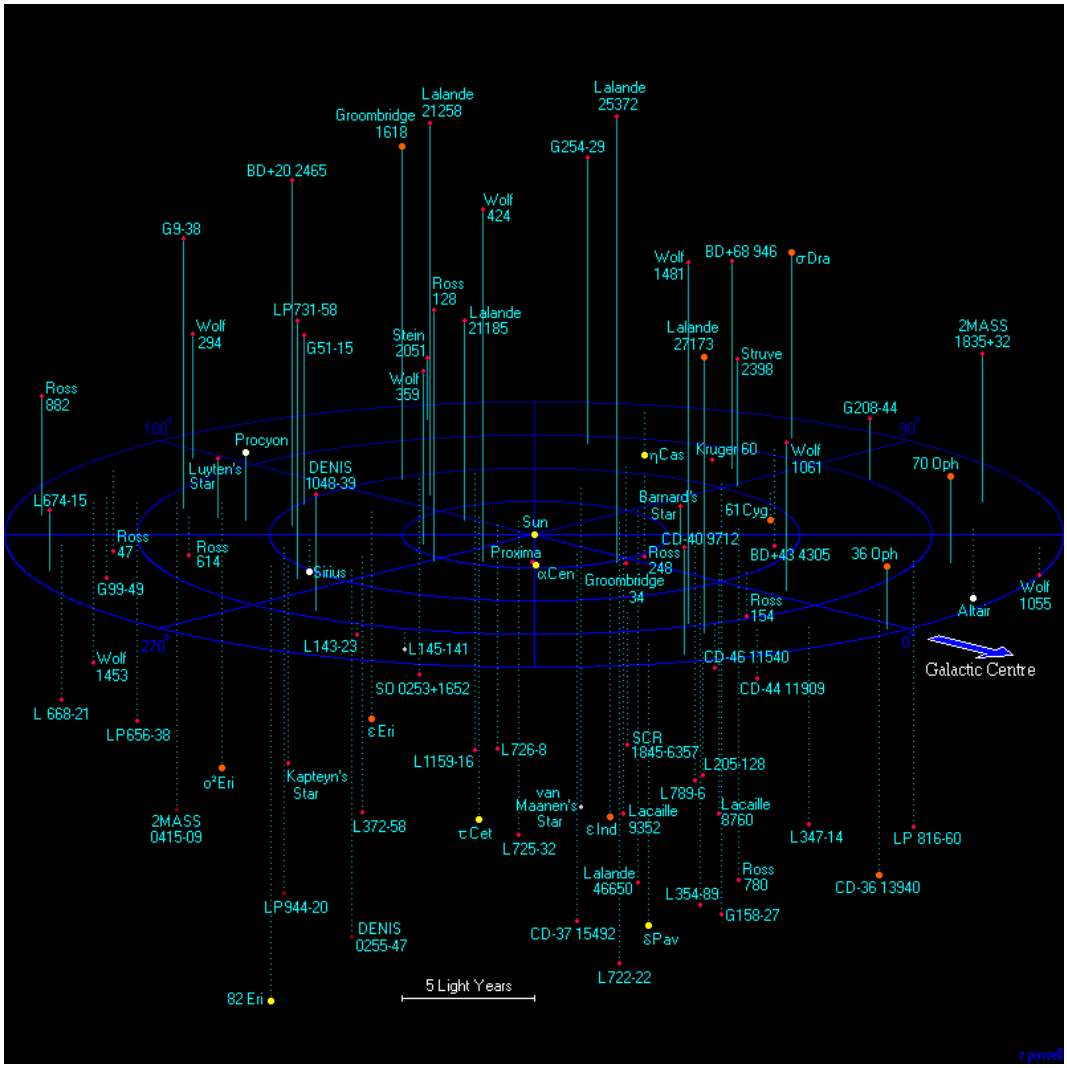
Might it not be that the Sun belongs to a larger stellar structure?

Might it not remain where it is because it forms part of a greater System?

The question deserves reflection.

And if we pause long enough to feel, if only in imagination, the vibration of that stellar engine beneath our feet, the problem becomes difficult to ignore.

I'll reiterate the image:



186.

This may seem like a trivial question.

It is not.

A passenger boarding an aircraft has every reason to be interested in the mechanics that keep it in flight.

Why should we behave differently with regard to the Solar System?

Is not the Sun itself a vast vessel travelling eternally through Space, carrying within it its planetary passengers?

As for the maintenance of its velocity, one possible clue lies in the photospheric activity of the Sun itself.

Consider the great solar eruptions.

Are they not, at least visually, reminiscent of the exhaust plume of a rocket engine?

Do they not appear subject to the same principle of action and reaction?

Let us suppose for a moment that such a relationship exists.

If we then recall the approximately eleven-year cycle governing solar activity, and the remarkable regularity of that cycle, might we not be justified in exploring the possibility of a controlled propulsion mechanism operating through the transformation of Gravitational Energy into Light Energy?

The answer, admittedly, is difficult.

But difficult is not the same as impossible.

187.

Consider, for example, the passage of Comet Hale-Bopp.

Is not the extraordinary photospheric activity observed shortly thereafter sufficient to invite reflection upon the relationship between temperature, gravitational density, and transformation rate?

And if a comparatively small body can influence the activity of a star, even temporarily, does this not raise questions regarding the relationship between the Sun and the bodies moving within its field?

I raise the question only because the phenomenon itself invites it.

188.

One of the foundational pillars of human thought has always been the search for causes behind observed effects and, conversely, the prediction of effects arising from known causes.

It is through this capacity that human intelligence has accomplished so much.

Yet there are times when ideas become attached to assumptions so firmly that the search for causes itself becomes distorted.

When this occurs, reason risks becoming separated from Reality.

For my part, I believe that every cosmology, whatever its philosophical foundation, must ultimately be judged according to its ability to explain observed phenomena.

But let us return to our Solar System.

189.

The first Intelligence required to address every factor involved in the dynamic stability of the Solar System was the Intelligence that designed it.

The greatest challenge lay not merely in creating a Biosphere.

The greater challenge lay in preserving the conditions necessary for the evolution of life across immense spans of time.

Many geophysical processes may be accelerated.

Life, however, imposes stricter conditions.

The millions of years required for the growth and development of the Tree of Species demanded a system capable of maintaining extraordinary long-term stability.

Among the many problems presented by such a requirement, two stand above the rest:

- How to maintain the Sun's cruising velocity through Space.
- How to guide its trajectory among the constellations without allowing it to become absorbed into neighboring stellar systems.

