

The Seed Origin of the Universe

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Abstract

Based on the facts we have up to date my understanding is that the ultimate cause of the universe is not an infinite point's or singularity's cataclysmic explosion (Big Bang), but the seed of the universe, which perpetual seed akin to the human genome generated the cosmic system for the production of human beings in its own image, similarly as a seed generates a tree for the reproduction of itself. Understandably the parameters of our universe are exquisitely fine-tuned for the production of human beings—similarly as a tree's parameters are tailor-made for the production of seeds—because human life constitutes the seed or input and output of the cosmic system. Thus it is certain that not the universe managed to bring into existence human life, but the genotype of human life created the phenotype universe for the purpose of self-reproduction.

Keywords

Seed Cosmology; Quantum Cosmology; Origin of the Universe; Big Bang; Biogenesis; Causality; Human Genome; Genotype; Phenotype; Input; Output; Feedback; Anthropic

1. Introduction

The best available evidence modern science has so far is that our universe has an origin; is permeated with what is called cosmic microwave background radiation; and is expanding at an accelerated rate. Mystified by the observed accelerated expansion of the universe, theoretical astrophysicists invented the widely held "Big Bang" fancy (theory it is not) for the origin of our universe. They proposed that in the beginning the entire matter/energy of the universe existed in a point smaller than a single proton, which singularity had infinite density, zero volume, and infinite gravity. Allegedly that imaginary singularity's cataclysmic explosion or "Big Bang" resulted the beginning of the universe and is driving its structure formation and expansion. For rational minds the absurdity of these singularity, Big Bang, and related mind-bugling fabrications needs no comment.

Indications are that every absurdity, with which modern cosmology is attended, took its rise from the delusion that nonlife managed to bring into existence the universe and life.

In his *Journal of Cosmology* article, "Life Without Origins?", Professor Robert Shapiro of New York University wrote:

Most scientists and biblical religion agree that the universe had an abrupt origin, and that life appeared afterwards. However, they disagree strongly as to whether that origin was by divine creation, or by some form of spontaneous generation [Shapiro, 2009].

In the *Journal of Cosmology's* same volume is the article, "Towards Answering the Genesis Question," by Professor Michael Burton of the University of New South Wales, Sydney, Australia. He wrote:

The best available evidence from Cosmology is that our Universe has an origin, and our best understanding of its physical state at early times implies that life could not have existed then. Hence life, somehow, somewhere, must have been begat from non-life, at least once in the Universe [Burton, 2009].

2. Discussion

Regarding Dr. Shapiro's statement, "Most scientists and biblical religion agree that the universe had an abrupt origin, and that life appeared afterwards," I have to disagree.

While probably most scientists indeed agree that an abiotic universe made the formation of life possible, "biblical religion" contends that God—who is in fact everlasting life—constitutes the origin of the universe and created the cosmic system for the production of man in his own image, similarly as a seed generates a tree for the reproduction of itself.

As a matter of fact in the New Testament (John 10:30) Jesus Christ identifies himself with God the Father: "I and the Father are one." Moreover in Revelation 22:13 Jesus states: "I am the Alpha and the Omega, the First and the Last, the Beginning and the End." This means that according to biblical religion human life in Jesus Christ's person constitutes the cosmic system's input and output, in other words the seed of the universe or cosmological constant.

So while most scientists probably agree that nonlife managed to bring our universe and life into existence, religion contends that the highest form of life in evidence—which to the best of our knowledge is human life—created the universe for the production of human life in its own image. The universe, being the product of human life, has no power to act on the cause of its own origin, similarly as a tree has no power to act on its own parent seed. For this reason the life that created the universe remains everlasting.

However as Fred Hoyle and N. C. Wickramasinghe commented in *Nature* (7 August 1986), "The arguments in support of life as a cosmic phenomenon are not readily accepted by a culture in which a geocentric theory of biology is seen as the norm."

