

Henk J. Keilman

INTELLIGENCE OR CHAOS

The Atheist Delusion



The scientific proof and rational conclusion that intelligence
and not chaos is the driving force behind the universe.

INTELLIGENCE OR CHAOS

Can the existence of God be proven by science? The answer will still surprise you.

Since the advent of science in the 16th century, it has navigated mankind in the direction of mechanistic materialism, and as a consequence to atheism.

Since the beginning of the 20th century this direction has changed. Relativity and quantum physics, in conjunction with Big Bang cosmology, laid the foundation for a revolution in physics, in what became labelled as the "New Physics".

Subsequently during the 1970's it was discovered that the universe, at every level and from its first billionth of a second at the time of its creation, was mysteriously fine-tuned. This fine-tuning comprises the inexplicable and delicate balance of the four fundamental forces that rule the universe: gravity, electromagnetism, and the strong and the weak nuclear forces.

This discovery implies that even the most basic building blocks of matter, such as atoms and its sub-atomic particles, can only exist by the grace of an inexplicable, complex and delicate balance between these forces. The chance that this fine-tuning could have emerged spontaneously and fortuitously, is not only improbable, but utterly impossible.

Intelligence or Chaos elucidates that the complexity and fine-tuning of the universe can only be explained by the presence of an all-pervasive intelligence, the source and reservoir of the Information that actually guides and controls the universe. For the first time in history such a conclusion is confirmed by indubitable scientific evidence.

The existence of an all-pervading intelligence, as expressed in the principle of fine-tuning, is also at the core of the ancient Vedanta philosophy of India. The author explores how Vedanta disentangles some of the paradoxes encountered in quantum physics and major cosmological questions such as the Big Bang and its origin.

Using the latest empirical and scientific evidence Intelligence or Chaos clearly shows that the universe is ruled by intelligence and information, and not by chance and chaos.

Review

The author's treatment of the paradoxical nature of Vedic cosmology is thought provoking. Also, his treatment of theodicy, the problem of evil in this world, which for many people poses the biggest obstacle to accepting the existence of God, is excellent.

In *Intelligence or Chaos*, the author deals with foundational issues in science, philosophy and theology in a lucid manner that is relevant not only to those following his particular Vedic path but to anyone on any theistic path. I could imagine that agnostics or even some atheists might find it of interest.

Michael A. Cremo (Drutakarma Dasa)

International Best-selling author of "Forbidden Archaeology"

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Intelligence or Chaos

The Atheist Delusion

Intelligence or Chaos is a direct attack on atheism, based on new scientific facts and insights in the field of physics and cosmology that are revolutionary. These new facts have emerged over the last 30 years and have demonstrated that the universe is driven by information and intelligence, and not by randomness and chaos. In particular the fine-tuning of the cosmological constants in the universe, such as gravity, electromagnetism and the nuclear forces, have mystified scientists and philosophers, and have derailed materialism as the only logical explanation for the existence of our universe with its inconceivable levels of organized complexity. The author, Mr. H.J. Keilman, has spent decades studying these developments and put them into a logical and historical perspective, explaining both the rise and inevitable decline of materialism and atheism. Never before in history did scientists and philosophers have such a rich arsenal of powerful arguments at their disposal to refute the atheist and materialist worldview. In a way that is intellectually satisfying for even some of the most sceptical among us.

Intelligence or Chaos is richly illustrated, 460 pages, well written and provides lucid explanations to complex subject matters. The book will be published and made available to the public on May 20, 2022, published by Ahimsa Publishing, UK, info@motilalbooks.com.

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Intelligence or Chaos?

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CHAPTER BY CHAPTER SUMMARY OF *INTELLIGENCE OR CHAOS?*

Chapter 1 – The mystery of existence.