It is here that we now stand.

And it is here that we seek to understand the solution devised by the Creative Intelligence.

90.

The autonomous propulsion that stems from the nature of stars as transformers of energy into light and heat, a phenomenon closely analogous to the behavior of an excited particle that stabilizes itself by radiating a subparticle, implies the need to revise the astrophysical concept of motion founded exclusively on the law of universal gravitation. Gravitation is not denied; its interpretation is simply refined. If gravity has hitherto been regarded as the sole force governing celestial motion, we must now also consider a mechanics of energy transformation, one of whose effects is the generation of the propulsive autonomy required to maintain a system's constant velocity.

Within this framework, the phenomenology of the solar photosphere serves as a point of reference from which a star may be conceived as a spacecraft that propels itself through the transformation of its own energy into the fuel necessary to sustain its original momentum. Whether the scientific establishment wishes, in its own irrationality, to deny the applicability of the action-reaction principle to stellar eruptions and sidereal motion is another matter entirely. The author sees no demonstrable basis for such a denial and therefore proceeds with his exposition concerning the relationship between the planets and the Sun's rotation as it travels through the constellations that define its orbit.

191.

Let us consider the following scenario. We possess a planetary system in which we intend to cultivate the Tree of Life. We know with certainty that millions of natural years must elapse between the moment it is planted and the time it bears fruit. We also know that the development of Life requires Nature to preserve its Structure under

conditions uniquely suited to it. Consequently, external cosmological factors must be prevented from interfering with the evolutionary process.

This necessity obliges us to protect the Biospheric System in such a way that, although it remains immersed within the Universe, the very existence of that Universe cannot become a source of lethal interference. How can this be achieved?

The Sun's own cruising velocity, approximately 600 kilometers per second, together with its subjection to the law of gravity, implies that its velocity should progressively increase over time. Yet this is precisely what must be avoided. We are therefore compelled to equip the Solar System with a safety mechanism capable of acting as an automatic brake whenever its velocity begins to rise beyond the desired limit.

That is the objective. Let us now examine the practical solution that the Creator devised.

192.

The first practical solution was a logical one: to load the solar spacecraft in such a way that gravitational acceleration would be counterbalanced by the work of displacement, thereby forcing the spacecraft to convert that external acceleration into the force required to move the braking load. In this way, the solar spacecraft could maintain a constant cruising velocity while overcoming the inertial tendency to increase its speed over time.

Let us illustrate this concept with a terrestrial example. Imagine a vehicle loaded with fuel. The length of time it remains operational on the road depends not only on its speed but also on the weight it carries. If we fill the trunk to capacity, we reduce the operating range that the fuel supply can sustain. We shall refer to this type of braking mechanism as **exogenous**.

193.

Now let us imagine an even more sophisticated form of exogenous brake. Suppose that, as the vehicle travels greater distances, the load in the trunk continually increases its weight. Would there not come a moment when the vehicle would be brought to a halt, overwhelmed by the growing burden imposed by this exogenous brake?

This raises an important question: Is the Sun equipped with such a braking mechanism, whereby the weight of the planets increases as a consequence of the potential energy they accumulate over time? Conversely, is it not through this very law governing the growth of potential energy and its transformation into weight that the Sun's tendency to behave in accordance with the law of universal gravitation is moderated?

194.

If prevailing ideas concerning the nature of the planets are mistaken, then the numerical values derived from those ideas must likewise be mistaken. This compels me to conclude that no real progress can be achieved so long as the cosmology of the twentieth century continues to impose its dogmatic assumptions and rationalist absolutism upon the intellect of the twenty-first.

Until very recently, as I have already noted, Mars was regarded as little more than a ball of gas. If we must wait for probes to reach Pluto before translating its physical reality into reliable geophysical data, then we may as well resign ourselves to waiting for death itself; death will arrive before the probe reaches Pluto.

Once correct calculations are placed on the table, we can begin to work with facts rather than with conclusions sustained by authority and prestige. Leaving aside further criticism of such celebrated geniuses, let us continue our journey aboard the solar spacecraft and persist in asking questions.

195.

The Sun is approaching another stellar system, and as a consequence its acceleration is destined to increase dramatically, despite the effectiveness of the exogenous brake. How are we to overcome this new problem?

In the imaginative exercise we have set in motion, we are in command. We are piloting the spacecraft, and therefore its future depends on our decisions. The obvious course of action would be to take the helm and alter our trajectory, turning, for example, to the left. Otherwise, we would eventually collide with the celestial bodies of the stellar system toward which the law of gravity is drawing us.

Perhaps this would not happen tomorrow or the day after tomorrow. That changes nothing. Our task is to find a way to initiate the maneuver that will divert us from the inevitable collision with the system whose gravitational attraction has seized control of our vessel's course.

The first thing that comes to mind is to look for the steering mechanism. Where is it? For it surely exists. The passage of millions of years, during which the Sun has remained on its course, is compelling evidence that God has endowed the solar spacecraft not only with an exogenous brake, namely the planets and the interplay of the energies that govern them, but also with a steering system operated by a remote-control program capable of overcoming otherwise irresistible interstellar acceleration and compelling the spacecraft to change direction.

My intellect leads me to look around and ask: What endogenous force is capable of making the Solar System behave as though it were a spacecraft guided by an intelligent captain? What autonomous mechanism did God bestow upon the Sun to make possible the rotational behavior it has displayed since the dawn of time, and without which the spacecraft would long ago have become merely another component of a neighboring stellar system?

196.

As I did yesterday, and as I always do, I raise my arms to my Creator and dedicate to Him the joy that fills my mind, the joy born of my admiration for the answer He has provided to these questions.

The remote route-control program is called **Interplanetary Alignment**.

Now that the exogenous brake has been created, what value would a brake have if there were no foot to press it? We shall call this action of the foot upon the brake **Endogenous Rotational Mechanics**.

If the exogenous braking action arises as the System's response to its universal environment, then the action of the foot upon the brake represents the response of the planets to the behavior of the Sun.

More or less.

Before examining the influence of planetary alignments upon the Sun's trajectory, however, I would like to remind the reader of two familiar phenomena: the multiplication of arm strength underwater and the reduction in a body's weight when submerged in water.

Do not assume that I am introducing these examples as a distraction. On the contrary, I do so in order to shed light upon the natural environment in which the interplay of forces within our Solar System operates.

197.

Consider that the weight of a body is directly related to the gravitational conditions acting upon it. A one-kilogram rock possesses the same mass on Earth as it does on the Moon. Likewise, the same rock retains the same mass whether it is submerged in water or exposed to the air.