Probably the cosmic system is best described as a heuristic system (from the Greek meaning 'to discover') that involves a process by which the parent seed of the universe or input program improves its performance by learning from its own human output as a result of information feedback in the form of prayers, *inter alia*. Thus prayer appears to be communication or information exchange between the cosmic system's human input and human output. No other creatures pray to the Creator, indicating that indeed we constitute the cosmic system's output, and that we are made in the Creator's image.

While in religion the parent seed or input of the universe permeates and holds the cosmic system together, in evolutionary cosmology the "invisible glue" is known under the name "dark matter." The alleged substance—whose exact nature remains a mystery—has never been observed and

most likely does not even exist. Contrarily, in the Bible we find that the person whose genotype generated the phenotype universe and drives the cosmic system's formation and expansion does exist, and has been observed. When Philip, one of Christ's disciples, wanted to see empirical evidence for the Creator's existence, in John 14:9 Christ promptly provided the evidence: "He who has seen me has seen the Father; how can you say, 'Show us the Father'?"

Regarding Dr. Shapiro's assertion, namely that scientists and biblical religion "disagree strongly as to whether that origin [of life] was by divine creation, or by some form of spontaneous generation," we are on safe ground to contend that the origin of life was neither by divine creation nor by spontaneous generation. The principle of biogenesis renders both conjectures invalid. And let's keep in mind that probably no biological generalization is more strongly supported by thoroughly tested evidences than the principle of biogenesis.

As to Professor Burton's argument—namely that life "must have been begat from non-life" because our universe has an origin—, in the Giant Forest section of California's Sequoia National Park is the world's largest tree known to us, the General Sherman Tree. An estimated 97 per cent of its mass is composed of dead matter and no one living today could have observed how that tree came into being. However we know it had an origin. But does it follow from that fact that instead of a seed somehow the tree's dead matter begat whatever is living on the General Sherman Tree? Those of us who can follow a tree's progressive development from its parent seed know that a tree is the parent seed's way of producing seeds in its own image, which observation agrees with the revelations that the universe is God the Father's way of producing human beings in his own image. Thus from the fact that our universe has an origin does not necessarily follow

that somehow an abiotic universe begat life. Evidently it follows only from Dr. Burton's acceptance of the delusion that a singularity's Big Bang is at the origin of the universe.

As life's origin from nonlife does not follow from the fact that the universe had a beginning, similarly from the fossil record does not follow that life has evolved from simpler beginnings, instead of from the seed of the universe. As in the case of a tree it is not possible to show that the more advanced flowers and seeds appear earlier than the simpler leaves, buds twigs, etc., it does not follow from that fact that the tree is not the product of its parent seed. Thus the fossil record in no way falsifies the seed origin of the universe. Regardless what evolutionists believe the principle of biogenesis remains valid.

3. Biogenesis

The Oxford Dictionary of Biology (Martin, E., & Hine, R., 2015) provides the following definition: "**biogenesis** The principle that a living organism can only arise from other living organisms similar to itself (i.e. that like gives rise to like) and can never originate from nonliving material."

Given the fact that human life exists, and that it can only arise from human life similar to itself "and can never originate from nonliving material," the conclusion is inevitable and rational that human life is everlasting. What is everlasting, then, can never be the product of divine creation or creation of anything else. If life was created then God, being himself everlasting life, could not be everlasting and the ultimate cause of the universe.

Thus there cannot be a shadow of a doubt that the concept of life's creation is an absurdity, and science it is not. What is everlasting needs no origin or Creator.

Yet the Catholic Encyclopedia (<https://www.catholic.org/encyclopedia/view.php?id=56>), as creationist theologians in general, insists that "life owes its origin to God." The reasoning is: "Matter, then, can never, not even under the most favorable circumstances, produce either living cells or living biophorids, and hence we conclude that life owes its origin to God, the Creator of matter and energy."

As argued above, the assertion that "life owes its origin to God" does not make sense.

Life, being everlasting, needs no origin, being itself the origin of the universe. From the fact that non-living matter "can never" produce even the simplest form of life does not necessarily follow that God had to originate life. If indeed God originated life, then he had to originate himself, because "the Father has life in himself" (John 5:26), and he is "the fountain of life" (Psalm 36:9).