This chapter deals with the existential questions of life, why do we exist, why does anything exist and is there a meaning to existence other than existence itself. The chapter starts by describing the surrealistic position in which we find ourselves; our daily, earthly reality against the backdrop of an inconceivably complex, infinite and mysterious universe. Moreover, our earthly reality is far from perfect, where we are all confronted with different degrees of suffering, man-made such as foolish wars as well as suffering from natural causes. Inevitably and inescapably we are all confronted with death. Against this backdrop a human being naturally wonders about his existence and its meaning. The issue of meaning is directly connected to the central theme of this book and the most important question that humanity can ask itself, whether or not God exists. The atheism versus theism debate is immediately placed to the foreground, whereby atheism is defined by four key assumptions and propositions:

1. The universe consists of independently and chaotically operating particles of matter separated by empty space. Any appearance of structured complexity and design is

caused by chance, emerging from fundamental chaos, and not by a coordinating, all-encompassing intelligence, such as God;

2. The universe only consists of matter and void, and there is no other energy or reality outside or beyond matter
3. If the universe had a beginning or cause, this cause has to be of ultimate simplicity. Since God is a complex being he could not have been the ultimate cause of the universe, since he would have to have been created by something else,
4. Life as we know it on this earth, is temporary and full of useless suffering. If God were all-powerful and good, he is either a sadist or incompetent. More likely he does not exist.

While atheists acknowledge the existence of a number of natural laws and mechanistic forces, such as Newton's laws of motion, these laws only produce predictable results when their mechanisms and interactions are applied to a small number of particles. On a large scale these mechanistic forces result in random interactions, devoid of central coordination, which is the reason the universe is labelled by materialists as the "Random Universe".

Chapter 2 – Intelligence or Chaos – the teleological argument.

This chapter deals with the first atheist proposition, and is countered by the teleological argument, the argument from design. While the teleological argument has been around for centuries, it is today strongly supported by scientific evidence, based on the fairly recent discovery that the universe is fine-tuned. This fine tuning comprises the four basic forces, gravity, electromagnetism, and the strong and weak nuclear forces that regulate everything that happens in the universe. These four forces are constants, i.e. they are causeless, but mysteriously happen to have the exact right values in relation to one another

to enable the existence of the universe; from the existence of sub-sub atomic particles to the existence of mega clusters of galaxies. Moreover these forces and their values were created instantly at the first few seconds of the Big Bang. The probability that this could have happened by chance at the time of the Big Bang is statistically beyond impossible, as expressed in the number $10^{10} / 123$. The conclusion is that the universe must have been created and is being maintained by a transcendent and intelligent being, God. The teleological argument is also extended to the emergence of living organisms, and the statistical impossibility that the inconceivable complexity of just a single living cell, could have arisen out of random combinations of atoms and molecules. The chapter ends by describing the only possible rescue for atheism, which is the multiverse. This lifeline is illusory though for it refers to the existence of fundamentally unverifiable realities, such as parallel universes that exist in entirely different realities and time-space continuums, totally disconnected from our reality. As such they can never be observed, not even in principle, and are therefore meaningless from a scientific perspective.

Chapter 3 - Materialism – Matter is the only reality.

This chapter deals with the second atheist proposition, which states that matter is the only reality in the universe, or materialism in short. First an explanation is given on materialism, and how it has evolved into the modern scientific narrative of reality. It then traces this back to the beginning of the scientific revolution, and the apparently logical progression towards materialism dictated by a number of successive scientific discoveries and the resultant theories they produced. In particular three scientific theories were revolutionary and have altered the course of science and history, Newton's laws of motion, Mendeleev's periodic table of chemical elements, and Darwin's theory of biological evolution. Each one, particularly evolution has contributed to the ascendance of mechanistic materialism and in its wake, atheism.

Chapter 4 – Darwin's theory of evolution.