Does it possess the same weight in both situations, however?

Of course not.

Let us now apply this principle to the Sun itself. I do not claim thereby to rival the vision of the great genius who sought a lever capable of moving the universe. Let us simply imagine that the Sun is placed at one end of a lever, while we stand at the other, charged with the task of moving it.

The first question we must ask is this: What is the value of gravity in the environment in which we find ourselves?

Although it may seem paradoxical, the lower the gravitational field, the less a body weighs, and consequently the greater the effectiveness of the force exerted by our arm upon the lever.

The conclusion is straightforward. The effective weight of the Sun, like that of any celestial body, varies according to the gravitational interaction acting upon it at a given moment.

That is one point.

The other is that, unlike the Sun, the planets of our Solar System move within a comparatively stable gravitational environment and therefore maintain a balance between the force they exert and the weight they are capable of lifting.

198.

Planetary Alignment, whether total or partial, multiple or simple, acts as a lever, and its effect upon the Sun is analogous to that of a lever acting against its fulcrum.

According to the systemological equation, the Sun's acceleration is moderated by the regulatory program into which God transformed planetary alignment. The planets convert the weight of the single body into which the alignment temporarily unites them into force; and because every force, by its very nature, performs work, the work accomplished by that force is to generate the angle of rotation previously discussed and to maintain it at a constant value.

This, in essence, is the flywheel we have been seeking.

199.

As for the physical and mathematical description of this remotely guided starship, navigating autonomously through the constellations of the heavens, I leave that task to those more skilled in numbers, unknowns, and complex equations.

I merely emphasize the importance of both partial and total planetary alignments within the framework of **Applied Astrophysical Systemology**. The former operate as a counterbalance to velocity, while the latter produce a displacement of the System's heading toward the hemisphere from which the loading effect originates.

In short, before sowing the seed of the Tree of Species beneath the waters of the Great Ocean, many equations had to be solved by God.

200.

In conclusion, much remains to be resolved at the level of final data. Ideas are merely the prelude to investigation.

Within this context, I have sought to refine my original conception of the relationship between the planets and the Sun within a shared gravitational field. Just as the Sun's own field generates a centrifugal tendency that repels bodies and contributes to the formation of the outer asteroid belts, so too does the Sun, as a member of a multi-stellar environment whose center functions as a gravitational reference point around which cumulative motion takes place, experience the effects of a general centrifugal force.

According to this interpretation, the Sun overcomes that force through the total planetary mass belonging to its system.

This leads, ultimately, to a structure of astrophysical engineering so precise that attributing it to chaos appears, quite simply, to be the act of a mind incapable of comprehending the immense architecture of equations solved by the Divine Engineer at the beginning.

Unable to reproduce, whether in physical reality or even on paper, the infinite Science of this Creative Intelligence, such minds choose what appears to me the easier alternative: to declare that God does not exist.

Let the astronomers and mathematicians of this century take note.

201.

Things are what they are, and not necessarily what they appear to be; although there are times when appearance and reality coincide.

We are dealing with spans of time measured in countless millions of years, during which the Biospheric System required integration into a stable astrophysical structure.

Up to this point, the temporal scales associated with the geophysical sequences described throughout this work have not been incorporated into the narrative. I have left those figures among the challenges that God solved one by one.

And I believe I have already stated that, once Creative Omnipotence is related to the physical concept of power, natural calculations are burned in Fire, frozen in Ice, drowned in Water, and evaporated in Air.

Over how many millions of years did God reduce the sublimation and thawing of the Ice Mantle by integrating the Earth into the Solar System through the boreal parabola?

Had the thawing of the Ice Mantle been exposed from the outset to the distance corresponding to the third orbit, for how many millions of years would that thawing process have continued?

PART SEVEN

CREATION OF THE HEAVENS

CHAPTER 22

THE GENERAL COSMOLOGICAL PRINCIPLE

202.

The purpose and ultimate goal of the creation of the Heavens and the Earth, with Mankind standing at the end of the tunnel of time, has been the central theme of our journey. We have seen how God designed both the general architecture of the Heavens and the specific architecture of the Earth, taking into account the millions of years required for the Birth and Growth of the Tree of Life to bear fruit.

Because He possessed both the power and the wisdom to do so, God devised a blueprint governing the relationships among the elements of the biosphere. At the extremes of the ecosphere He established two principal centers of heating and cooling, while across the continents He distributed specific focal points, namely the mountain ranges crowned with perpetual snow.

The manner in which atmospheric and oceanic currents are recycled through the polar centers, thereby maintaining the thermal stability of the biosphere, constitutes a feat of geophysical engineering as astonishing as it is magnificent, one that involved the very morphology of the lithosphere itself.

Because the temperature of the ecosphere had to remain stable, God endowed it with a perpetual angle of rotation. And because He possessed both the ability and the knowledge to do so, He created the Autonomous Ecospheric Substrate through which, as I have already explained, the angle of incidence of solar energy would remain constant throughout the millions of years required for the Tree of Life to bear fruit.

Yet even this was not enough.

The Solar System is not isolated from the rest of Creation. It is in motion and subject to the general laws governing the Universe, and therefore this interaction with its cosmic environment could generate disturbances capable of ruining the work of millions of years.

Because such interference was possible, and because God foresaw it, He did not hesitate to employ His Intelligence and endow the Solar System with a mechanism capable of remotely regulating its sidereal velocity, a mechanism I have called **Applied Astrophysical Systemology**.

And still, all this was not enough.

203.

Our local universe, the Milky Way, moves within a Cosmos whose most visible characteristic is motion itself.

Galaxies may differ qualitatively and quantitatively, yet they all share a common denominator: they move.

To say that they move is to say that they interact, multiply, divide, combine, and separate. Creation is ceaseless movement, overwhelming, marvelous, and astonishing.

Moreover, the Cosmos represented in many twentieth-century theories bears about as much resemblance to the real Cosmos revealed by observation as a seal bears to a swallow.

In the real Cosmos there is neither uniformity of motion nor standardization of distance nor repetition of pattern. The realm of galaxies is the realm of diversity itself, of harmony born from the discovery of the unknown, of wonder before the infinite capacity of cosmic matter to reproduce itself throughout space without ever becoming monotonous.

It is genius scattered to the four winds, beauty joyfully manifesting itself without any concern for fashion or intellectual trends.