We have only one scientifically valid conclusion based on the fact of human life's existence: the immortality of human life. And it is at this point where science and religion have mutual understanding: biogenesis affirms the immortality of human life, and religion affirms the validity of biogenesis.

In his well-researched *Journal of Cosmology* article, "Is 'God' An Alien Extraterrestrial From Another Planet?", Dr. Rhawn G. Joseph wrote:

Genesis 1 is a story about life. If there is a "god" and if all things come from "god" then what might be the "spirit of god" if not life? And if god is life, and all things come from god, including other planets, then the spirit of god must have hovered over all of creation—meaning: Life is everywhere, throughout the cosmos [Joseph, R. G., 2017].

Agreed. Life, constituting the seed or genotype of the phenotype universe, permeates the cosmic system. And the life of the universe exhibits both particle and field properties. In its potential state the cosmic seed is a particle. However in its state of expression—when it acts on the elementary particles of chaos—it exhibits field properties. That is why we find in the Bible that "No one has ever seen God" (John 1:18), and also that Christ, being "a mere man," claimed to be God (John 10:33).

A simple way of putting the matter would be to say that God is a sort of quantum entity. He may exhibit himself as either a man in the person of Jesus Christ or as a field of life—quantum field, if you will—encompassing and permeating the universe. In Christ's person God is directly observable and tangible. In the form of the universe's field of life or quantum field, however, God is neither directly observable nor tangible.

To illustrate, the parent seed of a tree may be described as either a particle or a field of life. In its potential state a seed is a directly observable and tangible particle. However in its state of expression, when it germinates and drives the tree's formation and expansion, it is neither directly observable nor tangible. Nevertheless the tree's parent seed, as well as the universe's parent seed, exist.

In addition to the law of biogenesis the law of causality renders automatically invalid any origin-of-life-from-nonlife speculation.

4. Causality

The principle of causality, states the journal *Nature*, "... in spite of recent attacks by some physicists, still reigns supreme" (<https://www.nature.com/articles/129897b0>).

This law, as established by science, stipulates that cause and effect are proportional because the effect in no case can be greater than its cause. A cause, in other words, cannot give rise to an effect greater than itself. Otherwise the extra part of the effect would be without a cause, which absurdity is contrary to reason.

So if the initial cause of the universe is an inanimate singularity's explosion, then the effect of that cause in no way can be the cosmic system's order and complexity and, least of all, life.

In light of this solid scientific foundation the fact becomes clear that the principle of causality is violated when it is argued that nonlife generated the universe and life, or that primitive life managed to evolve into the complexity of human life. Such irrational reasonings by evolutionists are exalting the effect over the cause, nonlife over life, the clay over the potter, the tree over its initial seed, and the created over its Creator.

That is not how the world actually works. In nature no initial cause ever gives rise to an effect greater than itself. In nature the principle of causality is not violated.

In light of this law it is evident that the argument of evolution from a simple beginning to present life's complexity violates the principle of causality, the cause-and-effect relationship, which law constitutes the cornerstone of science.

Because the argument of complexity's evolution from inferior causes is irrational we have no choice but to conclude that the initial cause of the universe can be no lesser in qualities than what we find in the universe. This logical inference from an effect to a cause no lesser in qualities than the effect itself is labeled "religion."

By now it should be evident that in essence science is knowledge of the effect and religion is knowledge of the cause. Science needs to learn and study the cause of the universe and religion needs to study how that cause creates the effect in the form of the universe.

Now, is evolution's concept of common descent false? Yes and no. If common descent is from a simple beginning, the answer is yes. But if common descent is from the seed of the universe, the answer is no.

Based on the undeniable fact that our universe yields human life—the apex of all life forms known to us—we are on safe ground to infer that human life created the universe for the production of human life in its own image. No superhuman God is needed, nor Darwin's

imaginary "natural selection," nor the fantasy of a Big Bang, only the fact of human life's existence.