This chapter deals exclusively with Darwin and biological evolution, since of the three scientific discoveries, evolution has had by far the most impact on the way we look at the universe and our position therein as human beings. Many atheists see Darwin's theory as the completion of the atheistic worldview and in the words of Dawkins "Darwin made it possible to become an intellectually fulfilled atheist." The core tenets of the theory are discussed, as well as criticism that has been levelled against the theory by various scientists. One major criticism is based on the teleological argument, mentioned in Chapter 2, other criticisms include the incomplete fossil record, the flawed mechanisms of genetics, the problems with mutations, the inability to explain the origin of life and archaeological evidence that significantly contradicts the evolutionary time line. The impact of Darwinism on society and politics, also called social Darwinism, are being analysed, and its impact has been enormous during the 20th century. Both Nazism and Stalin's brand of communism were heavily influenced by social Darwinism

Chapter 5 – The defects of materialism.

This chapter discusses all the flaws and limitations of mechanistic materialism, concluding that materialism is an incomplete and fundamentally flawed worldview. The advent of the New Physics, including relativity, quantum theory, Big Bang Cosmology, the Anthropic Principle and the Cosmic Fine-Tuning all point to a mysterious and energetic universe, not driven by mechanistic principles and not limited to the mere existence of matter. Before Einstein energy was considered to be an extension and by-product of matter, after Einstein and his famous equation $E=MC^2$ matter turned out to be a by-product and transformation of energy. Energy in many ways represents an entirely different reality, manifesting itself as energy fields and energy forces that operate on the bases of quite different principles, such as information, creation, synchronicity, and intelligence. Quantum field theory

specifically encompasses such a reality, thereby ascertaining that reality is fundamentally paradoxical as exemplified by the wave-particle duality. This theory recognises on the bases of empirical observation that material particles are simultaneously particles and energy fields, two mutually exclusive states of being. This chapter further deals with the problems and limitation of sense perception, relativity and quantum field theory, the existence of dark matter and dark energy, and the implications of the Big Bang and the singularity from which the Big Bang has arisen. All of these undermine the mechanistic, materialist worldview and point to a universe that's driven by information and consciousness. The conclusion of chapter 5 is that the second atheist proposition is incorrect and that it has been thoroughly refuted.

Chapter 6 – The origin of existence has to be ‘simple’.

This chapter deals with the third atheist proposition that if the universe has a beginning and a cause, such a cause must be of absolute and ultimate simplicity. Dawkins argues this position as an intuitively felt axiomatic truth. The issue has become extremely relevant since science has embraced the Big Bang as the likely explanation for the origin of the universe, and accepted the notion that the universe had a beginning. Further explanation is provided on the Big Bang and its competitor the Steady State theory, which theory assumes the universe is eternal, fundamentally unchanging and stable. In the course of the 20th century the Steady State theory was abandoned by scientists, in favour of the Big Bang. The importance of the Steady State theory is further discussed in terms of its attractiveness to materialism and atheism, and its fundamental persuasiveness in this respect. Even Einstein was an adherent of the Steady State theory until Hubble and Lemaitre convinced him otherwise.

The counterargument to the notion of a cause of ultimate simplicity, is that any existence by its very nature cannot be just simple. This point is further explained in Chapter 9. Even the singularity, as the name suggests supposedly the simplest

conceivable cause of a complex universe, fails in this respect. For the singularity is described and defined as an infinitely small point that contains an infinite amount of compressed mass and energy, at an infinitely high temperature. Anything that possesses these attributes does not qualify as ultimately simple. The only thing that is ultimately simple, is nothingness. Since nothingness does not exist, it cannot have any effect on existence. Therefore the cause of the universe may well be ultimately simple, but must simultaneously contain ultimate complexity, otherwise the entire range of properties and complexities that make up the universe, would have to have emerged from nothingness. This issue directly relates to the law of causality, of cause and effect, which states that every effect must be contained within its cause, actually or potentially. The law of causality also relates to the three laws of logic, the law of identity, the law of non-contradiction, and law of the excluded middle, which are explained in some detail. The laws of logic are based on the stringent distinction between being and absolute non-being, and the fact that absolute non-being does not exist. In the end atheism puts nothingness forward as the ultimate explanatory principle, suggesting that the singularity and subsequent big bang emerged out of pure nothingness. The theist position is the exact opposite, the universe and its entire range of properties and complexities has emerged from the infinite fullness of being, which is precisely one of the definitions of God.