Stars gather in clusters upon clusters containing trillions of celestial bodies that neither collapse nor destroy one another, standing instead as luminous beacons in the immensity of the Cosmos.

Galaxies themselves resemble immense living creatures that travel upon cosmic currents and, like eagles spreading their wings, surrender to the invisible winds of intergalactic space.

Where, then, is the Cosmos of the twentieth century?

204.

The celestial structure observable in our immediate surroundings exhibits highly distinctive characteristics.

Ultimately, everything resolves into a constellational architecture that protects an astrophysical heart, from whose center its singular optical configuration emerges.

For, as our telescopic vision reveals, the Universe is traversed by immense gravitational currents that transport enormous masses of cosmic clouds from one region to another, giving rise to the nebulae.

Thus, when God reveals that He created the stars of the Firmament "to separate the Light from the Darkness," He tells us much about the manner in which the Solar System would be affected by the Earth's passage through one of these nebular currents.

At the same time, He reveals something of the nature and purpose of the constellational shields.

205.

The Biblical text is remarkably clear.

"God created the stars to separate the Light from the Darkness."

On the First Day we are told that God created the Light and separated it from the Darkness. On this Fourth Day of the First Week of Human History, we are told that, having accomplished that separation, God created the Heavens in order to separate the Light from the Darkness.

The text could hardly be more explicit.

That the conclusions arising from this statement may appear extraordinary, and indeed completely incompatible with twentieth-century cosmological thinking, is of no consequence.

The opinion of modern man concerning the nature of the Universe is irrelevant to the Revelation given to Moses. God did not compose His Revelation with modern intellectual fashions in mind.

Those who did not concern God at the time of Revelation need not concern His children today.

Their conclusions do not interest this book, nor do their opinions concern its author.

Let us therefore move forward.

206.

The structure of the Universe revealed in Scripture, when interpreted through the mirror of Reality, appears to imply the following conclusion: namely, that the Universe of Genesis is the Milky Way itself.

Concerning the creation of this Milky Way, it is written that God created the Heavens to establish a barrier between the Earth and the realm of the galaxies.

This conclusion arises as a physical necessity inferred from the study of the Heavens, whose observable phenomena suggest that beyond them powerful currents and winds sweep through the Cosmos. Astronomical images stand before us as silent witnesses, each photograph speaking with the force of a thousand words.

Yet their beauty must not cloud our judgment when interpreting the events that produce them.

The physical function performed by the stellar clusters surrounding us is that of a vast net, intercepting whatever is carried by the cosmic currents and obstructing the passage of intergalactic clouds into the constellational system around which those clusters are distributed.

Let us therefore attempt to place the divine declaration, namely that the Heavens were created to raise a protective wall between the Earth and the world of the galaxies, upon scientific foundations.

207.

The description of the General Cosmological Space that has come down to us presents a Universe-Galaxy that moves and interacts with other bodies according to universal laws.

Such a vision harmonizes naturally with the endless expansion of Matter implied by the very Idea of Creation.

The need to understand why God created the Heavens as a protection against General Cosmic Movement inevitably raises a deeper question concerning the relationship between God and this infinite multiplication of Matter.

The answer to that question leads directly to another, one that twentieth-century cosmology attempted to address through its various theories:

Before the Beginning, what existed?

That question, in turn, compels us to ask what role God played in the Beginning of beginnings and what His condition was before the General Cosmological Beginning itself.

To approach this subject, we must enter the domain of theology while preserving the scientific attitude that has thus far served as a common language between Creation and ourselves.

208.

Before Creation there was Non-Creation, and before the Creator there was God.

God declares Himself to be Eternal, and therefore nothing can be said regarding His age.

Yet He also declares:

"Before Me no god was formed, nor shall there be one after Me."

Since God is Eternal, the "formation" of which He speaks cannot refer to His essential Nature.

It follows, therefore, that this formation must refer to His Intelligence, the aspect of Being that grows, develops, and unfolds through experience.

This conclusion leads us to distinguish between two concepts: on the one hand, the Knowledge embodied in the Science of Creation; on the other, the Being who possessed all the natural attributes of God.

When these two realities became one, God became the Creator, and Reality became His Creation.

209.

I have addressed the time and manner in which this cosmological revolution occurred in *The History of Jesus*. There I explored the subject of the History of Uncreation and examined what I considered to be its principal stages.

If memory serves me correctly, I stated there that the Creator emerged because He already existed within God.

What I meant, more or less, was that Intelligence without Power is insufficient to transform Reality, just as Power without Intelligence lacks that same capacity.

I argued that Power resided in God, while Intelligence resided in the Uncreated Force, the Origin of all things.

I also placed Eternity and Infinity alongside God, though never in opposition to Him.

I described that uncreated relationship through the image of the Childhood of the Divine Being, viewing that Childhood from the perspective of the revolution through which God became the Origin of all new things.

Referring to this process, God Himself declares that He was "formed."

Such a formation can only be understood as a process brought about through Infinity and Eternity as uncreated realities that possessed in God the center of all movement and all becoming.

And when the Creator was fully formed within God, the revolution was consummated that made God, Infinity, and Eternity one and the same reality.

Roughly speaking.

210.

From this ontological revolution that united God, Space, Time, and Matter emerges the concept of the **General Cosmological Principle**: the event that established a definitive "Before" and "After."

With this idea in mind, the scientific genius of the twentieth century spoke of a Big Bang, whereas in *Divine History* I proposed a natural creative process through which God transformed Reality by working from the very structure of Reality itself.

In other words, a previous cosmos underwent destruction and transformation, giving rise to a new cosmos which, like everything that has a beginning, originated from an event or **General Cosmological Principle**.

It was a General Cosmological Principle that irreversibly marked the distinction between the "Before" and the "After."

The question, therefore, is how God brought this Principle into existence, of which the beginning of our own Universe constitutes only one fragment within the historical sequence initiated by that Event.

211.

Answering this question requires an examination of the fundamental laws governing the **Multiplicative Motion of Cosmic Matter**, a process that has operated since Eternity.

Unlike the Uncreated Cosmos, however, in which Infinity itself participated in that multiplication, the revolution introduced by God gave this movement a new origin and a new structure.

From that moment onward, the process was carried out through fields that transform matter into cosmic energy and cosmic energy into astrophysical matter.

To understand this phenomenology, let us turn to the quantum nature of atomic matter.

212.

Both laboratory observations and particle-accelerator experiments reveal that the reproduction of matter originates in an increase in dynamic energy, which transforms the relationship between a particle and the field through which it moves.