5. The Fine-tuning of the Universe Explained

Having determined that human life created the universe, and that human life constitutes the central fact of the universe, now we know that the universe is indeed anthropocentric. Also we know that the position of our planet in the cosmos is irrelevant. The central fact is not our planet's position in the universe, but human life. To illustrate, the seeds a tree produces are not located in the tree's center, yet the fact remains that the tree's central fact is its parent seed. After all the tree is merely the parent seed's instrument for the production of seeds in its own image.

So in spite of the fact that the clergyman astronomer Nicolaus Copernicus displaced our planet from the center of the universe, by that act he failed to displace from the center the man who created the universe for the reproduction of himself, namely Jesus Christ.

In light of this anthropocentric theory of the universe—that stands valid until falsified—we can resolve the question of fine-tuning that has become an important subject of research in cosmology and theoretical astrophysics.

Although there is not yet a generally accepted definition of the term, in essence fine-tuning refers to the findings of science that even small changes in physical constants or parameters would make the emergence of human life in the universe impossible (hence the Greek term *anthropic*, 'human').

The findings of modern science, namely that the universe's parameters are fine-tuned for the production of human beings—just as an oak tree's parameters are fine-tuned for the production of acorns in the parent acorn's image—, actually affirm what we determined: a seed constitutes the genotype of the phenotype universe.

Thus we have an entirely scientific explanation for the fact that our universe is tailor-made for us: just as a mighty oak is tailor-made for the production of acorns because a parent acorn created that immense tree for the purpose of self-reproduction, our universe is tailor-made for the production of human beings because the parent seed or genotype of the phenotype universe is human life.

The fine-tuning of the universe, we may propose with confidence, constitutes further evidence that not the universe made human life possible, but human life created the universe for the production of human life in its own image.

6. Conclusion

In their commentary in *Nature*, with the title "The case for life as a cosmic phenomenon," and referred to earlier, Fred Hoyle and N.C. Wickramasinghe wrote:

Biological replication is an exponential process that can immensely outstrip all abiological processes. Granted sustained conditions for the growth of a bacterial culture, a single viable bacterium could grow to a mass of bacteria equal to the Earth in about

nine days, a mass equal to the galaxy in about fifteen days, and a mass equal to the whole visible universe in about twenty days [7 August 1986].

As in reality not a bacterium is being replicated, but the seed of the universe, probably instead of twenty days it grew to the mass of the universe in even less time. Be as it may, the assertion that abiological processes managed to grow to the mass of the universe in many billions of years is not supported by the critical scrutiny of science. The evidence is overwhelming that in light of the principles of causality and biogenesis an inanimate singularity's explosion in no way can evolve into the cosmic system's order and, least of all, into life.

Thus the laws prevailing in the universe render the assertion invalid that an abiotic universe made the origin of life possible. Just the opposite took place: the highest form of life in evidence—namely human life—generated the universe for the production of human life in its own image.

The inference must stand—as there is no contrary evidence whatever—that the universe is not a closed system, but an open one: human life constitutes the cosmic system's input and output, similarly as seed constitutes a tree's input and output.

Peter Sterry (1613-1672), the Cambridge Platonist, wrote: "All the creatures stood together in Man ... [creation] beginning and terminating in Man, as the Head of All."

Epictetus (1st century), the Greek Stoic philosopher, reproaches us: "You bear God about with you, poor wretch, and know it not. ... God Himself is within you and sees and hears all things ..."

In his *Paradise Found* (Boston, 1885) William F. Warren, first president of Boston University, wrote: "According hereto, as in its beginning light was light, and water water, ... so in his beginning Man was Man."

Finally Manly P. Hall, commenting on the Tree of Life in his book, *The secret Teachings of All Ages*, wrote that in the opening chapters of Genesis the agent of creation is a Heavenly Man: "Out of the substances of this divine man the universe was formed; in him it remains and will continue even after dissolution shall resolve the spheres back into their own primitive substance" (Hall, M.P., 1973).

Note: The term "man," properly understood, denotes a single person of the human race of either sex, unless otherwise indicated.

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