Chapter 7 – The imperfect universe.

This chapter deals with the 4th atheist proposition, which is the problem of evil, also called the theodicy. Many philosophers consider this the most important argument presented by atheist against theism and the existence of God. If God is all good and all powerful, how can he create a universe that is, from a human perspective, highly imperfect and full of unnecessary and undesirable suffering? This topic is of a more philosophical rather than a scientific nature, since it deals with the way living beings experience the universe from a psychological perspective. To answer this question reference is made to the Vedanta philosophy,

a 5.000 year old school of thought from ancient India. According to Vedanta philosophy every living being is part of God's internal spiritual energy, and therefore possessed of consciousness, personality and individuality. As conscious beings we have a choice to either cooperate with the cosmic order, of which we are a part, or to desire greater independence and greater control. When the desire for independence and power exceeds our feelings of love and service, a living entity is transferred from the spiritual realm to a different reality and a different universe, the universe made of matter. This is the universe in which we presently reside. The material universe is basically an alternative, illusory reality, in which a living entity can exercise his independence to different degrees. Since power has an intoxicating effect, such exercise can lead to the abuse of power, negatively effecting the lives of other living beings. Such abuse invokes the laws of karma and hence individual suffering is created.

In this chapter the laws of karma and reincarnation are further explained according to Vedanta philosophy, whereby the point is made that without understanding these laws, theism becomes indefensible. It would relegate suffering to the arbitrary whims of God, dished out to individuals within just one life, without any connection to cause and effect. The law of karma states that suffering experienced in this life is the result of previous good or bad actions committed by a living being, either in this life or in previous lives. Therefore every individual reaps what he has sowed and is responsible for his own actions and its consequences.

Chapter 8 – Why is there something rather than nothing?

This chapter continues on from chapter 6, and more specifically deals with the issue as to why there is something rather than nothing, and the relationship between being and non-being. An important distinction is made between absolute and relative non-existence. This chapter clarifies how atheism relies on the concept of absolute non-existence to explain the origin of the universe, as well as to explain the principle of evolution, and

not just the Darwinian version of evolution. For the evolution principle implies, as the term suggests, that in due course of time entirely new properties emerge out of an existing object. These entirely new properties must necessarily emerge out of nothing, since they were not present in the original object. It is then explained how and why this interpretation of the evolution principle is incorrect, for simply put, something cannot come from nothing.

This chapter further deals with the notion of the eternal co-existence of atoms and void, or being and nothingness, as embodied in the Steady State theory referred to in Chapter 6. According to this theory the universe as we know it is eternal, whereby material particles and the empty space in between these particles, co-exist eternally. The Steady State theory has been both scientifically and philosophically refuted, scientifically by the Big Bang cosmology, Einstein's theory of Relativity, and Quantum Field theory which states that space is not empty but full of quantum energy. It has been philosophically refuted because absolute non-existence by definition cannot exist. The second part of the chapter deals with and refutes the notion of subjective idealism or solipsism, the notion that external reality is created by individual consciousness. Arguments are then put forward to support the theory of objective idealism, which assigns creation and intelligence to the existence of an objective conscious agent, i.e. God. The last part of the chapter addresses the issue of effectiveness within the context of an atheistic universe, questioning why the universe would want to create itself in the first place. In quoting Stephen Hawking: "Why does the universe go through all the bother of existing?" the argument is made that non-existence is more effective than existence.

Chapter 9 - Why does anything exist in this particular manner?

This chapter explains that being in and of itself is by definition complex, which complexities are irreducible realities. Being is analysed and dissected on a most fundamental level, that reveal that there are inalienable properties that inherit in all forms of

existence without which existence would not qualify as existence. These are mass, energy, attributes, motion, change, time, space, organized complexity and consciousness. In addition there is the internal reality of the conscious observer that also entails inalienable properties, such as intelligence, emotions, will power, desire and self-consciousness. The chapter starts with the question why reality is the way it is, which question is answered by referring to the inalienable properties that make existence into existence, and without which existence could not exist. These truths are self-evident and refer to the most basic and universal principles of empirical observation. At the end of the chapter all the inherent complexities of being, such as mass, energy, properties, time, space and consciousness are briefly described.