From the earliest days of quantum physics, it was observed that an increase in mass requires an increase in kinetic energy, a relationship that Einstein attempted to express through his famous energy equation.

If, within its natural environment, a particle responds to an increase in velocity by converting part of that difference into mass, and if it behaves similarly within an accelerator, then a further possibility presents itself.

Suppose we remove the velocity limit from the equation and extract the particle from its environment, endowing it with the characteristics of cosmic energy moving freely through a space lacking electromagnetic reference points.

Under such conditions, the particle would continue transforming differences in velocity into mass.

If we further imagine an accumulation of trajectories extending toward infinity, we obtain the transition from quantum matter to astrophysical reality.

According to this interpretation, such was the natural process that existed prior to Creation.

213.

God revolutionized this process by concentrating the trajectory within a field where mathematical time curves inward and physical space falls toward a central point.

One may visualize the process as a ring accelerator configured in such a way that, when viewed from outside, it traces a spiral upon the surface of an hourglass, each fragment maintaining its acceleration regardless of its mass.

At the moment when the beam reaches the center, that is, the narrow throat of the hourglass, it passes to the opposite side through an explosive event that gives birth to stars.

This is the phenomenon I call **Astrophysical Implosion**, a phenomenon marking the birth of both galaxies and stars.

214.

Since a single celestial body is capable of generating an unlimited number of beams of cosmic energy, the multiplication of matter to infinity is a reality that has existed since Eternity.

What distinguishes the present form of this infinite multiplication is that, in the past, Infinity itself served as the pathway of transformation, whereas now the same process unfolds through the space-time fields established by God at the frontiers of the Cosmos.

As a consequence, the Cosmos becomes progressively more massive, while General Space acquires an ever-greater density of matter.

This is why the Cosmos continually surprises us with new galactic structures and previously unseen celestial forms each time the Hubble turns its gaze toward the depths of space.

Creation is continuous, and its expansion is unceasing.

215.

We may compare this multiplication of cosmic matter, originating from a General Cosmological Principle, to an endless chain reaction whose radius of action and sphere of influence increase continuously with the passage of time, expanding outward from the center toward the frontiers.

Our telescopic vision enables us to contemplate the motion of galaxies within this ever-expanding General Cosmic Space.

It likewise enables us to apply the laws of gravitation to galactic bodies, observing how they attract one another and accumulate under the influence of those forces.

To this classical law, however, must be added the law of electrodynamic forces, by virtue of which the concentration of total mass at a single point becomes physically impossible.

This, according to the present interpretation, is the remarkable reason why the motion of atoms within a heated gas enclosed in a container reflects the same fundamental principles that govern General Cosmological Motion.

CHAPTER 23.

THE GENERAL COSMOLOGICAL SPACE

216.

The creation of galaxies as an autonomous phenomenon, set in motion by God through the constant feeding of the transformative field of cosmic energy into astrophysical matter, leads us directly to discover the Cosmos as a field of raw material from which God extracts the matter necessary to build His Works. Our Universe is one of them. It was not the first, nor will it be the last. God's word on this matter is firm:

"Truly, truly, I say to you, the Son can do nothing on His own, but only what He sees the Father doing; for whatever the Father does, the Son does likewise. For the Father loves the Son and shows Him everything He does, and He will show Him even greater works than these, so that you may be amazed."

The theological implications could not be clearer.

217.

But why does a beam of cosmic energy not continue growing indefinitely once the velocity threshold associated with light has been surpassed?

If the origin of astrophysical matter lies in the leap of cosmic energy, and if that leap is governed by the transformation of kinetic energy into mass, why does the process not continue without limit once a trajectory equivalent to a vacuum has been established?

Would not a projectile fired through a perfect vacuum tend toward unlimited velocity if given an eternity in which to accelerate?

Why, then, do no dark bodies of infinite mass exist?

In short, what safety mechanism imposes limits upon the transition from cosmic energy to astrophysical matter?

218.

Experience itself provides the answer.

The movement toward infinity ultimately encounters a critical threshold of growth, what I call the **Astrophysical Implosion Point**, beyond which the stellar body begins transforming absorbed energy into light.

Thus, even when the matter-energy system appears to possess an unrestricted pathway, the dynamic weight of the creative process itself drives the system toward a stage at which transformation into mass yields to transformation into light.

The cycle then continues.

This critical threshold appears to reside within the very nature of matter and remains constant throughout the entire sequence of transformation, from the quantum realm to the sidereal realm, and from the astrophysical to the cosmic.

A different question altogether is how this hard core, the true agent of the interdimensional leap, operates, and to what extent its cycles may accelerate or decelerate.

Many related questions emerge as well.

For example, what occurs when the galactic mass created by a spacetime field has exhausted the energy available within that field?

And there are others.

We also observe within General Cosmic Space that galaxies tend to follow patterns resembling a current flowing from the neck of an hourglass rotating upon its axis.

When the spiral arms of galaxies are compared to jets of astrophysical energy propelled into General Cosmic Space by centrifugal forces, the variety of galactic forms appears to depend upon the quantity of energy concentrated by a transformation field at a given moment.

Furthermore, if these fields are understood as networks through which cosmic energy flows in alternating currents, the spectrum of possibilities expands before us, and everything we have observed so far becomes merely a glimpse of what lies ahead.

Galactic species grow throughout Eternity toward Infinity.

219.

And once created, how do galaxies behave? How do they grow? What laws govern their existence? How do they preserve their kinetic energy? What relationship exists between them and the transformation field, and what relationship connects that field to the astrophysical gravitational field?

Can we infer from observation certain principles that may help us understand the nature of that vast tree of stellar creatures known as the realm of galaxies?

Are we capable, by combining the physical laws observed in our local environment, of reconstructing the great laws governing motion throughout General Cosmic Space?

Why do galaxies appear not to obey the traditional interpretation of the law of universal gravitation? Why do they behave more like immense swarms of exotic creatures, drifting without any obvious destination and seemingly guided only by the pathways dictated by cosmic currents?

Could the Brownian-like motion they exhibit suggest the applicability of electrodynamic principles to galaxies, principles by which they repel one another, collide, merge, divide, multiply, and remain in perpetual motion?

Does General Cosmological Motion not take into account the neutral character of the universal gravitational field?

And what kinds of intergalactic currents and winds must be generated by those immense cosmic structures traveling at extraordinary velocities through a Cosmos destined for eternity?

Are not the nebular storms that sweep through our Galaxy Universe evidence of those intergalactic currents which, stirred by General Cosmological Motion, transport vast masses of cosmic matter from one region to another, whether produced by the combustion of entire systems or inherited from conditions preceding the establishment of the General Cosmological Principle?

In short, the questions raised by this subject can accumulate one upon another until they form a mountain.

That twentieth-century cosmology considered itself capable, upon discovering a new galaxy, of assigning to it its nature, age, and distance with complete certainty is one of those marvels that deserves careful analysis, examination, and critical judgment.

But that discussion does not belong in this book.

220.

At this point it is worth emphasizing that the Idea of the Universe preceded the Universe itself.

This is not a matter of dogma or philosophy. Such is not my intention.

Rather, it is a recognition of a reality as natural as the necessity of conducting a site survey before constructing an engineering work.

Since God knows the laws of His Creation, its dimensions, its phenomena, and its nature, it is logical to assume that, before undertaking a Work, He drew plans and performed calculations, taking into account the influence of the environment upon the future structure, in this case, an astrophysical one.

No one has described that process of reflection preceding the Act of Creation more eloquently than God Himself through the words attributed to His Wisdom:

"Yahweh possessed me at the beginning of His ways, before His works of old.

From eternity I was established; from the beginning, before the earth came into being.

Before the abysses, I was brought forth; before the springs abundant with water came into existence.

Before the mountains were founded, before the hills, I was conceived.

Before He made the earth, the fields, or the dust of the world.

When He established the heavens, I was there; when He drew a circle upon the face of the Abyss.

When He condensed the clouds above; when He strengthened the fountains of the Abyss.

When He fixed the boundaries of the sea so that the waters would not transgress His command.

When He laid the foundations of the earth, I was beside Him as an architect, delighting Him always and rejoicing continually in His presence."

221.

With the Idea clearly conceived and all calculations resolved, God set His hand to the Work.

In the case of the Heavens, Solomon tells us that the first thing He did was "to draw a circle upon the face of the Abyss."

In other words, He marked out the territory. He established the perimeter within whose dimensions the Heavens would be created.

He defined the extent of the material structure through the boundaries assigned to it in Space.

The radius and diameter of that circle are not entirely unknown to us.

Indeed, the significance of those dimensions becomes increasingly apparent when considered in light of our understanding of the cosmic landscape, especially when we examine the extraordinary gallery of images provided by the Hubble Space Telescope.

Let us not forget that astronomical photography can offer only a momentary snapshot of matter at a particular instant in time.

Yet the phenomena it reveals are often so similar to those observed in our local physical environment that reason compels us to infer the unknown from what is already known.

Do not nebulae resemble atmospheric storms?

Do they not appear as though immense waves of energy were lifting them up and hurling them against the stellar systems of our Universe?

222.

We have now reached the heart of the matter.

Galaxies generate powerful currents and winds within General Cosmic Space. These currents move and evolve according to the pathways determined by the galaxies themselves.

Yet we are not speaking merely of nebular matter. Here we must combine the law of the curvature of light with the flight of cosmic energy.

Let us approach the matter through a simpler image.

Imagine galaxies as immense cannons generating cosmic energy. As that energy is produced, it is projected into General Cosmic Space.

We do not abolish the speed-of-light limit within the galactic field; on the contrary, we preserve it. As the energy seeks a path out of the galaxy, circling and interacting with other streams, the jet produced by one star joins those emitted by others until what ultimately emerges into General Cosmic Space is no longer a collection of individual beams but vast currents of energy.

223.

This phenomenon, whereby the multiplication and concentration of the mass associated with an energy beam gives rise to a current behaving as a coherent nucleus, has been observed in particle accelerators.

Experimental observations have shown that the quantum multiplication of matter resulting from the acceleration of an initial beam does not generate a multitude of dispersed streams, each following an independent trajectory.

Instead, the process exhibits a tendency toward concentration and continuity.

224.

Once beyond the galactic gravitational field, the acceleration of the energy streams released by a galaxy tends to increase as they move farther from its influence and continues to increase as they approach the gravitational domain of another galaxy.

In this sense, the galaxy of origin functions as the cannon from which the beam receives its initial impulse of cosmic flight, while General Cosmological Space functions as the accelerator within which the beam multiplies and generates the hard nuclei responsible for creating the intergalactic currents that, in turn, give rise to the displacement of nebular cosmic matter.

These currents move through General Cosmological Space much as rivers carve their channels through a landscape, winding around mountain foothills and advancing in straight courses whenever the terrain permits.

From our Hubble-derived view of the Cosmos, we may infer both the number and variety of currents moving through intergalactic space, the amount of energy they

convey, and the consequences they may have for any system crossing their path without adequate protection from their shock waves.

225.

Creation, understood in this dynamic and structured form, transforms General Cosmological Space into a vast surface across which powerful rivers of cosmic energy carve their courses.

And where do these currents ultimately end?

In the Ocean.

And what can this Ocean be other than the external creative field within which cosmic energy is transformed into astrophysical matter?

Yet before reaching their destination, during their journey from their source canyons to that Ocean of transformation, these cosmic currents behave like true cyclones.

Just as an old tree falls into a river and is carried downstream by the current, so cosmic currents transport intergalactic nebular matter from one region of space to another.

And just as the wind follows its course toward a mountain only to unload its burden upon it, so the rivers of cosmic energy deposit their cargo upon the galaxies they encounter along their paths.

Obviously, these currents cannot be observed directly.

Yet their existence may be inferred both from our knowledge of matter and from the phenomena revealed through the eyes of Hubble.

226.

Our Universe-Galaxy, the Milky Way, relates to the rest of Creation according to the principles governing this General Cosmological Movement.

Viewed from the outside, our Universe behaves like a mountain upon which the Cosmos unloads its clouds and from whose depths a new source of electromagnetic waters springs forth.

These waters spread their channels across the cosmic landscape, gather their intergalactic tributaries, and advance among the galaxies until they reach their destination.

Within this interplay of forces lies the origin of the nebulae.

And in view of these realities, and of the immense dimensions involved, God endowed our Universe with protective mechanisms of its own.

CHAPTER 24

ASTROPHYSICAL ENGINEERING OF CREATION

227.

The Creative Intelligence became actively involved in the interplay of actions and reactions by creating a Universe designed to withstand the forces generated by cosmological currents.

In other words, God constructed the universal edifice and endowed it with all the physical mechanisms necessary to overcome the consequences of the upheavals produced by Creation itself.

God also knew that, like soldiers falling on the front lines of a battle, many celestial bodies originating beyond our Universe would succumb to the forces generated by intergalactic currents.