Chapter 10 - The ultimate complexity, consciousness.

This chapter refers to the fact that of all innate complexities, consciousness is the most extra-ordinary, unique, and the most important one. Consciousness is distinguished from Artificial Intelligence (AI) and computer generated information, whereby ‘understanding’ the ‘conscious experience’ and the presence of ‘emotions’ are the most distinguishing features. Consciousness is then analysed into its constituent components such as passive and active, which are then subdivided into intelligent awareness and emotional awareness on the passive side, and desire and willpower on the active side. The mysterious nature of consciousness is explained and how it is fundamentally paradoxical. Consciousness is simultaneously one and many, simultaneously full and empty, simultaneously changing and permanent, and simultaneously able to generate action within inaction. It makes consciousness into a reality that is in a completely unique class of its own. These paradoxical features of consciousness, such as simultaneous oneness and manyness, stand at the bases and form the core of what we call information. All information is based on a relationship between the part and the whole and the essential oneness and difference this relationship implies. For instance in mathematics numbers are only meaningful because

they are part of a set of numbers. The number 2 derives its meaning from being preceded by number 1 and succeeded by number 3. Most importantly information is meaningful on the level of consciousness because a diversity of sensations is merged into a single conscious experience, experienced by the I, the self, the conscious observer. Thereby the parts and the whole, and the relationship between them, are simultaneously perceived leading to what we call and experience as ‘understanding’.

Chapter 11 - God and Reason.

This chapter describes the problematic relationship between religion and science, and how the western religions have struggled with this phenomena. The subordination of empirical knowledge and logic to revealed scripture, has been especially problematic. In the words of Tertullian, an important and influential 2nd century Christian Church Father: “I believe because it is absurd”. And in the 16th century Martin Luther, the founder of the protestant reformation stated: “Reason is the whore of the devil”. The embrace of the absurd and of irrationality has produced many conflicts especially when the scientific revolution started taking shape in Europe in the 15th and 16th century. The trial of Galileo and the execution of Bruno Giordano were historical lows in the history of Christianity and have highlighted this area of extreme tension. Vedanta philosophy to the contrary accepts empirical evidence and logic as valid means of acquiring knowledge, in addition to the mystic experience and divine revelation. The chapter ends by emphasizing that the convergence of science, philosophy and religion is necessary in order for mankind to achieve a higher level of comprehensive knowledge and understanding. In this chapter arguments are put forward for the universality of religious and spiritual principles, denouncing sectarianism and fundamentalism.

Chapter 12 – The paradox; the foundation of reality.

This chapter is in some ways the quintessence of the entire book, because it lays bare the paradoxical and inconceivable nature

of reality. The core paradox entails the simultaneous oneness and manyness of God and his energies, described by the great mystic and philosopher Caitanya Mahaprabhu as “Acintya bheda abheda tattva”. This Sanskrit term literally means that reality, truth, consists of simultaneous and inconceivable oneness and difference. In the book this principle is referred to as the Acintya principle. While Acintya refers to inconceivability on a logical plane, emphasis is made that Acintya is not irrational but supra-rational, because it can be empirically verified. To that extent many practical examples are given of the Acintya principle in ordinary and scientific experiences. A brief summary is provided of the history of paradoxes, whether logical, mathematical or empirically, and the distinction between the supra-rational and the irrational is further explained. The wave particle duality in quantum physics is supra rational, whereas a square circle is irrational. Further explanation is given about the inconceivable nature of God, as the embodiment of the Acintya principle. Reference is made to the paradoxical properties of consciousness as described in chapter 10, and these are extended to the nature of ultimate reality itself, pure energy. These paradoxes that are based on everyday empirical observation, are then discussed one by one.

Chapter 13 – The nature of God.

In this chapter further detail is provided on the nature of God according to Vedanta philosophy, specifically whether God is personal or impersonal. In the Indian tradition this subject has been a source of fierce debates as well as disagreements. The distinction is directly related to the difference between monism and monotheism, as briefly described in Chapter 1. Vedanta philosophy in its core is monotheistic and personalist, whereby God is both personal, localized and transcendental, and is yet simultaneously impersonal, non-localized and all-pervasive. However, there is a hierarchical relationship between the personal and the impersonal, whereby the personal is of the highest order. The relation of the personal to the impersonal also refers back to the Acintya principle described in the previous chapter. The

personalist school is called Vaishnava Vedanta, as opposed to the Advaita Vedanta school of Sankara. The monotheistic philosophy has a direct impact on our position as living beings. According to monism, as expounded for instance by Sankara, living beings are not just part of God, they are one with and identical to God. Once a living being is liberated from Maya, or illusion, he merges with God, loses his individuality, and becomes one with God. Vaishnava Vedanta rejects the notion of merging with God and a loss of individuality. Rather liberation implies the rediscovery of one's eternal and spiritual individuality in full consciousness of God, and in an eternal loving relationship with God.

The chapter then goes on to explain the difference between conditioned, material consciousness, and expanded spiritual consciousness. Expanded consciousness enables a finite living being to reconnect with the internal energies of God, and tapping into the infinite reservoir of information, knowledge and blissful emotions. In this state the enlightened living being is able to experience a range and flavours of blissful emotions he did not even know they existed. In such a state of permanent fulfilment a living being experiences an unimaginable state of satisfaction and happiness, something every living being is always searching and craving for in this world.

Chapter 14 – Vaikuntha, our final destination.

This chapter presents the conclusions and summary of the entire book, which are summed up in four statements. These conclusions are based on the refutation of atheism as presented in the first seven chapters. To that is added the essence of Vedanta philosophy and its conclusions. The four conclusions also correspond in some ways to the four noble truths of Buddhism, and are stated as follows:

1. God exists and the material universe in which we live, is part of his creation. We, as living beings, are an eternal integral part of God, qualitatively one yet quantitatively different. As parts of God we share the same properties of

Sat, Chit Ananda, or eternal existence full of knowledge and bliss.

2. Life in this material world is not an evolutionary accident, but has purpose and meaning, even though it is characterized by suffering, such as old age, disease and death. Suffering is caused by karma that we ourselves have generated in the past.
3. By the exercise of our free will we are able to choose a path that can lead us to liberation from this material world. Throughout the centuries religions in their own specific way, and in accordance with time, place and circumstances, have provided guidelines as to how we can progress spiritually, and how we can liberate ourselves from the bondage of the material world. The Vedic system employs the various yoga systems to achieve this goal.
4. There is another, spiritual universe where the limitations and imperfections of material existence are not present. The Veda's call this universe Vaikuntha, which literally means freedom from anxiety. The final destination of every living being is to return to Vaikuntha.

The chapter then goes on to describe Vaikuntha, what it's made of, what it looks like and what the conditions are, specifically in contrast with the world we know, the universe made of matter. It explains how the material universe is in effect an upside down, perverted reflection of the spiritual world, which the Veda's compare to a banyan tree. Nonetheless, as a reflection it also possesses similarities from which we can deduce the nature and properties of the spiritual world. The structure of the spiritual world in this respect resembles the material universe, with planets and galaxies, located in the infinite and luminous firmament, the Spiritual Sky and inhabited by innumerable living beings. It further elaborates on the state of expanded consciousness of its inhabitants, and their interactions. A perverted reflection also implies major differences compared to the original, such as the

absence of birth and death, the absence of any suffering and a perpetual state of bliss. Moreover the spiritual world is luminous and possessed of an inconceivable beauty. Most importantly the presence of God is everywhere, where living beings and God are engaged in eternal pastimes and entertainment. Since the spiritual world is perfect, there is no work to be done and no mission to be accomplished other than its inhabitants engaging in playful, loving exchanges, surrounded by astounding and indescribable beauty, harmony, intimate cosiness as well as majestic splendour.