What we call **novae** and **supernovae** are, in this sense, those fallen warriors whose destruction is manifested in spectacular explosions, phenomena that in turn give rise to comets and meteorites traversing the heavens.

Let us pause, then, to examine the origin of novae and supernovae.

Considering the amount of physical energy that a hard nucleus is capable of releasing, and bearing in mind the similarities between General Cosmological Space and a particle accelerator, if we elevate the process to the astrophysical scale and apply the principle of mutual interaction between gravitational fields and light, we are led to conclude that a galactic field reacts to the curvature imposed upon the trajectories of cosmic currents by increasing the rotational velocity of its outer stellar regions.

Let us examine this behavior more closely.

228.

As we observe throughout Creation, all systems within a galactic body combine their individual fields to generate a general field that reacts as a unified whole to its external environment.

Previously, drawing upon Revelation, I compared this general field to an ocean.

Accepting that comparison, and likening the universal field to the volume of water contained within a glass, the action of cosmic currents upon the gravitational field may be compared to the reaction of water when a finger is inserted into it and set in motion.

Since every liquid body possesses an intrinsic pattern of movement, determined by the container that holds it, any external acceleration must first affect its outer regions before propagating inward, whenever conditions permit.

229.

Naturally, not all bodies within a system respond in the same manner to an external force.

In stellar systems this principle is manifested continually.

If the transformation of gravity into light depends upon the rotational velocity of the system, and if that rotational velocity is modified by encounters with cosmic currents, then external stellar systems subjected to such influences are constantly undergoing acceleration.

Some celestial bodies can accommodate this response without difficulty, whereas others can do so only up to a critical threshold.

Once that threshold has been exceeded, the system's safety mechanism ceases to function effectively, internal regulation breaks down, and the system begins a path toward self-destruction.

When this process affects an individual star, the result is what we call a **nova**.

When the process triggers a chain reaction capable of dragging an entire stellar system toward destruction through the heat generated by the accelerated combustion of gravity, we speak of a **supernova**.

230.

Experience speaks for itself.

The photograph provides evidence, and reality itself is what ultimately convinces us.

Let us imagine a massive sphere that we wish to set in motion. Initially, despite our efforts, we are unable to make it rotate.

We call for assistance, and as more individuals apply force, the sphere gradually begins to turn.

Once rotation has been established, the force required to maintain a constant rotational velocity becomes smaller, while the effect produced by that same force becomes progressively greater as the sphere's speed increases.

Let us now extend this simple experiment to the relationship between a celestial body and its gravitational field.

Suppose we agree that the rotation of a gravitational field resembles that of a solid body whose celestial object occupies the core.

We then compare the action of a cosmic current upon that field to the action of a hand pushing the rotating sphere.

There, in essence, lies the physical effect underlying the phenomenon of novae.

We must always bear in mind that the curvature of a cosmic current, like the curvature of light itself, could not occur if that current possessed neither mass nor weight.

Without mass there can be no weight; without mass and weight, the phenomenon of curvature would not exist.

From an optical perspective, the curvature experienced by cosmic energy when it encounters a gravitational field may be compared to the refraction of light.

The trajectories followed by comets as they pass near the Sun help reveal the optical structure traced by cosmic energy as it traverses a gravitational field.

Unlike cosmic energy, however, the curvature of a comet's path can be directly observed.

In the case of comets, therefore, we possess tangible evidence that allows us to regard the gravitational field as a physical reality behaving, for practical purposes, like a body.

And as such, it rotates together with the celestial object to which it belongs.

231.

Given that the age of a star is measured by the time required to consume the energy contained within its gravitational field, and since that process of consumption depends upon the operating rate of the transformer, logic leads us to infer the existence of a regulatory law governing the relationship between a system's working revolutions and its lifespan.

The question, then, is how the operating revolutions of the astrophysical transformer can be accelerated to the point where its lifespan is reduced to the shortest possible duration.

Logic suggests only one mechanism: the excitation of the field to an extreme degree, much as a liquid contained within a vessel overflows under the action of centrifugal force.

Is this not the cumulative effect of the forces acting upon the great sphere we discussed earlier?

We are speaking of currents that respond to the stimuli generated by galactic fields and of the excitation produced within those fields as a consequence of that interaction.

The degree of excitation attained is reflected in the intensity of light production.

The greater the excitation, the more intense the production of light and the shorter the lifespan of the system.

The phenomena of both cyclical and atypical intensification observed in stellar systems should therefore be understood within the framework of this universal behavior.

232.

To summarize:

In the case of novae and supernovae, excitation consists in the acceleration of the transformation process toward its maximum possible rate.

Once the natural braking mechanisms of a gravitational system are overwhelmed, the rotation of both the celestial body and its field escapes control, and the interaction between them accelerates until complete consumption occurs, reducing processes that would normally require millions of years to a matter of seconds.

When this phenomenon affects a single astrophysical system, we speak of a **nova**.

When an entire multiple system is drawn into this destructive dynamic, we speak of a **supernova**.

Both phenomena occur primarily within the outer constellational belts, which are the regions most exposed to intergalactic currents.

These novae and supernovae give rise to comets, which are propelled through space like projectiles, their destructive potential increasing as they travel ever greater distances.

233.

And in conclusion:

With these three lines of action in mind, namely **nebulae, novae, and comets**, God structured the constellational arrangement surrounding the Solar System as a crystalline gravitational network whose solidity would absorb and neutralize any threat capable of interrupting the evolution of the Tree of Life upon the Earth.

The magnificent results visible throughout Creation should not prevent our intellect from recognizing that, in accordance with astronomical dimensions, God drew that Circle upon the Face of the Abyss of which Solomon spoke in his Wisdom.

What the wise and peaceful king perceived through the eyes of Wisdom, we, by the grace of God, are able to contemplate with our own.

Clusters and superclusters in the outer belt, together with open clusters and multiple systems in the inner belt, combine to form this crystalline gravitational and constellational network, a structure about which much still remains to be said.

Let us therefore begin to unravel the mystery of the Origin of the Heavens.

CHAPTER 25

ORIGIN AND CONSTITUTION OF THE HEAVENS

234.

We now arrive at one of the great questions: the origin of the stars of the Firmament.

I believe the answer has already been outlined in the preceding chapters.

The formation of stars, which constitutes the very purpose of galactic existence, ultimately transforms the Cosmos into a reservoir of raw material from which God draws the matter required for the creation of His Works.

Since the creation of galaxies is continuous, the supply of raw material placed at God's disposal by the cosmic field is effectively inexhaustible.

How God extracts that stellar matter and transports it from its regions of origin into the Universe is another matter altogether.

We, knowing that the manner in which things are accomplished always depends upon the Power of the One who accomplishes them, and that the imagination required to conceive them is directly related to the Intelligence of the One who undertakes them, may speak of great rivers flowing across the intergalactic plains, according to the will of the Lord of the Galaxies and in harmony with His purposes.

What other name could we give to the One who creates and governs them?

Or by what right could we attempt to judge the laws that govern them and the patterns by which galaxies and their oceans of stars respond to the action of their Creator?

Shall we impose the limitations of our own imagination upon the Divine Imagination?

How could we dare compare our way of living, feeling, breathing, thinking, walking, working, planning, touching, loving, organizing, calculating, or rejoicing with that of the Being who stands at the Origin of the Cosmos?

How could a creature, constrained by the natural limits of its own existence, presume to judge its Creator without risking the folly of its own arrogance?

The beginning and the end of human intelligence is wonder.

It begins in wonder before Creation and culminates in wonder before its Creator.

Whatever lies beyond that point springs from seeds not planted by God within humanity and belongs to the domain of theology.

In any event, the question of Origin inevitably leads us to the other great question: the Constitution of the Universe.

235.

From what has been presented thus far, it follows that the Universe and the Cosmos are not the same reality.

Together they constitute Creation, yet within that Creation, the Cosmos is one thing and the Universe another.

The Cosmos is the field of primordial matter from which God freely draws the materials required to carry out His Works.

The Universe, by contrast, is the stellar domain within which those Works are accomplished.

When Moses speaks of the Creation of the Universe, he is referring to this stellar field.

As we have seen, its origin lies in that cosmological realm from which God draws rivers of stars that cross the intergalactic plains and flow into this universal ocean, within whose waters the Tree of Life took root.

Much remains to be said about the Tree of Life, particularly at this stage of its history.

Yet not everything has yet been said concerning the constitution of the Universe itself.

236.

Naturally, Moses speaks in his account of the creation of our Heavens.

And in doing so, he presents us with a fundamental reality:

God is their Creator.

That reality leads us immediately to another: Eternity, and with Eternity, Infinity.

Humanity is one fruit produced by these realities acting together, but it is not the only fruit borne by that Tree of Life to which the God of Infinity and Eternity entrusted the Universe as a field of origin and growth.

This conclusion brings us back once more to the revelation of the Son of the Creator and Lord of both Cosmos and Universe:

"The Father shows the Son everything He does, and He will show Him greater works than these, so that you may marvel."

By speaking in the plural of future works while referring to works already accomplished, the Son reveals that our heavens and our earth, and therefore the human race itself, do not constitute the first harvest borne by the Tree of Life.

This statement resolves, within the present framework, the question of life in the Universe.

Humanity is neither the first fruit nor will it be the last.

Before humankind, other worlds had already come into being.

And after humanity, new worlds will emerge from the branches of the Tree of Life.

The "sons of God" mentioned in Scripture are, according to this interpretation, the fruits of those works that the Son declared the Father performs.

There is little value in speculating about the regions of the Universe from which such "sons of God" may have originated.

What matters is that the acknowledgment of their existence opens a new way of understanding the Constitution of the Heavens and, indeed, the Constitution of the Universe as a whole.

237.

This way of thinking is intimately related to the Conception of the Universe.

When God conceived the Universe in His Mind, what was the Idea that gave it Origin?

Did He create it merely as a field upon which a house might be built and, once it had fallen into ruin through age, demolished and replaced by another?

Or did He create it to be progressively developed over time, in the same way that a landowner cultivates and transforms his land generation after generation?

Did He create the Heavens that surround the Earth, and that serve as the cradle of the human race, merely to be swept away by the passage of time?

Or did He create them to endure eternally?

238.

And if we consider this latter possibility, and remember that the creation of a world introduces into the Universe constitutional challenges of astronomical proportions, as we have seen throughout the preceding chapters, must we not

conclude that the Universe is a domain continually subject to the creative redefinition of its regions as those regions are transformed into zones of World Origin?

Let us therefore return to the Beginning of the Universe in order to understand more clearly this continuous creation of universal geography.

239.

Having created the Cosmos as a realm that produces galaxies, and since galaxies are factories of stars, God conceived Life and envisioned a stellar Ocean that would grow continually, beneath whose Waters Life would take root, spread its Tree, and bear its Fruit.

Thus God initiated the Origin of Worlds by directing rivers of stars from every corner of the cosmic expanse. Flowing from their sources in the galactic mountain ranges, they crossed the cosmological plains and emptied into a designated region, where they formed an Ocean of stars: the Universe.

At first, this Universe was amorphous and untamed. Clusters and superclusters approached one another and drifted apart, while stellar currents moved according to the forces operating within this immense Ocean that had overflowed onto the shores of the Universe.

Yet the purpose of this movement was the sowing of Life and the gathering of its Fruit.

The horizon God placed before the Universe was Infinity.

Its age was Eternity.

Thus, with every Creative Act, He extended His Hand over a region of the Universe and shaped it, molded it, identified it, and endowed it with characteristics of its own, giving form to what was formless and identity to what possessed none.

Within this ongoing Process of Universal Creation, and as a consequence of its movement, our Heavens came into being.

The fundamental question, whether the Heavens of our Firmament were created to endure or to be swept away like a sandcastle before the rising tide, has a decisive answer.

In creating them, God gave form and identity to a region of the General Universe.

I believe that within Scripture He subtly planted the expression **"the Heavens of the heavens,"** a phrase in which the Universe is presented as a vast community of heavens, a dwelling place of many heavens, each one, in the image and likeness of our own, serving as the cradle and origin of worlds that once existed and worlds yet to come, each possessing its own distinct region.

This aspect leads us naturally to another question:

navigation throughout the Universe.

240.

The tendency toward infinite growth that God bestowed upon the Universe presupposes the existence of a universal cosmography capable of enabling navigation through the identification of the countless regions that compose it.

God is both free and powerful enough to do to the Universe what the tide does to a sandcastle.

Yet He did not conceive it in that manner.

He could have gathered the celestial History and Constitution of every World into a book.

Instead, He conceived that this History and Constitution should endure eternally, with the Heavens themselves becoming the letters of that universal Book, each Chapter recounting the Creation of a World and all that it contains.

Are not the lines traced by the stars in writing this message to humanity beautiful?

Infinity + Eternity = God

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